THE INTERPRETATION OF THE APOCALYPSE AND THE CHIEF PROPHETICAL SCRIPTURES CONNECTED WITH IT.

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Πικρανεί σοι τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.—Rev. x. 9.

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[The Author of this Work reserves his right of authorising a Translation of it.]
TO

THE REVEREND

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ADVERTISEMMENT.

It may be well at the outset to put the reader in possession of the main points which the Author has undertaken to establish in the following pages. They are these:— that the principal subject of the Apocalypse is the Roman empire, and Rome the capital of that empire; that a minute prophecy of events, times, and persons, connected either with the one or with the other of these, is there given; that, in particular, the abolition of the empire is represented, and that the date of this occurrence is assumed to be the year 476 when the emperors of Rome ceased; further, that the millennial period following the fall of Rome corresponds to those ten centuries of the reign of the Church known as the Middle Ages; that an interval of forty years is represented as separating the fall of the Roman from the beginning of the Church empire; that the latter, therefore, definitely began in the year 516, and ended with the year 1516; that its overthrow was, in fact, the immediate result of the Reformation of 1517; that the imperial power of the Church was taken away at the Reformation in punishment for the sins of the Church during the thousand years; that her position from the year 1517 to the present day, is analogous to the captivity of Israel in Babylon during the seventy years; finally, that this captivity is not to be perpetual, but that a complete restoration of the Church to her former supremacy is now to be expected; and that this is to be brought about in the midst, and by the agency, of judgments upon the temporal kingdoms of the modern world, analogous to those which overwhelmed the empire of Rome in the fifth century, and so opened the way for the Church empire of the Middle Ages.
Of the arguments establishing these positions, nothing can be said by anticipation, except, generally, that their force will be found to lie in the combined number and accuracy of the coincidences resulting, according to the scheme of interpretation here laid down, between the several component parts of the Apocalypse viewed in relation to each other, to history, and to the principal prophecies of the Old Testament, those of Ezekiel, Daniel, and Zechariah, more especially.

In regard of the passages of Scripture cited in this Volume, it should be mentioned that all departures from the text of the Received Version have been indicated by obelis († — †), with the single exception of the vision of Ezekiel discussed in the last chapter, where the passages altered are too numerous to admit of being thus distinguished; moreover, that in the Apocalypse these alterations have been always made in conformity with what are now generally considered by critics to be the best readings of the original Greek text, and that in those similarly made in the Old Testament the authority followed has almost universally been the German translation of the Hebrew Prophetical Scriptures given in Ewald’s work, “Die Propheten des Alten Bundes.” In all that concerns the determination of the mere literal meaning of the text of those Scriptures, Ewald’s claims to attention are quite indisputable: and in this point of view, the account to which his work has been turned in the composition of the ensuing pages, and consequently the acknowledgments due to him, can hardly be overstated. Unhappily the notoriously rationalistic tone of his commentary makes it almost needless to add that for the interpretation of the prophecies, as such, he has done nothing. He simply does not believe them to be prophecies. According to him they are but the uninspired productions of patriotic Israelites hoping for the best, and dreaming vaguely, amid national calamities, of a glorious future. The Author hopes in the Volume here presented to the reader to have proved the contrary.

London, July 21st, 1853.
CONTENTS.

CHAPTER I.
The Ten Horns and the Little Horn - - - - - - 1

CHAPTER II.
The Range of the Apocalypse - - - - - - 22

CHAPTER III.
The Two Witnesses, and the Crowned Woman - - - 27

CHAPTER IV.
The False Prophet - - - - - - 80

CHAPTER V.
The Number 666 - - - - - - 106

CHAPTER VI.
Zechariah's Vision of the Four Chariots - - - - 111

CHAPTER VII.
The Elders, the Cherubim, and the New Jerusalem - - 120

CHAPTER VIII.
The Apocalyptic System of Four - - - - - - 161

CHAPTER IX.
The Four First Seals - - - - - - 192

CHAPTER X.
The Fifth and Sixth Seals - - - - - - 200
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CHAPTER XI.</strong></td>
<td></td>
</tr>
<tr>
<td>The Seventh Seal</td>
<td>215</td>
</tr>
<tr>
<td><strong>CHAPTER XII.</strong></td>
<td></td>
</tr>
<tr>
<td>The Four First Trumpets and Vials</td>
<td>229</td>
</tr>
<tr>
<td><strong>CHAPTER XIII.</strong></td>
<td></td>
</tr>
<tr>
<td>The Fifth and Sixth Trumpet and Vial</td>
<td>252</td>
</tr>
<tr>
<td><strong>CHAPTER XIV.</strong></td>
<td></td>
</tr>
<tr>
<td>The Prophecy contained in the Six last Chapters of Zechariah (ix.—xiv.)</td>
<td>285</td>
</tr>
<tr>
<td><strong>CHAPTER XV.</strong></td>
<td></td>
</tr>
<tr>
<td>The Seventh Trumpet and Vial, and other Visions representing the Fall of Rome</td>
<td>326</td>
</tr>
<tr>
<td><strong>CHAPTER XVI.</strong></td>
<td></td>
</tr>
<tr>
<td>The Epistles to the Seven Churches</td>
<td>352</td>
</tr>
<tr>
<td><strong>CHAPTER XVII.</strong></td>
<td></td>
</tr>
<tr>
<td>The Forty Years' Desolation</td>
<td>366</td>
</tr>
<tr>
<td><strong>CHAPTER XVIII.</strong></td>
<td></td>
</tr>
<tr>
<td>The Seventy Weeks</td>
<td>398</td>
</tr>
<tr>
<td><strong>CHAPTER XIX.</strong></td>
<td></td>
</tr>
<tr>
<td>The Thousand Years</td>
<td>406</td>
</tr>
<tr>
<td><strong>CHAPTER XX.</strong></td>
<td></td>
</tr>
<tr>
<td>The Age of Satan let loose</td>
<td>419</td>
</tr>
<tr>
<td><strong>CHAPTER XXI.</strong></td>
<td></td>
</tr>
<tr>
<td>Ezekiel's Vision of the Temple and Holy Land</td>
<td>434</td>
</tr>
</tbody>
</table>
CHAPTER I.

THE TEN HORNs AND THE LITTLE HORN.

The scheme of the Apocalypse may be stated in few words. The opening chapter contains an account of the manifestation of the Redeemer of the world to St. John in spirit on "the Lord's day," in the isle of Patmos. Then follow certain words of encouragement or rebuke, addressed by the Redeemer to "the seven churches" of proconsular Asia, which St. John is commanded to send to each church, together with an account of the vision he now witnesses. After this, "a door is opened in heaven;" he is taken up into the presence of the Almighty, and sees the book of the future unrolled, amidst the thanksgivings of the heavenly world, by the Lamb of God. The sixth and remaining chapters contain the record of the revelation or prophecy thus given, an examination of which shows it to consist generally of a series of announcements respecting the fate of the Church, and of the great enemy of the Church, known as Antichrist; but these announcements being wholly communicated in symbolical language, their true interpretation is a problem which has not been yet solved.

Its solution, involving, as will be found, the interpretation of all the more remarkable prophecies contained in Scripture which have not been already fulfilled in the person of our Lord, is accordingly the object proposed in the present volume; and I shall begin, without further preface, by examining that famous
seventeenth chapter of the Apocalypse, in which the key of the vision has so often been supposed to lie.

Rev. xvii. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.' And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they that are with him are
called, and chosen, and faithful. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest, † and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

That Rome, the ancient imperial city of that name, is the Babylon here spoken of, it is impossible to doubt. The declaration that the power intended was mistress of the world at the time the prophecy was given (ver. 18.), and the recognition of the seven mountains as her seat of empire (ver. 9.), are both so explicit, that a question could hardly have been raised on the subject, were it not for the assumed impossibility of interpreting the rest of the prophecy on this basis. Again, certain prophecies in the Old Testament lead to the same inference. About six centuries before St. John wrote the Apocalypse, Daniel had foretold in two distinct visions, that of the great image composed of four metals, and that of the four beasts rising one after another out of the sea*, a series of four empires of more than ordinary greatness, the last and most powerful of which would be followed by the glorious and eternal kingdom of the Son of man. These, it has been often proved, and shall be here taken for granted, are respectively the Babylonian empire, the Persian, the Grecian or that of Alexander, and, fourthly, the Roman.† Now this last is dwelt upon in the prophecy more minutely than the other three, and its correspondence in one particular feature with the vision of St. John is obvious: "It was diverse from all the beasts that were before it, and it had ten horns."§ The beast on which the Apocalyptic woman is carried has the same number.

* Dan. ii. 31., &c.; and vii.
† It may suffice to observe on this point that Daniel mentions the three first empires by name, and indicates the order of their succession in the following passages: ii. 38., v. 28., viii. 20. 21., and x. 20.
§ Dan. vii. 7.
Babylon then, seated on this seven-headed and ten-horned monster (ver. 3.), is assuredly a representation of Rome enthroned upon her seven hills, and ruling over the nations composing the fourth empire of the series described by Daniel. Let us next determine the meaning of the "ten horns."

And, first, let us examine the account given by Daniel of the ten horns. "It was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and 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: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld then because of the voice of the great words which the horns spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, ex-
ceeding dreadful, whose teeth were of iron and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall cause to fall three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This account of the ten kings, compared with that given by St. John, who adds that they will desolate, devour, and burn Rome, naturally produced the belief in early times, that the Roman empire would end by being divided into ten kingdoms, out of which would arise the great enemy of the Church, Antichrist, represented in the passage before us by the "little horn," and reign for his appointed season of three years and a half (the "time, times, and a half" of ver. 25.); at the end of which he would be destroyed by a great judgment, and the Church would then enter on the promised millennium. Substantially the same view has also, as is well known, been adopted in modern times. The ten horns have been pronounced to be the various European kingdoms founded by the northern destroyers of the Roman
empire at the beginning of the Middle Ages; and the corruptions
of the medieval Church have been supposed to establish its
identity with the little horn. But the true explanation, as I
shall now endeavour to show, is very different. The ten horns
are, in reality, not kingdoms, but individual kings; namely, the
ten first in the series of Roman emperors; and the eleventh, or
little horn, is Titus, who destroyed Jerusalem in the reign of
his father, Vespasian, the tenth emperor.

On comparing the account of the ten horns in the Apocalypse
with that in Daniel, we cannot but be struck with the circum-
stance that Daniel alone mentions the rise of the little horn, and
the uprooting of three of the ten horns before it. This naturally
creates a suspicion that the same events may possibly be ex-
pressed in the Apocalypse in another form. Accordingly, we
have only to observe that the uprooting of three horns reduces
the original ten horns to seven, and consequently makes the
eleventh or little horn the eighth; and it becomes clear, that
these are the seven and eight kings mentioned in the Apocalypse
in connection with the seven heads of the beast on which Rome
is seated. "Here is the mind which hath wisdom. The seven
heads are seven mountains, on which the woman sitteth. And
there are seven kings; five are fallen, and one is; and the other
is not yet come: and when he cometh, he must continue a short
space. And the beast that was and is not, even he is the eighth,
and is of the seven, and goeth into perdition." (ver. 9–11.).
The full proof that the eight kings of this passage are the eleven
of Daniel, three of the latter being omitted in St. John's com-
putation, to imply they are plucked up, will be found in the
perfect correspondence obtaining between the eighth king of the
one series, and the eleventh of the other; but of these I shall
speak presently: first we must consider the seven and ten kings.

The explanation of the seven kings has already been partly
supplied by modern criticism, in determining the question as to
the time when the Apocalypse was written. This is now gene-

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rally admitted to have been the reign of Nero; and the ground
of this conclusion is mainly the statement of the passage just
cited, that "five" of the seven kings "are fallen, and one is,"
"Five are fallen," that is, the first five emperors of Rome,
Julius Caesar, Augustus, Tiberius, Caligula, and Claudius;
"and one is," that is, Nero the sixth emperor, who succeeded Claudius, is now living. The inference thus drawn from the words of the Apocalypse itself, being confirmed by early ecclesiastical tradition, which assigns the prophecy to the age of Nero quite as decisively as it does to that of Domitian, is doubtless correct; and accordingly, six of the seven kings in question are now known to us.

But the prophecy runs, "Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Who then is the seventh king here intended? It might seem obvious to answer "Galba," he not only having become emperor on the death of Nero, but having also continued, as the prophecy says, "a short space," since he reigned only seven months altogether, and was then murdered. But if the seventh be Galba, how shall we explain the problem of the verse following? "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The difficulty is very manifest: for the beast that "was, and is not," is the seven-headed and ten-horned monster, on which the woman is seated (ver. 7, 8.), namely, the Roman empire itself; and how can that empire be identical in any sense with the unimportant and short-lived emperor Otho, who succeeded Galba? or again, how can the assertion that the beast "was, and is not," be understood of Otho? The commentators above alluded to as having rightly interpreted the five kings who are fallen and the one who is, meet the difficulty here stated by answering that the beast on which Rome is seated, is to be understood of Nero, the then sovereign of the Roman world, who is here referred to in the language of a popular tradition respecting him,—a tradition which they consider to have prevailed before his death,—that he was destined to be assassinated, yet should recover from his deadly wound, go into the East, and thence returning some future time, again to tyrannise over the empire and persecute the Church, should thus be manifested to the world as the "eighth" king. But that this explanation* is in-

* The view mentioned has been advocated, among others, by Neander, and is built, partly on Rev. xiii. 3., partly on the description of Nero in the collection called the "Sibyline Oracles." But Rev. xiii. 3. has been misunderstood; and as to the description of Nero in the "Oracles," it is clear
compatible with any belief in the divine inspiration of the Apocalypse, would seem to be evident.

The truth is, that Galba has been wrongly assumed to be the seventh king, he who "is not yet come," and who, "when he cometh, must continue a short space." It was stated above, that the "seven kings" are identical with the seven which remain out of the "ten kings," when three are uprooted. Now which are the three uprooted we are not told; but a glance at the history of these times will at once determine them to be Galba, and his two successors, Otho and Vitellius; that is, the seventh, eighth, and ninth kings, of the full series of ten. For by the uprooting of the three can only be meant their immediate overthrow and displacement, so soon as they become kings; and the rapidity with which the three emperors above mentioned were cut off, one after another, is well known. Galba occupied the throne seven months, as before said, and was then murdered; Otho for three months, and killed himself; and Vitellius for eight months, when he also was put to death. Accordingly Vespasian, the tenth emperor, who succeeded Vitellius, becomes the seventh king we are seeking. But how, it will be asked, can Vespasian, who reigned as many as ten years altogether, be said to have "continued a short space." The answer is, that the space meant is the brief interval of time which elapsed between the accession of Vespasian, A.D. 69, and the destruction of Jerusalem by Titus in the following year. But this assumes that Titus manifested himself as the eleventh or "little horn" of Daniel, and the "eighth king" of the Apocalypse, by destroying Jerusalem; and the arguments in proof that he did so shall now be given.

First, then, Titus was certainly, in point of order, eighth king; for he ascended the throne on the death of his father Vespasian, the seventh king. Again, he "is of the seven;" that is, though spoken of in Daniel as "diverse" from the kings preceding him, and though occupying a remarkable place in the scheme of prophecy, he is yet, to outward appearance, of the that it merely embodies the current opinion of the day, that the passage in the Apocalypse about the eighth king applied to Nero; in short, that the tradition as to the recovery and return of that king was not adopted by the Apocalypse, but grew out of it.
same class and kind with the seven others; he is a mere man, eighth emperor of Rome, and nothing more. Further, viewed as the destroyer of Jerusalem, he is also, it will be admitted, most adequately described as a "little horn," because having effected the conquest of that city in the reign of his father, he was then emperor not actually, but only in prospect; a horn, therefore, growing up to the stature of the other ten, but as yet short of it.

But it will be objected that this view is burdened, if we attempt to carry on the comparison, with grave difficulties. For the little horn is described by Daniel in terms identifying him, by universal admission, with the great enemy of God and the Church, known as Antichrist. He "speaks great words against the most High, and wears out the saints of the most High, and thinks to change times and laws;" that is, to usurp the attributes of the Almighty himself, who alone "changeth the times and the seasons;" precisely as the man of sin is said by St. Paul to "oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."* But Titus, it will be said, far from corresponding to the character here drawn, was even celebrated in his own day as a pattern of virtue; and, at any rate, is not recorded to have persecuted the Christian Church. Again, his reign was most peaceable, and lasted but two years; that of Antichrist is calamitous, and continues for "a time, times, and a half," that is, for three years and a half (at least according to the common interpretation of the words) at the very least. Further, Antichrist is to be "consumed by the brightness of Christ's coming."† Finally, should we say that Titus is Antichrist, as having destroyed the Jerusalem of Palestine in the year 70, it is obvious to object that this city can in no wise be identical with God's saints who are to be persecuted by Antichrist, seeing it may more truly be called itself Antichrist, as having crucified Christ and persecuted Christ's followers; that, typical indeed it may be of the true people of God, and so Titus may also be typical of the true Antichrist; but still that the real adversary intended is other than he.

* 2 Thess. ii. 4.  
† 2 Thess. ii.
To these objections I reply by partly admitting them. In short, it is abundantly certain that Titus is Antichrist—not really, but typically; but it is also no less certain that he is the only personal manifestation of Antichrist which prophecy has ever contemplated. The popular notion that Antichrist is to be some one man portentously and superhumanly wicked, is without foundation. The real Antichrist, he who "wears out the saints of God," and has the "mouth speaking great things," is the great persecutor of the Church of the first centuries, the Roman empire; and Titus, as destroyer of the "holy city," is the impersonation of that empire. Such is the simple explanation of the whole mystery; and I will now show that it is so by various proofs.

If Titus and Rome stand to each other in the relation of type and antitype, we may expect to find them identified in the prophetic descriptions of them. Now such is certainly the case in the following passages. In Daniel (vii. 10.) we read: "The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Here, if we make the horn and the fourth beast identical, the plain meaning of the passage follows immediately:—"Rome, the fourth empire, shall be destroyed by a great judgment, because of its anti-Christian persecution of God's people." Again, whereas it is presently added (ver. 21.), "I beheld, and the same horn made war with the saints, and prevailed against them;" so in the Apocalypse we find these very expressions applied to the fourth beast: "I saw a beast rise up . . . having seven heads and ten horns, . . . and there was given unto him a mouth speaking great things and blasphemies; . . . and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given him to make war with the saints, and to overcome them."* In like manner the woman representing Rome in the chapter before us is "drunken with the blood of the saints, and with the blood of the witnesses of Jesus," and is seated on a

Rev. xiii. 1. 5, 6, 7.
beast "full of names of blasphemy" (ver. 3. 6.). And when
the great city perishes, "in her is found the blood of prophets,
and of saints, and of all that were slain upon the earth."*

Again, the horn and the fourth beast both exercise their
power for the same period. Of the horn we are told by Daniel
that the saints "shall be given into his hand until a time and
times and the dividing of time;" and Rome, according to the
Apocalypse, persecutes the Church for "a time, times, and half
a time," namely three years and a half; the period being other-
wise represented as "forty-two months."† What is meant by
this period is a further question which will come under con-
sideration hereafter. All I observe at present is the identity of
the times specified by Daniel and by St. John, as proving the
identity of the horn with the Roman empire.

Again, the doctrine that the horn and the fourth beast are
identical, explains the mysterious statement (ver. 8.) that the
"beast was, and is not, and shall ascend out of the bottomless
pit, and go into perdition;" and again, that "he was, and is not,
and yet is." For, on the one hand, of the empire of Rome
simply, it may truly be said that it "was, is, and shall after-
wards go into perdition." It "was," for it existed in the past,
under the five kings who "are fallen;" it "is," for it now
exists under Nero; and it "will afterwards go into perdition,
namely in the fifth century, when it is to be violently over-
whelmed and destroyed by the northern nations. On the other
hand, of the same empire viewed as personified in Titus, it may
be said equally truly that it "is not," and that its ascent out of
the bottomless pit, that is, its visible manifestation as Antichrist,
is yet to occur; inasmuch as Titus will not appear till Nero
and the three following emperors have all fallen: he "shall
cause three kings to fall," as said in Daniel (vii. 24.); that is,
three kings shall be cut off in order to make way for him; and,
then, in the fulness of time, he shall himself come.

Once more: this doctrine of the identity of the little horn
with the Roman empire, will be found to explain every part of
that famous prophecy of Antichrist in St. Paul's second epistle
to the Thessalonians already alluded to. The apostle, desiring,

* Rev. xviii. 24. † Dan. vii. 25.; Rev. xii. 14, xiii. 5.
as it appears, to correct a false impression which the Thessa-
lonian Christians had received from his first epistle, as to the
period when the coming of Christ was to be expected, writes
thus*:—“Now we beseech you, brethren, by the coming of
our Lord Jesus Christ, and by our gathering together unto
him, 2 that ye be not soon shaken in mind, or be troubled,
neither by spirit nor by word, nor by letter, as from us, as that
the day of Christ is at hand. 3 Let no man deceive you by
any means; for that day shall not come, except there come a
falling away first, and that man of sin be revealed, the son of
perdition; 4 who opposeth and exalteth himself above all that
is called God, or that is worshipped; so that he as God sitteth
in the temple of God, showing himself that he is God. 5 Re-
member ye not that, when I was yet with you, I told you
these things? 6 And now ye know what withholdeth, that
he might be revealed in his time. 7 For the mystery of ini-
quity doth already work: only he who now letteth will let,
until he be taken out of the way. 8 And then shall that
Wicked be revealed, whom the Lord shall consume with the
spirit of his mouth, and shall destroy with the brightness of his
coming: 9 even him, whose coming is after the working of
Satan with all power, and signs, and lying wonders, 10 and
with all deceivableness of unrighteousness in them that perish.”

That the general subject of this prophecy is the Roman
empire, is clear from the fourth, the eighth, the ninth, and the
tenth verses. For as the enemy here spoken of is said to ex-
hibit himself as God, and to deceive the world into a belief that
he really is such, so in the Apocalypse it is said of the Roman
empire, the fourth beast, that “all that dwell upon the earth
shall worship him, whose names are not written in the book of
life,”† the meaning being, in either case, that Rome shall impose
upon the imaginations of men by her power and greatness, and
in consequence shall receive that undivided allegiance which is
due to God only. And again, as it is here said that Christ
“shall consume that Wicked one with the spirit of his mouth,
and shall destroy him with the brightness of his coming;” so
the fourth empire “is given to the burning flame,” and “goes

* 2 Thess. ii. 1—10.  † Rev. xiii. 8.
THE MAN OF SIN.

into perdition," coincidently with the coming of the Son of Man to establish the fifth empire, as announced by Daniel. On the other hand, the personal features of the "man of sin," the "son of perdition" (ver. 3.), apply only to the Roman empire, as represented in Titus; and that which "withholdeth" (ver. 6, 7.), preventing, till it be "taken out of the way," the manifestation of Antichrist, is Nero, the sixth emperor, whose removal is to be immediately followed by the coming of Titus. Though Antichrist, however, as Titus, is yet to come, yet, as Rome, he is in the world now; and, therefore, "the mystery of iniquity doth already work."

Finally, the "falling away" (ver. 3.) is not, as has been often supposed, a relapse from a state of religion to a state of heathenism, as though the Antichrist intended were a corrupt Church, rather than a pagan kingdom; but it is simply that original alienation from God, which began in Paradise, now manifesting itself at the last in utter wickedness; that "waxing of evil men and seducers worse and worse," of which mention is made by St. Paul in another place.* And with this agree the words of St. John in his first epistle†:—"As ye have heard that Antichrist shall come, even now are there many Antichrists. . . . He is Antichrist that denieth the Father and the Son." Of no Christian Church, however corrupt, can it be said, that it has in the full sense of the words "denied the Father and the Son;" but it may be said literally and without qualification of pagan Rome.

Thus much in proof that the beast and the little horn are prophetically one and the same; that the antichristian fourth empire is brought to a head, as it were, and visibly set forth in the destroyer of the holy city. It now remains to consider the particular account of the ten kings preceding the little horn, which is given by St. John in the twelfth and following verses of the chapter before us.

The peculiarity of the passage referred to will be found to be this,—that it exhibits the ten kings to our view in a double aspect, namely, as types not merely of the ten first in the series of Roman emperors, but also of the whole series; and several

* 2 Tim. iii. 13.  † 1 John, ii. 18. 22.
reasons may be assigned for its so doing. First, the scheme of the vision is thus conformed to the great principle laid down by St. Peter, that “no prophecy of Scripture is of private interpretation,” meaning, not that the prophecies have no particular fulfilment at all, as some have taken it, but that their particular fulfilment does not centre, if I may use the expression, in one subject: for example, the prophetic descriptions of Antichrist just examined have their perfect accomplishment neither in Titus singly, nor in the empire of Rome singly, but in both together. The Apocalypse is, in fact, constructed from beginning to end on this principle; and exemplifications of it in various forms will occur as we proceed. Next, the secondary employment of the ten kings to denote the whole body of the Roman emperors well agrees with the fact that ten, being a round number, is one commonly made use of in Scripture to denote an aggregate. And further, it agrees also with the fact, that the ten horns representing these kings become identical, by the uprooting of three, with the seven heads representing the seven kings (ver. 9, 10.); for that these heads symbolise the emperors of Rome generally is certain, not only because seven is the regular symbol in the Apocalypse for the complete and the universal, but also from their being actually employed in this sense in another passage of the Apocalypse hereafter to be explained.†

Thus much observed, let us now turn to the prophecy. “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast” (ver. 12.). Interpreted of the first ten emperors of Rome, this will mean, “Collectively the ten sovereigns have yet to be manifested, six only of the entire number having appeared at present.” And whereas the measure of the joint reigns of the ten is “one hour,” that is to say, some integral and clearly defined period of time, this hour will, in the case of the ten first emperors, be the interval from Julius Caesar to that great event the fall of Jerusalem in the beginning of the reign of Vespasian; and, on the other hand, taking the ten kings to mean the aggregate of Roman emperors, the hour

* 2 Pet. i. 20.  † viz. Rev. xiii. 1. 3.
will of course terminate with the fall of the empire, that is, with the deposition of the last emperor, Romulus Augustulus, in the year 476.

To proceed: "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings" (ver. 13, 14.). What is meant by the ten first emperors of Rome "making war with the Lamb," is explained by the foregoing clause, "They shall give their power and strength unto the beast with one mind;" that is, they shall all equally be interested in maintaining the integrity and advancing the power of the empire over which they rule; and this empire being Antichrist, they shall thus virtually make war with the Lamb by strengthening Antichrist, even though, with the exception of Nero, they none of them actively take part, so to express it, with Antichrist, by persecuting the Church. Should it here be objected that, as the first persecution of the Church was organised by Nero, the Roman empire cannot properly be said to be Antichrist till the time of Nero, I answer that the contrary is to be inferred from the language of the Apocalypse itself in the twelfth chapter (ver. 3, 4.); for it there represents the seven-headed and ten-horned beast as standing ready to devour the divine Child, the Messiah, as soon as born; and the Nativity is recorded to have taken place in the reign of Augustus, the second emperor.

And if thus it can be said of the first ten emperors of Rome, that they "make war with the Lamb," much more can it be said of the ten horns when taken to represent the sum total of Roman emperors; for in this point of view they are virtually identical with the empire whose power they wield, and which is itself spoken of as "making war with the saints," as before shown.* As the strength of an animal is in its horns, and with these it fights, so was the strength of the fourth empire centred in the despots who governed it; and when these persecuted the Church, it was owing to the aid and cooperation of the empire that they were enabled to do so. The ten horns, being thus,
like the little horn, impersonations of the Roman Antichrist, are accordingly here declared to be eventually "overcome" by the Lamb against whom they war, in like manner as the dominion of the fourth beast is overthrown by the Son of man according to Daniel.

The prophecy goes on to mention, lastly, the sufferings, and even total destruction, which the ten horns and the beast shall occasion to the great city: "The ten horns which thou sawest, and the beast*, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (ver. 16.). The sufficient fulfilment of these words, so far as they relate to the ten first emperors of Rome, is to be found in the carnage of the civil wars which ended in the enthronement of Julius Cæsar; and again of Augustus; in the tyranny and cruelty of Tiberius, Caligula, Claudius, and Nero; in the burning by this last emperor, according to the general belief at the time, of the city of Rome (a crime, the odium of which he attempted to remove, as is well known, from himself to the Christians, and which consequently led to their persecution by him immediately afterwards); finally, in the renewed anarchy and bloodshed which attended the fall of Galba, Otho, and Vitellius, and the elevation of Vespasian.

But here, as before, the prophecy has its perfect fulfilment, only in its second application. The emperors generally more truly "hated, desolated, despoiled, and burned" Rome than did the ten first in particular; inasmuch, as they were principal agents in bringing about that ultimate and total annihilation of the Roman empire, which, as before stated, occurred at the end of the fifth century. Rome, the capital city, being always regarded in the Apocalypse as the type of the empire, the "burning" of Rome by the ten kings is identical with the "giving of the body of the fourth beast to the burning flame," spoken of by Daniel.† To this "burning" then, that is, utter destruction of the fourth

* So the best readings: not "upon the beast."
† Compare Rev. xviii. 8. "She [Babylon] shall be utterly burned with fire;" a passage undoubtedly applying to the destruction of the Roman empire in the fifth century; where the word rendered "utterly burned" (κατακαβασθαι) is the same as is used in the passage before us of the "burning" of Rome by the ten kings (κατακαβασθουσιν).
Rome is represented as self-destroyed.

empire, the sovereigns of that empire ministered, both directly and indirectly;—directly, for their general history exhibits, like that of the ten first emperors, an almost continual spectacle of civil discord, proscription, tyranny, cruelty, wickedness, or mis-government, all which not only was a cause of great suffering to the empire, and to Rome especially, but also gradually undermined the iron strength of the empire;—and indirectly, for the empire was visited with destruction in consequence of the persecutions of the Church carried on by the emperors; in the words of Daniel, "because of the voice of the great words which the horn spake." And hence especially it is, that "the ten horns and the beast" (namely, the little horn) are said to turn upon, devour, and burn, the great city. The mention of the little horn as destroying the empire in combination with the other ten, is an emphatic recognition of the fact, that it was destroyed in punishment for its antichristian treatment of God's people.

The ten horns and the little horn thus, on the one hand, as it appears, personifying the Roman empire, and, on the other, destroying it, the empire is virtually represented as self-destroyed. And this it is important to notice, because it agrees with the language in which the destruction of kingdoms which are the enemies of God's kingdom is described in various passages of the Old Testament. For example, in the history of the Jewish people we read how, at the sound of the trumpets of the three hundred men who accompanied Gideon in his night advance on the Midianites, "the Lord set every man's sword against his fellow, even throughout all the host," so that "there fell an hundred and twenty thousand men that drew sword." Again, of the Philistine army in Saul's reign, we are told, that "the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude melted away, and they went on beating down one another; . . . . and, behold, every man's sword was against his fellow, and there was a very great discomfiture." Again, a remarkable description is given of the self-destruction of the great army of "the children of Ammon, Moab, and Mount Seir," which came against Jehoshaphat. The king, on the news of their approach, having prayed to God for protection, and a prophet having, thereupon, solemnly assured "Judah and
Jerusalem that they needed not to fight in this battle," but were to "stand still and see the salvation of the Lord;" the Jewish army set forth, preceded by "singers unto the Lord," and "when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."* The heathen enemies of Israel, having in this manner on three several occasions destroyed each other, under circumstances evidently indicating the operation of God's hand in the work, attention is thus drawn to the lesson here intended; and it will be found to be this, that exactly as, in Scripture, whatever is declared of the Church is declared also of the separate members of the Church, so that the individual Christian is made a miniature representation, as it were, of the whole Christian society; so in the same way is that which is asserted in Scripture of unregenerate man asserted of unregenerate or natural society also. It being a doctrine, then, of revelation, that man unredeemed has a principle of death within him, so that he dies, if left to himself, by a natural necessity, so to speak, and by the law of his condition; so are the unredeemed "kingdoms of this world" represented as subjected to the operation of the same law; which, in the cases before us, is symbolised by the members composing the several armed multitudes "beating down one another." The spectacle, I say, here presented, is that of an organised society, or body politic, preying upon itself, and perishing by self-dissolution, without any intervention whatever of external force. And that the allusion here is to the manner in which death operates from within on the frame of the individual man in the course of nature, is made evident by the corresponding symbolical account of the annihilation of the enemies of the Church in the prophecy of Zecha-

riah. It is there said that all the enemies of Jerusalem shall be smitten with the following plague:—"Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."* Here the individual heathen, and the evil society or kingdom they collectively constitute, being both represented as perishing by self-dissolution, it is evident that the true explanation of this preying of the evil community upon itself is that now given; namely, to repeat it, that the thing represented is the operation upon natural society of that same sentence of death, which was passed upon the natural man at the period of the fall.

And another remarkable exemplification of this extension of the law of death from man to society is supplied in the account given in the book of Genesis, of the interruption of the building of the city and tower of Babel. "The whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did

* Zech. xiv. 12, 13.
there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."* When it is considered that the city, the building of which was thus miraculously interrupted, was afterwards finished, and became the capital of the Babylonian empire; and further, that the founding of Babylon here described, is the first detailed instance which occurs in the sacred narrative of men proceeding to organise themselves into a permanent and united society; the conclusion is obvious, that the dispersion of this society at its beginning, by the confusion of tongues, is analogous to the dissolution of those confederacies formed against Israel, of which we have been just speaking. And this view of the Divine interference in question not only accounts for and satisfactorily explains the interference, the meaning of which in itself is not evident, but it also supplies the key to the peculiar language employed in the account of it: "Behold, the people is one, and they have all one language; . . . and now nothing will be restrained from them." The whole stress, it will be observed, is laid on the strength naturally inherent in social union. It is as if it were said, "The body politic has a strength, and therefore a life of its own, like the human body; death, therefore, if the sentence pronounced upon man in Paradise is to be carried into effect, must have its work on the former of these no less than on the latter." Moreover, a manifest confirmation of the truth of the explanation here given of the dispersion of the first founders of what eventually was the Babylonian empire, is this: that at the founding of the Church, that one kingdom which, contrariwise to all others, was destined to be exempt from dissolution, and to last for ever, the "confusion of tongues" was cancelled and done away in the gift of tongues, through the Spirit, on the day of Pentecost.

Such being the manner in which Scripture is at pains to impress upon us the fact of the division of the kingdoms of this world against themselves, and their consequent destruction, it is exactly what we might have expected beforehand, when we find the great kingdom of Antichrist, the Roman Babylon, represented as divided against and preying upon itself in the

* Gen. xi. 1—9.
passage under consideration. And that such, in matter of fact, was the case with the Roman empire, is familiarly known, it being witnessed in every page of the history of its decline and fall. "Jampridem prævalentis populi vires se ipsæ conficiunt," was the confession of its historian even as early as the days of Augustus.

A satisfactory solution of the problem of the ten horns and the little horn having thus been obtained, and consequently a key to the further interpretation of the Apocalypse being now in our hands, our next step shall be to determine the general range and scope of the whole vision; which having been ascertained, we can then proceed with advantage to the examination of its details.
CHAPTER II.

THE RANGE OF THE APOCALYPSE.

Titus, the destroyer of Jerusalem, occupying so prominent a place in the Apocalypse as we have now found him to do, we may naturally expect some allusion to the fall of Jerusalem in the body of the prophecy; and this event is, in fact, the immediate subject of the sixth Seal.

That it is so, is apparent, and indeed has often before now been concluded, from the agreement of the imagery of the Seal with that employed in our Lord's prophecy of the fall of Jerusalem, as given in the twenty-fourth chapter of St. Matthew's Gospel. "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"* In like manner, of the fall of Jerusalem in St. Matthew we read as follows:— "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Again, our Lord, referring to the same event, said to the women of Jerusalem,

* Rev. vi. 12—17.
"Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us." And again, His prophecy in St. Matthew speaks of the angels being sent at the same time "with a great sound of a trumpet," to "gather together his elect from the four winds;" and we have the counterpart of this in the account of the angels gathering and sealing the Church in the sequel of the sixth Seal.*

In saying that these passages conclusively determine the subject of the sixth Seal to be the fall of Jerusalem, I take the prophecy containing them in the sense commonly put upon it, namely, as applying in the first instance to this particular event, and in the second to the final coming of Christ at the world's end. "There is no doubt," to borrow on this subject the words of a late writer†, "that the prophecy" contained in the twenty-fourth and twenty-fifth chapters of St. Matthew's Gospel "relates historically to the destruction of Jerusalem. The false Christs, the wars and rumours of wars, the famines, pestilences, and earthquakes, the persecution of Christ's servants, the great spread of the knowledge of His Gospel, have been all recognised as fulfilled up to a certain point in the actual history of the period between our Lord's resurrection and the year 70. So the grievous calamities of the Jewish war, and of the siege of Jerusalem, the manifestation of Christ's power in the utter destruction of the people who were the bitterest enemies of His kingdom, and the accomplishment of all this within the lifetime of the men of that very generation, may all be traced, as they have been often, historically. . . . . . Nor yet can it be doubted that the prophecy does not rest long within the narrow limits of its historical subject; that the language rises almost immediately, and the vision magnifies; that the outward and historical framework bursts, as it were, and perishes, while the living spirit which it contained alone supplies its place; that Jerusalem and the Romans become the whole human race and God's true heavenly ministers of judgment; that the time fixed definitely for the fulfilment of the historical sense of the prophecy melts away, and becomes an ineffable mystery, when it would in fact be no other than the date of time's being swallowed

† Arnold's "Two Sermons on Prophecy," p. 69.
up in eternity; that the coming of the Son of man, imperfectly shadowed forth in the power which visited Jerusalem with destruction is in its full verity the end of all prophecy." Nothing need be added to this statement beyond the remark that it is as applicable to the sixth Seal as it is to the particular prophecy of which it speaks.

To proceed, then: As by this identification of the sixth Seal with the fall of Jerusalem we obtain our first fixed point for determining the period of time, and range of historical events, represented in the Apocalypse, so we have a second, equally manifestly, in the description of the fall of Rome in the seventh Seal. First, however, to speak of the construction of the seventh Seal. It differs from the six others in containing a repetition of the seven-fold Seal-system in the form of seven Trumpets, and also of seven Vials.

Moreover, the Vials, as will clearly appear in the sequel, are coordinate with and only another form of the Trumpets. The first Trumpet, that is, synchronises with the first Vial, the second Trumpet with the second Vial, and so on to the seventh, and it is in the seventh Trumpet and Vial that the great catastrophe of the Apocalypse, the annihilation of the empire of Rome, is represented as taking place. This event is denoted in the seventh Trumpet by "great voices in heaven," proclaiming that the day of God's wrath and judgment is now come, and that the "kingdom of this world," that is, the great Antichristian Fourth empire, of world-wide dominion, has become "the kingdom of our Lord and of His Christ," namely, that Fifth or Church empire, which, as Daniel had foretold also, came into being at the moment the Fourth ended, and attained the culminating point of its power in the Middle Ages. In the seventh Vial the description of the overthrow of the Fourth empire is yet more explicit: — "The seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts; and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto
her the cup of the wine of the fierceness of his wrath. And
every island fled away, and the mountains were not found.”* Here the fall of Antichristian Rome is symbolised by the same
images as are employed, as we have just seen, to represent the
fall of apostate Jerusalem; the only difference being, that the
later of the two visitations is shown to be severer and on a
greater scale than the earlier; for the earthquake of the Vial is
declared to be the mightiest that had ever been known, and the
“mountains and islands” are not merely removed by it “out of
their places,” as they are in the sixth Seal, but “flee away,” so
terrible is the shock, and disappear altogether.

Such being the case, we shall conclude that that part of the
Apocalypse which is comprised between the sixth Seal and
the seventh Trumpet and Vial, must answer to the historical
period intervening between the fall of Jerusalem and the de-
struction of the Roman empire. It follows, therefore, that
a time prior to the fall of Jerusalem must be denoted by the
five first Seals; and the commencement of this time it now
remains to determine.

That it must begin, then, with the first of that series of ten
kings which was the subject of the foregoing chapter would
seem to be evident. For if the theme of the sixth Seal be
indeed the fall of Jerusalem, it is impossible but that the period
represented by the five first Seals must have elapsed wholly, or
nearly so, at the time the Apocalypse was given; inasmuch as
Nero, the sixth king of the prophecy, was then reigning, and it
was in the first year of Vespasian, the seventh king, that Jeru-
salem was destroyed. It is obvious, then, since the Apocalypse
expressly refers to the past period in speaking of the “five
kings” which “are fallen,” to identify the period of the ten
horns and the little horn with that of the six first Seals; and
hence, to conclude that the first Seal commences with the first
emperor of the ten, Julius Cæsar.

This retrospective application of the opening Seals is further
established by a passage in the first chapter of the Apocalypse.
“Write,” says our Lord to his apostle, “the things which thou
hast seen, and the things which are, and the things which shall

* Rev. xi. 15—18., xvi. 17—20.
be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches."* Here, as "the things which are" indicate time present, and "the things which shall be hereafter" time future, so do "the things which thou hast seen" indicate time past. The announcement, then, being that the "mystery of the seven churches," that is, the revelation now made to the apostle concerning the Church universal (typified by the seven particular churches of Asia Minor) comprehends time past, present, and future, all three, it is obvious, by time present, to understand the reign of the sixth emperor Nero, the "one" who "is;" by time future, the reigns of the emperors succeeding Nero; and, correspondingly, by time past, the reigns of the "five kings" who "are fallen" before Nero; so that here again the conclusion arrived at is that the reign of the first emperor coincides with the beginning of the revelation in the first Seal.

It remains, if we would complete the general scheme of interpretation here given, to explain what is meant by that period of a thousand years, commonly known as the millennium, which commences at the end of the seventh Trumpet and Vial, when Rome falls, and forms the concluding subject of the Apocalypse. And here it will be sufficient to state that it corresponds generally to what are commonly called the Middle Ages, namely that sharply defined period extending from the end of the fifth century to the end of the fifteenth, in which, agreeably to what is implied in the vision, the Church was actually manifested as an imperial power sovereign over the temporal kingdoms of the European world. A more exact determination, however, of the historical period intended will be obtained hereafter.

The outlines of the interpretation of the prophecy having thus been drawn out, two visions, external to the main prophecy, and specially important as supplying a further key to the elucidation of it, shall next be examined; — the vision of the two Witnesses contained in the first part of the eleventh chapter of the Apocalypse, and that of the crowned Woman in the twelfth chapter.

* Rev. i. 19, 20.
CHAPTER III.

THE TWO WITNESSES, AND THE CROWNED WOMAN.

Rev. xi. 1—13. "And there was given me a reed like unto a rod, † saying †, Rise and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks, standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead † body † shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also † their † Lord was crucified. 9 And they of the people, and kindreds, and tongues, and nations, shall see their dead † body † three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth. 11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their
enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." 

Rev. xii. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 and she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, 8 and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nou-
rished for a time, and times, and half a time from the face of the serpent. 15 And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away of the river. 16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

The general meaning of these two visions may be gathered from the periods of time mentioned in them. These are, first, 42 months; secondly, 1260 days; thirdly, three days and a half; and, fourthly, “a time, times, and half a time;” all which are but varieties of expression for one and the same period, three years and a half: 42 months, namely, at the rate of twelve months to the year; 1260 days at the rate of thirty days to the month; three days and a half according to the common Scriptural substitution of a day for a year*; and a time, times, and half a time, for understanding “times” to mean “two times,” this is equivalent to “three times and a half,” which is only another form, as is evident, of “three years and a half.” Now this same period being also that of the duration of the power of the Roman Antichrist—for according to Daniel he continues, as we have seen, for “a time, times, and the dividing of time,” and in like manner, according to the Apocalypse, for “forty and two months”†—we may conclude that the subjection and persecution of the Church during the sovereignty of Antichrist is the subject of the two visions before us; and that the Church itself is represented in the former of these by the two Witnesses, and in the latter by the crowned Woman. These inferences I now proceed to establish.

And, first, in order rightly to understand how the two Witnesses and the Woman can both symbolise the Church, it is essential to bear in mind that the Christian Church is at once one with, and distinct from, its forerunner the Jewish Church. The latter, but perhaps not the former, of these two positions is familiar to every one. It is common to contrast, but not

* Comp. Num. xiv. 34.; Ezek. iv. 5, 6.; Dan. ix. 24.
† Dan. vii. 25.; Rev. xiii. 5.
equally common to identify the two Churches. In Scripture, however, they are at least as frequently identified as they are contrasted; and their identity consists in this; that, agreeably to the declaration of Christ that He came “not to destroy the Law and the Prophets, but to fulfil them,” the Church of the Law and Prophets, though visibly destroyed, was spiritually carried on, developed, and brought to perfection, in that of the Gospel; hence the two are as much one as the branch of a tree is one with the stem it grows on.* According to this view, Christianity, when it appeared, being the completion and consummation of Judaism, was the true Judaism, so that, did a Jew wish to retain, so to say, his nationality, and the privileges attached to his name, he must become a Christian. And here we have the reason why so many passages in the Old Testament seem to speak of the Law as though it were meant to be perpetual. Thus the injunction in the last words of Malachi is, to “remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”† So again it is to “Jerusalem” and to the “Jews” that the Gospel promises of the Old Testament are specifically addressed; for example (to quote one of many similar passages), “Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”‡ So again the Christian Church is called “New Jerusalem” in the Apocalypse for the same reason. In like manner, in the Epistle to the Church of Smyrna our Lord says, “I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan,”§ implying that the people hitherto distinguished by that name have ceased to be Jews in having failed to become Christians.

Supposing, then, our object were to symbolise the two Churches, Jewish and Christian, in such a manner as should in-

* Compare St. Paul’s words, Rom. xi.24, about the wild olive grafted into the good olive.
† Mal. iv. 4.
‡ Zech. viii. 22, 23.
§ Rev. ii. 9.
POOFS OF THIS.


dicate the fact of this their unity, we might adopt either of two methods; we might symbolise them, on the one hand, simply as one Church, that is, we might personify them in a single form; or, on the other, while exhibiting them under the outward appearance of two Churches, we might yet also exhibit them not as manifested to the world respectively before and after each other, but rather as wholly contemporary and coexistent; we might personify them, that is to say, by two forms,—two beings united, as it were, in one common and indivisible life, whose joint history should typify, first, the history of the Church of the Law down to the destruction of Jerusalem, and, secondly, the history of the Church of the Gospel from thence onwards.

It shall now be shown that each of these methods of representing the two Churches is adopted in the pair of visions we are considering; the first, that of the two Witnesses, being constructed according to the latter, and the second, that of the crowned Woman, according to the former of the two methods.

To begin, then, with the vision of the two Witnesses. The position is that the two Witnesses represent the two Churches of the Law and Gospel viewed as inseparably united and coexistent; in a word, the one Judaeo-Christian Church, so to call it, of which the Law was the beginning and the Gospel the termination.

And, first, that the Witnesses are Churches, and the two Churches in question, is evident from the account of the miracles they are said to work: “These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.”* Applied to the Jewish Church, these words have their counterpart in the description, given in the book of Exodus, of the plagues inflicted by that Church on the Egyptians through the instrumentality of Moses, as well as in the other accounts of similar divine interferences and manifestations in its later history; for example, the judgments on the nations of Canaan, and, in particular, the “power to shut heaven that it rain not,” literally given to that conspicuous type of the Jewish Church, the prophet Elijah. And,

* xi. 6.
on the other hand, that the Christian Church is regarded in Scripture as invested with the same powers, is not only certain from the analogy necessarily subsisting between the two Churches,—from the declarations, so often repeated in the New Testament, that "all things," even to the removing of mountains, "are possible to him that believeth,"—from St. James's express reference, in proof of this, to the particular miracle of Elijah above mentioned*, —and from the miracles actually wrought by the Apostles and early Christians,—but we have also a symbolical expression of the same truth later† in the Apocalypse. We read that, on the opening of the seventh Seal, "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake." Here the prayers of the Church are represented as returning upon the earth in the form of judgments; and the thing meant by this is, of course, that it is in answer to the prayers of the Church that the judgments are inflicted. Moreover, since the judgments in question must be the same with those contained in the seven Trumpets and Vials which immediately follow, and these, namely the plagues of blood, of hail, of darkness, of locusts, of frogs, &c., are manifestly the counterparts of the ten judgments or plagues which overwhelmed Egypt, it is plain that the two Churches, in respect of the powers they possess and the use they make of them, resemble each other; that the spiritual Israel smites and destroys its enemy the Fourth empire, precisely as the historical Israel under Moses "destroyed" Egypt.‡

Next, in proof that the two Witnesses, thus separately representing the two Churches, represent, when taken together, the one Judæo-Christian Church, as I have before called it, which began in the Law and ended in the Gospel, let it be observed,

* James, v. 17. † Rev. viii. 3—5. ‡ Ex. x. 7.
that they are exhibited as thus united into one Church in the Apocalyptic description of them, inasmuch as they prophesy, are put to death, revive, and ascend into heaven, simultaneously. Again, their dead "body" is twice spoken of, (not "bodies,"*) obviously in allusion to the fact of this their unity. And there is, besides, a recognition of this unity, and a distinct intimation of the principle on which it rests, in what is further stated of the two Witnesses in the following passage: "These are the two olive trees, and the two candlesticks, standing before the God of the earth."† But here some explanation is necessary. The reference is to one of that remarkable series of visions contained in the first six chapters of the prophecy of Zechariah, the vision of two olive trees and the candlestick of seven lights; and to this our attention, accordingly, must be now turned.

Zech. iv. "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep; 2 and said unto me, What seest thou? And I said, I have looked, and, behold, a candlestick all of gold, with a bowl upon the top of it; and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof: 3 and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 So I answered and spake to the angel that talked with me, saying, What are these, my lord. 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. 8 Moreover, the word of the Lord came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. 10 For† they who despised the day of small things, even† they shall rejoice, and shall see the lead in the hand of Zerubbabel: † those seven, they† are the eyes of

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* xi. 8, 9. (according to the best MSS.). † xi. 4.
the LORD, which run to and fro through the whole earth. 11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12 And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? 13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

The simple fact that the two Witnesses are, as stated in the Apocalypse, the same with the two olive trees conspicuous in this vision determines the meaning of it. For, whereas we have seen that the two Witnesses may be regarded as a double manifestation of the one Church, the vision before us admits of being explained in the same manner; namely as follows: — The two olive trees symbolise the two Churches of the Law and Gospel, viewed as distinct one from the other; and the candlestick to which they are united, and in which they meet, symbolises the same two regarded as one and indivisible; so that the unity which the Apocalypse represents by the complete identification of the two Witnesses, in that they prophesy, die, return to life, and are taken up to heaven together, is expressed in this vision of Zechariah by the single candlestick.

That the two olive trees represent the two Churches has been proved in what has already been said of the two Witnesses. On the other hand, that they are identical with the candlestick, is implied in their being united with it, one on each side; and also in their supplying oil out of themselves to feed the candlestick; and that the candlestick is a type of the Church we know, both from the employment of the seven-branched candlestick, with which that figured in the vision is identical, in the service of the Jewish temple*, and from the occurrence in the Apocalypse of the equivalent image of the “seven candlesticks.” The identity of the olive trees with the candlestick is further implied in its being said that “golden oil” (“gold,” according to the literal rendering of the Hebrew) flows into the candlestick, itself golden, out of the olive trees.

* Ex. xxv. 31—37.
Moreover, the same is to be inferred from those peculiar announcements which occupy the middle part of the vision (ver. 6—10.). Zechariah prophesying coincidently with the rebuilding of the temple after the captivity, the subject of his prophecy is especially the completion of the Church, viewed as the spiritual temple of God, in the person of its divine Corner-stone, the Messiah. Most suitably, then, is the vision of the Church, here presented to Zechariah in the candlestick and two olive trees, followed by a declaration of the “grace” conferred upon the Church, when the Corner-stone is added in the fulness of time to the spiritual building. The passage, it will be observed, professes to be the answer to Zechariah’s question, what was the meaning of the candlestick and two olive trees; and paraphrased it might run thus: “As Zerubbabel, a descendant of David, founded the material temple now building, and shall live to finish it, by lifting into its place that last and crowning stone, by which (decorated with its commemorative inscription, according to custom, in leaden characters)* the whole building is cemented and held together; so shall the heavenly antitype of Zerubbabel, the true Son of David, become, by the offering of Himself, the founder and finisher, nay Himself the very foundation at once and corner-stone, “the beginning and the ending” of a divine and spiritual temple of living souls,—a temple perfected, too, like the present, from beginnings apparently the most insignificant, and in spite of all opposition; insomuch, that before this new Zion, the ‘mountain’ of Babylon†, the pride of the high places of this world, shall be humbled and become as nothing: this spiritual temple, then, it is, which is now set before thee in the candlestick and two olive trees.” The last clause of the passage, “Those seven, they are the eyes of the LORD, which run to and fro through the whole earth” (ver. 10.), refers to the words of the foregoing vision (iii. 9.): “For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.” The declaration of the angel is thus explicit, that the corner-stone of the

† Comp. Jer. li. 25.; Rev. xvii. 9.; Is. xl. 4.
temple in question is Christ, the second person of the Holy Trinity; for in the Apocalypse our Lord is correspondingly symbolised as "a Lamb ... having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."*

Finally, that, as the olive trees stand for the Churches of the Law and Gospel viewed as separate, so the candlesticks symbolise the same Churches viewed as combined into one in Christ, and constituting in Him a single and indivisible temple, is conclusively shown by the circumstance that the Witnesses are said to be "the two olive trees and the two candlesticks standing before the God of the earth;" for if the Church may be represented at option as either one or twofold, then of course it may be represented either by one or by two candlesticks, the latter being simply equivalent to the two olive trees.

Having thus made it certain that the two Witnesses are a type of the one Church from the beginning, viewed as one, or conceived as passing from the Law into the Gospel without loss of its continuity or identity of existence, I proceed now to consider what is declared in the Apocalypse concerning these Witnesses.

We are told, then, that they prophesy in sackcloth for three years and a half (the 1260 days of ver. 3. as before explained); are then warred against, overcome, and killed, by the beast out of the bottomless pit; lie dead and unburied in the street of the great city for another interval of time of exactly the same length (the "three days and a half" of ver. 9. as also before explained), during which the nations exult over their dead body; then revive and are taken up into heaven in the sight of their persecutors, coincidently with the fall of the tenth part of the city by a great earthquake, destroying seven thousand of the inhabitants of the city.

Three points are thus prominent in the account of which this is the substance,—the death of the Church, its resurrection, and the double period of three years and a half preceding these events. And first to consider what is meant by the resurrection of the Church.

1. That by the resurrection and ascension of the Church is

* Rev. v. 6.
symbolised its deliverance from the tyranny of the Roman Anti-
christ, and its attainment to a state of rest and of glory, in
short, its enthronement in the millennial kingdom, or Fifth em-
pire, of Christendom, appears from the coincidence of this resur-
rection and ascension with the fall of the "city." For this city
must be the "great city" just before spoken of as that in which
the dead body of the Witnesses lay unburied; and the expression
"great city" is specially applied in the Apocalypse to the
Roman Babylon; e. g., "The woman which thou sawest is
that great city which reigneth over the kings of the earth;"
again, in the seventh Vial, "The great city was divided, . . . .
and great Babylon came in remembrance before God;" and
again, "There followed another angel, saying, Babylon is fallen,
is fallen, that great city."* Moreover, the city in question is
said to fall by a "great earthquake;" and Rome is similarly
shattered by a "great earthquake" in the seventh Vial.

But here it is necessary to remark on the particular expres-
sion, "the tenth part of the city fell," which might seem to
imply something short of that total destruction of the Roman
Babylon recorded in the seventh Vial. And certainly, were
it meant that one tenth only of the city is overthrown by the
earthquake, nine tenths of it remaining uninjured, this cata-
trophe could not be identified with the fall of the Fourth
empire; but the truth is that by the "tenth" is meant the
tenth and last part of the city, the other nine being regarded as
having already fallen; and the allusion is alike to the ten plagues
of Egypt, nine of which have come upon the "city" before in
the six first Trumpets and Vials, inasmuch as the last Trumpet
and Vial, being the completion of the overthrow of the "city,"
becomes the last or tenth plague†; and to the "ten kings,"
who, being types of the sum total of the emperors of Rome, are
types, as was before pointed out, of the empire also, and thus
may be said to constitute the ten parts of the empire, which are
successively cut off in the series of ten plagues.

Again, the number of the men slain in the city at the time
of the earthquake is said to be "seven thousand." Here is
another proof that the catastrophe of the seventh Trumpet and

† Comp. p. 32.
Vial is the thing intended. For, attaching to the number seven here, as usual, the idea of completeness, the meaning will be, that the full number of those appointed to perish in the judgments poured upon the Antichristian empire is now accomplished. The "thousands," it will be observed, in no way interfere with the figurative sense of the "seven" to which they are appended, but merely indicate the largeness of the number destroyed, and are equivalent to "multitudes;"* as in the parallel instance of the sealing of twelve thousand out of each of the twelve tribes of Israel, or, again, the twelve thousand furlongs which are the measure of the New Jerusalem†, where undoubtedly twelve is the only part of the whole number which is properly significant.

Again, the "great city" is declared to be "spiritually called Sodom, and Egypt, where also the Lord was crucified" (ver. 8.),—words, which, as in their fulness they can only apply to the World, that kingdom of evil which is the true opposite and foe of the Church or kingdom of God, so may adequately be applied to that great typical representative of the World, the Roman empire. I am not saying that they have sole reference to Rome in this passage,—the contrary, as will be presently seen; still their applicability to Rome in particular is manifest: first, she is "Sodom," both in regard of her wickedness and of her ultimate punishment for that wickedness, being cast into the "lake of fire burning with brimstone," which is obviously the sea of the cities of the plain, the Dead Sea; next, she is "Egypt," in that she persecutes the Christian Israel during its sojourn in the midst of her, and is consequently visited with the ten plagues of the seventh Seal after the manner of Egypt; and, thirdly, she is "the city where the Lord was crucified;" for if Christians, when they fall into sin, can truly be said to "crucify the Son of God afresh," much more may it be said that the Antichristian empire did the same in persecuting the Church, which is His body.

Again, whereas it is said that at the fall of the city "the

* This is still more evident in the original χιλιάδας ἑπτά, literally "seven chiliads."
† Rev. vii. 5—8.; xxii. 16.
‡ Rev. xix. 20. Comp. ix. 18., and xviii. 8, 9.
remnant were affrighted and gave glory to the God of heaven;" this is clearly to be understood of the Church acknowledging the finger of God in the work of judgment, and thanking Him for now delivering His people out of the power of Antichrist. So at the pouring out of the Vials the song of the redeemed is, "Who shall not fear thee, O Lord, and glorify thy name?"* The Church is here called "the remnant," agreeably to the continual use of this term in the Old Testament in the same sense, namely, as implying the smallness of the number of God's servants, as compared with that of the multitudes of the unredeemed world.

Nor, lastly, is the resurrection of the two Witnesses from death, and their ascension into heaven, other than a most apt image of the great change wrought in the condition of the Church by the fall of the empire. The millennial kingdom upon which she now enters, as the result of her emancipation from "Egypt," is what Canaan of old was to the first Israel; and, like Canaan, being a type of the heaven of rest and of glory, which is promised to the true Israel in the life to come, is set before us under the figure of heaven in the present passage; here too the more suitably, because the allusion thus involved to the final glorification of the righteous on the day of the resurrection is the counterpart of the allusion, involved in the mention of the fall of the "great city," to the other great event of that day, the destruction of the world, and the punishment of the unrighteous.

2. It having been thus proved that the resurrection and ascension of the two Witnesses typifies the exaltation of the Fifth or Church empire into the place, and upon the ruins, so to say, of the Fourth or World empire, whose destruction is the subject of the seventh Trumpet and Vial, we can now easily determine, in the second place, what is meant by that earlier event of the vision, the death of the Witnesses. It symbolises, there can be no question, the fall of Jerusalem, and, accordingly, is but a representation in a new form of the subject of the sixth Seal.

First, this is to be inferred from the very position in the vision of the death of the Witnesses in regard to their resurrec-

* Rev. xv. 4.
tion. For the two events being preceded each of them by the same period of three years and a half, the vision is consequently divisible into two halves, of which the first terminates in the death, and the second in the resurrection of the two Witnesses. Now the main vision of the seven Seals similarly falls into two halves, or corresponding systems, at the end of the sixth Seal; and as the end of its second half coincides with the end of the second half of the vision of the two Witnesses, the subject of either being, as we have just seen, the fall of the Roman empire, so the former of the two halves of both visions may be presumed to correspond also.

Again, another proof is the particular language in which the death of the Witnesses is described:—"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (ver. 7.). The beast here spoken of having been fully proved in the opening chapter of this volume to be the symbol equally of Titus, the personal Antichrist, and of the Roman empire, the above words are, in fact, a description of the fall of Jerusalem, for that city was literally "made war against, overcome, and destroyed" by Titus, at the head of the armies of the Roman empire.

Finally, that the death of the Witnesses is to be understood of the overthrow of the holy city by Titus, is to be inferred from their continuing dead till the establishment of the Christian empire in the place of the Roman. For if their death correspond to the fall of Jerusalem, it follows that their revival from death in the form of the Church empire must be equivalent to the rebuilding of the city destroyed by Titus; and, accordingly, not only does our Lord, in His prophecy of the coming of the armies of Rome in the year 70, declare that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,"*—words clearly implying that the destruction of the city in question was not to be perpetual; but it is evident from the account given of the "New Jerusalem" in the Apocalypse, that the coming in of the Fifth empire was truly the rebuilding of the Jerusalem of the year 70. It cannot, I say, be doubted that the "bride of the Lamb, New Jerusalem," so

THE DEATH OF THE WITNESSES. 41

minutely described in the last chapter of the Apocalypse, is the Church viewed as visibly enthroned in the world as an imperial power at the fall of Rome. This, at least, may be now assumed, without immediately entering on the description of that chapter, from the mere statement (Rev. xix. 7.) that the "marriage of the Lamb" is coincident with the fall of Rome: "Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready;"—words immediately preceding the account of the final overthrow of the armies of the Roman Antichrist, and the coming in of the millennium. And if here it be objected that, from the very circumstance that the Christian Church is, according to the doctrine of the Apocalypse, the continuation of the Jewish, the old Jerusalem cannot be disjoined from the new, as here implied; that, in fact, the Church of the Gospel was already in being at the time of the destruction of the Church of the Law in the year 70, and must, therefore, be considered to have at once taken the place of the legal Jerusalem when that fell; it is sufficient to refer to the parallel case of the sojourn of the Israelites in Egypt. As they were then only the germ and beginning of what was afterwards the Jewish kingdom, with no country of their own, and Jerusalem, that type of their Church and their nationality, as yet non-existent; so was it with the Christian Israel during the time of its sojourn in the "great city," the Roman Egypt. Its Canaan was the Fifth empire; not, therefore, till the fall of the Fourth empire did it enter Canaan; nor, consequently, till then was it enthroned, as Jerusalem, on the new Zion,—that "mountain of the Lord's house" (the "great and high mountain" of the last vision of the Apocalypse), unto which the Old Testament prophets had declared that "all nations should flow" in the last days. In short, the New Jerusalem of the Apocalypse represents not the Church in itself, but the Church viewed as having attained to independence, and become sovereign. This, it may be added, is certain, could it be otherwise doubted, from the city in question being said in the prophecy to "come down from God out of heaven,"* at the fall of Rome: it could have had no proper

* Rev. xxi. 2.
existence upon earth prior to the fall of the Fourth empire, else it would not be described as then coming down to earth.

3. We have next to consider the times recognised in the vision of the two Witnesses, namely, the two periods of three years and a half which respectively precede the death and the resurrection of the Church, or, in other words, which precede the fall of Jerusalem and the fall of the Roman empire. That the second three years and a half must represent the interval of time historically separating these two events is evident of course; but it does not immediately appear what is meant by the first period. We see, indeed, that it is the time during which the two Witnesses prophesy in sackcloth, and that the fall of Jerusalem is the termination of it; but the vision gives us no clue for determining the beginning of it. If we compare, however, the present with the following vision of the crowned Woman, we find that, while otherwise corresponding (the full amount of this correspondence will appear as we proceed), they in this differ, that, whereas the vision of Witnesses ends in a definite event, the fall of Rome, but, as just said, has no definite beginning, the vision of the crowned Woman has, on the contrary, no definite termination, but a beginning which is definite. It opens (there can be no mistaking the meaning of the first words of it) with a representation of the birth of our Saviour into the world; immediately after which the Church, symbolised by the Woman, is described as flying into the wilderness for three years and a half. Here then we have the key to the difficulty; for we cannot but infer that the two visions are complementary one of the other; that the former contributes the end wanting to the latter, and the latter, in turn, the beginning wanting to the former; consequently, that the vision of the crowned Woman terminates with the fall of Rome, and that of the two Witnesses opens with the birth of Christ.

It appears, therefore, that by the two Witnesses prophesying three years and a half before death, we are to understand the Church as it exists in the interval between the birth of Christ and the fall of Jerusalem; and that the three years and a half during which they continue dead, correspond to the interval between the fall of Jerusalem and the fall of Rome. What then are the chronological boundaries of the two periods in ques-
tion? what, in other words, are the dates of the events mentioned? The birth of our Lord may be assumed to symbolise the beginning of the Christian era; the fall of Jerusalem is known to have taken place in the year 70 of this era; and the fall of the Roman empire may be considered to have taken place in the year 476. As to this last epoch, it is sufficient to say that it is commonly and justly regarded as that of the termination of the empire, because it was that of the termination of the line of Roman emperors, Romulus Augustulus having been dethroned in this year. Already had Alaric, Attila, and Genseric, the three memorable invaders of the empire, virtually destroyed it; already had the first and third of these, in particular, taken and plundered Rome,—Alaric in 410 after three sieges during three successive years, and Genseric, a yet more terrible enemy, in 455; and it remained for Odoacer to abolish in 476, without effort, the very personality, as it may be called, of the empire, by deposing the last of the sovereigns by whom it had been so long governed. Add to which, that this particular event, the cutting off of the imperial line, is implied to give the finishing blow to the existence of the "great city," in the description of its fall in the present vision as the destruction of "the tenth part of the city;" for the tenth part of the city is, in fact, as has already been shown†, the last of the "ten kings" jointly representing the city.

It appears, then, that 70 years are the measure of the interval between the beginning of the Christian era and the fall of Jerusalem, and 406 years the measure of the interval between the fall of Jerusalem and the fall of Rome. And the questions now to be determined are, how can these 70 and 406 years be respectively expressed as "three years and a half," and why are they so expressed.

Now, the first of these questions may be at once answered by

* Whether the year of the Nativity was rightly calculated by the originators of this era in the middle ages, has, it is well known, been disputed since the revival of letters; but the decision of the point is unnecessary, so far as relates to the interpretation of the present passage of the Apocalypse, there being in any case no difficulty in supposing the mere era to be betokened by the birth of Christ in the vision.

† See p. 17.
observing that the three years and a half are otherwise expressed in the prophetic text as "three times and a half," whence it may be inferred that the year of the prophecy is but another name for a period; and it is evident that both the 70 and the 406 years are capable of being represented as "three periods and a half," inasmuch as they are either of them exactly divisible by 7. The 70 years are divisible into 7 periods of 10 years; 20 years, then, are the "time," $3\frac{1}{2}$ of which make up 70: and the 406 years are divisible into 7 periods of 58 years; consequently, twice these 58, that is, 116 years, are the "time," $3\frac{1}{2}$ of which make up 406.

Next, as to the reason why the 70 and the 406 years are thus equally exhibited as "three times and a half." This reduction of the two periods to a common form of expression is owing to the circumstance that, if we distinguish the one Judaeo-Christian Church symbolised by the Witnesses into the two Churches of the Law and the Gospel viewed as separate, the division line between the one Church and the other will be the fall of Jerusalem, the Church of the Law having then visibly come to an end altogether in the abolition of the temple-worship; for, this being the case, the 70 years are distinctively the period of the former of the two Churches, and the 406 years that of the latter; whence it follows that these periods require to be harmonised the one with the other as "three times and a half," or else the prophecy of the war made upon the Church by Antichrist could not be strictly applied to both Churches, and Titus would, in consequence, fail to be that true and complete representative of the Antichristian empire, which, however, both in Daniel and in the Apocalypse he is assumed to be. For example, the prophetic announcement is, that Antichrist shall attack, and overcome, and destroy the holy people; and the fulfilment of this announcement, as we have seen, is the double fact that the literal Israel was given over into the power of Titus, and the spiritual Israel into the power of the Roman empire. Whereas, then, it is further declared that the power of Antichrist shall continue for "three times and a half," this prophecy must also apply equally to either Israel. Now, in fact, it could not be so applied, unless both the 70 and the 406 years of the present vision could be virtually
identified with "three times and a half:" but this being possible in the manner above shown, then the prophecy is fulfilled in the fact of the relation of Rome, as Antichrist, to the literal Israel, on the one hand, terminating in the destruction of Jerusalem in the year 70 by Titus, and of her similar relation to the spiritual Israel on the other, terminating in the emancipation of the latter out of her power at the end of the 406 years, when she is herself destroyed.

And it now becomes apparent why the formula adopted for expressing the time of the continuance of the power of Rome viewed as Antichrist should be "three times and a half" especially. It is because the entire 476 years of the duration of Rome in this character are exhibited in the vision before us as 70 and 406 years, that is, as a double "three times and a half," and therefore as "seven times;" and "seven times" are, according to the force of the number 7, the proper symbolical representation of a complete period.

It remains to be observed, lastly, that, as the Roman Antichrist is declared to continue for three times and a half—and the announcement must apply to him in his relation to the single Judaeo-Christian Church, as well as in his separate relations to the two Churches—the period of 476 years, which we have just been regarding as "seven times," ought to admit of being also represented as "three times and a half," equally with its component parts the 70 and the 406 years. Accordingly, it is obvious that, being divisible by 7 into 68 parts, it contains a "half time" of 68, and 3 whole "times" of double this number, namely 136. And here we obtain the meaning of a passage as yet unnoticed, which occurs at the opening of the vision:—"There was given me a reed like unto a rod, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." These 42 months, or three years and a half, thus standing at the head of the prophecy, represent, we now see, the whole period of 476 years, which is afterwards divided into the 70 and 406 years. The time, in other words, during which the holy city is said to be trodden under foot by the Gentiles is not to be under-
stood primarily, either of the time of the prophecy of the two Witnesses, or of the time of their continuance in death afterwards, but of both united. The command to measure nothing but the mere temple and what is contained in it, and the statement that the outer court of the temple, together with the city, is given over to be trodden down by the Gentiles, mean alike that same truth which is otherwise expressed by the two Witnesses prophesying in sackcloth and afterwards dying; namely, that during the period in question, notwithstanding the Redeemer of the Church has come in the flesh at the beginning of it, she does not realise in full measure the privileges which prophecy might seem to have immediately associated with that coming. Christ suffered before He entered into His glory, and His Church must have her season of humiliation also, after His pattern, before the "restoration of the kingdom to Israel" in its full perfection as seen in the Fifth empire. The "Gentiles," that is, the Antichristian Fourth empire, must delay the manifestation of this kingdom for 476 years;—indirectly delay it, as being found to have preoccupied the world, so to speak, at the time of our Lord's birth, so as to require to be removed in order to make place for it; and directly delay it, in so far as that empire actively persecuted the Church for some centuries, and laboured to destroy it.

In adding (what is obvious as soon as mentioned) that the account of the "people, and kindreds, and tongues, and nations," refusing burial to the dead Witnesses, and rejoicing and sending gifts one to another because of their death (ver. 9, 10.), the allusion is to the various indignities heaped upon the Church by the Roman power in the way of persecution, under the belief that the "hated superstition" would thus be effectually exterminated, I have now concluded all that need at present be said on this vision, and proceed to the consideration of that of the crowned Woman.

The explanation of the vision of the crowned Woman has for the most part been given by anticipation in what has already been said on the subject of the two Witnesses; for substantially the two visions are counterparts one of the other; and the dif-

* Acts, i. 6.
ferences between them are only such as are immediately involved in the fact, that the Church is symbolised in the former by two persons, who are types, as we have seen, respectively of the Law and the Gospel, and in the latter by one person. What we have to consider, then, is the nature and amount of the differences thus involved.

It has been made evident in the explanation just given of the two Witnesses, that the doctrine of the duality of the Church, so to call it, prevails throughout the whole of the vision of the two Witnesses, in contradistinction to the doctrine of what may be correspondingly called the unity of the Church; which, though not omitted, is less prominently put forwards of the two. I mean, not only is the single Judæo-Christian Church there distinguished at the outset into its two phases of Jewish and Christian in the persons of the two Witnesses, but also the history of these Witnesses divides into two halves, two periods of "three times and a half" each, of which the former is as properly that of the Jewish Church as the latter is of the Christian; while, on the other hand, the unity of the Church is indicated by little more than the fact, first, of the simultaneousness of the occurrences which befall the two Witnesses, and, secondly, of the exhibition, at the opening of the vision, of the whole period embraced by it, as a single "three times and a half." We might antecedently expect, therefore, that the vision of the crowned Woman, as being complementary to that of the Witnesses, would be constructed on the reverse principle; that is, that the unity of the Church would occupy as prominent a place in this vision as its duality in the former; consequently, that, not only would the Church be represented by the one Woman in token of this unity, but also that the circumstance of the Church being Jewish down to the fall of Jerusalem, and Christian afterwards, so prominent in the other vision, would here be unrepresented; or, what is the same thing, that the fall of Jerusalem would be unrecognised, and that the 476 years would be expressed simply as "three times and a half," not as "seven times." At the same time, in like manner as the unity of the Church is not wholly omitted, but only subordinated to its duality in the first vision, so, reversely, we should expect its duality to be not omitted, but subordinated to its unity in the second vision,— we should
expect, that is, to find the one Woman associated with symbols, not prominently indeed, but still distinctly, representing the two Churches; and to find, along with the single "three times and a half," the 476 years, some indication also of the double "three times and a half," the 70 and 406 years.

Such might be our anticipations; and they are fulfilled in the vision of which we are now speaking as follows: — The unity of the Church is represented in the central figure of the vision — the crowned Woman; its duality is indicated by the sun and moon which accompany her; a single "three times and a half" expresses the period of the vision, the 476 years (for the only reference to time made in the vision is the statement, first in the sixth, and afterwards in the fourteenth, verse, that the Woman flies into the wilderness for three times and a half to escape the dragon); and, lastly, there is an indication of the double "three times and a half" of the other vision in this repetition, in the fourteenth verse, of what had been already said in the sixth. To make, however, this brief statement intelligible, we must now enter into particulars, and examine the language and structure of the whole vision.

"There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." That by the Church, here, as being "the Lamb's bride," symbolised under the form of a woman, is meant the Churches of the Law and Gospel in one, appears, to begin with, from the fact of her being represented in the present vision as existing before the birth of our Lord into the world, and as continuing to exist, subject to the persecutions of Satan, after that event. And it shall now be shown that this combined unity and duality of the Church is further exhibited in the sun, moon, and twelve stars, associated with the Woman.

Of these the moon and the sun, taken together, represent, it has already been mentioned, the duality of the Church: they are images, the one of the Law, the other of the Gospel. The sun is the emblem of the Gospel, because in the Gospel light came, in the person of Christ, into the world, which before was in darkness*: it was the "visitation of the day-spring from on

* John, iii. 19.
high;" the "rising of the Sun of righteousness with healing in His wings."* And the moon images the Law, first, because the Law is the "lesser light," imperfectly, yet in its measure, supplying the place of the greater, "ruling the night" of the world prior to the Gospel sunrise; next, because it wanes, whereas the sun is constant, and because its light is lost in the immediate presence of the sun's light; and so the Law is transitory, but the Gospel "everlasting;"† and the Law confronted with the Gospel loses its luminousness and becomes dim, "even that which was made glorious, having no glory in this respect by reason of the glory that excelleth;"‡ and further, because it shines with a light not its own, but borrowed from the Fountain of Light; and Scripture similarly represents the Law as bright only with a reflected glory,—a glory which in itself, being the "ministration of death," it had not, but which was cast upon it by the Sun of the Gospel yet distant.§

And the moon is put "under the feet" of the Church, but the sun "clothes" her: she is based upon the Legal dispensation, but her very self, her true and perfect manifestation, is to be found in the Gospel.

Finally, from being thus distinguished into her twofold manifestation in the sun and moon, she is brought back again to her original unity in the crown of twelve stars. For these stars are the fathers of the two dispensations, namely, the twelve Patriarchs and the twelve Apostles, viewed as identical. This appears from the fact that elsewhere, or when the duality of the Church is the point, we have the twelve of the two dispensations separately mentioned; for instance, they are said to be respectively the twelve gates and the twelve foundations of the New Jerusalem; again, they are similarly brought together without being identified, in the twenty-four elders described as surrounding the throne of the Almighty in the fourth chapter.

The duality, I say, of the Church being thus certainly represented by the double Twelve, it follows that its unity will be correspondingly expressed by the single Twelve; and, accordingly, we have the precise equivalent of the twelve stars of the

present vision in other passages; for example, in that sealing of twelve* (twelve thousand out of each of the twelve tribes of Israel) which accompanies the fall of Jerusalem in the sixth Seal, where the continuation of the Jewish Church into the Christian is the thing symbolised; and again, in the measurements of the New Jerusalem ("twelve thousand furlongs," and "a hundred and forty-four cubits") of which Twelve is the basis.

I proceed now to complete this part of our subject by citing various examples from Scripture of pairs of types representing the two Churches of the Law and the Gospel in the same sort of manner as do the Moon and the Sun of this vision, and the two Witnesses of the foregoing.

First, we have the authority of St. Paul for pronouncing Ishmael and Isaac to be types of the two Churches. According to him, the former of these two sons of Abraham, being the son of Hagar the bondwoman, and consequently set aside to make way for Isaac the son of the free woman, is a symbol of the Legal Jerusalem, the Church of the first Covenant, set aside to make way for the Gospel Jerusalem, the greater and more glorious Church of the second Covenant.†

Again, a similar pair of types occurs in Manasseh and Ephraim, the two sons of Joseph. Jacob, crossing his hands, laid the right on the head of Ephraim, the younger, and the left on that of Manasseh, the elder of the two §, in sign that the people typified by the younger should receive a higher blessing than that typified by the elder. Thus it is evident that Manasseh, like Ishmael, represents the elder, and Ephraim, like Isaac, the younger, of the two Churches.

Such, again, are Leah and Rachel, the two wives of Jacob. Rachel was the younger, and the more highly endowed by nature, and also was last married. That the two are typical of the two Churches is further evident from the particular time, seven years, during which Jacob has to wait and to serve Laban before either marriage.|| Rachel married to Jacob at the end of the seven years is a figure of the Bride wedded to the Lamb in

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* Rev. vii. 4., and xiv. 1.† Rev. xxii. 16, 17.
∥ Gen. xxix. 16—30.
the seventh Trumpet, and at the end of the sevenfold period of 476 years, in the Apocalypse.

So again in the parable of the prodigal son.* He is one of two brothers, the other of whom remains with his father, while he himself goes into a far country, there squanders his patrimony, nearly perishes with hunger, returns repentant to his father, is received with rejoicings, and in consequence provokes the jealousy of his brother, who complains that the father shows more favour to the prodigal than he had ever shown to himself, who had been obedient. From the fact that this parable was uttered on occasion of the Pharisees murmuring at our Lord for eating with publicans and sinners, and also from the ascription of righteousness, or the profession of righteousness, to the one son in the parable, of sin, followed by repentance, to the other, we see that the characters represented by the two sons are respectively the Jews and Gentiles. As we might expect, then, the prodigal, who is the type of the Gentiles, is expressly declared to be the younger of the two sons: "The younger son gathered all together, and took his journey into a far country."

Again, Moses and Joshua are certainly types of the two Churches; Moses, whose sphere is the wilderness of the Law, of the Jewish Church; Joshua, who conducts into the promised land and gives rest to Israel, of the Christian.

Lastly, we have a pair of typical personages more remarkable than any that have been yet mentioned, because more nearly corresponding to the two Witnesses of the Apocalypse, in Elijah and Elisha. As the two Witnesses have a simultaneous life, death, resurrection, and ascension into heaven, in token of the identity of the Jewish Church with the Christian, so, and for the same reason, do Elijah and Elisha strikingly resemble each other, both generally in the manner in which they executed their mission as prophets, and particularly in their miracles. Each, for example, was called upon to rebuke kings; each was persecuted by kings; each anointed Jehu king over Israel; each brought awful judgments upon those who mocked or insulted him; each multiplied oil and bread; each raised a dead child to life, and in the same manner; each divided the waters of Jordan;

each ministered in his own person a type of the resurrection, Elijah by being taken up into heaven without dying, Elisha, in that his bones, after he was dead, communicated life to the body of a man cast into his sepulchre; lastly, each, as our Lord reminded the men of Nazareth*, wrought a miracle in behalf of a person who was not an Israelite,—Elijah for the widow-woman of Zarephath, and Elisha for Naaman the Syrian. The life, I say, of Elijah, thus prolonged and acted over again in that of Elisha, is a token that the life of the Jewish Church is one with, is continued, and carried on into, that of the Christian. And so, on the other hand, it will be found that, when the acts of the two prophets differ, those of Elijah partake especially of the character of the Church of the Law, while the spirit of the Church of the Gospel is in those of Elisha. For example, the distinguishing feature of the Law as compared with the Gospel is its severity, and severity marks the whole life of Elijah, as compared with that of Elisha. He begins his mission by preventing rain in Israel for three years and a half; at the end of that period he destroys the prophets of Baal at Mount Carmel; afterwards he sentences Ahab; next he is sent to Ahaziah to announce death to him; and then destroys by fire the two companies of fifty sent by that king to apprehend him. He does no miracles of mercy, except the two wrought for the widow-woman of Zarephath. It is remarkable also that he flies for shelter in persecution to Mount Horeb, where the Law was given, and continues there for forty days without food after the manner of Moses. Further, that he is a type of the Law, appears from his being identified in the New Testament with John the Baptist, than whom, great as he was, the least in the kingdom of heaven is declared to be yet greater.† On the contrary, the miracles of Elisha, as befits the representative of the Gospel, are almost all of mercy. He begins by healing the bitter waters of Jericho; afterwards he foretells a supply of water, and victory over the Moabites, to Jehoshaphat and the two kings with him, in the wilderness of Edom; next, he multiplies oil for the widow, promises a son to the Shunamite, and when afterwards her son died, revives him, heals the pottage

† Matt. xi. 11.
which had been poisoned, multiplies loaves of bread, cures Naaman of his leprosy, restores the axe which had fallen into the water by causing it to float, reveals the hostile designs of the Syrians to the king of Israel, sends safe home the Syrians whom he had miraculously led to Samaria, foretells the happy termination of the siege of that city, and, finally, on his deathbed promises three victories over Syria to King Joash. Again, as the Christian Church was gifted with the Spirit of God above the Jewish, so Elisha receives a "double portion" of the spirit of Elijah. In a word, he differs from his forerunner as well in the amount of supernatural grace given him, as in the use he makes of it. And here we see the full significance of our Lord's answer to James and John, when they would have called fire from heaven upon the village which refused to receive him, "as did Elijah" on the two companies: "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."* It is as if He had said, "The true spirit of the Gospel is not that of Elijah, but of Elisha: judgment is essentially of the Law, mercy of the Gospel."

Thus much (although more indeed might be yet said, were it necessary †) in proof that these two prophets correspond respectively to the two Churches, or, in other words, to the two Witnesses. It shall be next shown that they admit of being still further compared with the representation of the two Churches given in the Apocalypse.

Let it be observed, then, that the ascension of Elijah, viewed as a type of the Jewish Church, into heaven, at the end of his ministry, has its counterpart in the Apocalyptic representation of the ascension of this same Church into heaven at the end of the sixth Seal. This ascension is not indeed immediately and directly represented in the passage referred to; still when we examine the account, in the eighth chapter of the Apocalypse, how that after the earthquake and other imagery denoting the fall of Jerusalem, there were seen the sealed 144,000, standing before the throne of God with palms in their hands, and arrayed in white robes, even they who had "come out of great tribu-

† See Newman on Elisha, Sermons on Subjects of the Day.
lation," and being now fed by the Lamb in the midst of the throne, are free from suffering, there can be no doubt that the scene here exhibited is that of a heaven following, in the manner of a sabbatical rest, upon the day of judgment preceding it, exactly as the heaven of the millennium and New Jerusalem follows upon the corresponding "last day" described in the seventh Vial; and if so, then, by the very law of Apocalyptic correspondence, since the Church of the Gospel actually ascends, in the person of the two Witnesses, into the heaven of the millennium; so must the Church of the Law be viewed as ascending into the heaven of the sixth Seal after the fall of Jerusalem.*

It will further illustrate the connection of Elijah and Elisha with this part of the Apocalypse, if we now consider what is meant by this heaven of the sixth Seal, and the ascension of the Church of the Law into it. The death of the two Witnesses we have seen to be an emblem of the fall of Jerusalem. The ascension then of the Jewish Church into heaven after that fall is no other than the removal of the souls of the Witnesses after death into the same region. But, inasmuch as they here remain not for ever, but only until the time when they return, at the fall of Rome, to reanimate their then glorified bodies†, immediately after which occurs their "ascension," properly so called, "up to heaven," it follows that what we have hitherto been calling the "heaven" of the sixth Seal, is, so far as the disembodied souls of the Witnesses are concerned, not heaven in the proper sense of the word, but paradise‡, that is, the place in which the spirits of the righteous dead are reserved for the final resurrection. This inference agrees also with the description of the place in question in the seventh chapter: in it, we are told, "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."§ Here, in contrast to the magnificent description of the millennial heaven in the twenty-first chapter, all the images are of rest, and of rest simply.  

* See also, later in the volume, the explanation of Rev. vii. 2.
† Rev. xi. 11.
‡ Luke, xxiii. 43.
§ Verses 16, 17.
gaze not upon the golden streets, and the jewelled walls, and
the high mountain of the city of God, but rather on those
"green pastures," and "waters of comfort" in its vicinity, upon
which "the valley of the shadow of death" first opens for those
who are conducted along it by the good Shepherd.*

Considering, then, that the Church of the Gospel is to be
viewed as stepping immediately into the place of the Church of
the Law when the latter ceased,—that God's presence did but
depart out of the one to remove into the other,—and that, there-
fore, the times from the year 70 onwards are essentially, in the
view of the prophecy, Gospel times; considering further that
the period during which the souls of the Witnesses are in the
paradise of the intermediate state is that from the year 70 on-
wards to the fall of Rome; and, lastly, considering that this
paradise is one with the heaven into which the Church of the
Law ascends when its life terminates in the fall of Jerusalem;
it follows that the heaven in question is simply the territory, if
I may so call it, of the Gospel Church, or, in other words, that
the ascension of the Church of the Law into heaven is only one
and the same thing with the substitution of the higher mission
of the Church of the Gospel for its mission. Now the same
inference may be drawn from the account of the last parting of
Elijah and Elisha. That the heaven of the Law is the Gospel,
or "kingdom of heaven" upon earth, appears in the fact that
Elisha is appointed to minister, in the power of the Gospel, at
the same moment that Elijah, the representative of the Law,
ascends to heaven.† Be it observed also, that the gift to Elisha
of the double portion of the spirit of Elijah is made contingent
on the fact of his seeing him when he is taken away.‡ This,
surely, still further identifies the ascension of the one with the
inauguration of the other. Moreover, as the miracle of dividing
Jordan, by which the Israelites were first admitted into the
promised land under Joshua, is now repeated by Elijah before
his ascension, and he crosses to the other side of the river,
manifestly in token that he is now entering upon the true
Canaan of heaven; so when Elisha divides and repasses the

* See Ps. xxiii.
† 2 Kings, ii. 13. Compare 1 Kings, xix. 19.
‡ 2 Kings, ii. 9, 10.
river in the same manner immediately afterwards*, this is another intimation that the heaven of Elijah is figuratively one with that earthly Canaan of the Gospel now entered by Elisha.

Such is the correspondence between this particular passage in the history of these two prophets, and the structure of the sixth Seal. Other features in their history shall now be noticed, which are referred to in the account of the two Witnesses. The death of the Witnesses being the termination of the Jewish Church, it follows that down to the moment of their death they correspond to, and are especially typified by, Elijah; after it, by Elisha. We shall find then, as we might expect, a reference to Elijah to occur in the beginning of the account of them, to Elisha at the end of it. And to speak first of the former:—

Allusions to Elijah occur in the introductory statement of the powers of the two prophets: "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” Undoubtedly the application of the last words of this passage is to the scourges inflicted by the Church of the Law through Moses on the literal Egypt, as described in Exodus, and to those inflicted by the prayers of the Church of the Gospel upon the Roman Egypt, as described in the Apocalypse; the waters, I say, are spoken of as turned into blood, and the earth as smitten with a variety of plagues in both instances†; but in neither of them is the heaven affected as here said. It is darkened, and it breaks out into tempests, but it is not “shut that it rain not.” On the other hand, the allusion in these words to Elijah’s declaration to Ahab is unmistakeable: “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”‡ This judgment, too, lasted, as we know from the New Testament§, three years and six months, the very time of the duration of the life of the two Witnesses. In like manner, the words, “fire proceedeth out of their mouth, and devoureth their enemies,”

* 2 Kings, ii. 8. 14. † See above, p. 32.
can only be understood of the destruction of the two companies by fire at the word of Elijah.

If, secondly, we turn to the latter or Gospel part of the history of the two Witnesses, we find a reference to Elisha in the words describing their resurrection at the fall of Rome: "The spirit of life from God entered into them, and they stood upon their feet." For not only do we have a type of this resurrection from death in the fact of the revival of the body of the dead man on touching the bones of Elisha; but his reanimation is recorded in the very terms here used: "They cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." Moreover, that we are justified in arguing from this verbal agreement of the two passages, appears from the occurrence of the same words in another part of the Old Testament, where there is also a reference to the resurrection of the two Witnesses, I mean that most remarkable vision of the dry bones, seen by Ezekiel, when "there was a noise, and behold a shaking, and the bones came together, bone to his bone, and . . . . the sinews and the flesh came up upon them, and the skin covered them above," and at last they became living men. It is explained at the end of it to mean, that the Almighty will "bring up the people of Israel out of their graves, and will put his spirit in them and they shall live, and will place them in their own land." It is, therefore, the precise counterpart of St. John's vision of the death and resurrection of the two Witnesses, and must be interpreted in the same manner of the final glorious restoration of God's Church in the form of the Christendom of the Fifth empire. Accordingly, we find, as I began with saying, that the same particular expression is used of the resurrection of the dead bones as of that of the dead Witnesses, and of the body which touched the bones of Elisha. The prophet is bidden to summon the "four winds" (in token of the universality of the Christian Church, as compared with the local Church of Judæa), to "breathe upon these slain that they may live;" and then "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

* 2 Kings, xiii. 21.  † Ezek. xxxvii. 1—14.
Such are some of the more prominent and unmistakeable types of the two Churches occurring in Scripture. Others might possibly be mentioned of the same character; and again others of a different kind, inanimate types, namely, such as the two pillars of the porch of the temple, having either of them its own name*; (compare, "Him that overcometh will I make a pillar in the temple of my God; . . . and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem;"†) or again the two parts of the temple, the body and the holy of holies, which became one when the vail of separation was rent in the death of Christ; but it is enough to have established the fact of the existence in Scripture of a class of types analogous to those of the two Churches in the Apocalypse, and consequently proving, that the latter have been rightly understood to mean the two Churches. I now continue the discussion of our immediate subject.

"And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

The general meaning of this passage has already been made evident. Messiah, the divine King of Israel, the Judge and Lord of the earth, to whom the 9th verse of the 2nd Psalm is applied accordingly†, is no sooner born into the world in the fulness of time, than Satan, or Antichrist, manifested in the form of the Roman empire, attempts to destroy Him, but ineffectually. He who has made the "throne of God." His habitation from all eternity, is persecuted indeed and tempted by Satan during His abode on earth; but the result is, that He

* Jachin and Boaz, 1 Kings, vii. 21.  † Rev. iii. 12.  ‡ Compare Rev. xix. 15.
re-ascends to His Father triumphant over the great enemy. Further, He being mystically one with His Church, whom He came to rescue from Satan, she suffers after the manner of His suffering, and triumphs in the end after the manner of His triumph. As Satan seeks to devour the Messiah, so he persecutes the Church, debars her from entering upon the Canaan secured for her by the Messiah, and drives her into the wilderness. As her Son, however, does not fall under the power of Satan, but is "caught up" out of his reach, so she also is miraculously preserved ("fed," as was Elijah, in the wilderness), during the time of her persecution, until at length her enemy is destroyed in the fall of the Fourth empire, and she then enters into the Canaan of her rest in the Fifth empire. Thus in the beginning of the 14th chapter, we read of the "Lamb standing on the Mount Zion with the 144,000 of the redeemed," where the Church is evidently represented as having quitted the wilderness, and being now safe in the sanctuary of God * in the promised land. The passage must therefore be taken as complementary to the present vision, and as symbolising the rest of the Church after persecution in the same Fifth empire which is otherwise represented by the "heaven," into which the two Witnesses are taken up at the fall of the "great city."

1. Some remarks on particular parts of the prophetic text, of which this is the general interpretation, shall be now added; and, first, as to what is meant by the tail of the dragon being said to draw the third part of the stars of heaven, and to cast them to the earth. In one of Daniel's prophecies of Antichrist†, we are similarly told, that he "cast down some of the host" of heaven, "and of the stars to the ground, and stamped upon them;" and this is explained, in the interpretation which follows, to mean, that "he shall destroy the mighty and the holy people." The stars, then, are the Church of God, and the dragon casting the stars down out of heaven is Satan as Antichrist, "making war" upon the Church and trampling it under foot. Limit, however, the words in question to this meaning we need not: considering that angels are said to be fellow-members of the Church with Christians‡, and that they are

* Compare Ex. xv. 17. † Dan. viii. 10. 24. ‡ Heb. xii. 22.
themselves, equally with the Church on earth, symbolised in the Apocalypse by stars (for example, the seven stars in our Lord's hand are said to be the "angels of the seven churches"*), we may further take the "casting down of the stars" here spoken of to mean that mysterious event, the fall of those angels who, according to St. Peter and St. Jude, "left their habitation," and "kept not their first estate," but "sinned," and were "cast down into hell."† The sense will then be, "That power of evil, which has shown itself so mighty to mar the work of God in the invisible world, is now seeking to do the same upon earth, by baffling, so far as may be, the work of the redemption of man to be wrought by Christ." That this latter explanation accords also with that characteristic peculiarity of the Apocalypse, its employment of evil angels to express the infliction of evil on the world, will be seen as we proceed. Here I will only observe, that the mention of a "star falling from heaven to the earth" occurs in two places of the prophecy‡, and that in both a visitation of evil is the thing intended.—But also, it is a "third part" of the stars only which is said to be cast down. From the nature of the case, and from a comparison of other parts of the prophecy, it appears that by a "third part" we are to understand simply "many," or "a large number." The expression is continually used in this sense in the account of the judgments coming upon the Roman world in the seven Trumpets: "The third part of trees was burned up;" "the third part of the sea became blood;" "the third part of the waters became wormwood;" "the third part of the sun was smitten,"§ &c., where the thing meant is in each case the partial desolation of the Roman empire. The explanation is in fact given in the third Trumpet, as will appear by a comparison of it with the second. Thus, at the sounding of the second angel, "the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died;" whereas, at the sounding of the third angel, "the third part of the waters became wormwood, and many men died of the waters, because they were made bitter." Here "many"

* Rev. i. 20.
† Jude, 6.; 2 Pet. ii. 4.
‡ Viz., Rev. viii. 10., and ix. 1. Compare ix. 11. 14. See also below, on verses 8, 9. of the present chapter.
§ Rev. viii. 7, 8. 10. 12. Compare ix. 15.
is the manifest counterpart in the latter passage to the "third part" in the former, and may therefore be supposed to be equivalent to it, and to be meant to explain it. By Satan drawing down the third part of the stars of heaven, we are to understand, then, both that many angels originally fell with him in the great apostasy of the angelic world, and that now, from the birth of Christ onwards, is to be a time of trial, in which many members of the Church will suffer persecution, as well as also fall away from the faith, through the assaults of Satan.

2. Let us now turn to the words, "The dragon stood . . . for to devour her child as soon as it was born." The reason why the dragon, or Satan, is exhibited in the present vision having seven heads* and ten horns, that is, under the form of the Roman empire, is that, as Titus is typical of, and typically identical with, this empire in its character of Antichrist, so is in like manner the empire itself typical of, and typically identical with, Satan the true Antichrist. Rome is not the absolute Antichrist any more than is apostate Jerusalem, and Satan might in this respect have been as suitably exhibited in the present vision under the form of this latter enemy of Christ and the Church of Christ, as under that of Rome. Jerusalem, I say, viewed as the "city where our Lord was crucified," is Antichrist in the same sense in which the city of the seven hills is Antichrist, as is evident if only from the correspondence of the account of the destruction of the two cities, given in the sixth Seal and the seventh Vial; and the dragon is here especially identified with the Roman empire, simply because that empire was actually in possession of the earth, so to say, at the time of the Incarnation, thus leaving no place for Christ's kingdom, and because the dragon especially carried on his attack on the Church by means of it; in a word, because indirectly by its existence and directly by its persecutions, Rome had power to prevent for 476 years the establishment of that kingdom of God which Christ came into the world to exalt into the place of the World kingdom.

This being the case,—the dragon of this vision being not

* For the explanation of the "seven crowns on his heads," see above, p. 8.; and for that of the epithet "red" here given to him, see the explanation of the red horse of the second Seal.
simply and merely Rome, but the principle of evil itself in the form of Rome—we must understand by the dragon seeking to devour the Child, evil in all its operations against Christ; and therefore, by his seeking to devour the Child "as soon as it was born," we cannot but understand in particular that first especial outbreak of evil against the divine Child, when Herod literally "sought His life" immediately after His birth at Bethlehem, in the massacre of the Innocents. And this I remark, because it perfectly explains what is otherwise difficult to understand, namely, St. Matthew's application to this massacre of Jeremiah's prophecy about "Rachel weeping for her children."

"Herod," says that evangelist, "when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."* The applicability of this prophecy to the event to which St. Matthew applies it consists, so far as we can at first see, merely in this,—that, Rachel having been buried near Bethlehem, a slaughter of Jewish children in Bethlehem and the adjoining country might suitably be represented by a prophet foretelling this slaughter, under the image of a voice issuing, as it were, out of the tomb of Rachel, and lamenting her children being taken from her. On the other hand, if we turn to the context of this prophecy in Jeremiah, it is not easy to see how the entire prophecy is other than out of harmony with such an application of this part of it. For, first, a different character is given to this passage in the original, by the addition to it of the promise that the children cut off shall be given back to the bereaved mother: "Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy; and there is hope in thine end, saith the LORD, that thy children

* Matt. ii. 16—18.  
† Gen. xxxv. 18, 19.
shall come again to their own border;”* and, secondly, the idea expressed in the passage when thus completed is but that general one, running through the whole context, of suffering, captivity, humiliation, followed by deliverance. The prophet has been declaring that Israel shall be in bondage in Babylon, and shall thence return; and when he here says that Rachel shall lament over the loss of her children, yet that they shall come again from the “land of the enemy” into “their own border,” this is obviously only a repetition of the same statement. The lamentation is indeed associated with the particular place Ramah, but this is naturally to be explained, by supposing that Ramah in Ephraim is the place meant, and that a place in Ephraim is selected for mention, because “Ephraim,” that is, the kingdom of the ten tribes personified in the leading tribe of the ten, is the immediate subject of the whole of this thirty-first chapter of Jeremiah, as “Judah” is of the thirtieth. The lamentation then occurs in Ramah (or the “high place”) of Ephraim, because it is a lamentation of the fate of Ephraim †; hence too it is that Rachel is said to utter it; for Ephraim was her descendant, being the son of her son Joseph; so that she is truly bereaved of her “children” when he perishes, or is carried into captivity.

How, then, are we to reconcile this, which certainly seems the only natural and admissible meaning of the passage, with that given it by St. Matthew in his Gospel? It may be reconciled, and St. Matthew’s interpretation be shown perfectly to harmonise with the natural meaning of the passage as it stands in Jeremiah, by means of the interpretation above given to the particular verse of the Apocalypse which has occasioned this digression, namely that account of the dragon seeking to devour the divine Child, which has been shown to admit of being applied to the massacre of the children by Herod.

For we have seen that the general subject of the thirty-first chapter of Jeremiah is the captivity of Israel in Babylon and its subsequent restoration. Now here, as universally in the old prophets, this restoration from Babylon is expressed in language adequately applying only to the Messianic time §, and not to that

* Jer. xxxi. 16, 17.  † See Jer. xxxi. 5, 6, 9, 18, 20.  ‡ See Ewald on Jer. xxxi. 15.; and 1 Sam. i. 1. compared with 3. 19.  § Jer. xxxi. 8, 12, 31—40.
first restoration of Israel, and rebuilding of their city, which took place under the kings of Persia. Why so, but because the captivity of Israel did in fact continue down even to the time of the establishment of the Messianic Kingdom; it continued, that is, not only down to the first coming of the Redeemer of Israel in the flesh, but also down to the end of those 476 years subsequent to His coming, during which the "holy city" was "trodden under foot" by the mystical Babylon of the Apocalypse, the Roman empire. At the end of this time Rome fell; and then, and then only, was the promise of the restoration from Babylon adequately fulfilled, when the holy city at length rose out of its ruins as the New Jerusalem. Here, then, we have the link for uniting Jeremiah's prophecy with St. Matthew's interpretation of it. For the 476 years, during which Jerusalem was "trodden down" by the Roman Babylon, as described at the beginning of the vision of the two Witnesses, being the same period with that described in the vision of the crowned Woman as beginning with the birth of Christ, with His attempted destruction by the dragon, and with the flight of the Church into the wilderness, or, in other words, the massacre at Bethlehem being the beginning of that persecution of the Church for 476 years by Satan, which is otherwise represented as the captivity of the Church in Babylon,—it follows, that St. Matthew, in applying Jeremiah's prophecy about Rachel to the massacre at Bethlehem, is but indirectly pointing out what is the true Babylonian captivity, and the true restoration, intended by that prophecy. In effect, he shows us that the passage in Jeremiah, if paraphrased, would run thus: "Rachel shall indeed have cause to lament over her children, because they are not. The Church, symbolised by her*, shall indeed see many of her sons cruelly afflicted during her sojourn in the mystical Babylon of which I speak. They shall be tortured, put to death, subjected to every possible evil that the malice of Satan can inflict, and that for a long period. The 'army of martyrs,' beginning in the Holy Innocents, shall be augmented by continual persecutions from thenceforward: Decius and Diocletian shall complete what was begun by Herod.

* See above, p. 50, where Rachel and Ephraim were shown to be each of them special types of the Church, viewed, not as Jewish, but as Christian; and compare Jer. xxxi. 9.
The result of what has been said, therefore, is, that Jeremiah's prophecy having been intended to apply ultimately to the persecution or captivity of the Church in the mystical Babylon of the Roman empire, and the slaughter at Bethlehem having been the beginning of this persecution, the prophecy was so worded in its mention of Rachel as to apply to this massacre especially, by indicating the precise scene of it, and that, because it was typical of all future sufferings of the Church, as being the first. It was the "beginning" of those long "birth-pangs," spoken of by our Lord, which were to terminate in the new birth of the Church into the heavenly kingdom†, when the "Witnesses" are "born again of the Spirit" at the fall of Rome. And here let it be observed that, as in mentioning Rachel, the prophet seems to glance especially at the massacre of Bethlehem, so in mentioning Ramah as well as Rachel, he seems clearly to refer to other lamentations of the Church over the death of her sons beyond this first one. For the words, "A voice was heard in Ramah, lamentation, and bitter weeping," may be considered as alluding to the death of the prophet Samuel, of whom it is said, that "all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." † Here then is a reference to one who, being a prophet overcome by the great enemy Death §, is a type of the two prophet-witnesses of the

* Rev. xx. 4.
† Matt. xxiv. 8. "All these are the beginning of sorrows;" the word in the original, translated "sorrows," is ὀφίνων, "pains of labour." Compare Rom. viii. 22.; John, iii. 3.; Rev. xii. 2.; John, xvi. 21.
‡ 1 Sam. xxv. 1.; xxvii. 3. See the references in note †, p. 63.
§ Compare Zech. xii. 10, 11., where the lamentation of Israel, at Megiddo, for the death of the good king Josiah has, as is evident from the context, the same typical meaning which I have here assigned to the lamentation for Samuel at Ramah; Zechariah making the death of Josiah typical at once of the death of Christ and of the sufferings of the Church. See hereafter more on this passage.
Apocalypse put to death by Antichrist; or, in other words, is a type of the Church generally, viewed as suffering persecution and death during the 476 years of her continuance in the Anti-Christian kingdom.

Finally, I would observe how exactly analogous, both in itself and in the application made of it, is the prophecy before us to that of Hosea, "Out of Egypt have I called my Son;" which is understood by St. Matthew of our Lord's return out of Egypt, at the death of Herod.* Jeremiah prophesies of Israel's captivity in Babylon and escape out of Babylon, and his prophecy is applied by St. Matthew to that captivity of Israel in the spiritual Babylon, which began in the massacre of the Innocents. Hosea, on the other hand, speaks of Israel's captivity in Egypt, and escape out of Egypt.† His prophecy is simply identical, therefore, with Jeremiah's prophecy; for Egypt and Babylon equally represent, as we know, the Roman empire. As we might expect, then, St. Matthew virtually makes exactly the same application of Hosea's language which he does of Jeremiah's, for he interprets it of the persecution of Christ in the massacre of Bethlehem,—a persecution literally compelling Him to become an exile in a foreign country,—and of His return in safety, after the death of His persecutor, into His "own border." The only difference is, that Jeremiah's prophecy he applies generally to the Bethlehemite children, Hosea's to the divine Child in particular; and that, in applying the former of the two, he dwells only on the slaughter of the children, without noticing the promise of their "coming again to their own border;" whereas, in applying the latter, he reversely insists less on the first of these two clauses than on the second—less on the fact that the divine Infant "is not," having been driven into Egypt, than on the fact of His being "called," after a time, unhurt out of the "enemy's land" into his "own land." Thus interpreted, the latter prophecy supplies in effect the very point wanting for the due interpretation of the former. It gives in the preservation of Christ out of the massacre, the guarantee and foretoken that it shall be well at the last for the whole company of the children of Rachel in like manner, and so determines the whole of that

* Matt. ii. 15.
† Hos. xi. 1.
prophecy of Jeremiah to be true respecting them, of which St. Matthew would seem to apply to them the half only. It shall be well for them at the last, because, to say it once again, inasmuch as Christ lives, Israel shall live also; they shall be rescued out of the power of death,—shall be gathered out of Egypt, the kingdom of death, into their own Canaan,—first, out of the Roman Egypt into the earthly kingdom of God, the Fifth empire, finally, out of the Egypt of this world into the heaven of the world to come, at the last day.

3. It remains to state exactly what is meant by the words, "Her child was caught up unto God, and to his throne." As the persecution of Christ by the dragon continued, in reality, from the moment of His birth into the world to that of His crucifixion, His being caught up into the presence of God out of the reach of the dragon may specially be understood to represent His ultimate triumph over the Enemy, as shown visibly in His Resurrection from the grave and Ascension into heaven. But it may further be understood, both of His continual preservation on earth from the assaults of the Enemy (for example, of His deliverance, by the flight into Egypt, out of the hand of Herod), and also of His perpetual companionship with His Father, even at the time He was on earth, by reason of His divine nature. In support of this latter interpretation, it is enough to compare His own words to Nicodemus: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."* That the same words admit, lastly, of being similarly applied to the Church as well as Christ, is evident. She also may truly be said to be simultaneously in heaven and earth, for she ascends into heaven with Elijah, yet ministers upon earth with Elisha at the same moment: she is received into the paradise of the sixth Seal after the fall of Jerusalem, there to continue in spirit till the fall of Rome, yet she is persecuted during the whole of this time in the wilderness of the Roman empire. "Ye are dead, and your life is hid with Christ in God," is language correspondingly used by St. Paul† of individual Christians.

"And there was war in heaven: Michael and his angels

* John, iii. 13.
† Col iii. 3.
fought against the dragon; and the dragon fought, and his
angels, and prevailed not, neither was their place found any
more in heaven. And the great dragon was cast out, that old
serpent, called the Devil, and Satan, which deceiveth the whole
world: he was cast out into the earth, and his angels were cast
out with him. And I heard a loud voice saying in heaven, Now
is come salvation, and strength, and the kingdom of our God,
and the power of his Christ: for the accuser of our brethren is
cast down, which accused them before our God day and night.
And they overcame him by the blood of the Lamb, and by the
word of their testimony; and they loved not their lives unto the
death. Therefore rejoice, ye heavens, and ye that dwell in
them. Woe to the inhabitants of the earth and of the sea, for
the devil is come down unto you, having great wrath, because
he knoweth that he hath but a short time. And when the
dragon saw that he was cast unto the earth, he persecuted the
woman which brought forth the man child. And to the woman
were given two wings of a great eagle, that she might fly into
the wilderness, into her place, where she is nourished for a time,
and times, and half a time, from the face of the serpent."

The battle here described as ensuing between the armies of
Christ and Antichrist, in which the latter is defeated and cast
out of heaven, is but a symbolical representation in a new form
of the subject of the foregoing part of the vision, the birth of
the Redeemer. The Mediator for the sins of the world having
now appeared, Satan, viewed as the accusing spirit ever stand-
ing in the presence of God to witness against man *, is banished
from heaven, in the fact that his accusation of sin is no longer
possible. It is impossible, because that "one day, when the
iniquity of the earth should be removed," as declared by the
prophets, has now come, and the accused, to use the language
of the parallel vision of Zechariah, have exchanged the defiled
garments of their original nature for the robe of Christ's
righteousness. The day of the proclamation of "good will
towards men," is the day of the Nativity.

But the victory over Satan, thus begun in the birth of the
Redeemer, is not immediately completed. He is so far over-

* Compare Job, i. 6.; Zech. iii.
come, that he has ceased to be the accuser of the Church before God in heaven, but he has still power for a "short time" to persecute it on earth. He is cast out of heaven, therefore, not at once to be imprisoned in the bottomless pit—who own place (this does not occur till the beginning of the millennial kingdom)*,—but he is "cast out into the earth," with power to desolate the Church while he remains in it. The same is implied in that solemn saying of our Lord to His disciples: "I beheld Satan as lightning fall from heaven;"† where the Apocalyptic image of the falling star, the symbol of Satan, is intensified into that of lightning, evidently to imply the power which, after his fall as an accuser, he retains as a persecutor. The devil, then, being thus powerless in heaven, but mighty for the time being on earth, "joy to the inhabitants of heaven, on the one hand; woe to the dwellers in the earth and sea, on the other!" Either clause of the exclamation is addressed to the Church, who is regarded, here as elsewhere, as at once "hidden with Christ" in heaven, and suffering with Him on earth. "Joy to her through all eternity because she has been redeemed! Woe to her only for the short season of her earthly persecutions!"

But if the Church be thus still assaulted by the dragon, even though she is redeemed, it follows that the battle must still be continuing on earth which began in heaven. Essentially, indeed, in that Satan has been cast out from heaven, it has been won already. For the utmost that he can now do is to "kill the body" of the Church; and her spirit is immediately received into that region above from which he is now banished. But it remains that he should be cast out of that earth also, of which he is still sovereign; the battle must be fought over again on the new ground, so to say, taken up by the retreating enemy, or else the triumph of Christ over Antichrist will be yet imperfect. Satan, then, having been cast out of heaven, and "his angels" with him, now comes forward, "drawing after him the third part of the stars of heaven," the same angels§, and "makes war upon the seed of the woman."|| Such are the terms used, evidently implying that the conflict between the powers of good

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* Rev. xx. 1—3.  
† Luke, x. 18.  
‡ See above, p. 67.  
§ See above, p. 59.  
|| Verse 17. Compare ver. 4.
and evil is to begin anew; that "Michael and his angels" are to be regarded as embattled in defence of the Church against the dragon and his angels, now in the wilderness of the Roman empire, as before in heaven. There is this peculiarity, however, in the present battle, that it is long, and that victory would seem at first to incline to the dragon's side. It is long, for it continues during the three times and a half; that is, the 476 years of the sojourn of the Church in the wilderness; and it promises unfavourably for the Church at the outset, inasmuch as the dragon not only "makes war against" the two Witnesses, but "overcomes them and kills them,"* and persecutes "to the death" those who "keep the commandments of God, and have the testimony of Jesus Christ."† At length, however, it issues as did the war in heaven: Antichrist is defeated in the overthrow of the Roman empire. Accordingly, as in the sixth Vial, immediately preceding the fall of the "great city," mention is again made of the war as still unfinished; for the "spirits of devils" are there said to call the kings of the world together "to the battle of that great day of God Almighty;"‡ so the imagery employed to represent the actual overthrow of the city is that of a battle in which Christ conquers§: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army; and the beast was taken; . . . and . . . an angel . . . laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

Christ, then, has now completed His victory. At His birth He triumphed over Satan in heaven; at the head of the armies of the Church He now triumphs over him on earth. His people, hitherto degraded and persecuted, are now sovereign: He has changed the wilderness of the Fourth empire into the Canaan of the Fifth, and has set the throne of His saints on the ruins of the Antichristian city. Yet the victory has been won at the price of His own blood, and the sufferings of His followers. And thus it is, that the last of God's revelations to man exhibits the perfect fulfilment of that earliest recorded prophecy, that the seed of the woman should bruise the head of

* Rev. xi. 7, xiii. 7. † Verses 11. 17.
the serpent, and the serpent should bruise the heel of the seed of woman.* For in the vision we have here been discussing we see that the "seed of the Woman," Christ and the Church of Christ, the latter through the power of the former, yet in union with Him, terminate in very truth their conflict with the "old serpent" by crushing him altogether. The "head," the vital part of the serpent, has been at length "wounded to death;"† yet, on the other hand, he has previously "bruised the heel" of his conqueror; he has done his utmost to defend himself in the long struggle; he has had his hour of apparent triumph; he has persecuted the Son of man and the Church even to the death, before he has been overcome.

Nothing need be added to the above explanation of the prophetic text beyond the mention of the following points:—

1. Satan, or Antichrist, is called the "dragon," not only to connect him with the serpent who tempted Eve, but because "Egypt" is one of the names of his kingdom, the Roman empire; and "Rahab," or the dragon (meaning the dragon of the river Nile, or crocodile), constantly occurs in the prophets as the type of Egypt.§

2. "Michael," in the account of the battle, is said to head the good angels, as Satan the evil. His name occurs in two other passages of Scripture,—the epistle of St. Jude, and the prophecy given in the three last chapters of Daniel; and in both he is introduced as here, interfering in behalf of the people of God against Satan. Of the mention of him in the prophecy of Daniel it is enough at present to say, that he there appears as the "great prince which standeth for the children of the people" of Daniel, namely the Israelites; and that he fights against the angels representing and protecting those evil kingdoms which need removing in order to the manifestation of God's kingdom.¶

In Jude he is introduced thus: "Michael, the archangel, when, contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."|| There can be little doubt that these words have been rightly understood to allude to that third

* Gen. iii. 15. † Compare Rev. xiii. 3.
‡ Ps. lxxiv. 13., lxxxvii. 4., lxxxi. 10.; Ezek. xxxii. 1—6., &c.
§ Dan. x. 13. 21., xii. 1.
¶ Jude, 9.
|| Jude, 9.
chapter of Zechariah before noticed*, which opens with these words: "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan." St. Jude, it would seem, has exchanged the name Joshua, here occurring, for that of Moses, because Moses is pre-eminently the type of the Legal Church,—that Legal, and therefore, in its formal character, unjustified and unredeemed Church, of which Joshua, clad in filthy garments and accused of Satan, is here the representative. Assuming this, and assuming, also (what is self-evident), that the Almighty speaks by the mouth of the angel, when he says, "The Lord rebuke thee," and not in His own person, there is no difficulty in harmonising the two passages. Whence it follows, that Michael is the particular angel intended by Zechariah.

It appears, then, that wherever Michael is introduced, he is represented as defending the Church against Satan. Thus, in a word, he is a special type and impersonation of Christ the true champion of the Church and destroyer of Satan.

3. To the woman were given two wings of a great eagle, that she might fly into the wilderness." It is in "the wilderness" that Babylon seated on the Roman empire is exhibited to St. John.† So here, in like manner, it is in the wilderness that the Church sojourns during the 476 years of the continuance of the Roman empire. And that this wilderness is the counterpart, or anti-type, of that in which the Israelites sojourned before they entered Canaan, is sufficiently shown in this mention of the Church flying into it on the "wings of a great eagle;" for the reference is to the words of the Almighty addressed to the twelve tribes in the wilderness of Sinai: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."‡ By the "two wings" of the eagle we are further to understand the duality of the Church as composed out of the Law and Gospel united. The same will be found to be the meaning of the pairs of wings of the four Cherubim in the opening vision.§ A very similar image also occurs in one

* p. 68. † Rev. xvii. 3. ‡ Ex. xix. 4. Compare Deut. xxxii. 11. § Rev. iv. 8.
of the visions of the Messianic time in Zechariah*: Two women with wings are seen removing into the "land of Shinar" an ephah containing within it another woman named Wickedness, imprisoned by a leaden weight on the top of the ephah. The thing here represented is the purification of the land destined to form the Canaan of the Fifth empire. Babylon, the evil power, is no longer allowed to occupy the promised land with her armies as heretofore in the time of the captivity; she is now to be banished to her own place for ever, and there imprisoned,—to be "shut up," in the language of the Apocalypse, in that "bottomless pit," the place or kingdom of evil, out of which she has arisen † to war against the two Witnesses. The two winged women, therefore, bearing the ephah, are a type of the Church, for it was the Church which, under Christ, wrought the imprisonment of Babylon here represented; they are, accordingly, only the two Witnesses in another manifestation, and correspond, it is evident, to the two eagle-wings of the Woman in the present vision.

There remains the account (ver. 15—17.) of the dragon casting out a river of water after the Woman, and the earth helping the Woman by swallowing the river; the explanation of which will be given later in the volume. Thus much we see at once, which, though far from being the full explanation of this remarkable passage, is all that need be now said, namely, that it repeats under new symbols the one fundamental doctrine of the whole vision,—that Satan shall do his utmost to destroy the Church during her abode in the wilderness of the Roman empire, yet all in vain, a divine power ever being at hand to defend her in time of need, and baffling his assaults.

Finally, the period of the present vision, that is, the "three times and a half" of the sixth and fourteenth verses, claims attention. The representation of time in this vision differs, it has already been stated, from that in the foregoing, in that, whereas there the original "three times and a half," the 476 years, is divided into two minor "three times and a half," the 70, and the 406 years, here on the contrary it is not thus divided; for here there is but one statement (twice made indeed, but in identical terms both times, and therefore one statement), namely, that

* Zech. v. 5—11. † Rev. xi. 7., xix. 20., xx. 1, 2.
Antichrist persecutes the Church in the wilderness for "three times and a half." It is thus the counterpart of the statement made at the beginning of the other vision, that the Gentiles shall tread under foot the holy city for the same period. The time meant is, in either case, the full 476 years, and nothing beyond this. We have seen, moreover, the reason of this difference to lie in the fact that the Church is symbolised in the former vision as double, in this as single; that in the former the division of the 476 years into two parts agrees with the corresponding division of the Church into Jewish and Christian, while in the latter, the Church not being divided, the 476 years are not divided either.

But it has also been stated that, as in the present vision we find, along with the undivided Church, intimations of the two elements of her composition in those equivalents of the two Witnesses, the sun and moon round about her, and the "two wings" supporting her, so we have an intimation, faint yet distinct, of the double "three times and a half" involved in the single, or, to repeat it, of the 70 years and the 406 involved in the 476. We have it in the fact that the announcement of the persecution of the Church in the wilderness for "three times and a half" is, as above said, twice made, first in the sixth and again in the fourteenth verse. And now to explain what is here meant:

The interval between the sixth and the fourteenth verse is occupied by the account of the "war in heaven," and the casting of the dragon out of heaven; and the account terminates thus: "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child; and to the woman were given two wings... that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It would seem, therefore, judging from the mere arrangement of the words of the vision, that the passage from the sixth to the fourteenth verse inclusive is a record of three distinct events in the order of their occurrence; first, the flight of the Church into the wilderness for "three times and a half" immediately after the birth of Christ; next, the war in heaven; and, thirdly, a persecution of the Church by the dragon for "three times and
a half" after the war. Now, in fact, we have the counterpart of this series of occurrences in the vision of the two Witnesses. The flight of the Church into the wilderness at the birth of Christ answers to the prophecy in sackcloth for "three times and a half;" the war in heaven, resulting in the defeat of the dragon, to the war against the Witnesses, who die in their conflict with Antichrist, and so conquer him (compare ver. 11. "They overcame him by the blood of the Lamb . . . and they loved not their lives unto the death"); and the persecution of the Church by the dragon for "three times and a half" after the war, to the continuance of the Witnesses in death after the fall of Jerusalem for the same period. The fact, then, of this complete quasi-agreement in the scheme of the two visions speaks for itself. We see that on the second vision is cast the shadow, as it were, of the peculiarities of the first vision; that the wording of it is so arranged as to reflect, not only the two minor "three times and a half" of the first vision, but also the great event of that vision, the death of the two Witnesses: while at the same time with none of these is it concerned in itself; the 70 years, the 406 years, and the fall of Jerusalem which divides them, all enter into the composition of the first vision, and of that only; the second does but contain the intimation, not the recognition of them.

The reader who has carefully followed the foregoing interpretation of these two visions will now have no difficulty in following me in the last point which I have to notice about them; this namely, that the first stands in the same relation to the second vision, as the three times and a half of the prophecy of the Witnesses does to the three times and a half during which they continue dead; in other words, that the first vision may be identified with the former of these three times and a half, the second with the latter; so as, though complete in themselves, to admit of being further put together as parts of a new whole, in the same manner as the two separate three times and a half now mentioned form, when taken together, the whole of the vision of the two Witnesses.

That the two visions stand to each other in the particular relation I speak of, is suggested by the very names given to the scene of either vision. The place of the persecution of the
Church in the latter vision is called the wilderness; in the former it is called the "great city," and one of the three names given to this "great city" is "Egypt." If we consider then that the historical Israel passed out of Egypt into the wilderness, and thence into Canaan, and that the same would therefore probably be the case with their antitype the spiritual Israel, we at once see that the Egypt and wilderness of the first Israel have their counterpart in the two places Jerusalem and the Roman empire respectively; for it is in each of these cities of Antichrist in turn that the second Israel have their abode, as seen in the vision of the two Witnesses, before they pass into the promised land of the Fifth empire.

Briefly, then: if we take the vision of Witnesses as expressing a single three times and a half* of 70 years, and unite with it the vision of the crowned Woman, that is, another three times and a half taken as representing 406 years, the result of the combination is a re-exhibition of the vision of Witnesses in a new form. The fall of that emblem of Antichrist, the "great city spiritually called Egypt, where also the Lord was crucified," at the end of the first vision, is the fall now, not of Rome, but of Jerusalem; the "great earthquake," by which it falls, is now the earthquake of the sixth Seal; the slaughter of the 7000 is the total destruction of the Jewish kingdom and nation; the "remnant affrighted, who give glory to the God of heaven," are that sealed remnant of the old Israel, the 144,000 gathered out of the twelve tribes, whose inauguration to be the new Israel was the fall of the old, and who cry "Salvation to God and the Lamb" in the sixth Seal, and who are again called the "remnant" of the Woman's seed, in the second vision†; further, the heaven into which the Witnesses (who are, of course, one with this remnant) are taken up, is the heaven of the same Seal, namely, the paradise of the intermediate state, where their spirits continue till Rome falls‡; and, lastly, the "wilderness" of the next vision is the Roman empire, where their bodies lie dead for the 406 years which remain till the time of their reanimation, when we at length see them standing with the Lamb on Mount Zion in the heavenly Canaan.

* That verse 2. of this vision expresses the period of the whole vision, was shown above, pp. 45, 46.
† Rev. xii. 17. ‡ See above, p. 54.
PROOFS THAT THEY ARE SO RELATED.

That the two visions are meant to be viewed in the particular relation to each other here drawn out,—that the former of them may certainly be taken as giving the history of the Church of the 70 years, the latter the history of the Church of the 406 years which follow the 70, will further appear by the remarks here following:—

1. This view agrees with the fact of the birth of the "Woman's seed" introducing the 406 years of the second vision. For when the Church of the Law ceased, it was an entering of God's people upon a new state of existence. Thus the old Church may truly be said to have given birth to the new in the year 70.*

2. The Woman's seed is caught away into the presence of God as soon as born. And so the souls of the Witnesses are taken up into the presence of God at the fall of Jerusalem, at the end of the first vision.

3. Antichrist's war against the Church, and defeat by Michael and the good angels, is, according to the second vision, coincident with the birth of the Woman's seed. And the overthrow of Jerusalem in the year 70 was, in fact, a war of "Antichrist" against the "Church," and also an overthrow of a city of Antichrist at the same time.

4. The Antichrist thus warring has "seven heads and ten horns;" he wears the form of the Roman empire. And Jerusalem was, in fact, destroyed by the Roman empire.

5. According to the present view, the Church of the 476 years is personified by the two Witnesses down to the end of the 70 years, by the one Woman through the following 406 years. And it is obvious how suitable this is to the character of the two periods. Most fitly is the Church represented in double throughout the 70 years, because during these she was double; she combined the Christian element, so to speak, along with the Jewish: she was Christian, because Christ had come in the flesh at the beginning of the 70 years; she was Jewish, because the temple and the rites of the Law continued till the city of the Law fell. Most fitly, too, is she represented as single after this time; for the last shadows and traces of the Law having come to

* See p. 65., note †.
an end in the year 70, thenceforward there remained the Church of the Gospel, and that only.

6. And, lastly, it is evident that, in thus combining the two visions, we are but following out the analogy of the arrangement of the first vision. The two visions, viewed as representing each of them the 476 years of the Church's humiliation, are counterparts one of the other, in the same manner as are the two Witnesses one of the other,—they represent, I mean, a contemporaneous period, or stand to each other, as do the two Witnesses, in the relation, so to express it, of coexistence. As, then, the two Witnesses stand to each other, not in a relation of coexistence only, but also in one of succession, inasmuch as their joint history is found to be the history of the Church of the Law or Legal Witness down to the year 70, and afterwards that of the Church of the Gospel or Gospel Witness, so is it with the two visions: they also may be set either side by side one of the other, or they may be set in the order in which they actually occur in the Apocalypse, one after the other,—becoming in this latter position the two halves of an altogether new vision, as I have now been showing.

We have thus brought to an end our examination of these two very important chapters. Before concluding, however, it will be well to observe the bearing of the point with which we have been just occupied, on another part of our subject, namely, the question, at what period that main event in the Apocalypse, the fall of the Roman Babylon, may be said to have happened.

For fixing on A.D. 476 as the date of this fall, we have had hitherto the following reasons:—First, it has ever been taken as the year of the termination of the Roman power by general agreement; and that, on the broad ground that it is the year of the deposition of the last of the Roman emperors. Secondly, the Apocalypse itself symbolises the fall of the empire in such a manner as to identify it with the fall of the last emperor.* And, thirdly, this particular number is divisible by seven, and so expressible as "three times and a half."

To the above, then, we may now add a fourth argument on the same side. If we take the setting up of the tabernacle in

* See above, p. 43.
Shiloh as betokening—which it very manifestly does—the termination of the long wanderings of the historical Israel, and their final establishment as a nation in the land of Canaan,—in other words, if we consider it to be a type of the wilderness being ended and Canaan reached, it results that the whole number of years passed by the Israelites in Egypt and in the wilderness together, were exactly 476. Now, how fully this bears out the assumption that A.D. 476 is the date of the fall of Rome, in the view of the Apocalypse, or, what is the same thing, that the interval of three times and a half, occurring between the birth of the Saviour and the fall of Rome, is a period of 476 years, is plain at very first sight. For the correspondence is one not of time only, nor of place only, but of both together;—of time, for both the first and the second Israel have to wait, as it thus appears, before attaining to their rest in Canaan, 476 years; and of place, for they have to wait, either of them, first in Egypt, and secondly in the wilderness, as in the case of the spiritual Israel we have just been showing. The record of the 476 years' waiting of the historical Israel is the more remarkable, because with these, as is well known, all accurate determination of time at once ceases; the thread of an exact chronology thenceforward being hardly recoverable till the era of the building of the temple in the reign of Solomon. On the other hand, there can be no doubt as to the 476 years themselves being distinctly given; for the setting up of the tabernacle in Shiloh was coincident with the assignment to Caleb, the son of Jephunneh, of the particular inheritance of Hebron, which God had promised him "forty-five years" before, when the sentence of wandering in the wilderness was passed on the Israelites; this again was one year after the exodus; and the exodus took place after a sojourn in Egypt of 430 years.*

Our attention must now be turned to another vision, isolated from the main body of the Apocalypse like the two last, and following these in the order in which St. John gives it.

* Compare Josh. xviii. 1., xiv. 10.; Num. x. 11.; Ex. xii. 40, 41.
CHAPTER IV.

THE FALSE PROPHET.

Rev. xiii. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns and seven heads, and upon his horns ten crowns, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He thatleadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from..."
heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.”

Whatever mystery may seem to envelop the second of the two beasts spoken of in this chapter, at any rate as to what is meant by the first there can be no difficulty. His seven heads and ten horns, his warring against the Church, his blaspheming God, his receiving the throne or kingdom of the dragon, as being a special instrument and impersonation of Satan, his commanding the world’s homage and veneration, and his continuance for three times and a half, make it evident that the Roman or Fourth empire is again before us. Three new facts, however, are now stated respecting him;—that he rises from the sea; that he is in some manner an impersonation of the four empires of Daniel all in one (having the mouth of the lion-empire, the Babylonian; the feet of the bear-empire, the Medo-Persian; and the “likeness” of the leopard or Greek empire, while he himself is the Roman empire); and, thirdly, that one of his seven heads is wounded to death, but revives afterwards.

Of the first of these points, the rising from the “sea,” as also of the counterpart to it, the rising of the other beast from the “earth” (ver. 11.), the explanation must be wholly reserved for another place.† Of the second, also, it is impossible to give the full interpretation at present, without diverging into a discussion which will afterwards be entered on more suitably in another

* Rev. xii. 3.  
† See the interpretation of Rev. x.
connection.* Suffice it to say here, that, as the overthrow of
the Roman empire is described in language applying in its
fulness only to the destruction of the World at the day of
judgment, so is the Roman empire itself identified with the
World; and to exhibit it as incorporating into itself the three
other empires of Daniel, is one very obvious mode of indicating
this identity; for the four empires together are, by the mere
force of their number (four, like seven, being the symbol of
completeness, totality, universality), types of the sum total of
kingdoms which make up the World. Thus the fourfold com-
bination of empires in the seven-headed beast is virtually much
the same with the statement that he receives the “power,
throne, and great authority of the dragon;” for to Satan belong
“the kingdoms of the world” and “the glory of them;” and
“to whomsoever he will he gives them.”†

The passage, then, now remaining for explanation is this:
“I saw one of his heads as it were wounded to death; and his
deadly wound was healed.” The final destruction of the Roman
Antichrist being his overthrow by the Church fighting under
the banner of Christ in the great battle, by his partial de-
struction here described, and subsequent recovery, would seem
to be meant some triumph of the Church over him real and
visible so far as it goes, but yet neither a complete triumph nor
a lasting one. It is an image of the Church at length turning
the tide of the battle, and pressing on victoriously, and then
apparently again losing the ground she has just won. This is
the first and most obvious sense that we can put on the above
words.

But this partial destruction of the Roman Antichrist is ex-
hibited as the absolute destruction for a time of one of his
heads. Now the seven heads of the beast represent the aggre-
gate or sum total of Roman emperors; and these emperors are
also viewed in the Apocalypse as types or personifications of the
empire over which they rule. It would seem, therefore, that
this same temporary triumph of the Church over the Roman
power must in some manner be visibly shown forth to the
world in one of the emperors. Further, since the head wounded

* See the interpretation of the four first Seals.
† Luke, iv. 5, 6.
to death is afterwards healed, it would seem also that the re-
pulse of the army of the Church subsequent to its advance,
in other words, the recovery by the Antichristian power of
its former life, is again visibly set forth in some particular
emperor.

Considering now that the immediate result and certain token
of the triumph of the Church over the Roman Antichrist would be
the spread and propagation of Christianity, and the decline of pa-
ganism, it follows that the requirements of the passage we are con-
sidering would be fully satisfied, should the history of Rome
present in the course of it the spectacle of the Church christianis-
ing the throne of the empire, but not for a perpetuity. Let an
emperor of Rome once take upon himself the profession of Chris-
tianity, and then not only would there be a token of the Church's
victory, a visible "wounding to death" of one of the heads of
the Roman Antichrist in his person, but in the fact of the ruling
power being now on the side of the Church, as before in oppo-
sition to her, there would be visible proof that Antichrist was
now altogether declining and the Church ascending. On the
other hand, let the throne be again afterwards occupied by a
pagan emperor, and the deadly wound of the head will be then
healed; heathenism will again be in the ascendant, the sovereign
power will be arrayed again on the side of Antichrist, and the
Church will be driven from the position she has so lately won.

Now the case here supposed is simply what actually occurred.

Constantine the Great is memorable as the first of that series of
later emperors of Rome who became, in profession at least, if
not in heart, Christian; and not less memorable, among the
occupants of the throne after him, is Julian the Apostate, the
one emperor who attempted to revive paganism. In Constantine,
then, we see the head of the Antichristian power wounded to
death; in Julian we see the wound afterwards healed, and the
head living.

With regard to the former of these emperors little need be
here said. The "conversion of Constantine" is an era in the
Church's history, and the change which then occurred in the re-
lations of the Church to the empire is familiar to every one. Up
to his time persecution had been the lot of the Church in its
severest form. Diocletian, one of the cruelest of her enemies,
had but just abdicated the throne of the empire, and his edicts
for "abolishing the Christian name" were still in full force.
Now, on the other hand, laws were introduced for the first time,
protecting and advancing the Church, and putting down pagan-
ism. Now was seen the new spectacle of an emperor of Rome
building houses of God, and interfering in ecclesiastical councils
and points of doctrine. Christianity, in a word, was now the
reigning religion of the Roman world.

Much, at the same time, was yet wanting to complete this
beginning. The anomalous medley in the religion of the em-
peror himself, half Christianity and half paganism as it seems to
have been*, is but a type of the religious condition of the empire
from hence onwards, when the temples of Jupiter were to be
seen standing by the side of the temples of the true God. "The
evidence of facts," says Gibbon†, "and the monuments which
are still extant in brass and marble, continue to prove the public
exercise of the pagan worship during the whole reign of the sons
of Constantine. In the cast as well as in the west, in cities as
well as in the country, a great number of temples were respected
or at least were spared, and the devout multitude still enjoyed
the luxury of sacrifices, of festivals, and of processions, by the
permission or by the connivance of the civil government."

Constantius, he goes on to say, four years after he had passed a
severe edict against paganism, "visited the temples of Rome;
and the decency of his behaviour is recommended by a pagan
orator as an example worthy of the imitation of succeeding
princes. 'That emperor,' says Symmachus, 'suffered the privi-
leges of the vestal virgins to remain inviolate; he bestowed the
sacerdotal dignities on the nobles of Rome; granted the customary
allowance to defray the expenses of the public rites and sacrifices,
and though he had embraced a different religion, he never at-
ttempted to deprive the empire of the sacred worship of antiquity.'
The senate still presumed to consecrate by solemn decrees the
divine memory of their sovereigns; and Constantine himself was
associated, after his death, to those gods whom he had renounced
and insulted during his life. The title, the ensigns, the prero-

* See Niebuhr's account of Constantine, in the Lectures on Roman
History.
† Chap. xxi., sub fin.
gatives of Sovereign Pontiff, which had been instituted by Numa, and assumed by Augustus, were accepted without hesita-
tion by seven Christian emperors, who were invested with a
more absolute authority over the religion which they had de-
serted, than over that which they professed.”

Such being the condition of things in the period from the ac-
cession of Constantine to that of Julian, the mortal remains, as
we may call them, of a now virtually extinct superstition thus
continuing to encumber the path of the new Faith, the history
of Antichrist becomes the exact copy, or reflection, of that of
the two Witnesses. Like them, he is slain by a deadly wound;
like them, he afterwards lies unburied,—not wholly put out of
sight and remembrance, though now a corpse only; like them, he
is reanimated after a while, and “stands upon his feet:” Julian
takes the place of Constantius on the imperial throne; and the
talents, energy, and authority of the new emperor are imme-
diately called into action for beating the Church down, and re-
establishing the ancient supremacy of the heathen gods.

Of Julian we have now to speak more particularly; for it is
he who is represented by the second beast, the subject of the
latter half of the chapter we are here considering. But in
order fully to understand the place occupied in the Apocalyptic
system by this emperor, we must first enter, more minutely
than we have yet done, into the subject of the relation of
opposition, so to call it, existing between Christ and Anti-
christ.

Antichrist, wherever spoken of, whether in the Apocalypse
or elsewhere, is set forth as the God of this world, “sitting in
the temple of God, and showing himself that he is God;” and
therefore, in whatever manifestations or attributes God has
revealed himself to man, in these same does Antichrist, accord-
ing to the Apocalypse, come also. If Christ, for example,
triumphs over death by a subsequent resurrection to life, so, as
we have just seen, does Antichrist. If again the Eternal is
glorified in heaven as Him “which was, and is, and is to come,”
so is Antichrist manifested in time past, present, and future, as
though eternal.* Now there are three especial signs, or gua-

* See above, p. 11.
rantees, by which all God's communications to man are known to be His; they are the signs of power, wisdom, and goodness; for God Himself being at once and essentially all-Powerful, all-Wise, and all-Good (insomuch that, were it possible for Him to be one only and not the other of these, He would cease to be God), it follows that the sign and seal of His will must be similarly threefold. If we ask why the idea of God must needs be made up of the union of these three attributes of power, wisdom, and goodness, we shall find it in this, that the perfections of God are neither expressible, nor conceivable, by man, otherwise than as being an infinite advance on all that is excellent in its kind in this world; and the three attributes above mentioned are, in fact, the perfections of the three parts of the nature of man: strength, or power, is the perfection of his bodily, or physical, nature; wisdom that of his intellectual; and goodness, or virtue, that of his moral nature. Next, turning to Scripture, we find both the same triple division of human nature there recognised, and also the corresponding triple manifestation of God in power, wisdom, and goodness. We find in Scripture the same triple division of human nature, for it regards man as a compound of body, soul, and spirit, as, for example, when St. Paul prays for his Thessalonian converts*, that their "whole spirit, and soul, and body, be preserved blameless" unto the coming of Christ; and here by the body we are to understand our mere sensuous and animal being; by the soul, our reasoning and thinking being; by the spirit, that part of our nature which is capable of love, knowledge of, and communion with, God, and this is our moral being. It was accordingly in body, soul, and spirit, all three, that is, in the whole of His human nature, that our Lord was tempted: in the body, when He was bidden convert the stones into bread, to satisfy His hunger; in the soul, when visions of the world's glory were addressed to His imagination; in the spirit, when on the pinnacle of the temple He was called to make presumptuous trial of His own divinity.† And that in Scripture

* 1 Thess. v. 23.
† Luke iv. 1—13. See the first volume of Arnold's Sermons, in which the explanation of body, soul, and spirit here given has been fully drawn out.
we have the corresponding threefold manifestation of God in power, wisdom, and goodness, also recognised, we may see in the words of St. Paul to the Corinthians here following: "It pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* The drift of the argument here used by the Apostle is unmistakeable: "The doctrine we teach has indeed the full evidence upon it that it comes from God; it bears the stamp of divine power, it bears also no less certainly the stamp of divine wisdom; but they who in the preaching of the cross cannot see the stamp, more important than that of power or wisdom, the stamp of divine goodness and divine holiness, will seek in vain for the other two."

Be it further observed that the three evidences in question specially accompanied the first preaching of the Gospel. If we turn to the evangelists, we find not only that the new revelation, brought into the world by Christ, was holy and righteous, and commanded the attention of men as so being, but that two confirmations of it in particular are continually occurring, that of miracles on the one hand, that of fulfilled prophecy on the other. But a miracle is an especial manifestation of divine power, and fulfilled prophecy is an especial manifestation of divine wisdom.

Lastly, how full and adequate an expression, if I may so say, of the Divine Being, is the particular triad of attributes we are here discussing, appears in the fact of its symbolising to a certain extent the mystery of the Holy Trinity. The observation has been made by others before now, that in Power we have the emblem of the first person of the Trinity, God the Father Almighty, Maker and Upholder of all things in heaven and earth; that in Wisdom we have the token of the second person, God the Son, who is the Word, or Wisdom, of the Father; and that in Holiness we have the especial attribute of the third person, God the Holy Spirit, the Sanctifier.

* 1 Cor. i. 21—24.
Now to apply what has been here said. Antichrist in the Apocalypse, counterfeiting God as he does in all points, counterfeits Him in this also, that he has his own threefold manifestation of himself, corresponding to God's threefold manifestation in power, wisdom, and goodness. Power of the world is his substitute for divine power; worldly, or false, wisdom for divine wisdom; and evil, calling itself good, for divine goodness. Earthly power, false wisdom, and evil, this is the Antichristian Trinity, set up in rivalry of the all-Powerful, all-Wise, all-Holy, Triune God; and the three elements of it occur in the present chapter in the form of the beast out of the sea, the beast out of the earth, and thirdly the dragon; or (translating these into their personal equivalents), in the form of Titus, Julian, and Satan.

That the three powers in question are to be taken as a threefold manifestation of the one Antichrist, may be inferred from the language occurring in the account of that last battle between the armies of Christ and Antichrist, before noticed: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. . . . . And . . . an angel . . . laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him." Here are the three characters of the chapter before us, the two beasts and the dragon, reintroduced, and combined in a manner showing them not only to be types of one and the same Antichrist, the Roman empire, but to exhibit him in the three several relations, or aspects, above mentioned.

Thus, first of all, they each of them work miracles. By a

* Rev. xvi. 13, 14., xix. 19.—xx. 2.
miracle we commonly understand a supernatural display of power; but as the essence of a miracle, as distinguished from a mere wonder, lies in its attesting that God is present with him who works it, a manifestation of divine power, is really not more of a miracle than is a manifestation of divine wisdom, or divine holiness. Hence it follows that by the miracles here said to be wrought by the Antichristian triad, we are to understand simply the three several signs of earthly power, false wisdom, and heathen virtue; as if it were said, "Such is the invincible might of the Roman empire; such the mental gifts and the genius of its poets, orators, historians, philosophers, and other sages; such the virtue, the honour, the purity, the integrity, the self-sacrificing zeal of its great men, that no token of divinity seems to fail in the eyes of its worshippers; physically, morally, and intellectually, it works wonders, and men are lured to become the enemies of the Church by them."

But the point absolutely determining the nature of the triad in question is this, that the second beast here goes by the name of the "False Prophet." A prophet is God's oracle; he is the medium for the revelation, interpretation, and teaching of divine truth. Hence we at once connect him in our minds with the notion of wisdom. Power need not be his, nor yet holiness: Samuel was a prophet, yet he did no miracles; and Balaam is an eminent example of an unrighteous prophet. But for a prophet, as such, to be without knowledge, or wisdom, is a thing impossible: Samson, for example, not having it, was no prophet, though he "wrought righteousness," and typified the attribute of Power in his supernatural strength. The False Prophet, then, representing of necessity the false wisdom of Antichrist, it is obvious that the triad of which he is a member is not a mere triple representation of Antichrist, but a direct exhibition of him in his three quasi-divine attributes of worldly power, false wisdom, and evil; in other words, it is plain, that, as the False Prophet is the type of false wisdom, so is the Dragon, who in the chapter before us gives his throne and authority to the Beast, the type of evil, — of evil in the absolute as opposed to good in the absolute; and so, thirdly, is the Beast, in his formal character, the embodiment of the power of this world, inasmuch as he is the "iron" empire, and the destroyer of the holy city. And hence
it is that the "power" of the Beast in particular is dwelt upon with so much emphasis in the chapter before us: "All the world wondered after the beast; and they worshipped the dragon which gave power unto the beast, and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?" Again: "Power was given him over all kindreds, and tongues, and nations."

Here too it may be stated that a triad corresponding to the above occurs in the epistles to the seven churches, the triad, namely, of Satan, Balaam, and Jezebel; Satan here, as in the present chapter, representing pure and mere evil, Balaam standing for the False Prophet, and Jezebel being the emblem of heathen power. "To the angel of the church in Pergamos write, . . . I know thy works, and where thou dwellest, even where Satan's throne is; . . . . but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Again: "Unto the angel of the church in Thyatira write, . . . . Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."*

The contrast here intended between the two names "Balaam" and "Jezebel" in particular, is the more marked, because the same conduct is ascribed to Balaam as is to Jezebel. Were they not meant to be specially contrasted in the way supposed, then either one name only would have been used in both passages, or the two would not have been described as tempting God's people in exactly the same manner.

Close, too, upon the mention of this triad of evil, Satan, Balaam, and Jezebel, there follows a counter-allusion to the combination of divine power, wisdom, and goodness, in the person of Christ: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."† Here, I say, is a

† Rev. iii. 7.
recognition, first, of holiness; secondly, of wisdom, for "truth" is the object of that intellectual faculty whose perfection is wisdom; and, thirdly, of power, for the "key" is the especial symbol of kingly authority."

The same three attributes too are represented, I may here observe, though the full proof of the fact must be reserved for another place†, in those three eminent pillars of the Church and chief Apostles, St. Peter, St. Paul, and St. John. In St. John we have the type of holiness; in St. Paul, of wisdom; in St. Peter, to whom were given the "keys of the kingdom of heaven," we have the type of power.

And to the Church of the Laodiceans our Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Here in the gold we have the indication of kingly power, the attribute of the Father; in the eye-salve for giving sight we have the indication of that mental sight of the truth, which is given by the Son, even Him, who is the "Light which lighteth every man that cometh into the world;"‡ and the white raiment is, of course, the sanctifying grace of the Holy Spirit.

Thus the position occupied by the emperor Julian in the Apocalyptic scheme is now ascertained; the sum of what has been said being this; that, whereas God in Christ, and because Christ, therefore also His Church who is identical with Him, is exhibited in the three several manifestations of power, wisdom, and goodness, Antichrist, on the other hand, the Roman empire, is exhibited in the three counter-manifestations of worldly power, false wisdom, and evil; that the embodiments, so to call them, of the three latter manifestations are, respectively, the seven-headed Beast; the lamb-like Beast, otherwise called the False Prophet; and, thirdly, the Dragon; and thus that the personal equivalents of the Beast, the False Prophet, and the Dragon, are Titus, Julian, and Satan, each of each, — if so be, at least, that Julian shall be found to correspond with the de-

* Compare Is. xxii. 22, and Rev. i. 18
† See the interpretation of Rev. iv. 8, 9.
‡ John, ii. 9.
scription of the False Prophet contained in the present chapter. And this I shall now show that he does.

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

Our Lord, in the sermon on the mount, says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."* The description here given being repeated in the account of the False Prophet before us, our attention is thus especially fixed on the guilefulness and craft of the character of whom St. John speaks. He is an enemy not so much persecuting the Church of God as covertly undermining it. This may also be inferred from the fact of the class of false prophets in general being typified by Balaam; for he it was who "taught Balac to cast a stumbling-block before the children of Israel;" in other words, he advised that they should be tempted to sin, because the result of their sinning would be their forfeiture of God's favour; thus substituting the weapon of stratagem for that of force. On the whole, then, the sort of person intended in the particular false prophet in question, would seem to be one having, first, much about him that is externally engaging and attractive; having, secondly, the special endowment of heathen knowledge or "wisdom" in a superior degree; and, thirdly, plotting against the Church with peculiar insidiousness.

And such an one, it is familiarly known, was Julian the Apostate. "The throne of Julian," says the historian of the Decline and Fall, "was the seat of reason, of virtue, and perhaps of vanity. He despised the honours, renounced the pleasures, and discharged with incessant diligence the duties of his exalted station; and there were few among his subjects who would have consented to relieve him from the weight of the diadem, had they been obliged to submit their time and their actions to the rigorous laws which their philosophic emperor imposed on himself. . . . By this avarice of time he seemed to protract the short duration of his reign; and if the dates were less securely ascertained, we should refuse to believe that only sixteen months elapsed between the death of Constantius

* Matt. vii. 15.
† Rev. ii. 14.; 2 Pet. ii. 1. 15.
‡ Num. xxxi. 16.
and the departure of his successor for the Persian war. The actions of Julian can only be preserved by the care of the historian; but the portion of his voluminous writings which is still extant, remains as a monument of the application as well as of the genius of the emperor. The "Misopogon," the "Cæsars," several of his orations, and his elaborate work against the Christian religion, were composed in the long nights of the two winters, the former of which he passed at Constantinople, and the latter at Antioch." Again: "Julian was slow in his suspicions and gentle in his punishments; and his contempt of treason was the result of judgment, of vanity, and of courage. Conscious of superior merit, he was persuaded that few among his subjects would dare to meet him in the field, to attempt his life, or even to seat themselves on his vacant throne. The philosopher could excuse the hasty sallies of discontent; and the hero could despise the ambitious projects which surpassed the fortune or the abilities of the rash conspirators." In fine, he "sustained adversity with firmness and prosperity with moderation. After an interval of one hundred and twenty years from the death of Alexander Severus, the Romans beheld an emperor who made no distinction between his duties and his pleasures; who laboured to relieve the distress and revive the spirit of his subjects; and who endeavoured always to connect authority with merit, and happiness with virtue."

From the same writer might also be cited the account of the conversion of this emperor from the Christianity in which he had been educated in early youth, to the philosophical and mystical paganism of the later Platonists; of his initiation into the mysteries of Eleusis; of his study of the writings, his affectation even of the manners and habits, of the sages of ancient Greece; of his composition of the argumentative treatise above alluded to, against the Christian religion; with a variety of other evidences, all similarly witnessing to the predominance in him, under the "lamb-like" exterior of the personal good qualities and heathen virtues above enumerated, of that literary, speculative, philosophical disposition of mind, which so emphatically entitles him, considering the purpose which he made it subserve, to the appellation of "false prophet."
Of the mode in which he attacked Christianity more will be said presently. We must now notice a further meaning latent in the expression, "He had two horns like a lamb."

As the Beast with the seven heads is the symbol not of Titus only, but also of the Roman empire, so is the False Prophet, or Lamb, the symbol as well of the Roman empire as of Julian. If we distinguish, then, between the Beast and the False Prophet, viewed each of them as representing the Roman empire, the former we must identify with the Roman empire prior to the time of Julian, the latter with the same empire after his time. And this well agrees with the character of the two symbols; the strength and fierceness of the Beast betokening that stage of the empire in which it was in a position to "make war" on the Church with a high hand; and the weakness of the lamb as truly imaging that later condition of it, when the Church had become too strong (as even Julian saw) for persecution to be any longer available in checking her progress. The lamb, then, being typical of the empire subsequent to the time of Julian, what now are the "two horns" of the lamb but symbols of that most marked feature in the history of this later empire, its division into the two kingdoms of East and West?

In proof that they are so, it is sufficient to say, first, that the horn is the regular prophetical symbol for "king" or "kingdom," being employed either in one or other of these senses wherever it occurs; and, secondly, that the division in question occurred almost coincidently with the death of Julian. Jovian, who succeeded him, lived but a few months; and the final separation of the two empires was the first act of Valentinian the next sovereign, who, contenting himself with the West, gave the East to his brother Valens; and the name of Valens stands accordingly at the head of that long line of potentates which terminated, at the end of nearly eleven hundred years, in the fall of Constantinople.*

And that such is the meaning of the two horns is also fully confirmed by the representation given of the Roman empire in Nebuchadnezzar's vision of the image of four metals: "His

* Julian died in June, A.D. 363. The division of the eastern and western empires took place in June of the next year. The conquest of Constantinople, by the Turks, was in the reign of Constantine XIII., A.D. 1453.
WHY HE HAS TWO HORTNS LIKE A LAMB.

legs were of iron; his feet part of iron and part of clay;” added to which is the explanation here following: “The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 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. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.”

The first and most general sense to be put upon these words is, that the strength of the Fourth empire shall not be as great in the latter times of the empire as it was earlier; in other words, the combination of clay with iron in the feet of the image is a recognition of the historical fact of that gradual uninterrupted decline of the Roman power, which began three centuries and more before its ultimate destruction. In the clay not mixing with the iron we have also the figure of that “dividing of the kingdom against itself,” of which we have already had occasion to speak, in considering the ten horns and their persecution of Rome.

But further, that the division of the feet of the statue into iron and clay has a special application besides to the division of the Roman world into the two empires of East and West, is evident from the terms used. By the iron we cannot but understand the Western empire in particular; for, of the two, it is the one naturally to be regarded as perpetuating the original iron empire, if only from the mere fact that Rome was its capital city and seat of government. Equally well, too, does the clay represent the Eastern empire; first, because that peculiarity of it which the prophecy notices, its non-affinity for iron, aptly expresses the completeness of the separation of the Eastern from the Western empire; and next, because in itself

* Dan. ii. 40—43.  
† See above, p. 17.
it so perfectly conveys the notion of a fact often remarked in
the history of the Eastern empire, the absence of character, or
the absence at least of any thing like a Roman character in that
empire; its utter inability to prolong in itself the life of the
original body from which it separated. "Whereas thou sawest
iron mixed with miry clay, they shall mingle themselves with
the seed of men." Here it is implied that the clay mixed with
the iron is all one with, as being taken out of, the earth on
which the image is standing: and this earth is the "seed of
men;" it is the sum total of those many kingdoms, nations,
communities, or political bodies, which occupy the world, and
in the midst of which are set up, in visible prominence, those
particular four empires with which prophecy is immediately
concerned. The meaning of the words will thus be, "As iron
and clay are mixed together in the feet of the image, so shall a
large portion of the Fourth empire intermingle with those or-
dinary nations and races surrounding the Fourth empire, which
prophecy does not undertake to include in her field of view."
But, at the same time (adds the prophecy), "they shall not
cleave one to another, even as iron is not mixed with clay:"
"the part of the Roman world thus uniting itself with the
neighbouring nations, and losing itself among them, shall as
little amalgamate with that remaining part not thus uniting
itself, as clay with iron." Here then, I say, is a prophecy de-
scribing, beyond a doubt, the separation of the Roman empire
into East and West. That part of the empire which does not
"mingle with the seed of men," does not become clay, but
remains iron as it was, keeps its identity unchanged, continues
to exhibit the features and character of the original Fourth
empire, this is the Western division of that empire. And
the other part of it, that which ceases to be iron, and becomes
clay, which keeps nothing of the peculiar genius, or national
spirit, of the old empire, and consequently is no longer any
subject of prophecy from henceforward, this is the Eastern
division of the same empire. The key, I repeat, of the vision,
is simply this,—that the clay, of which half the feet of the
image is composed, is identical with the clay of the earth on
which the image stands; and this earth represents men in
general, that is, the various nations encompassing, but external
HIS REVIVAL OF PAGANISM.

97
to, and independent of, the Roman empire. Assume this, and we see at once that, as we have the Roman character of the Western empire expressed by the iron of the feet, so equally have we the non-Roman character of the Eastern empire represented by the clay of the feet of the great image.

Lastly: whereas stress is laid on the fact, that not the feet only, but the toes of the feet, are made of iron and clay mixed*, here is a recognition of the two empires of East and West, as such; for the ten toes of the image are equivalent to the ten horns of the Fourth beast; they are the symbols, therefore, like these, of the empire of Rome, viewed as personified in its line of emperors: in the division, then, of the toes into two parts, we have the type of the division of the original empire into two empires,—the two horns, thus to return to our main subject, on the head of the False Prophet.

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

The fact, of which the proof has been now given, that Julian is the type of that later empire, which was separated very shortly after his death into two empires, shows the "all" in this verse to be emphatic: as if it were said, "Type as he is of the divided empire, yet, as the division does not occur in his own lifetime, he himself is lord of the whole empire. He exercises all the power of the first beast, and differs from those who come to the throne after him in so doing."

And this power, great as that of any of his predecessors, he exercises "before," or in the sight of, "the first beast;" in the presence, that is, of the multitudes composing that heathen Antichristian empire, which has now "recovered of its deadly wound," is restored to its original state, under his auspices.

Further: he "causes the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." He formally reestablishes paganism throughout the whole empire. He had no sooner come to the throne, than "the pagans received a gracious permission to open all their temples, and they were at once delivered from the oppressive laws and arbitrary

* Compare ver. 41. Dan. ii. with ver. 42.
vexations which they had sustained under the reign of Constantine and of his sons.” His favour, we also read, “was almost equally divided between the pagans, who had firmly adhered to the worship of their ancestors, and the Christians who had prudently embraced the religion of their sovereign. The acquisition of new proselytes gratified the ruling passions of his soul—superstition and vanity; and he was heard to declare, with the enthusiasm of a missionary, that if he could render each individual richer than Midas, and every city greater than Babylon, he should not esteem himself the benefactor of mankind, unless at the same time he could reclaim his subjects from their impious revolt against the immortal gods.” As a matter of course, therefore, temples desecrated and abandoned were now rebuilt, omens were again taken, hecatombs again sacrificed; and “encouraged by the example, the exhortations, the liberality of their pious sovereign, the cities and families resumed the practice of their neglected ceremonies. Every part of the world displayed . . . the prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger.”

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.”

A remarkable passage here comes under consideration. Taken in their first and obvious meaning, these words describe Julian as working, in his character of Antichrist, the god of this world, signs, miracles, or “lying wonders,”† in attestation of his divinity, and in rivalry of those signs which God gives of His presence in the person of His true prophet, the Christian Church. Fire, it is evident, is called down from heaven by the False Prophet, in like manner as fire proceeds out of the mouth of the two Witnesses, and as fire was called down by Elijah on the two companies. “This, I say, is the essence of the account here given, that the False Prophet puts forth a token or sign, which is the counterfeit of the sign given by the True Prophet. But

* Decline and Fall, ch. xxiii.
† The word translated indifferently “miracle,” or “wonder,” in the authorised version, here and elsewhere, is σημεῖον, literally, a “sign.”
HE MAKES FIRE COME DOWN FROM HEAVEN, 99

this counterfeit sign we have already seen to be threefold, even as the true sign is threefold; it is the manifestation of heathen power, heathen wisdom or intellect, and heathen virtue.* It follows, then, that the statement of the passage is substantially fulfilled in the fact, that Julian exhibited each of the three signs in question in the eyes of the world. He exhibited them in himself; he sought also to exhibit them in the religion which he attempted to reestablish. Had the Church risen into power and place in the course of centuries? paganism was now to be enthroned in the same splendour. Did the Church claim to be an oracle of truth, to solve the riddle of man's nature, the mysteries of this life and those of the next also? it should be shown that as much could be done by the philosophy of Plato. Had the Church the reputation of holiness? had she saints and martyrs? it was now to be seen that the graces of purity, integrity, liberality, devotion, humility, power of endurance, all virtues, moral or religious, alike † could be realised in the lives of the priests of Jupiter and Apollo. “Behold, then, in this great reinauguration of what men have fancied to be a worn-out superstition, fire visibly coming down from above to consume the Church, even as the Church claims to have called fire from heaven to consume paganism.”

More, however, is meant by this statement, that Julian shall make fire come down from heaven upon earth in the sight of men, than appears thus far. It alludes to that famous event in the life of Julian, the miraculous outburst of fire, which took place when he attempted to rebuild the Jewish temple. But in order clearly to bring out that it does so, the circumstances need to be mentioned, under which the attempt in question occurred.

Julian's object, then, in restoring the temple on Mount Moriah, was to discredit Christianity. The Church had ever regarded the destruction of Jerusalem by Titus, and the annihilation of the temple-worship at the same time, as signally witnessing to the divinity of her own mission; for the overthrow of the city had been distinctly foretold by Christ; and the doctrine of the Church, that the Gospel had superseded the Law,

* See above, p. 89.
† See the section on the reformation of paganism by Julian, Decline and Fall, ch. xxiii.
could hardly be confirmed more strongly, than by the fact of the visible and complete abolition of the Legal system in the burning of the temple. To rebuild, therefore, the temple, and to establish the Jews again in their own city, would, it occurred to Julian, be a most triumphant and all-sufficient proof of the fallacy of the Church's claims. His proceeding thus immediately assumes the character of what is called in the Scriptures a false miracle; for it is meant to be a sign attesting in the eyes of the world the truth of paganism. And as Julian herein challenges, as it were, the Almighty to vindicate His own honour, and that of His Church, so the challenge is answered as soon as given; a true miracle confounds the would-be miracle of the False Prophet; the "fire of the Lord falls;" and "the God that answereth by fire, let him be God:" it is a trial like that between Elijah and the prophets of Baal on Mount Carmel, and ends in the same manner.* Emphatically, then, "he doeth great wonders;" he proceeds to work a miracle of wisdom and power in behalf of paganism; and the result is, that "he maketh fire come down from heaven on the earth in the sight of men;" he elicits a miracle of a kind he little expected, and one effectually baffling his own miracle. The strong irony involved in the passage, as thus applied, well accords† with the especial subtlety of the interrupted design.

It now only remains to be shown that, in "fire" being said

* 1 Kings, xviii. 24. 38.
† Compare the tone of the lines on Julian, in the Lyra Apostolica:

"Angel harps, of you full well
That measure stern
The Church might learn,
When the apostate Caesar fell:
Proud champion he, and wise beyond the rest;
His shafts not at the Church, but at her Lord, addressed!
The foes of Christ are gathering, sworn to build,
Where He had sworn to waste and mar:
Plummet and line, arms of old Babel's war,
Are ready round Moriah's field:
But the clouds that lightning breathe
Were ready too,
And, bursting through,
Billows from the wrath beneath
For Christ and for His seers so keenly wrought,
They half subdued to faith the proud man's dying thought."
to "come down from heaven upon the earth in the sight of men," we have an accurate description of the miraculous interference in question; and this will be sufficiently seen in the following account:—

"In the year 363, Julian, in the course of his systematic hostilities against Christianity, determined to rebuild the temple at Jerusalem. The undertaking was conducted on a magnificent scale, large sums being assigned out of the public revenue for its execution. Alypius, an intimate friend of Julian, was set over the work; the Jews aided him with a vast collection of materials and of workmen. Both sexes, all ranks, took part in the labour, entering upon the ruins, clearing away the rubbish, and laying bare the foundations. What followed is attested by a number of authorities, who agree with each other in all substantial respects, though, as was to be expected, no single writer relates every one of the particulars. First, we have the contemporary testimony of the pagan historian Ammianus Marcellinus, and, we may add, of Julian himself; then of St. Gregory Nazianzen, St. Ambrose, and St. Chrysostom, who were more or less contemporaries; and of Rufinus, Socrates, Sozomen, and Theodoret, of the century following. They declare as follows:—The work was interrupted by a violent whirlwind, says Theodoret, which scattered about vast quantities of lime, sand, and other loose materials collected for the building. A storm of thunder and lightning followed; fire fell, says Socrates; and the workmen's tools, the spades, the saws, and the axes, were melted down. Then came an earthquake which threw up the stones of the old foundations of the temple, says Socrates; filled up the excavation, says Theodoret, which had been made for the new foundations; and, as Rufinus adds, threw down the buildings in the neighbourhood, and especially the public porticoes, in which were numbers of the Jews who had been aiding the undertaking, and who were buried in the ruins. The workmen returned to their work; but from the recesses laid open by the earthquake balls of fire burst out, says Ammianus; and that again and again, as often as they renewed the attempt."

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

The historian of the Decline and Fall of the Roman empire, after describing the efforts of the apostate emperor to revive and reform paganism, proceeds to remark, that "the genius and power of Julian were unequal to the enterprise of restoring a religion which was destitute of theological principles, of moral precepts, and of ecclesiastical discipline; which rapidly hastened to decay and dissolution, and was not susceptible of any solid or consistent reformation." So truly, indeed, was it as here said—so absolute and complete was the failure of the imperial scheme, that the name of Julian has become almost a proverb in the modern world to denote the folly of politicians, or rulers, who cannot read the signs of their times rightly, but would fain make an irrevocable past, whose day is over, live again in the future. And this it is which is here meant by the False Prophet being said to cause an "image" to be made of the old empire. Paganism in its very self, as it has been, cannot again be; Julian, pretending as he does to have revived it, has but imposed upon the world the counterfeit likeness of it; he has but set up an idol animated, as it were, by his magic arts for a time, but having no life in itself, and crumbling into nothing, as soon as the enchanter himself dies, and the spell is over.

Next, the image, thus artificially living, is said to "speak, and to cause that as many as would not worship the image should be killed." This must mean, that the heathen part of the empire, now for some time silenced and put on the defensive, shall again be in a position to make its voice heard, and Christians shall again suffer, even to death, for the sake of their
HE MAKES THE IMAGE OF THE BEAST LIVE; 103

religion. Julian, it will be observed, is not himself said to "kill" those who will not worship the image; his own work of persecution is limited to the preventing of any but the worshippers of the image from "buying or selling." The notion conveyed is, accordingly, of a condition of things such that, while no edict to exterminate Christianity by fire and sword, after the manner of the persecutions enjoined by Decius, or Diocletian, is put forth by the present emperor, yet that acts of persecution of the old kind, unauthorised, but connived at by the ruling power, are carried out by the population; and, in the mean time, that the emperor himself molests and interferes with the Church by peculiar arts, namely by forbidding her the ordinary rights of society enjoyed by men in general (for this only can be meant by his refusing her leave to "buy and sell"), his object being to degrade and make her contemptible in the world's sight. Such would seem to be the obvious meaning of the prophetic language; and how fully it agrees with the facts of the reign of Julian, may be shown as follows:—

Thus at the opening of his reign we are told that, whereas "the pagans, who were conscious of his fervent zeal, expected, perhaps with impatience, that the flames of persecution should be immediately kindled against the enemies of the gods," their hopes "were apparently disappointed, by the prudent humanity of a prince, who was careful of his own fame, of the public peace, and of the rights of mankind . . . . Julian surprised the world by an edict which was not unworthy of a statesman or a philosopher. He extended to all the inhabitants of the Roman world the benefits of a free and equal toleration."*

"Actual persecutions," however, "though unauthorised by the imperial edicts, would take place in some parts from the collision of the two parties. The pagans, now invested in authority, would not be always disposed to use that authority with discretion; and the pagan populace would seize the opportunity of revenging the violation of their temples, or the interruption of their rites, by the more zealous Christians . . . . The best authenticated acts of direct persecution relate to these

* Decline and Fall, ch. xxiii.
disputes; nor can Julian himself be exculpated from the guilt, if not of conniving at, of faintly rebuking these tumultuous acts of revenge or wanton outrage. In some of the Syrian towns, Gaza, Hierapolis, and Caesarea, the pagans had perpetrated cruelties too horrible to detail.”*

Again: “It was the object of the insidious policy of Julian, to deprive the Christians of all the temporal honours and advantages which rendered them respectable in the eyes of the world.” He, accordingly, “began by abrogating all the exclusive privileges of the clergy, their immunity from taxation, and exemption from public duties. He would not allow Christians to be prefects, as their law prohibited them adjudging capital punishments. He resumed all the grants made on the revenues of the municipalities, and the supplies of corn for their maintenance. It was an act of more unwarrantable, yet politic, tyranny to exclude them altogether from the public education. . . . They were not to instruct in Greek letters without the sanction of the municipal magistracy.”†

Thus it appears, agreeably to what is implied in the passage now before us, first, that the Church was not persecuted by Julian in the strict sense of the word; secondly, that she was persecuted, more or less, by the heathen part of his subjects in the Roman empire; and thirdly, that by dishonouring and degrading the Church, socially and politically, he hoped to destroy her more effectually than by direct persecution.

Lastly, we have the False Prophet putting the seal of paganism on the members of the Roman world (ver. 16. 17.). He sets it both in their foreheads and right hands; in their foreheads, because the Church is similarly sealed on the forehead with the seal of God‡; in their right hands, because the intercourse of man with man, “buying and selling,” the ordinary business of life, is carried on with the right hand.

But this mark of Antichrist, or the beast, is said, further, to be “the name of the beast,” and “the number of his name,” which, again, is “the number of a man.” The name of Christ is spoken of in a variety of passages, as written upon the Church:

* Milman’s History of Christianity, vol. iii. p. 86.
† Decline and Fall, ch. xxiii.; Milman, p. 82.
‡ Rev. vii. 3.
AND FORBIDS THE CHURCH TO BUY OR SELL. 105

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."* Again, "Him that overcometh, . . . I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."† Again, "An hundred forty and four thousand, having his Father's name written in their foreheads."‡ And again, "They shall see his face, and his name shall be in their foreheads."§ Correspondingly, then, to the Name of God in Christ on the forehead of the Church, is the name of Antichrist set on the forehead of the Roman Babylon.|| Now this name, it is also said, is a man's name. Hence it follows that "Titus," being the name of the personal Antichrist, must be the name meant. And in it we shall accordingly find the solution of the famous problem, the number 666.

* Rev. ii. 17. Compare Rev. xix. 12. "He had a name written, that no man knew, but he himself."
† Rev. iii. 12.
‡ Rev. xiv. 1.
§ Rev. xxii. 4.
|| Compare Rev. xvii. 5., xiii. 1.
CHAPTER V.

THE NUMBER 666.

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

If the name Titus contains in itself the number 666, it must be by the letters of the name in some manner composing this number. Now, of the three principal languages of antiquity, Greek, Hebrew, and Latin, the two former differ from the latter in this, that the letters of the alphabet of these two have a numeral value. Whereas, then, it is not so in Latin, it is clear that, if we would convert the letters of the name Titus into numerals, the name must be written either in Hebrew or Greek characters; and of these we naturally look to the Greek in preference, because the Apocalypse is itself written in this tongue. Moreover, a most significant intimation is given, that the name is to be written in Greek letters counting as numerals, in the fact that our Lord designates Himself more than once in the Apocalypse as "Alpha and Omega, the beginning and the ending, the first and the last;"* where the allusion is manifestly to the Greek alphabet, viewed as comprehending in itself all numbers, in order, from one onwards, and thus symbolising Him who includes all "times" in His own eternity. Christ is Eternal; His name is therefore a combination of all numbers: Antichrist is a being of time; his name is therefore a combination only of some numbers.

But next, how are the numerals of the name, when thus written, to be put together? May a simple addition of them be expected to give the number required, or, rather, is it not likely that some less obvious and more recondite arrangement than this would be the one adopted? That the latter would be

* Rev. i. 8, 11., xxi. 6., xxii. 13.
the case, might be supposed for two reasons; first, because it is declared that some peculiar "understanding" is needful for computing the number, which would hardly have been said were the computation quite simple; and, secondly, because, did the letters of the name Titus amount by ordinary addition to 666, it is impossible, humanly speaking, but that the key of the prophecy would have been discovered in the earliest ages; and thus that would have been at once known, which, it is evident, was not meant to be known till long afterwards. For it is remarkable, that not only do the Jews themselves appear to have had a notion that Titus, the destroyer of their city, was the little horn, or eleventh king, of the series foretold by Daniel*, whence it is probable that the first students of the Apocalypse may have turned their particular attention to this emperor; but also there is almost direct evidence to the fact of the number 666 having been sought in the very earliest times in his name. Irenæus speaks of two words, which, if we write in Greek, take the letters of each as numerals, and add them together, they give, each of them, 666; the one of these is "Latinus" (Λατινός), the other "Titan" (Τιτάν): and the latter of the two so nearly resembles the name of the Roman emperor, that we may be satisfied that "Titus," not "Titan," was the word in which the number in question was first sought. The number was indeed there, but it was not to be obtained from the name by mere addition.

In reality, a double artifice has been used to conceal it. "Titus," put into Greek, is of course ΤΙΤΟΣ: now Τ in the Greek alphabet stands for 300, Ι for 10, Ο for 70, and Σ for 200; the five numeral letters of the name, therefore, added together, amount to 880; nor will any arithmetical process avail to convert them into the exact number, 666. Let us now, however, write the name as it would have been written in the Greek of the age of Titus, thus, namely, ΤΙΤΟϹ; and, Σ being the symbol of 6 as well as of 200, we at once obtain the number required, by subtracting the Ι, or 10, from the Ο, or 70, and then adding; for the Τ, Τ, and Σ together make 606, and the

* This is mentioned, if I remember right, in a note to Dr. Lee's work on Prophecy.
70 diminished by 10 becomes 60, thus making in all 666. The explanation and defence of this statement shall now follow.

With regard to the employment of the C for the last letter of the name, the usage is one so familiar, I suppose, to all scholars, and especially to any one who has examined the Greek coins of the early emperors of Rome, in which it constantly takes the place of Σ, that evidence in proof of the fact that Σ and C are identical is almost superfluous. I may cite, however, the following decisive statement of Montfaucon: — “Σ is usual on coins and marbles before the age of the Caesars. It is also thus written on the coins of Julius Caesar; but it being found difficult to attain neatness in the execution of it, it was replaced by two newer forms, which occur on coins and inscriptions of the time of Augustus, namely, the uncial C, and more frequently the Latin C. This is well illustrated by the line of Martial, ‘Accipe lunatâ scriptum testudine Sigma.’”

On the other hand, that the same C was used about the same time to denote the Greek Wau, or digamma, the numeral value of which is 6, is equally certain. The writer above quoted gives the four following forms of the digamma, S, F, C, S, and remarks thus: “S has this form on old coins, marbles, and Greek alphabets written by Latins down to the eleventh century. The second form (F) is also found in old books. The third (C) in certain inscriptions of the Augustan period. The fourth (S) on coins of Gallienus, and sometimes on others of about the same period.” Elsewhere he says again: “S is sometimes expressed in inscriptions by C; for example, K C in place of K S, for 26.”*

* The uncial form of the digamma (ς) also occurs. (See the tables of letters in Key's book on the Alphabet.) And there can be little doubt that this was the original form, from which each of the two forms ς, and c, was derived. This may be seen by comparing the ς with the ordinary final sigma (ς) now in use. For this latter character, as will be evident to any one who examines the facsimiles of early manuscript writings, is simply the C with a short stroke of the pen added to it by way of flourish. Whence we may infer that ς, the digamma form so nearly resembling this c, was similarly produced by a flourish added to the uncial digamma S.

Since the above was written, I have found that Grotius (see Poli Synopsis Criticorum on Rev. xiii. 18.) has founded an argument to show that “Ulpius Trajanus” is the little horn of Daniel, on the fact that ΟΥΑΠΙΟΣ amounts, by addition, to 666 exactly; and in this computation he employs C as the
C, then, the last letter in the name TITOC, is equivalent to 6. It has next to be shown that the four other letters of the name are meant to represent 660; or, in other words, that the 10, represented by l, is to be subtracted. Some principle, that is, must be found, explaining this subtraction.

This is first, then, to be found in the fact, that by subtracting the ten we obtain a complete system of six and multiples of six—namely, six, sixty, and six hundred. If it be asked, What is gained in the symmetrical system thus resulting? what is it in itself worth that the prophecy should go out of its way to attain it? I refer, in answer, to the sense attaching in the prophetic scheme to the number six. In the sevenfold system it is always the number of destruction. Thus the sixth Seal represents the fall of Jerusalem; the sixth Trumpet and Vial the fall of Rome properly so called (though the proof of this being so must be reserved for another place); again, the sixth of the "seven kings" is Nero, the great tyrant and persecutor of the Christian Church; and on the sixth day of the week was our Lord crucified. Most suitable it is, then, that six, being the number of destruction, should be specially brought out in the name of the destroying Enemy; that the computation, in other words, of the numeral letters of the name, should proceed on the one principle of exhibiting the six in particular as much as possible. This principle is, in fact, the key to the treatment not of the l only, which is subtracted, but of all the letters. The two T's are added because they make by addition 600; the l is subtracted from the O because the result of the subtraction is 60; and the C is read not as sigma, but as digamma, because so it represents 6.

And a second and independent reason for subtracting the l is this, that the numerals of the name exhibit, when thus computed, the proper period of Antichrist, namely, the "three times and the dividing [or "part"] of time."* The three numerals, T, T, and C, or 300, 300, and 6, are the "three times," being whole numbers; and in the O, or 70, diminished symbol not of 200 but of 6, stating the fact here mentioned, that c is a form indifferently of sigma and of the digamma. This may be considered to settle the whole point.

* Dan. xii. 7. (marg. transl.), and vii. 25.
to 60 by the subtraction from it of 1, or 10, we have the "dividing [or part] of time," 60 being a fraction of the whole number 70. That the name of the personal Antichrist should be thus made to express the period of the continuance of the real Antichrist, is not only in agreement with the intimate relation subsisting between the two Antichrists, but also harmonises with the peculiar wording in the original Greek of Rev. xiii. 5.: "Power was given unto him [the Roman Antichrist] to continue forty and two months." The text literally rendered is, "Power was given unto him to make forty and two months" (ποιησαυ μηνας μβ'); and it cannot be doubted that the ambiguous expression "make" is here used in order to imply both that he accomplishes "three times and the dividing of time" by reigning for that period, and also that he exhibits these "three times and the dividing of time" in the "number of his name" 666, as just pointed out. That time and number are in the view of the Apocalypse synonymous, is implied, it will be observed, in the fact, that "Alpha and Omega," that is, all numbers, are used in it, as has already been stated*, to denote all times.

Lastly, a conclusive argument in proof that this is the true explanation of the number 666, is the following:—The period of Antichrist is given not simply as "three times and the dividing of time," but as "a time, times, and the dividing of time."† We may be sure that the "three times" are not without reason thus distinguished into "one and two times;" and why they are so distinguished may be seen in the name TITOC. As in the subtraction of the I from the O we have the "dividing of time," so in the C we have the "one," and in the TT the "two times." The prophet intimates, I say, by the separation of the "one" and "two times," that of the three numbers or times, T, T, and C, in the name of Antichrist, two have an affinity for each other, and not for the third. Two have a mutual affinity, the TT, not only as being the same letters, but also because they are meant to be combined, as together making six hundred. C, on the contrary, stands apart, not only as being unlike the TT, but as exhibiting in itself that six which the TT exhibit only in combination.

* See p. 106. † Dan. vii. 25.
CHAPTER VI.

ZECHARIAH'S VISION OF THE FOUR CHARIOTS.

We are now free to examine the main body of the prophecy, the several Seals. But the four first of these, in which occur the four differently coloured horses, are based on what is commonly, I suppose, thought to be one of the obscurest of the Old Testament prophecies, the vision of four chariots in Zechariah. It is plain then, if we would hope to understand the four Seals, we must begin by ascertaining the meaning of Zechariah's vision.

Zechariah prophesied during the rebuilding of the Jewish temple and city; and the future manifestation of the New Jerusalem, the Fifth empire, being the event typified by this rebuilding, is consequently, as may be supposed, the centre point of his whole prophecy. After a short preface, in which he reminds his countrymen, that the judgments with which they had been threatened by God for their apostasy had overtaken them to the letter, there follows the record of a series of visions, unusually precise and definite, seven in number, all occurring, it would seem, in the compass of a single night. In the first vision*, the angels, or ministering spirits of the Almighty, return at night-fall to the heavenly palace, and give in their account of the survey they have just made of the earth; in the seventh, day dawns†, and again they are sent out into the world with a commission now given them to carry out the divine purpose of restoring Jerusalem, as declared in the second, third, fourth, fifth, and sixth visions. Of these, the second ‡ announces the overthrow of Jerusalem's enemies, the rebuilding of the city, the enlargement of its walls to include many nations, and the promise that the favour of God shall rest upon it. The third § and fourth || (the latter containing the image of the two olive

* Zech. i. 7—17. † Ibid. vi. 1—8.
‡ Ibid. i. 18—21., ii. § Ibid. iii. || Ibid. iv.
trees and the candlestick already explained), symbolise, in connection with the two types of Joshua and Zerubbabel, the Messianic Redemption and forgiveness of sins, the unity of the Christian Church with the Jewish, and the Messiah Himself, the Head-stone of the temple now building. The fifth* and sixth †, under the images of the flying roll and the ephah, exhibit the extirpation and condemnation of wickedness, and the entire cleansing of the land from all defilement. It is, however, with the first and seventh of these visions that we are immediately concerned; and, the authorised version of them being more than usually inaccurate, an amended translation of the two is here subjoined.§

Zech i. 7–17. "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Berechiah, the son of Iddo the prophet, saying, 8 I saw by night, and behold a man riding upon a red horse, and † standing between the hills ‡ that were about the pavilion †; and behind him there were red horses, † brown, and grey.† 9 Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. 10 And the man that stood † between the hills † answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. 11 And they answered the angel of the LORD that stood † between the hills †, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest. 12 Then the angel of the LORD answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? 13 And the LORD answered the angel that talked with me with good words and comfortable words. 14 So the angel that communed with me

* Zech. v. 1—4. † Ibid. v. 5—11.
§ See Ewald's "Propheten," ad loc., whose rendering of the passages I have here followed entirely.
‡ i.e. the "two mountains of brass" of ch. vi. 1., on which the divine pavilion, or palace, is viewed as based. If the word be rendered "myrtles," as in the authorised version, then the reference is to trees of this kind planted in front of the Jewish temple. Compare Ps. xcii. 12.—Ewald.
said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.  

15 And I am very sore displeased with the heathen that are at case: for I was but a little displeased, and they helped for evil.†  

† Therefore thus saith the LORD, I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.  

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.”  

Zech. vi. 1–8. “And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between the two mountains; and the mountains were mountains of brass.  

2 In the first chariot were red horses; and in the second chariot black horses; and in the third chariot grey horses; and in the fourth chariot red-spotted horses.  

Then I answered and said unto the angel that talked with me, What are these, my LORD?  

And the angel answered, and said unto me, These are the four winds of the heavens, which go forth from standing before the LORD of all the earth.  

The black horses which are therein go forth into the north country; and the grey go forth westwards; and the spotted go forth toward the south country.  

And the went, and struggled to start, that they might go forth through the earth; and he said, Get you hence, go forth through the earth.  

So they went forth through all the earth.† Then cried he upon me, and spake unto me, saying, Behold these that go toward the north country have left my spirit in the north country.”  

* i. e. Being appointed by God to chastise Israel, they have done this beyond measure; they have not forwarded the purpose of God as they were meant to do. — Ewald.  

§ Literally, “hindwards,” or “behind themselves,” and therefore “westwards.” ("The Shemitse, in speaking of the quarters of the heavens, supposes his face turned towards the east, so that the east is before him, ובין, strictly, what is before, or in front; the south on his right hand, מזר, strictly, what lies to the right; the north on his left hand, מזרח, the left side; and the west behind him, מערב, literally, “the hinder side.”—Kitto, Bibl. Cycloped. s. v. West.)  

† "םַלְקִים is, according to Is. lxiii. 1, 2., the same as מָלֵך, ver. 2."—Ewald, ad loc.
How much more intelligible and free from difficulty is the rendering in particular of the latter of the two visions here given, than that we are familiar with, there is no need to point out; indeed the interpretation of both, so far at least as the letter of the account is concerned, is plain at first sight. I give it in the words of Ewald. Commenting on the former of the two visions, he says: "What little obscurity there is in the number and meaning of the horses and riders here spoken of is sufficiently cleared up by the corresponding account in the last of the seven visions, ch. vi. 1—6. There were four kinds of horses, answering respectively to the four quarters of the heavens; red to the bright east, the quarter of the sunrise; brown (or black, as they are called in ch. vi.) to the dark north; grey to the west; and red-spotted to the south; though here only the three first kinds are immediately visible." And of the latter vision he writes: "By the four chariots, ver. 5., being stated to be the four winds of heaven, is meant simply, that they speed as rapidly as the four winds into all the four quarters of the world; as though the angels of the four winds were the drivers of these chariots. In ver. 6. only three out of the four are named, the course of the fourth being evident from the analogy of the other three. And this latter, namely the one going eastward, as esteeming itself to be the chief wind of the four, is desirous to start first, and waits impatiently for the command to break loose: the command is then given, and all rapidly rush forth their several ways." In short, it is evident that the horses which return at nightfall to the heavenly palace in the first vision are the same with those going forth, at the dawn of the new day in the seventh, to the four quarters of the world.

The mere literal difficulties of the text thus removed, let us now shortly review the whole of the prophetic scheme thus beginning and thus ending. Zechariah, falling asleep at evening, is taken in spirit to the heavenly palace based on the two mountains of brass, and sees the angels of the four winds, who during the day have been traversing and exploring the earth on swift horses and chariots, return with their report. They declare the state of indifference and careless security prevailing in the world; that the heathen are living in undisturbed ease amid the ruins of the holy city, which had now been given
into their hands for the full threescore and ten years foretold by Jeremiah. How long, it is asked, shall this judgment on the people of God continue? Then follow the promises of the Almighty, detailed, as above said, in five visions, that Jerusalem shall be restored to the uttermost, and its enemies overthrown. Now these promises are evidently in some way carried out, or put into a course of accomplishment, by the agency of the four chariots, which go forth at daybreak to the four quarters of the world in the closing vision. The question to be determined then, is, What is the meaning of this vision?

Its meaning is to be obtained by considering what is meant by the restoration, here promised, of the holy city. By Jerusalem, here as always, can only be intended, in the ultimate application of the prophecy, the Christian Church; as indeed is evident from the eminently Messianic character of the language employed. The rebuilding of Jerusalem must therefore denote the deliverance of the Church from the yoke of the Roman empire, the rebuilding of that city which was "trodwen under foot of the Gentiles for three times and a half;" in other words, the rise of the Fifth empire, the conversion of the Church into an imperial power at the fall of Rome, or what is called in the Apocalypse the "coming down of the New Jerusalem out of heaven from God." But if so,—if the issue and result of the going forth of the four wind-chariots is the manifestation of the Fifth empire,—we shall naturally surmise that the four chariots themselves are no other than the four empires historically preceding the Fifth, ushering it in, and preparing the way for it, namely, the Babylonian, the Persian, the Macedonian, and the Roman empires; that, in short, they are one with the four beasts of Daniel's vision. And this it will be now shown that they are.

First, the same will be found to be the explanation of the second vision. No sooner is the promise of the restoration of Jerusalem given than a declaration of the mode of its accomplishment follows: "Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these?
And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the LORD showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."* Here are four "horns of the Gentiles" spoken of, as retarding, until frayed off or removed out of the way, the reestablishment of the holy city. But "horns" in prophecy are kingdoms. Four kingdoms then, it appears, shall exist, and shall each be overthrown, to make way for the kingdom of God, the New Jerusalem. The allusion, no one can doubt, is to the four empires.†

The four horns are thus the anticipation of the fuller exhibition of the four empires, which follows, it will now be seen, in the four chariots. These four chariots, or winds, as they are otherwise called, make for the four points of the compass not together, but successively, and in a peculiar order, differing from that in which they appear first. For the order in which they issue from between the two mountains of brass at the opening of the vision is this: first, the red horses of the east; next, the black horses of the north; thirdly, the grey horses of the west; and fourthly, the spotted-red horses of the south. The east wind, as being the chief of the four, has the first place; and the order of the compass evidently determines the place of the other three. But, in the order of their departure, the black horses take the first place instead of the red; and the arrangement observed being still that of the compass, the red, in consequence of the change, become last. Moreover, that a special meaning is contained in this transference of the red to the fourth place, may be gathered from their being said to struggle to get free, which is not said of the others. And the meaning is in fact this: the east wind is made the last of the four, as being the strongest, because the Roman was in like manner the strongest of the four empires.

* Zech. i. 17—21.
† By the four carpenters, it is natural to understand, primarily, the angels of God, which, according to Daniel, x. 13. 20., xii. 1., fight against the angels of the four kingdoms; and, secondarily, the Church, represented as in Rev. iv. 6. (compared with Rev. vi. 1—7.), as hereafter explained.
Thus, if we turn to the vision of the four beasts, we find the fourth spoken of as "dreadful, and terrible, and strong exceedingly; and it had great iron teeth; it devoured, and brake in pieces, and stamped the residue with the feet of it;" and again, iron, the strongest of the metals, denotes Rome in the great image*: "The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things." And besides that the force and impetuosity of the east wind is insisted on in the vision, what further determines it to be the type of the Roman empire is the region assigned to it. At starting it makes not for its own particular quarter, as does each of the other winds, but seeks, and receives permission "to go forth through all the earth;" and so the fourth beast: "devours the whole earth, and treads it down;" and in the Apocalypse is said, in like manner, to incorporate the three other empires into itself†; that is, in the language of this vision, the three other quarters of the world besides the East. The iron strength and the world-wide dominion of the Fourth empire are thus each of them symbolised in Zechariah's fourth wind.

And as the fourth wind is the type of the Roman empire, so is the first, the north wind, the type of the Babylonian, the First empire. This appears by the fact that Babylon is constantly called the land of the north in the prophetic books: for example, "Ho, ho, come forth, and flee from the land of the north, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."‡ Again: "Behold, I will send, and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof." Again: "They shall stumble and fall towards the north by the river Euphrates."§ And again: "Behold, I will bring upon Tyrus Nebuchadnezzar, king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people."|| Many other passages of the same kind might also be cited. It may be added, that the reason for this conventional employment of the term north

* Dan. vii. 7., ii. 40. † Rev. xiii. 2. ‡ Zech. ii. 6, 7. § Jer. xxv. 9., xlvi. 6. || Ezek. xxvi. 7.
to denote a country lying in reality not on the north but on the east side of the Holy Land, has been naturally supposed to be this, that the Babylonian armies of invasion were accustomed to enter Palestine on the north side, by way of Damascus, because of the desert bordering the whole length of that country on the east side.

And, lastly, agreeably to the fact that Zechariah saw this vision in the "second year of Darius," when the First empire had already passed away from the world, and the Second was in progress, an intimation is conveyed in the last words of the vision, that the first wind of the four had done its work: "Behold these that go toward the north country have left my spirit in the north country." The first wind thus certainly representing the Babylonian empire, and the fourth the Roman, it follows that the second cannot but represent the Persian, and the third the Macedonian; that the four, in short, respectively answer to the four empires, historically preceding and introducing the Fifth empire. Moreover, the same is indirectly implied in Daniel's vision of the four beasts*: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another."

In having thus determined the meaning of the four chariots, or winds, of Zechariah's vision, we have made progress towards ascertaining the meaning of the four first Seals of the Apocalypse; the four horses of those Seals being identical, as has already been stated, with the four differently coloured horses seen in these chariots. Much, however, yet remains to be said before the scheme of the four Seals can be rendered fully intelligible. In particular, the four heavenly beasts, or living creatures †, seen in company with the twenty-four Elders, and who severally call the attention of the Apostle to the contents of the four Seals, require to be explained first; and we shall also have to examine the system of the four first Trumpets, it being analogous to that of the four Seals. This will accordingly be the subject of the two following chapters. And as the

* Dan. vii. 2, 3.
† ζῷα. The word beast, as applied to the Roman empire, is in the Greek always ἡγιασμένον.
interpretation of the four living creatures involves that of the whole of the introductory vision in which they occur, I proceed first to consider the fourth and fifth chapters of the Apocalypse, containing this vision, and, together with them, the account of the New Jerusalem at the end of the Apocalypse, this being immediately connected with the introductory vision. It must be observed, at the same time, that the investigation here following will not embrace every difficulty or peculiarity occurring in these chapters, as several will admit of being explained more conveniently in another connection later in the volume; and especially the whole subject of the connection of the account of the New Jerusalem with the last vision of Ezekiel is set aside for the present, in order to simplify the line of discussion with which we are now occupied.
CHAPTER VII.

THE ELDERS, THE CHERUBIM, AND THE NEW JERUSALEM.

Rev. iv. "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. 2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty †thrones‡: and upon the †thrones‡ I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne were four †living creatures‡, full of eyes before and behind. 7 And the first †living creature‡ was like a lion, and the second †living creature‡ like a calf, and the third †living creature‡ had a face as a man, and the fourth †living creature‡ was like a flying eagle. 8 And the four †living creatures‡ had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those †living creatures‡ give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, 10 the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art
worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created."

Rev. v.  "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 and hast made us unto our God kings and priests; and they shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands; 12 saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. 14 And the four living creatures
said, Amen. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever.”

Rev. xxi. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me the city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

† The foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb’s book of life. "And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."
The teaching of the former of these two visions is, that the
death of the Redeemer has purchased for the Church, in addition
to the other unspeakable benefits resulting from it, the com-
munication of the divine prophecy, or disclosure of the future,
here given. The Lamb receives the sealed volume from the
hand of the Father, and proceeds, amid the thanksgivings of the
Church, to open it.

And the scene of the transaction is heaven, the dwelling-
place of the Almighty. And the manifestation of the Almighty
is that of the Trinity in Unity. The Unity is shown forth in
Him who “sat on the throne;” the Trinity, in the conjunction
with Him of the “Lamb in the midst of the throne,” and of the
sevenfold Spirit. The mystery of the Trinity is also exhibited
in the Lamb; for the seven horns belonging to Him denote
His kingdom which He has received from the Father, or, in
other words, the Power of the Father; and His seven eyes are
“the seven Spirits of God,” the Spirit of Holiness; He Himself
at the same time coming forward in His distinctive attribute of
Wisdom, or as the Word of the Father, in the prophetical office
He now exercises as revealing the future. And, therefore,
“Worthy is the Lamb . . . to receive power, . . . . . and
wisdom, . . . . and blessing,”* all three; for power, wisdom,
and goodness unite in Him.

Further, as the book opened by the Lamb contains the record
of a judicial visitation beginning in the first Seal, then coming
to a head, as it were, in the fall of Jerusalem in the sixth; then
commencing anew with the first Trumpet and Vial, and ter-
minating in the fall of Rome in the seventh,—so that here is a
double judgment, out of either of which the Church is delivered;
so the rainbow, the “faithful witness in heaven,” the sign of deli-
verance, is seen by the Apostle encompassing the divine throne.
In like manner, amid the “lightnings, and voices, and thunder-
ings, and earthquake, and great hail” of the seventh Trumpet,
is seen the typical equivalent of the rainbow, the “ark of the
testament.”† Compare Isaiah: “In a little wrath I hid my
face from thee for a moment; but with everlasting kindness
will I have mercy on thee, saith the LORD thy Redeemer. For

* Ἐὐλογίαν.
† Rev. xi. 19.
this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

And finally, the twenty-four elders, and four living creatures about the throne, typify the Church. For none but the Church is it, which has been "redeemed," as these declare themselves to have been, "by the Lamb's blood, out of every kindred, and tongue, and people, and nation;" and none but the Church has the crown, and the white robe—is at once kingly and priestly, after the pattern of Christ, as these claim to be. So far is agreed on all hands. But if now we go on to inquire definitely who they are in themselves, what is the account of them, and how they symbolise the Church, this is to be learned only by comparing them with the analogous vision of the New Jerusalem.

First, of the twenty-four elders. Twelve, as we know, being the number symbolical of the Church, and the Church, in the Apocalyptic view of it, being composed of two Churches, the Old and the New Jerusalem put together, we should antecedently infer the twenty-four to be the twelve doubled, in token of the Church being thus twofold; or, in other words, that the elders denote the twelve patriarchs, the heads of the old Church, coupled with the twelve apostles, the heads of the new. Now on referring to the account of the New Jerusalem, we find the twelve patriarchs and the twelve apostles actually brought together as here said; for the city has "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; . . . . and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."†

But secondly, the New Jerusalem, besides having the twelve foundations and the twelve gates; is also "four-square;" and I shall now show that this four-square form of the holy city is the counterpart to the four living creatures of the other vision.

First, on the assumption that the four living creatures are thus equivalent to the four-square city, it follows that since it

* Is. liv. 8, 9.
† Rev. xxi. 12. 14.
is the same city which is four-square, and also has the twelve foundations and the twelve gates, the elders must be one and the same with the four living creatures; that is, the two groups will be merely a representation of the same Church under different aspects. And this inference is in manifest harmony with the fact that the two are virtually thus identified in the description given of them. Not only are the elders inseparably associated with the living creatures, in that both, according to the passage above cited, are said to be redeemed by the Lamb, and also to be "made unto their God kings and priests;" but every word and every action ascribed in the vision to the one is ascribed to the other. Do the twenty-four elders encircle the throne of God? so do the living creatures. Do the living creatures give "glory and honour and thanks" to Him who sits upon the throne? the elders simultaneously ascribe "glory and honour and power" to the same Being. Both again have "harpes, and golden vials full of odours, which are the prayers of saints;" and both glorify the Lamb in the same words, when He receives the book. Moreover to the same effect is it, that the "twelve" of the foundations and gates of the holy city reoccurs in the measurements of the four sides of it:

"The city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs; . . . and he measured the wall thereof, an hundred and forty and four cubits."*

Next, from the four-square city the transition is easy to the four-square encampment of the Jewish people in the wilderness; and here it is that we shall find the full proof of the identity of the four living creatures with the four-square city.

The account, as given in the book of Numbers†, of the order and manner in which the tents of the "armies of Israel" were pitched, by command of the Almighty, during the whole time of their migration from Egypt to Palestine, is the following: The camp was to be in the form of a hollow square with the tabernacle in the centre; the four sides of it were to face the cardinal points; three tribes were to be set on each side, and in each case under the standard of the leading tribe of the

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* Rev. xxi. 16, 17.
† Num. ii. 2., &c.
three; and all were invariably to keep the same place. Thus the three, of whom Judah was the leading tribe, were always to occupy the east side of the camp; the three under the standard of Reuben were to form the south side; the three under the standard of Ephraim the west side; and the three under the standard of Dan the north side. Now the correspondence of this arrangement with the scheme of the New Jerusalem is obvious. Not only is the city four-square, but the four sides of it are opposite the four points of the compass; and of its twelve gates, bearing the names of the twelve tribes of Israel upon them, three are set upon the east, three upon the north, three upon the south, and three upon the west side of the city.*

But further: on the four sides of the camp in the wilderness were set, we have just said, four standards, belonging respectively to the four principal tribes. Of the shape and fashion of these standards the account in the book of Numbers says nothing; but a remarkable tradition has been handed down by Jewish writers, that the standard of Judah was a lion, that of Reuben a man, that of Ephraim a bullock, and that of Dan an eagle; in short, the four living creatures of which we are now speaking; of whom “the first was like a lion, and the second like a calf, and the third had a man’s face, and the fourth was like a flying eagle.” The tradition, then, if admissible, completes the argument for the identity of the four living creatures with the four-square city.

And the tradition itself is one which there is much to confirm. The figures of the four living creatures are known to be identical with the Cherubim so often alluded to in the Old Testament. For when to Ezekiel was given that remarkable vision of living creatures, at the beginning of his ministry, which, in their main features, are the same with these of the Apocalypse, he knew them, he says, to be the Cherubim at first sight.† It is remarkable, however, that were it not for this account of them in Ezekiel, we should have been left entirely uninformed about the Cherubim. The first notice of them is immediately after the fall of man, when it is said that “the Cherubim” were set on the east of the garden of Eden‡; and

* Rev. xxi. 13. † Ezek. i. Compare x. 20. ‡ Gen. iii. 24.
they continually occur in the account of the tabernacle and the temple. Images of them, for example, were set at each end of the mercy-seat; they were also worked in embroidery on the hangings, and carved upon the walls: moreover, lions and oxen were represented, being parts of the Cherubim*, on the temple furniture. Hence it is evident, that the reason why no formal account of them is given by the inspired writers, is, that the figures of them were objects so familiar to the eyes of the Jewish people, that none was needed; and accordingly nothing is more natural than that the four parts of the Cherubim, the lion, man, calf (or bullock), and eagle, should have formed the banners of the four principal tribes, without any record of this particular fact being made in Scripture.

And to this there remain to be added two other considerations, which, taken together, fix the authority of the tradition with perfect certainty. One is, that in the vision before us, shortly after the mention of the four living creatures, our Lord is called the "Lion of the tribe of Judah,"† where the reference, we may be sure, is to the lion which, according to the tradition, was the standard of that tribe; and the other is, that in Ezekiel's vision of the Cherubim the four creatures look respectively towards those same points of the compass to which, if the tradition be valid, the four standards representing the creatures must necessarily have been respectively turned in the Jewish camp. I mean as follows: If the lion was, as the tradition asserts, the standard of Judah, it must have stood, according to the account of the arrangement of the tribes in the book of Numbers, on the east side of the camp; if, again, the man was indeed the standard of Reuben, it must have stood on the south side; if the bullock was that of Ephraim, it must have stood on the west side; and if the eagle was that of Dan, it must have stood on the north side. Now this is the precise order observed in Ezekiel's vision. For the prophet, having begun by stating that the Cherubim first made their appearance to him out of the north, in the course of describing them, says: "They four had the face of a man and the face of a lion on the right side, and

* 1 Kings, vii. 25. 29. Compare Ezek. xli. 18, 19.
† Rev. v. 5.
CHRIST IS MANIFESTED IN THE 4 CHERUBIM, 129

they four had the face of an ox on the left side; they four, also, had the face of an eagle."* Here it is evident that the face of the man is turned southwards, inasmuch as the prophet, himself looking to the north, sees it directly fronting him as the Cherubic vision advances; that the lion's face is turned eastwards, and is therefore on the right hand of the prophet; that the face of the ox looks westwards, and is therefore on his left hand; while the eagle's head rises over and behind the three others, being on the north side.†

But the question remains, Why is the Church symbolised by these Cherubic figures? And the answer is, Because they symbolise Christ, and the Church is intimately and mystically one with Christ. Every one is aware that Christ has been revealed to the Church in the three characters of Prophet, of Priest, and of King. He has been revealed as a Prophet, inasmuch as He is the great teacher and proclaimer of religion,—emphatically "that prophet which should come into the world." He has been revealed as a Priest, being the one Mediator and Redeemer, who has offered the Sacrifice of Himself for the sins of man. He has been revealed as a King, being all-powerful, "King of kings and Lord of lords,"‡ and sovereign in particular of the Church, His own kingdom. To which three characters or manifestations, if we further add His Divinity, we have the four relations complete in which man knows Him. Accordingly, the Church being, as above said, one with Him, has in her degree the same fourfold manifestation which Christ has. She is at once prophetical, kingly, priestly, and divine. Her prophetical office is seen in her teaching and preaching after His pattern; kingly and priestly she is pronounced to be in the present vision; and she is divine through her union with Him by the Holy Spirit. Indeed, each of these manifestations of her is discernible in the twenty-four elders. Not only have they the crown of kings and the white raiment of priests, but they also

* Ezek. i. 4, 10.
† The tradition under consideration is implicitly recognised in the marginal reference, "Num. ii. 2.," &c. attached in the authorised version to the account of the four living creatures in Rev. iv. 7.; for the reference is without meaning, unless the tradition be alluded to in the reference.
‡ Rev. xix. 16.
glorify and chant the praises of the Almighty as prophets; while their union with the Divine Nature is shown alike by the fact of their thrones immediately encircling God's Throne, and by a precious stone being made the symbol of the Almighty, in like manner as the Twenty-four are symbolised by precious stones forming the foundations and gates of the city in the closing vision. "Behold, a throne was set in heaven, and one sat on the throne; and he that sat was to look upon like a jasper and a sardine stone."† Briefly, then, as the fourfold manifestation of Christ is seen in the elders, so is it in the living creatures. The lion symbolises Him as King, the man as Prophet, the ox as Priest, and the eagle as God.

Two of these symbols, the lion and the ox, are virtually explained in the vision now before us. For whereas the elders and the living creatures give thanks for having been made "kings and priests unto God," this is naturally to be connected with the fact of our Lord having been just mentioned under the two names of the Lion and the Lamb: "Weep not; behold, the Lion of the tribe of Judah, the Root of David" (or, as elsewhere‡, "the Root and the offspring of David"), hath prevailed to open the book; . . . and I beheld, and, lo, . . . a Lamb as it had been slain."§ The mere context, I say, shows that Christ is called the Lion and the Lamb, as being King and Priest. It is because He is a King that He is called by the name of the ensign of the kingly tribe, and that His descent from David is dwelt on; even as Isaiah had foretold that "in that day there shall be a root of Jesse, which shall stand for an ensign of the people;"|| and as the angel at His Incarnation had said, "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."¶ And it is because He is a Priest, the one Offerer of Himself once offered, and therefore Priest and Victim in one, that He is typified by the "slain lamb." And as a symbol, the ox, or

* Compare Eph. ii. 6. "Hath raised us up together, and made us sit together in heavenly places in Christ Jesus."
‡ Rev. xxi. 19—21.
§ Rev. v. 5, 6.
|| Is. xi. 10. ¶ Luke, i. 32, 33.
calf, being an animal specially appointed for sacrifice, is equivalent to the lamb.

Again: that the "flying eagle" symbolises the divine nature of Christ, is shown by the very fact of its being described as flying. Alone of the four animals it has wings in its own nature, and ascends into heaven. "They shall mount up with wings as eagles," is the promise in Isaiah* to those who "wait upon the Lord." And two wings of an eagle† are given to the Church to escape out of the reach of the serpent, who crawls on earth. And again: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him,"‡ is said of the removal of Israel out of the wilderness into Canaan the type of heaven.

Fourthly: the "man," I have said, is the symbol of our Lord as Prophet. Now here it may be urged, that we shall more naturally suppose His Humanity to be the thing signified. But the truth is, that the "man" is meant to represent Him both as Prophet and Man. And the reason is this, that of His four manifestations the one most simply and absolutely human is His manifestation as Prophet; or, in other words, the outward and visible form taken by Him when He ministered in the world, and in which He concealed, as under a veil, His higher nature and offices, was that of a Prophet. He went teaching from place to place, enforced and expanded the moral law, preached religion and reformation of life, and, like the greatest of the Old Testament prophets, worked miracles. All these were actions discernible and cognisable by the world at large; and hence they who knew nothing of His higher mission or character, who saw no trace in Him of the King, or the Redeemer, still less had any glimpse of His Divinity, were yet forward to acknowledge Him as a "great prophet" sent them by the Almighty.§ As a prophet, He was popularly known; as a prophet He was spoken of by His apostles, when they doubted of His resurrection, and feared that He was, like themselves,

human and mortal*; and He announced Himself as a prophet to unbelievers; for example, at Nazareth†, at the very time when He refused to perform any great miracles. Thus His Human and His Prophetical manifestation were simply one. Be it observed, also, that, were it not so—were the “man” among the Cherubim the symbol of our Lord as Man simply, and not as Prophet, this particular symbol would scarcely have any meaning at all, as applied to the Church; for the Church is human prior to the Lamb’s being slain, and not in consequence of it. But interpret the symbol to mean Prophet as well as Man, and then it can be applied to her; then she can return thanks to the Lamb for having been absolutely new-created by Him in His image; that He has “made her unto her God” not kingly and priestly only, but prophetical and divine also.

But any doubt as to the applicability of these Cherubic symbols to the four manifestations of Christ above mentioned is removed, when we come to consider the fact of their respectively corresponding to the four Gospels. This is a point on which the less need be said here, as the correspondence alluded to has been fully drawn out and made good by other writers‡; a short statement of it, however, is essential to the complete interpretation of the present vision.

The symbols in question, then, have been identified with the four evangelists thus: the lion with St. Matthew; the man with St. Mark; the ox with St. Luke; the eagle with St. John. St. Matthew, that is, especially sets forth the Kingly character of Christ, St. Mark His Humanity, St. Luke His mediatorial Sacrifice, and St. John His Divinity. In St. Matthew He is ever the “Son of David;” He is regal and majestic both in His bearing and in the character of His teaching, insomuch that men are amazed at the “authority” with which He speaks; He is ever putting forward the “kingdom” in all His parables; and here too, and here only, is He recorded as giving the “keys

‡ See especially the Rev. I. Williams’s volume on the Study of the Gospels, pp. 1—92. His proof, however, is less complete than it might be, as he has omitted to notice the combination of the Man with the Prophet, in St. Mark’s Gospel.
of the kingdom” to St. Peter. In St. Mark He is the Son of
man; and therefore His manner, feelings, and gestures, His
ordinary demeanour and behaviour, His manifestation of
the human emotions of regret, love, wonder, or sympathy for others,
all in Him in any way indicative of Humanity, is minutely
described. In St. Luke He is the Man of sorrows, the Sufferer,
the Victim, the Redeemer, the High Priest, the all-Merciful,
ever comforting, praying, interceding, absolving, blessing. In
St. John He is emphatically, from beginning to end, the Son
of God, the Light and Life of the world, the Word Incarnate.
Not, of course, that the four Gospels give only these respective
manifestations of Christ. On the contrary, as in Ezekiel the
four Cherubim have, each of them, the four heads of the lion,
man, ox, and eagle, so does each of the four Gospels exhibit
our Lord at once in His kingly, human, priestly, and divine
aspect. Still there can be no doubt that the characteristic
manifestation of Christ in each Gospel is as above said.

Here, indeed, we have been regarding St. Mark as symbolising
the Manhood of our Lord only; and the Manhood is, certainly,
the especial subject of that Gospel, viewing it as a whole, in
like manner as the kingly, priestly, and divine manifestation of
Christ is of the other three. As before said, however, the Man
and the Prophet go together; and I shall now show that the
Gospel of St. Mark is so arranged as to bear witness to this
fact; or, in other words, that St. Mark has been guided to bring
the Prophet into very distinct view as well as the Man.

On examining either of the other three Gospels, it will be
seen that the particular manifestation of Christ characteristic of
each, is brought into view with especial clearness at the begin-
ning and end of each. Thus St. Matthew opens with the “book
of the genealogy of Jesus Christ, the Son of David, the son of
Abraham,” and carries the genealogy through the line of Jewish
kings from David onwards. That is, the first words of the
Gospel of the Kingdom contain the King’s lineage. Then
follows (alone, I need hardly say, in this Gospel, out of the
four) the account of the visit of the Wise men to Him who was
“born king of the Jews,” Herod’s persecution of Him in con-
sequence, and His flight into Egypt; after which comes the
announcement that “the kingdom of heaven is at hand,” made
by the Baptist. Then, turning to the end of this Gospel, we read as follows: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Here the authoritative tone of the King is unmistakable; and St. Matthew, it is plain, closes with the recognition of the King, as he begins with it.

Next, the Gospel of St. Luke opens thus: "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron." Then follows the account of the apparition of the angel to Zacharias while ministering in the temple; the Annunciation; the hymns of Mary, of Zacharias, of Simeon, and of the angels seen by the shepherds on the night of the Nativity; the Circumcision, the Purification and Presentation, all in the temple; our Lord in the temple among the doctors; finally, John "preaching the baptism of repentance for the remission of sins." Here in the beginning of the Priestly Gospel we have the temple, the priest, the Victim, the grace of the Redemption,—all that is priestly, set before us, as in the beginning of St. Matthew all that is kingly. And the end is equally characteristic. "Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen." How perfectly these last words of St. Luke's Gospel har-
monise in their tone with the opening of it; and, on the other
hand, how strongly they contrast with the close of St. Matthew's
Gospel, must be plain to every one.

Thirdly, we turn to St. John's Gospel; and find, as we
might expect, that the first words of it contain the solemn
announcement of our Lord's Godhead, and equality with the
Father. "In the beginning was the Word, and the Word was
with God, and the Word was God." Whereas too, in the
opening of St. Matthew, John the Baptist is spoken of as
preaching the "kingdom," and in that of St. Luke "repentance
and the remission of sins," so here he is referred to as witnessing
to Him, who is "Light of Light, Very God of Very God."
"There was a man sent from God whose name was John.
The same came for a witness, to bear witness of the Light, that
all men through him might believe." And as this Gospel
begins with the Divinity of Christ, so it ends with it; and this,
whether we regard it as ending in the last chapter, or as ending,
which it properly does, in the last chapter but one; for that the
last chapter of all was added after the work was finished is
sufficiently evident. The last chapter but one ends with
dwelling on the Divinity of Christ, for it ends with the
memorable confession of St. Thomas, "My Lord and my
God." And the last chapter does the same, for it closes with
the intimation that the beloved disciple should "tarry till the
coming of Christ;" and the "coming of Christ," whether
understood in its subordinate sense only, as realised in great
national judgments and visitations, such as, in particular, the
fall of Jerusalem and the fall of Rome; or in its full sense as
synonymous with the Day of Judgment, is equally set before
us in Scripture as a manifestation of Christ in His Divine
nature. Thus in the sixth Seal it is said, "Hide us from the
face of him that sitteth on the throne, and from the wrath of
the Lamb,"* where the Lamb viewed as coming in judgment is
identified with God. And so, still more remarkably, in the
account of the destruction of Rome in the seventh Trumpet and
Vial: "I saw heaven opened, and behold a white horse; and
he that sat upon him was called Faithful and True; and in

* Rev. vi. 16.
righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God."

Here the mysterious title indicative of the Divinity of Christ, and peculiar to St. John, is solemnly attributed to Him when He comes in judgment; and this the more emphatically, be it observed, because the direct recognition of the fourfold manifestation of Christ in the Apocalypse is thus completed. First, as Prophet and as Man He shows Himself to St. John at the outset amid the seven candlesticks: "I saw ... one like unto the Son of man, ... saying, ... I am he that liveth and was dead. ... Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Next, He is seen, secondly, as the Lion, or King; and, thirdly, as the Lamb or Priest, in the vision now before us. And, fourthly, He comes as God, according to the passage above cited, in the seventh Trumpet and Vial. As Judge then, I say, or as coming "in wrath," He is emphatically God.

And now, lastly, how is it with the beginning and end of St. Mark's Gospel? It will be found that, whereas our Lord, as before said, is specially represented as Man in the body of this Gospel, on the other hand, in the beginning and end of it, He is distinctly set before us as Prophet. No type of our Lord, as being that preacher of repentance and righteousness, faith in God, and obedience to His law, which the name Prophet implies, is more noticeable than His immediate forerunner, John the Baptist. This "voice of one crying in the wilderness" St. Mark's begins with accordingly; dwells on his mission and the results of it; then immediately goes on to mention the inauguration of Christ to His own ministry as a Prophet by John's baptism, and exhibits the Baptist comparing, even while he contrasts himself, with his greater successor. Thus the prominence given to the Baptist in the opening of this Gospel corresponds to the prominence given to his father Zechariah in the opening of St. Luke's Gospel; John typifying the Prophet of the prophetical Gospel, as Zechariah typifies the Priest of the

* Rev. xix. 11—13.  
† Rev. i. 13, 18, 19.
sacerdotal Gospel. Finally, closing as he begins, St. Mark, in recording the last charge of our Lord to His apostles, dwells simply on the prophetic office of the Church then founded: "Go ye into all the world, and preach the Gospel to every creature. . . . And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Having now sufficiently established the fact, that the four Cherubim answer respectively to the fourfold manifestation of Christ in the four Gospels,—the lion to the manifestation of the King in St. Matthew, the man to the manifestation of the Man and Prophet together in St. Mark, the ox to the manifestation of the Priest in St. Luke, and the eagle to the manifestation of the Divine Word in St. John,—I proceed to complete this part of the subject by noticing and explaining a peculiarity, not yet alluded to, which distinguishes the two Gospels of St. Matthew and St. Luke.

Of the four Gospels, the two most immediately and sharply contrasting one with the other, are St. Mark's, being the Gospel of the Humanity, and St. John's, being that of the Divinity of our Blessed Lord; and I observe that the two symbols of these are correspondingly set one opposite to the other in the order of the Cherubim; for the man, it will be remembered, occupies the south side of the square formed out of them, and the eagle the north side. The question occurs, then, Does a similar contrast exist between the two Gospels of St. Matthew and St. Luke? between the lion on the east side of the square, and the ox on the west side? Now something of such a contrast, though a less marked one, there certainly is; for we naturally connect the notion of exaltation with the King, of humiliation with the Sacrifice; or, in other words, we cannot but associate the lion immediately with the eagle, the ox with the man; St. Matthew more immediately with St. John, St. Luke with St. Mark; for there is also exaltation in the Divinity, humiliation in the Manhood. But here Scripture interferes to decide by a peculiar artifice, if I may so say, what might otherwise have been doubtful. This artifice is the binary structure of the two Gospels in question. Every one knows that the one especially Jewish Gospel out of the four is that of St. Matthew. Not
only does he write directly for his own countrymen, and is full of allusions to Jewish customs and laws as so doing, but his object is in particular to show them, that Christ is that inheritor of the throne of their kingdom, whom, agreeably to the declarations of prophecy, they have so long awaited. Christ, according to St. Matthew, is not merely a King, but He is definitely the “King of the Jews,” the “Son of David.” His Gospel, then, has a binary structure, as uniting in itself the two elements of the Jewish and the Kingly. Again, everyone knows that St. Luke’s Gospel is preeminently that of the Gentiles; that he intermingles with his main subject a continual under current of allusion to that distinguishing feature of the new covenant, the calling of the Gentiles, their conversion from sin to righteousness, and their admission into the Church; in a word, that he brings out the universality of the Redemption effected by the great Sacrifice. As St. Matthew, then, combines the two elements of Kingly and Jewish, so does St. Luke the two elements of Priestly and Gentile; and here we have a broad contrast at once between the two Gospels. For the Jew is ever in Scripture the type of righteousness, and the Gentile of sin. Righteousness, then, and the kingdom thus going together in St. Matthew’s Gospel on the one hand, and sin and the Sacrifice thus going together in St. Luke’s Gospel on the other, here is the exaltation of the Son of God as sharply opposed to the humiliation of the Son of man, as it is in the two Gospels of St. John and St. Mark.

I now proceed to notice a new point of view in which the Cherubim of the vision before us admit of being regarded. If they correspond respectively to the four Gospels of the New Testament, it is antecedently probable, considering that the Churches of the Law and Gospel are one, and that the twelve Apostles of the Gospel have their counterpart in the twelve Patriarchs of the Law, that the same Cherubim will correspond to some part of the writings of the Old Testament. Now the especially evangelical books, or those immediately relating to Christ in the Old Testament, are the prophetic; and accordingly, as in the twelve minor Prophets, so called, we have manifestly, so far as their number goes, the counterpart of the “foundations” and “gates” of the holy city; so in the four
major Prophets we have the Old Testament counterpart of the four Cherubim. The four evangelists, so to say, of the Law, are Ezekiel, Jeremiah, Isaiah, Daniel; and they are here named in the order of their correspondence to the four Gospels.

1. Ezekiel is the prophet of the kingdom, and corresponds to St. Matthew. First, he is a type of the King in his own person. For the feature specially distinguishing him from the other three is the stern and commanding tone of his prophetic address, with comparatively nothing of human feeling to soften this tone; and it is by authority of speech in like manner that St. Matthew indicates the King in his Gospel. And next, if his prophecies be examined, it will be found, I believe, that whenever they directly allude to the Messiah, it is always as King. For instance: "And thou, profane wicked prince of Israel, whose day is come, ... thus saith the Lord God; remove the diadem, and take off the crown: ... I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."* Again: "Therefore will I save my flock, and they shall no more be a prey; ... and I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them."† And again: "I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all."‡ And again: "David my servant shall be king over them."§ Moreover, in the account of the temple in the last vision, the Messiah is very prominently brought forward again and again, under the name of "the Prince." And finally, whereas the closing vision here mentioned is in fact a figurative exhibition of the Fifth empire or kingdom of the Church, in the form of a new temple, a new Jerusalem, and a new Palestine; so when Ezekiel communicates in elaborate detail, as he does in several chapters, the "law"|| of this kingdom, what is he but the very type of Christ in His character of King coming forward as Lawgiver, in the fifth and two following chapters of St. Matthew, and laying

* Ezek. xxi. 25—27. † Ibid. xxxiv. 22—24.
‡ Ibid. xxxvii. 22. § Ibid. xxxvii. 24.
|| Ibid. xliii. 12, &c.
down the fundamental code of His kingdom in the sermon on
the mount?*

2. As Ezekiel typifies the Kingly, so does Jeremiah the
Human and Prophetic manifestation of Christ, especially the
former. His counterpart among the evangelists is therefore
St. Mark. In order to see this, we have only to observe the
exact analogy obtaining between his volume of prophecy as
compared with that of Ezekiel, and the Gospel of St. Mark as
compared with that of St. Matthew. As the two Gospels in
question resemble each other much more closely than they do
either of the other two Gospels of St. Luke and St. John, so
do the two prophecies of Ezekiel and Jeremiah correspond one
with another more nearly than they do with either of the two
prophecies of Isaiah and Daniel. They correspond both in the
circumstances under which they were written (for Ezekiel and
Jeremiah both lived among their own people, which Daniel did
not, and both prophesied during the captivity of 70 years, which
Isaiah did not); and they are remarkably alike also in the
nature and tone of the communications they each convey.†
But at the bottom of this resemblance, and only the more dis-
tinctly brought out in consequence of it, lies the very same
difference which characterises the two Gospels of St. Matthew
and St. Mark. "Jeremiah," says a modern biographer of this
prophet, whose words I will here borrow ‡, "was contemporary
with Zephaniah, Habakkuk, Ezekiel, and Daniel. None of
these, however, are in any remarkable way connected with him
except Ezekiel. The writings and character of these two emi-
nent prophets furnish many very interesting points both of
comparison and contrast. Both, during a long series of years,

* See especially Matt. v. 19.; and the constantly recurring formula, "Ye
have heard it said by them of old time, . . . but I say unto you." Also,
ver. 28., "And it came to pass, when Jesus had ended these sayings, the
people were astonished at his doctrine; for he taught them as one having
authority, and not as the scribes."

† Compare Ezek. ii. 6., Jer. i. 8. 17.; Ezek. iii. 1., Jer. xv. 16.; Ezek. v. 10,
Jer. xix. 9.; Ezek. v. 12., Jer. xxi. 9.; Ezek. vi. 8., Jer. xliv. 28.; Ezek. xi. 3.,
xvii. 16., Jer. xxxii. 5.; Ezek. xviii. 2., Jer. xxxi. 29.; Ezek. xxxiv., Jer.
xxiii., &c.

‡ Kitto's Biblical Cyclopædia, article on Jeremiah.
were labouring at the same time and for the same object. The representations of both, far separated as they were from each other, are in substance singularly accordant; yet there is at the same time a marked difference in their modes of treatment, and a still more striking diversity in the character and natural disposition of the two. No one who compares them can fail to perceive that the mind of Jeremiah was of a softer and more delicate texture than that of his illustrious contemporary. His whole history convinces us that he was by nature mild and retiring, highly susceptible and sensitive, especially to sorrowful emotions, and rather inclined, as we should imagine, to shrink from danger than to brave it. Yet with this acute perception of injury, and natural repugnance from being a ‘man of strife,’ he never in the least degree shrinks from publicity; nor is he at all intimidated by reproach or insult, or even by actual punishment and threatened death, when he has the message of God to deliver . . . . When he is alone, we hear him lamenting the hard lot which compelled him to sustain a character so alien to his natural temper; but no sooner does the divine call summon him to bear testimony for God and against the evils which surrounded him, than he forgets his fears and complaints, and stands forth in the might of the Lord. He is in truth as remarkable an instance, though in a different way, of the overpowering influence of the divine energy, as Ezekiel. The one presents the spectacle of the power of divine inspiration acting on a mind naturally of the firmest texture, and at once subduing to itself every element of the soul; whilst the other furnishes an example, not less memorable, of moral courage sustained by the same divine inspiration against the constantly opposing influence of a love of retirement and strong susceptibility to impressions of outward evil. Ezekiel views the conduct of his countrymen as opposed to righteousness and truth, Jeremiah thinks of it rather as productive of evil and misery to themselves. Ezekiel’s indignation is roused at the sins of his people; Jeremiah’s pity is excited by the consequences of their sins; the former takes an objective, the latter a subjective view of the evils by which both were surrounded.”

He continues: “The style of Jeremiah corresponds with this view of the character of his mind; though not deficient in
power, it is peculiarly marked by pathos. He delights in the expression of the tender emotions, and employs all the resources of his imagination to excite corresponding feelings in his readers. He has an irresistible sympathy with the miserable, which finds utterance in the most touching descriptions of their condition. He seizes with wonderful tact those circumstances which point out the objects of his pity as objects of sympathy, and founds his expostulations on the miseries which are thus exhibited."

Nothing need be added to the statement here cited, in proof that Jeremiah stands in precisely the same relation to Ezekiel, as the subject of St. Mark's Gospel does to that of St. Matthew's; that, as truly as in Ezekiel we have the high, authoritative, unimpassioned, superhuman tone, and kingly demeanour, of the Lion of the tribe of Judah*, the Son of David, described by St. Matthew, so in Jeremiah we have the utterance of the human affections of the Companion, Sympathiser, and Friend, the Son of man, set forth by St. Mark.

3. Isaiah is the prophet of the Atonement, and corresponds to St. Luke. This will be seen by observing that they admit of being compared with each other in three separate points. First, Isaiah, like St. Luke, especially sets forth the Redeemer, the Priest, the Victim, the "Man of sorrows;"† secondly, like St. Luke, he abounds in tidings of mercy and consolation, grace and forgiveness—"Comfort ye my people" is the burden of his whole prophecy; and, thirdly, he is preeminently the prophet of the Gentiles, as St. Luke is their evangelist; the mystery of the admission of the Gentiles into the kingdom is uniformly interwoven into his pictures of the glory in store for Jerusalem at Messiah's advent; and he dwells on it with an emphasis in which no other writer of the Old Testament comes at all near him. Be it observed, too, that Isaiah differs in this last point from Ezekiel in the same manner as St. Luke differs in it from St. Matthew. As St. Matthew, in contradistinction to St. Luke, is the evangelist of the Jews; so is Ezekiel, in contradistinction to Isaiah, the prophet of the Jews. So far as words go, he passes over in silence the fact of the incorporation of the Gentiles into the new kingdom altogether; as may be seen especially in his last vision, which, in form, seems to imply that

* Compare Ezek. xix. 1–9. † See especially, Is. 1. and liii.
the ceremonial observances of the old Law, and with these the original exclusiveness of the Mosaic system* is to continue for ever; though in reality the subject of that vision is the Church empire.

4. Lastly, Daniel is the prophet of our Lord's Divinity, and is the counterpart of St. John. The two correspond alike in their respective characters and in the revelation they deliver. For as St. John was the Beloved disciple, and as we cannot but associate our notion, hence naturally derived, of his holiness and elevation of spirit, with the fact that to him was assigned the exhibition of our Lord's Godhead in the series of Gospels; so in Daniel we have “a man greatly beloved”† because of his righteousness, and, as a reward for it, made the channel of a remarkable series of divine communications; and on examining these communications, we find that, when he reveals the Fifth empire, or kingdom of the saints, he sets before us our Lord emphatically in His Divine aspect.‡ “I beheld till the thrones were cast down, and 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; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened . . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom.” Here the Divinity of our Lord is represented both in the Son of man's coming in the clouds of heaven, heaven being the dwelling-place of the Almighty, and also in the fact of the “Ancient of days” being manifested in the particular form here described. For as the Father cannot by possibility be manifested to human sight except in the Son, so is this manifestation of Him set before us in the Ancient of days. “He that hath seen me,” says our Lord to St. Philip, “hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me?”§ And therefore it

* Compare especially Ezek. xliii. 13—27., xlv. 7—31.
† Dan. ix. 23., x. 11. 19. ‡ Dan. vii. 9—14. § John, xiv. 9, 10.
is that "he who liveth, and was dead," the Son of man, is seen in the Apocalypse by St. John*, having "his head and his hairs white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as though they burned in a furuace;"—in a word, He is identical with the Ancient of days of Daniel's vision. Thus it follows that, just as the Lamb in the Apocalypse is at once identical with, yet distinct from, Him who "sits on the throne," so in Daniel is the "Son of man," while distinct from, yet also identical with, the "Ancient of days;" for the Ancient of days is in fact the Father and the Spirit manifested in the coequal Son.†

The four Cherubim, or living creatures, having been thus shown to correspond, first to the four evangelists, and next to the four eminent prophets of the Old Testament, we are now in a position to fix accurately the different modes in which the Cherubim and the elders taken together symbolise the Church. This they will be found to do in four ways.

First, a comparison of them with the vision of the New Jerusalem has already made it appear, that the elders may be resolved into the twelve apostles and twelve patriarchs (these being respectively the foundations and gates of the holy city); and that the same elders, viewed as arranged four-square, after the pattern of the city, are reproduced in the Cherubim. In the double company of twelve we have, accordingly, the types of the two Churches of the Law and Gospel.

Secondly, the elders and Cherubim may be viewed, not as identical, but as distinct; and thus taken, they typify respectively the two Churches of the Law and Gospel. In the elders we have the Church of the Law, for they answer to the twenty-four‡ courses of priests in the Old Covenant; and in the Cherubim we have the Church of the Gospel, for they answer to the four evangelists of the New Covenant. In confirmation of this, be it observed, on the one hand, that the elders are

* Rev. i. 13, 14.
† Compare Ezek. i. 26, "Above the firmament that was over [the heads of the cherubim] was the likeness of a throne, . . . and upon the likeness of the throne was the likeness as the appearance of a man above upon it," with Rev. iv. 2., "a throne was set in heaven, and one sat on the throne."
‡ 1 Chron. xxiv.
THE ELDERS AND CHERUBIM SYMBOLISE THE CHURCH. 145

described in terms especially applying to and recalling the
Church of the Law; for they have the crown and white robe,
that is, are kings and priests; and the promise to the Israel of
the Law, if they would obey God, was, that they should be
unto Him "a kingdom of priests, and an holy nation;"* and,
on the other, that, as the Church is nearer to God under the
Gospel than it was under the Law, so, correspondingly, whereas
the elders are "round about the throne," the Cherubim are both
"round about" and "in the midst of the throne;" herein imi-
tating the Lamb, who is seen standing "in the midst of the
throne, and of the four living creatures, and in the midst of the
elders."

Thirdly, in the elders and Cherubim together we have the
type of the twelve apostles combined with the twelve minor and
four major prophets. And this is that mode of representing the
union of the Law and Gospel which is employed by St. Paul,
when he says that the Church is "built upon the foundation of
the apostles and prophets, Jesus Christ himself being the chief
corner-stone."†

And, lastly, we may take these same elders and Cherubim as
types of the Church of the first Covenant simply, viewed in its
double manifestation of Law and Prophets. It is evident that
the Prophets, as being an expansion or development of the Law
in the Christian direction, stand in the same relation to the Law
properly so called, as the system of the second covenant does to
that of the first; in other words, as the Gospel does to the Law
and Prophets taken together. They have the characters, and
may be regarded as figures, of the two Witnesses. They are
the Moses and Elias manifested, one on either hand of our Lord,
in the mount of the Transfiguration. And, accordingly, the
elders and Cherubim may be identified either with the twelve
patriarchs combined with the twelve minor and four major
prophets, or, which practically is the same thing, with the
twenty-four courses of priests, who as symbolising the Law are
equivalent to the twelve patriarchs, and with the four major
prophets, who may naturally be viewed as representing the

† Rev. iv. 4, 6., v. 6.  † Eph. ii. 20.
prophets generally, seeing that in these four is given the complete manifestation of Christ in His four aspects.

Summing up the interpretation of the two visions, so far as it has been now carried, I observe, that either of the two has been shown to be the exact counterpart of the other; that the subject of both is that same Church, viewed as at once single and twofold, which is symbolised in the two Witnesses and the crowned Woman; and that the fact of their identity has been established through the medium of the two numbers, Four and Twelve, occurring in each; the Four being the number of the manifestations of Christ, with whom the Church is one; and the Twelve being the number of the Church viewed apart from Christ. It has been shown also that the Twelve in particular, being the number properly representing the Church, has been especially brought out in the latter of the two visions; that is, we have it not only in the equivalents of the twenty-four elders, the twelve foundations and the twelve gates of the city, but also in the twelve thousand furlongs, which are the length and breadth, and in the hundred and forty-four cubits, which are the height, of the wall of the New Jerusalem; to which I may here add, that the tree of life, growing in the midst of the city, is said to bear twelve fruits, and to yield her fruit every month.* The meaning of this being simply, that in the Church man is again in the "paradise of God,"† and recovers that life and immortality which Adam forfeited, it is evident that in the twelve fruits and the twelve months we have merely another recognition of the Church-number.

But the Four and the Twelve are not the only two numbers in the scheme under consideration. A prominent place in it is given to the number Three also. In the city, the twelve foundations and gates being arranged four-square, three gates and three foundations occupy each side of the square. Again, the three measurements of the city, namely, "the length, the breadth, and the height of it," are said to be equal.‡ And so in the other vision, out of the throne issue in threefold combination "lightnings, thunderings, and voices;"§ and the Cherubim

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* Rev. xxii. 2. † Rev. ii. 7. ‡ Rev. xxi. 13. 16. § Rev. iv. 5. The same formula is several times repeated, but always in connection with a fourth term. Compare Rev. viii. 5., xvi. 18., xi. 19.
are full of eyes in three places, "before, behind," and "within;"* and they have each of them three pair of wings; and they cry "Holy" to God three times; and they cry it to Him, "which was, and is, and is to come;"† who is manifested, that is, in the three periods of eternity, past, present, and future; and they give "glory, and honour, and thanks," and the elders in like manner "glory, and honour, and power," to the same Almighty.‡ Any doubt, also, as to whether these two systems of Three in the two visions are meant to correspond, will be removed by observing how exact is the correspondence in particular of the arrangement of the gates and foundations of the city with that of the wings of the Cherubim. For each of the Cherubim having six, in all they have twenty-four wings; and twenty-four is the number of the gates and the foundations added together. As the four Cherubim, then, answer respectively to the four sides of the city, it is manifest that the three gates and foundations on each side of the city are the counterpart of the six wings of each of the Cherubim; for in either we have a double system of three, the gates being set over against the foundations, as the wings must be supposed to be set in pairs and balance each other on the body of the Cherub. Our attention, moreover, is the more drawn to this correspondence, because the Apocalypse here diverges from the account of the Cherubim in Ezekiel, not six, but four, being the number of wings there specified, and borrows from the vision of Seraphim seen by Isaiah.§ "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

Such being the prominence of the number Three in the scheme of the vision, we may be sure it has a meaning, no less than the other two numbers, Twelve and Four. And the clue to its meaning is to be found in the chant of the thrice-Holy. This triple ascription of holiness to the "Lord God Almighty"

* Rev. iv. 6, 8. † Rev. iv. 8. ‡ Rev. iv. 9, 11. § Is. vi. 1—3.
has ever been understood as allusive to the Holy Trinity; and to the Trinity it is that the Three of the vision is to be applied. As the Four indicates the fourfold manifestation of God in Christ, so the Three indicates the triple manifestation of God in Three Persons.

But if so, then the Trinity, we must suppose, is also in some especial manner set forth in the Church. This we shall infer from the manner in which the Three in the vision is identified with the Church. For the Three not only occurs in the thrice-Holy, and in the "glory, honour, and thanks," and again in the "glory, honour, and power," ascribed to the Almighty, but also it is brought into view in the symbols of the Church; they bear, if I may so say, the mark and impress of it: we have it in the city, for the city, as before said, has three measurements, and the gates of it are set three on a side; and we have it in the Cherubim, for the Cherubim have three pair of wings each, and eyes in three parts of their bodies. The Three, in short, enters into the scheme of the Church exactly as does the Four; it would appear, therefore, that in like manner as the Church is the reflexion of Christ in His four manifestations, so in her must also be reflected the mystery of the Three Persons.

The question, then, now follows, How is the image of the Trinity contained in the Church? And the answer to it is conveyed in the fact of the thrice-Holy being addressed to Him "which was, and is, and is to come." This formula occurs several times over in the Apocalypse, with a noticeable peculiarity in the order of its three clauses. For here the order is that of past, present, and future, but in all other places it is given in the order of present, past, and future. Thus in the opening of the vision: "Grace be unto you, and peace, from Him which is, and which was, and which is to come." Again, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Again, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come." And again, "Thou art righteous, O Lord, which art, and wast, and shalt be."* Our attention is thus called to the particular order of

* Rev. i. 4. 8., xi. 17., xvi. 5.
the formula now before us. Now its order, being that of past, present, and future, is the order of the successive revelation to man of the Three Persons in the Trinity. We proceed, I mean, continuously onwards from past to present, from present to future; and in like manner the revelation of the Father came first, of the Son secondly, of the Spirit thirdly. The Father is declared in the Old Testament, the Spirit in the New, and the Son, intermediate between Either, is the Union of Both. The thrice-Holy, then, being addressed to the Trinity, we must infer the mention of Him who “was, is, and is to come,” to allude to the same Trinity. It is evident, too, that He who “was, is, and is to come,” and therefore the Trinity, is referred to in the triple arrangement of the eyes of the Cherubic animals: they are “full of eyes behind,” as beholding the past; “before,” as beholding the future; and “within,” or in the centre of their bodies, as beholding the present. For the Cherubim being a manifestation of Christ, these eyes are identical with the “seven eyes” of the Lamb, or, as Zechariah calls them, “the eyes of the Lord which run to and fro through the whole earth,” being also the “seven Spirits of God sent forth into all the earth;”* in a word, therefore, the eyes of the Divine Trinity in Unity. Whereas, then, the eyes of the Cherubim, by virtue of their being the eyes of the Lamb, are also the eyes of the Three Persons and One God, it is obvious to infer from this fact, if from no other, that when their eyes are found to be so set in their bodies as to symbolise the three periods of time, past, present, and future†, these periods must also respectively symbolise the Three Persons.

Hence the question above put, How is the image of the Trinity contained in the Church? is to be answered thus: The Church is to endure for ever; she participates then in that attribute of Eternity which belongs to God; but the three periods of past, present, and future, make up Eternity; and these, as above said, are the symbols of the Three Persons; consequently, the Church, as existing in past, present, and future, contains in herself the image of the Three Persons.

* Rev. v. 6.; Zech. iv. 10.
† Compare, also, the position of the wings of the seraphim in Isaiah’s vision.
And further, in like manner as the four manifestations of Christ are shown forth in the several persons of the four evangelists, so the three periods of eternity, past, present, and future, viewed as symbolising the Trinity in the manner here said, are remarkably shown forth in the persons of three other saints of the New Testament. Out of the company of twelve apostles, three in particular, Peter, James, and John, were chosen to be the attendants and friends of their Divine Master. As the twelve were separated from the world, so were they from the twelve. Here then we are reminded at once of the three foundations conspicuous among the twelve in the arrangement of the four-square city. And accordingly it may be easily shown that the past, the present, and the future, are respectively imaged in the three apostles in question.

1. First, that in St. Peter we have the personification not of the Present, nor of the Future, but, distinctively, of the Past, is implied in the broad fact of his being the chief apostle of the Jewish Christians, or, in other words, the apostle of the Circumcision.* It has been truly remarked that, from the time of St. Paul's receiving his commission to evangelise the Gentiles, the Gospel Dispensation "had, as it were, a second beginning, and went forward upon a twofold foundation, the teaching on the one hand of the apostles of the Circumcision, and St. Paul on the other;" and this agreeably to the fact that "Christianity was and was not a new religion when first preached into the world;" for it "seemed to supersede, but it was merely the fulfilment, the due development and maturity, of the Jewish Law, which in one sense vanished away, in another was perpetuated for ever;" so that, "such being the double aspect of God's dealings towards His Church, when the time came for His exhibiting it in its new form as a Catholic, not a local Institution, He was pleased to make a corresponding change in the internal ministry of the Dispensation; imposing upon St. Paul the particular duty of formally delivering and adapting to the world at large, that Old Essential Truth, the guardianship of which He had already committed to" the apostles of the School of the Circumcision.† Thus St. Peter, and the Church, so far as she

* Gal. ii. 8.
† Newman's Sermons, vol. ii., "The Gospel Witnesses." Compare the sermon on St. Peter, in Mr. Stanley's "Apostolical Age."
is represented by St. Peter, may rightly be described as looking backwards into the past rather than forwards into the future, inasmuch as in him is prominently exhibited her connection with the elder Covenant.

Again, viewed as the Rock on which the Church is built, he is in a special manner the type of the Legal Dispensation. For the Legal Dispensation is the foundation and base of the evangelical; even as the crowned Woman has the moon, which is the Church of the Law, "under her feet" in the Apocalyptic vision.

And further, as we might naturally suppose would be the case in the apostle of the Circumcision, he is ever reverting to and dwelling upon, the past Covenant, both in his speeches and writings.* Very marked in particular is the retrospective tone characterising these latter.

2. Next, St. James, as standing intermediate between St. Peter and St. John, is the personification of the Present. He is so by the very fact of his intervening between the two others. For it is evident, that if St. Peter and St. John are really the respective personifications of the Past and the Future, nothing is requisite to make St. James the personification of the Present besides his position, except that he should not have the distinguishing characteristics either of St. Peter or St. John. And accordingly so it is, that in Scripture hardly anything is recorded about him. His natural temper, disposition, habit of mind, all in him, whatever it was, which may have been the ground of his elevation to so high a place in the apostolical brotherhood, is wrapt in mystery.

And further, considering that, as second of the three apostles, he is the emblem of the Second Person in the Trinity, our Lord Himself, it is natural to see in the mystery thus encompassing him, a figure of the yet deeper mystery in which He was shrouded, who came to execute a supernatural work, and being the express Image of God, hid the fulness of His Divine

* Compare Acts, i. 16. 20., ii. 16. 29., iii. 13—26., iv. 11., v. 30., x. 43.; 1 Pet. i. 10. 20., ii. 9., iii. 6. 19, 20., iv. 17.; 2 Pet. i. 19., ii. 4—8. 11. 15., iii. 5, 6.; and "Sermons on the Apostolical Age," p. 98—100.

† Luke, ix. 54. and Mark, x. 35., are the only passages in which any light is thrown on the character of this apostle.
Perfections under the form of a servant. In his early death also, for he was the first of the apostolical company who suffered martyrdom, St. James more immediately represents the Redeemer, and the Redemptive Sacrifice, than any other of the apostles. Type of the great High Priest thus alike in his mysterious life and untimely removal, he is the very counterpart of that eminent figure of our Lord in the Old Testament, Melchisedec, who, "having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually."†

3. Lastly, St. John is the personification of the Future; and looks forwards, in contradistinction to St. Peter, who looks backwards. This is manifest, first, in that, as Evangelist, he dwells on that Divinity of the Son of God, the full revelation of which is yet to come; next, in that he is directly bidden, as it were, to look forwards, in the intimation "If I will that he tarry till I come, what is that to thee?" and further, in that he is the one eminent prophet of the Church under the Gospel, having received the Apocalypse.

Other considerations also go to prove that the three apostles are symbolical of the Past, Present, and Future, in the manner here said.

Thus it cannot be accidental, in that remarkable passage terminating St. John's Gospel, in which are given the two prophecies of the ultimate fate of St. Peter and St. John, that while that of which St. John is the subject is so worded as to refer solely to the future, the prophecy of St. Peter's fate on the other hand is cast, so far as is possible, in a retrospective form.‡ Of the apostle of the Future it is said simply, "If I will that he tarry till I come, what is that to thee?" Whereas to the apostle of the Past our Lord's words are, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst wither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." It is evident, I say, that as St. John differs from St. Peter, so does the tone of the first of these two prophecies differ from that of the second; that

* Acts, xii. 2.
† Heb. vii. 3.
‡ John, xxi. 18—22.
in the former we are carried wholly into that future on which the eagle-gaze of St. John is ever fixed; while the first words of the latter beautifully allude to that fond turning to and love of the past, characteristic of St. Peter.

Again, we have the counterpart of the three apostles in question in the three Fathers of the Old Testament Church, Abraham, Isaac, and Jacob: Jacob is the type of the Past, Isaac of the Present, Abraham of the Future. Jacob is ever looking backwards, and living in memory, like St. Peter; Abraham is ever looking forwards like St. John, and living in hope, “rejoicing to see the day of Christ;”† while Isaac, intermediate between the two, looking neither to the future, like Abraham, nor to the past, like Jacob, is analogous to St. James. As St. James, too, is the especial image of Christ in his early death, so is Isaac, in that he was offered in his youth by his father on Mount Moriah.

Lastly, whereas, of the three apostles, St. Peter and St. John occupy a more conspicuous and important place than St. James, in that, after the martyrdom of St. James, both were signally employed in forming and directing the early Church, whether by teaching or writing; and whereas in this point of view we cannot but associate with them another, equally great and equally influential with themselves, namely St. Paul, the apostle of the Gentiles, it follows that St. Paul may be viewed as occupying the vacant place of St. James between St. Peter and St. John; inasmuch as, if we substitute the name of St. Paul for that of St. James, we find that we actually obtain, in so doing, a new triad of apostles as fully, and even more fully, shadowing forth Him which “was, and which is, and which is to come,” the Eternal Trinity, than does the earlier triad of which we have thus far been speaking.

For first, St. Paul is the very counterpart and equivalent of St. James in the following points. He is eminently the apostle of the Present; both negatively, for the character of his mind is neither that of St. Peter on the one hand nor of St. John on

* Compare Gen. xxxii. 10., xxxv. 3., xlvii. 9., xlviii. 3. 7. 15. 21., xliv. 29—31., and Deut. xxvi. 5—10. (Compare Newman's Sermons, vol. v., sermon 6., “Remembrance of past Mercies.”)

† John, viii. 56. Compare Gen. xii. 1—4. 7., xiii. 15., xv. 14—16., xvii. 4. 8. 16., xviii. 18., xxii. 8. 17, 18.
other, he is neither the Church's foundation-rock laid deep in the Past, nor is he the prophet of the Future; and positively, for St. James's martyrdom is in a special manner the counterpart of the Redemptive Sacrifice *; and "Christ crucified" is in like manner the theme, from beginning to end, of St. Paul's preaching. What Isaiah is among the prophets, what St. Luke is among the evangelists, that St. Paul, as dwelling on the Atonement, is among the apostles.

And next, St. Peter, St. Paul, and St. John, taken together, symbolise the Trinity in a distinct manner from the other three, for they symbolise it, not only as representing the three periods of Past, Present, and Future, but also as representing the three attributes of the Godhead, Power, Wisdom, and Goodness. For it has already been pointed out, that, exactly as the Antichristian trinity, as I have before called it, is a combination of the three principles of worldly Power, false Wisdom, and Evil, the personifications of which are Titus, Julian, and Satan, so the counterparts of these three, namely, Power, Wisdom, and Goodness, make up the Divine Trinity; Power being the especial attribute of the Father, Wisdom of the Son, and Goodness of the Holy Spirit.† St. Peter, then,—he who, of the Three, receives the "keys of the kingdom of heaven,"‡ he that "openeth and no man shutteth, and shutteth and no man openeth,"§—St. Peter is the personification of Power, St. Paul that of Wisdom, and St. John that of Goodness or Holiness.

Thus it appears, as the sum and result of what has been said, that the system of Three in the two visions we are considering admits of an interpretation analogous to that of the system of Four in the same visions; for that whereas the Four is to be understood of the four manifestations of Christ, and these are severally set forth in the evangelists of the New Testament and the four prophets of the Old, so in the Three are represented the three manifestations of the Almighty (Him, namely, in whom are united the three Persons of the

* It illustrates this fact, to observe that St. James is the only one of the twelve whose martyrdom is recorded in the New Testament.
† See p. 87. ‡ Matt. xvi. 18, 19. § Rev. iii. 7. Compare p. 91. || Compare 2 Pet. iii. 16.
Father, the Word, and the Holy Spirit; Him who is alike in the Past, Present, and Future, those three periods the combination of which is Eternity; and Him who is manifested in the three attributes of Power, Wisdom, and Holiness); and of this triple manifestation the symbol or personification occurs also in both Testaments, namely, in the three Patriarchs, Abraham, Isaac, and Jacob, and in the three apostles, St. Peter, St. James, and St. John, and again in the three apostles, St. Peter, St. Paul, and St. John.

This, also, has to be observed in conclusion: that as Christ, equally with the Trinity, is He "who was, and who is, and who is to come," and has in Himself the three attributes of Power, Wisdom, and Goodness*, so the system of Three may as truly be taken to represent Him as the system of Four; in other words, the same Christ has in one point of view a threefold, in another a fourfold manifestation. And it is worth noticing, as being a kind of symbol or indication of this, that the four Gospels had in fact their ultimate origin in the three apostles, St. Peter, St. Paul, and St. John; the twin Gospels, according to St. Matthew and St. Mark, being referrible to St. Peter†; that according to St. Luke, to St. Paul, the Sacrificial and Gentile Gospel, that is, to him who is alike the Gentile apostle and the apostle of the Atonement; whilst St. John is himself the author of the fourth Gospel.

And on the other hand, in like manner as the system of Four is thus reducible to the system of Three, so the system of Three, also, may be expanded, though by a different process, into that of Four. I refer to the position occupied by St. James, Bishop of Jerusalem, and author of the general Epistle bearing his name, who may be regarded in one point of view as included in

* See above, p. 90.
† "It will suffice to observe, with regard to that according to St. Matthew, that internal and external evidence alike represent it as the Gospel of the Jewish churches with which St. Peter was especially connected, and that some of its recensions actually bore the name of Peter. And with regard to the Gospel according to St. Mark, the strong internal evidence of a kindred origin with St. Matthew's Gospel is confirmed by the unanimous tradition which recognises in it the substance of St. Peter's teaching as communicated to his companion and interpreter."—Note to p. 81., "Apostolical Age." And compare p. 5.
the sphere of St. Peter, in another as independent of it. Here I avail myself of the words of a writer who has already been referred to as witnessing to the truth of the statements put forth in this chapter.

"How great," he says*, "was the influence and authority of James, the head of the Church of Jerusalem, James the Just, we now with difficulty conceive. No doubt, if we look at it from the more general point of view, whether of the whole Jewish Christian world, or of the whole Gentile Christian world, it sinks into nothing before the majesty of Peter and of Paul. But place ourselves within the circle of those purely Palestinian Christians who still frequented the services of the Temple, and adhered to the usages of the synagogue—confine our view to the horizon of the favoured land, which was the scene of the last expiring struggle of Jewish national life,—and we shall find that to whatever quarter we turn for information, James appears before us as the one authoritative ruler, as the one undoubted representative of the Christian society. If we open the contemporary Christian records of the Acts and Epistles, it is† to his decision that the council of Jerusalem bows,—to him, as a pillar of the Church, taking precedence‡ even of Cephas and John, that Paul communicates the new revelation which had been entrusted to him."

After citing various traditional proofs of the preeminence of St. James, he continues: "But as his sphere was limited, so also was his preeminence; with the destruction of the Church of Palestine all that was peculiar in his position was destroyed also. . . . And, accordingly, there was far less in the career of St. James, than in that of the three great apostles, to involve any eternal principle in God's government of the world. There has been no great revolution of action or opinion of which his name has been the watchword; with the details of his life . . . we have now no practical concern; whatever is of universal import in them is included in the more comprehensive range of the character of Peter." And further; his Epistle "exactly coincides with the character of him in whom the Jew and the

* Apostolical Age," p. 293. † Acts, xv. 13. ‡ "Gal. ii. 9. James, Cephas, and John, who seemed to be pillars. Compare Acts, xxi. 18., xii. 17.; Gal. i. 18., ii. 12."
Christian throughout his whole life were indistinguishably blended together. Christianity appears in it not as a new dispensation, but as a development and perfection of the whole; . . . it instils no new principles of spiritual life such as those* which were to 'turn the world upside down' in the teaching of Paul or of John, but only that pure and perfect morality which was the true fulfilment of the Law; it dwells not on the human Teacher and Friend whose outward acts and words are minutely recorded in St. Mark, or on the human Sufferer, whose sorrows and whose tenderness are brought out in St. Luke, nor yet on the inward and essential Divinity impressed upon us by St. John; but, as we might again expect from the position of its author, it is the practical comment on that Gospel which internal evidence as well as general tradition ascribes to the Church of Palestine, and in which our Lord appears emphatically as the Judge, the Lawgiver, and the King."

The last words of this passage need, we shall immediately see, some qualification. But nothing need be added to complete the truth of the general account here given both of the sphere occupied by St. James, and of the character of his Epistle. Indeed, the qualification referred to is contained in the very inference which I purpose to draw from the account itself. For if, agreeably to this account, St. James of Jerusalem admits of being viewed both as included in the sphere of St. Peter, and also as independent of it,—being equally with St. Peter and St. John a "pillar" of the Church,—then the precise counterpart of the four evangelists reappears in the four Saints, Peter, Paul, John, and James of Jerusalem. For St. Peter, alike as holding the "keys of the Kingdom" and as being distinctively the "apostle of the Circumcision," is equivalent to St. Matthew the evangelist of the Kingdom and of the Jewish Christians; St. Paul, as before shown†, being the Gentile apostle and the preacher of "Christ crucified," is equivalent to St. Luke; while of the two other evangelists St. John is himself one, and St. Mark, the remaining one, is in fact the true counterpart of St. James of Jerusalem. For St. Mark gives the manifestation of Christ as Prophet and Man; and as St. James, both in the

* "Acts, xvii. 6."
† See p. 155.
simply moral tone of his teaching, and, if the traditional account of him may be depended upon, in the austerity of his life also*, is the very image in the Christian Church of that especial prophet, or preacher of righteousness, with the mention of whom the Prophetical Gospel opens, John the Baptist, this alone would sufficiently justify us in regarding St. James as the counterpart of the Christ of the Gospel in question. In fact, however, we may go further than this, and say that there is a definite sense in which St. James answers to the Man as well as the Prophet. There is, indeed, little or nothing in him of that human feeling, by the delineation of which the Man in particular is brought out in St. Mark's Gospel. In this point of view the tone of his writing agrees decidedly, as said by the writer above cited, not with the language of St. Mark, but with that of St. Matthew; and herein he conspicuously differs from Jeremiah, who in his peculiar sensitiveness of character and depth of sympathy is as truly the prototype of the Son of man, as in the distinctively ethical character of his teaching he is of the Prophet. But, on the other hand, let us consider St. James as representing the Prophetical office not so much of Christ as of the Church, who is one with Christ; and then, if we bear in mind that the reason why the Prophet and Man go together in St. Mark's Gospel is that the outward and visible form taken by our Lord during the time of His continuance in the world was that of a Prophet, or, in other words, that of His four manifestations, the Prophetical was in its own nature the one specially and distinctively human, it follows that the Prophetical manifestation of the Church may truly be called her human manifestation also; the world at large acknowledging her to be a Preacher of righteousness, if nothing more.†

† Here the well known comment of Coleridge on James, i. 27. (see "Apostolical Age," p. 305.) is exactly in point. "The outward service of ancient religion, the rites, ceremonies, and ceremonial vestments of the old law, had morality for their substance. They were the letter of which morality was the spirit, the enigma of which morality was the meaning. But morality itself is the service and ceremonial (cultus exterior) (ἐρήμετα) of the Christian religion. The scheme of grace and truth that "became" through Jesus Christ the faith that looks down into the law of liberty, has light for its garment; its very robe is righteousness."
for this reason it is that the two Witnesses of the Apocalypse are called "prophets."*

But if St. James thus symbolises the Church in her prophetic, which is also, as just said, her human aspect, and accordingly corresponds to St. Mark among the four evangelists, why, it may be still asked, is the tone of his writing that especially of St. Matthew's Gospel? The reason of this is to be found in the peculiar connection subsisting between the two first members of the several systems of Four we have here been considering. This connection is equally visible in the system of Four apostles†, in the system of Four evangelists, and in the system of Four prophets. Thus, of the Four apostles, St. Peter and St. James of Jerusalem have a common sphere, as being the apostles of the Jews in particular; whereas St. Paul stands apart in his own sphere as the apostle of the Gentiles, and St. John is likewise distinct in position both from St. Paul and from the other two. So again, St. Matthew's and St. Mark's are twin Gospels, and have a mutual affinity which St. Luke's and St. John's Gospels have neither in regard to each other nor to either of these. And again, of the Four prophets, Daniel stands apart like St. John; Isaiah, the prophet of the Gentiles, has a sphere of his own also, like St. Paul and St. Luke; while Ezekiel and Jeremiah, both as much resembling each other in the substance of their prophecies‡, and as being the two prophets out of the Four in whom the Jewish and Legal element is strongly expressed, are the counterparts respectively of St. Matthew and St. Mark, of St. Peter and St. James.

This intimate correspondence, then, subsisting between the two first members of the systems of Four, points, we may naturally suppose, to some intimate connection subsisting between the kingly manifestation of Christ, and the prophetical. And the ground of this connection is, in truth, the fact that the kingdom of which Christ is sovereign is a kingdom of righteous-

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* Rev. xi. 10. 3. 6.  
† The term "apostles" is here used, I need hardly point out, in default of a better. For St. James of Jerusalem cannot properly, of course, be called an apostle, unless we can prove, what is probable indeed, but not certain, his identity with the apostle James, the son of Alphaeus.  
‡ See p. 140.
ness. In other words, the Prophet and the King blend immediately one into the other, because the Law by which the King governs is identical with that moral Law which is preached by the Prophet. The Prophet is but the King Himself in a lower stage, their difference being only that the one is the promulgator of the Law, the other the maker of it. It is in fact in this, and in this only, that the Christ of St. Matthew's is distinguished from the Christ of St. Mark's Gospel. In each He is a Prophet, but in St. Matthew He is also "more than a Prophet;" His admonitions are authoritatively given, and become ordinances. In themselves they are but the expansion and completion of the pure system of religious morality insisted on by Jeremiah; but in St. Matthew they become the "law of the House" spoken of by Ezekiel, the code regulative of the Fifth empire till the end of time.

If such, however, be the case,—if the essential difference between the King and the Prophet be, of necessity, simply, that the former is the Author of the Law by which the "kingdom of heaven" is to be governed, and the latter the Proclaimer of it, "authority" of speech, however more naturally ascribed to the King rather than to the Prophet, when the object is to discriminate the one from the other (as is the case in the two Gospels of St. Matthew and St. Mark), is in reality, it is evident, equally characteristic of both; the divine Law being in its very nature imperative, by whomsoever uttered. The result of the present argument is accordingly, that the authoritative and denunciatory language used by St. James, however it may resemble the tone of St. Matthew's Gospel in particular, is wholly in accordance with his position, as representing the prophetical manifestation of Christ and the Church of Christ, in that company of Four, in which the Kingly manifestation is symbolised by the apostle of the Keys, the Priestly by the apostle of the Atonement, and the Divine by the "Beloved Disciple."

And thus much in proof of the immediate connection subsisting between the threefold and the fourfold manifestation of Christ in the two visions. To the fourfold manifestation in particular we shall have to refer in the course of the argument to be pursued in the next chapter.
The book of Prophecy opened by the Lamb, as described in the former of the two visions just examined, consists of a series of Seals, the four first of which hang together, it has already been said, and are detached from the fifth Seal; thus seemingly forming a system within a system. And light has already been thrown on the meaning of the four, so far as this, that the four chariots to which they correspond in Zechariah's vision have been shown to be symbols of the four empires prophesied of by Daniel. Whereas, also, the attention of St. John is called to each of the four Seals, as it is opened, by each of the four Cherubic Creatures in turn saying "Come and see," whence we necessarily infer some especial relation to exist between the two systems of four, the nature of this relation has been partly brought out by the four Creatures having been shown to represent the four-square Jerusalem, namely the Church or Fifth empire; for as the Church empire admits at once of being compared and contrasted with the world empires preceding it, so are the four heavenly Creatures manifestly analogous to the four beasts representing the series of world empires in Daniel's vision. It is also to be observed, as a further sign of the connection subsisting between the two systems, that as the four chariots of Zechariah are respectively identified with the four quarters of the heavens, so do the living Creatures severally face in the direction of the same quarters.

Thus much remarked, I now proceed to compare the four Seals in question with the four opening Trumpets of the seventh Seal.

The general fact of the correspondence of the Seal-system as a whole with the Trumpet-system as a whole has already been mentioned. They correspond in like manner as do their counterparts, the two periods of three times and a half which respectively precede and follow the death of the two Witnesses;
the point of division between the two being the sounding of the first Trumpet. For the first Trumpet is sounded at the end of that "silence in heaven about the space of half an hour," which ensues immediately upon the opening of the seventh Seal; and this interval of repose, following as it does that great consummation of the divine judgments, the fall of Jerusalem, is the counterpart of that millennium of rest which the Church passes in the Canaan of the Fifth empire, after the fall of Rome.

The seven Seals thus corresponding to the seven Trumpets, we may expect to find the four first of the Trumpets forming a system apart, in like manner as the four first of the Seals are distinguished from those which follow. And such is the case. For, first, they are separated from the three following Trumpets by the fact that to these latter is given the exclusive appellation of "Woes." "And I beheld, and heard an eagle flying through the midst of heaven, saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!"† And correspondingly, after the sounding of the fifth Trumpet, we read, "One Woe is past, and behold there come two Woes more hereafter;" ‡—after the sixth, "The second Woe is past, and behold the third Woe cometh quickly."§ And, next, that the four first Trumpets are peculiarly connected among themselves appears from the combined mention, once occurring in the Apocalypse, of the four parts of the creation upon which the judgments effected by the four Trumpets in question successively fall. For the judgment of the first Trumpet visits the earth; that of the second the sea; that of the third "rivers and fountains of water;" that of the fourth the luminaries of heaven, sun, month, and stars.|| And the collective enumeration of these four parts of the world is given in the cry of the angel at the fall of Babylon: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."¶

That the two systems of Seven correspond, then, as including within them two minor or subordinate systems of Four, is suffi-

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* Rev. viii. 1. † Rev. viii. 13.
|| Rev. viii. 7, 8, 10, 12. ¶ Rev. xiv. 7.
siently certain. It shall be now further shown that these two systems of Four accurately correspond one to the other. The four horses of the Seals we know to be the four quarters of the heavens, or four winds. Now there is a reference to these winds in close connection with the Trumpets. For at the close of the first Apocalyptic period, or aeon, in the fall of Jerusalem, when the Church is sealed, emblematically of its preservation by God's providence amid the judgments which are to issue in the dissolution of the Antichristian empire, we read of "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree;" and a command is given, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."* This implies that the four winds are to be let loose as soon as the sealing is completed. When, accordingly, we find in the next chapter that at the sounding of the first Trumpet a judgment begins, in which the earth, the sea, and the trees† do actually suffer "hurt," the presumption is, that the four winds and the four first Trumpets are one and the same. However, the conclusive proof that they are so now follows.

As a system of Seven coexists in the scheme of the Apocalypse with a second system of Four, so, in harmony with this, and as a symbolical expression of the fact, there occurs both a Sevenfold and a Fourfold ascription of glory to Almighty God in the former of the two visions last examined. To speak first of the Sevenfold: — We read, "And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."‡ The titles of honour here attributed to the Lamb are seven in number; and that the number is significant, is shown by a parallel passage in that part of the prophecy which describes the fall of Jerusalem. "All the angels stood round about the throne, and about the elders and the four living

* Rev. vii. 1, 3.  † Rev. viii. 7, 8.  ‡ Rev. v. 12.
creatures, and fell before the throne on their faces, and wor-
shipped God, saying, Amen: Blessing, and glory, and wisdom,
and thanksgiving, and honour, and power, and might, be unto
our God for ever and ever. Amen."* Here not only is there
the same Sevenfold enumeration as in the last passage, but its
meaning is distinctly brought out by its position in the pro-
phecy; for it occurs at the termination of the Jewish aeon, when,
as we have seen, a Sevenfold system was completed in two
ways; first, in that a sevenfold period of time was then accom-
plished (namely, the prophetic three times and a half, or seventy
years); and next, in that it was during the reign of the "seventh
king" that Jerusalem fell. Compare also the description of
this catastrophe, just before †, where the same form of expres-
sion again occurs: "The kings of the earth, and the great men,
and the rich men, and the chief captains, and the mighty men,
and every bondman, and every freeman, hid themselves in the
dens, and in the rocks of the mountains." Seven classes of
persons are here specified; and the reference is, as before, to
the completion of the Sevenfold period.

We are justified, therefore, in considering the passage first
cited as containing in itself an allusion to the number Seven.
Now this passage is associated, as I have said, with another
similarly alluding to the number Four. "Every creature
which is in heaven, and on the earth, and under the earth, and
such as are in the sea, and all that are in them, heard I saying,
Blessing, and honour, and glory, and power, be unto him that
sitteth upon the throne, and unto the Lamb for ever and ever."‡
This fourfold ascription of glory is to be explained, then, in the
same manner with the sevenfold ascription in the words imme-
diately preceding it. It must indicate, that is, the fourfold
system of the Apocalypse, as the other does the sevenfold.

Now, considering it in this point of view, we shall be struck
with the circumstance, that this fourfold ascription of glory is
associated, in the words above quoted, with the four regions,
heaven, earth, sea, and the underworld; expressions directly
reminding us of the "heavens, earth, sea, and fountains of
waters," which are the objects of the plagues of the four first

* Rev. vii. 11, 12.  † Rev. vi. 15.  ‡ Rev. v. 13.
Trumpets: I say, reminding us merely, because the fourth members in either of the two clauses, “underworld” in the one, “fountains of waters” in the other, are not absolutely identical like the other three. For the present, however, let us confine our attention solely to the former of these clauses.

The four terms, Heaven, Earth, Sea, and the Underworld, may be shown to represent the four quarters of the heavens, and so to be identical with the four horses, or winds, of the four Seals, and of the vision of Zechariah. It will appear also that the order of their correspondence is this: Heaven is the symbol of the North, Earth of the East, Sea of the West, and the Underworld of the South.

The proofs that this is the right application and arrangement of the four symbols in question are the following:—

First, apart from any scriptural considerations, the four symbols would most naturally, if I may so say, be adapted to the four quarters of the world in the order above given. For in regard of Heaven and the Underworld, these, to begin with, may be readily identified respectively with North and South, inasmuch as they stand respectively in the relation of above and below to Earth and Sea, which are intermediate to them; and the two poles of the world, North and South, were regarded of old time, as they are now, as similarly placed in relation to East and West. The North, that is to say, has (naturally) been considered the upper, and the South the lower, of the two poles, while East and West occupy a midway position between the two.

“Hic vertex nobis semper sublimis, at illum
Sub pedibus Styx astra videt, Monesque profundi.”

Again, the circumstance that the great continent of Asia formed the eastern border of Palestine, as the Mediterranean did the western, coupled with the fact thence originating, that the term “Sea” in Hebrew has the meaning of “West,” *

* Sc. Sc. Compare also Ps. cxxxix. 8, 9., “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there,” &c., where it is natural to understand the four quarters of the world to be referred to.
renders it more likely than not that here also the Sea symbolises the West, and the Earth the East.

Next, turning to Scripture, we shall there find the North in particular to be virtually identified with Heaven, in that certain remarkable passages in the Old Testament set it before us as the sacred quarter, or, what is the same thing, as the quarter specially inhabited by the Divine Being. Thus, under the Law, the north side of the altar was the place appointed for offerings of the higher kind; the victim brought for a burnt sacrifice by any of the congregation of Israel was to be killed "on the side of the altar northward before the Lord."* Again, it was "out of the north" that the vision of the Cherubim came, seen by Ezekiel.† Again, in the Book of Psalms it is said, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."‡ And again in Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds, I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."§ This last passage, however, is a remarkable one, and needs a few words of explanation.

Its primary application is to the king of that historical Babylon, which eventually conquered and carried away captive the Jewish people. God promises, through His prophet, that Israel shall be delivered after a time out of the hand of their great enemy; and that the city and kingdom which has thus humbled them shall itself perish, and be "brought down to the grave" with all its glory. He who is the enemy of Jerusalem is also God's enemy. Babylon, then, in enthroning itself upon

* Lev. i. 11. Compare vii. 2, v. 18. † Ezek. i. 4. ‡ Ps. xlviii. 2. § Is. xiv. 12—15. The four passages here referred to are noticed by Ewald ("Alterthümer des Volkes Israel," p. 46.) who, however, offers no better explanation of them than that they are probably an indication that the Israelite race originally came from the north, and made the north the abode of their national god accordingly.
the "mount of the congregation" of God's people "in the sides of the north," that is, in taking possession of the Mount Zion spoken of in the Psalm just quoted, is described in the prophecy as invading the dwelling-place of God's majesty, heaven itself. The recovery of Jerusalem out of the hand of the king of Babylon, and his own destruction, is accordingly imaged by his being said to fall, as a star, out of heaven into the pit of hell.

But as the ultimate application of the term Babylon, in the prophetical writings, is always not to the First but to the Fourth empire, in a word, to Antichrist properly so called, so the imagery here used is identical with that employed to represent the fall of Antichrist in the Apocalypse. Babylon, the "morning star," seeking to be exalted above the "stars of God," and to be made "like the most High," and usurping the abode of God on Mount Zion, till at length it is cast out into hell, is the manifest counterpart of the dragon with seven heads, who draws after him the third part of the stars of heaven; who is the rival of, and makes war upon Christ (the true "morning* star," whose splendour he counterfeits); and who eventually is cast alike out of heaven and out of the Church into the bottomless pit.†

The same passage is also noticeable as suggesting the reason why the Psalmist in particular should assign a northern position to Mount Zion. There is no necessity indeed for attributing the expression "on the sides of the north" to anything short of an immediate inspiration, of the meaning of which the Psalmist was himself ignorant. It is more probable, however †, that the writer of the psalm had a meaning in his own mind corresponding to the words he used, however short it might fall of their true meaning in the intention of the Holy Spirit by whom they were directed. In Isaiah, then, it will be observed that the grave, or pit of hell, is contrasted with the heaven, or "mount of the congregation," from which the star symbolic of Babylon falls. But the pit of hell is ever identified in Scripture

* Rev. xxii. 16.
† Rev. xii. 3—8., xx. 1. 10.; compare ix. 1.; Dan. viii. 10., xi. 45.
‡ The general simplicity of this psalm (the 48th), as well as the analogy of many others, would lead us to suppose this.
with the deep basin-like cavity of the valley of Ge-henna, Hinnom, or Tophet, at the foot of Mount Zion. And hence
the suitableness of the mention, by Isaiah, of the "mount of
the congregation," or Zion, as well as heaven: for what heaven
above is to hell beneath, that the eminence of Zion is to the
valley of Ge-henna at the base of it. Now the valley itself is
situate exactly on the south side of Mount Zion; and as no
where else is the height of the holy mountain more visible than
it is from the neighbourhood of this valley, so it would seem
that in the words "Beautiful for situation, the joy of the
whole earth, is Mount Zion, on the sides of the north," the
allusion, so far as regards the mere human meaning of the
Psalmist, is simply to the commanding majesty of the fortress
of Zion, as seen by a person standing on the south side
of it and facing northwards.* Inasmuch, however, as the
counterpart to Zion on the north is Hinnom on the south, and
Zion and Hinnom are the types respectively of heaven and hell,
which again in the scheme of the Apocalypse are representative
of North and South (for Hell, or the Grave, is of course all one
with the Underworld), it is impossible not to see that in the
prophetical intention of the psalm there is the same tacit
contrast implied between Zion and Hinnom, even though
Hinnom is not mentioned, which is distinctly brought out in
the parallel passage in Isaiah.

To resume, then: Heaven being identified in Scripture, as
it thus appears, with the North; and this of itself sufficiently
pointing out the corresponding identity of Hell, or the Under-
world, with the South; it follows to inquire what scriptural
proof is there that Earth is to be identified with the East, and
Sea with the West. And the answer to this question is
supplied by the tenth chapter of the Apocalypse, here fol-
lowing.

"And I saw another mighty angel come down from heaven,

* It should be observed, that Mount Zion, understanding by this term
generally the mountain on which Jerusalem stands, does not rise above the
level of the table-land of the surrounding country. The mountain is formed
simply by the depression of the two great valleys, that of the Kidron on the
east, and that of Hinnom on the south, and partly on the west side. It is,
therefore, the great depth of Hinnom which is the cause of the great height
of Zion.
clothed with a cloud: and the rainbow was upon his head; and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and his left on the earth, and cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. The general purpose of this vision is to call attention expressly to the mysteriousness of the symbols under which the entire Apocalyptic prophecy is communicated; as if to prepare men for the fact, that the main part of it would be fulfilled long before it should be certainly known that the fulfilment had taken place. An angel who, by the description given of him, is shown to be an impersonation of Christ, completes the revelation made in the Seven Seals, by giving the signal for the utterances of

* Compare Rev. i. 13–16. with x. 1, 2.
THE APOCALYPSE.

the Seven Thunders. These latter, however, St. John is forbidden to communicate; and the angel declares at the same time, that at the beginning of the seventh Trumpet the "mystery of God" shall be finished by the Kingdom of Time*, the Fourth empire, then passing away to make place for the Kingdom of Eternity, the Christian or Fifth empire. Now the natural meaning to be put on the fact of this indication of the comparatively incomplete state of the revelation itself, as St. John gives it, being combined with a reference to the accomplishment of the seventh Trumpet in the fall of the Roman empire, is, that the Church contemporary with that fall should understand generally that the fulfilment of the seventh Trumpet was taking place, should see in the broad fact of the rise of Christendom on the ruins of Rome, a correspondence to the main substance and tenor of the Apocalypse, but still should possess no accurate and full knowledge of the plan of the vision. And such, it is well known, was the case; the universal opinion of that day having been, on the one hand, that the plagues of the Apocalypse were generally the various calamities by which the destruction of Rome was brought about; on the other, that the Church was the millennial kingdom of the same prophecy; while, at the same time, no exact adjustment of the prophecy to the history was found possible, the scheme and mechanism of the Apocalypse, as a whole, not being understood. Christ came, and it was perceived that He had come, to judge the Antichristian empire, and to establish His own empire; yet He came hidden, as it were, "in a cloud," after the manner of the angel representing Him in the present vision. He came and He went, stealing upon the world "as a thief,"† so that men could not say, "Lo, here, or lo, there;" and the Church did not distinctly understand that He had been visiting the earth, and that His work of visitation was finished, until after it was finished.

The sealing up of the Seven Thunders implies, then, that the "mystery of God" should to some extent continue to be a mystery, even after the historical fulfilment of it had taken

* See p. 106.
† Rev. xvi. 15. (the Sixth Vial), "Behold I come as a thief." Compare iii. 3.; Matt. xxiv. 23. 43.
place. Still we are not left wholly in ignorance, even in the present vision, of the character of the revelation made in the Seven Thunders. St. John is commanded to eat* the little book containing, as being in the hand of the angel, the record of them. He does so; and it becomes to him sweet as honey at the moment, but bitter afterwards. The intimation is accordingly, that the accomplishment of the Apocalyptic prophecy, when at length it comes to be understood, shall be disappointing. It shall witness, indeed, abundantly to the divine power, wisdom, and holiness of the Author of the revelation, and shall have in it the sweetness of honey as so doing; but its permanent savour shall be one of bitterness, for it will be a monument of the extent to which the purposes of God may be defeated by the sin of man. In a word, the bitterness is to be understood, especially of the inadequate realisation of the millennial kingdom of the prophecy in the historical Church empire of the Middle Ages. The vision seems to portray a Church absolutely pure and sinless, having neither “spot, nor blemish, nor any such thing;” and the actual Christendom which succeeded the Roman power, defaced as it was by crime, violence, and worldly ambition, was certainly very far from realising the prophetic ideal.

Not, however, to dwell here upon a subject on which more light will be thrown when we come to the consideration of it in its own place, I proceed now to point out the manner in which the vision before us supplies, as I began with saying, a key to the respective adjustment of the two symbols Earth and Sea, which are still under discussion.

The angel, we are told, comes down from Heaven, and sets his right foot upon the Sea and his left foot on the Earth. Heaven, it has already been shown, is in Scripture the symbol of the North. A descent from Heaven is therefore a movement from North to South. But a person moving in this direction has the West upon his right, and the East upon his left hand. Inasmuch, then, as the angel, proceeding in the direction here said, sets his right foot upon the Sea and his left upon the Earth,—in other words, has the Sea upon his right and the

* Compare Ezek. iii. 1—3.
Earth upon his left side,—this determines the Sea to represent the West and the Earth the East.

I observe, also, that, as if for the very purpose of arresting our attention to the position of the two feet of the angel, the order of the two terms Earth and Sea is varied, according as they are associated or not, in their several contexts, with the attitude of the angel. This chapter excepted, wherever the two terms occur in connection throughout the prophecy*, Earth is invariably put first, and Sea second; and so in the present chapter the same order is observed, when they occur together in the oath of the angel, who swears that there should be time no longer, by Him who created "Heaven, and the things that therein are, and the Earth, and the things that therein are, and the Sea, and the things which are therein." (ver. 6.) But since, in the description of the attitude of the angel at the opening of the chapter, the Sea was naturally mentioned first, and the Earth second, because the Sea supports the right foot and the Earth the left, so, in the two verses which mention the Sea and the Earth in connection with the position of the two feet of the angel, this new order of enumeration is adopted in place of the other:—"The angel which I saw stand upon the sea and upon the earth lifted up his hand;" and again, "The hand of the angel which standeth upon the sea and upon the earth." (ver 5. 8.)

Earth and Sea, then, respectively corresponding, as it thus appears, to East and West, we may now consider it to be certainly proved that the four quarters of the heavens, North, East, West, and South, taken together as a system of Four, have their respective equivalents in the four regions, Heaven, Earth, Sea, and the Underworld or abode of the dead.

We must next bring the new formula into which we have thus translated, so to say, the system of the four quarters of the heaven, or Winds, to bear upon that system, in the way of determining its meaning; and for this purpose we must compare the formula in question, the four terms, "Heaven, Earth, Sea, and the Underworld," with that other system of Four which occurs in the two visions of the heavenly city; I mean the four Cherubim.

* Compare Rev. v. 13.; vii. 1, 2, 3.; xiv. 7.; xii. 12.
It was pointed out in the last chapter that the four Cherubim or living creatures, whether as manifested to Ezekiel, or as depicted on the four standards set on the four sides of the Jewish camp in the wilderness, were turned respectively to the four points of the compass, in the same manner as are their symbo-

cical equivalents, the four sides of the New Jerusalem; that the Eagle, the symbol of Christ's Divinity, looked northwards; the Man, the symbol of His Humanity, southwards; the Lion, the symbol of His manifestation as King, eastwards; and the Ox, the symbol of His manifestation as Priest, westwards. It was also pointed out that the Man on the south is set over against the Eagle on the north side, to express the contrast especially subsisting between the Godhead and Manhood; and that a like contrast obtains between the Lion on the east and the Ox on the west side, because the former is immediately associated with the Jews, and the latter with the Gentiles*; in other words, because, as King, Christ is emphatically the "King of the Jews," the elect people of God, the righteous nation, while as Priest or Redeemer He comes emphatically to the Gentiles, who are the types of that sin, which as Priest and Redeemer He took away in the Sacrifice of Himself.

Now it is natural to suppose that some principle has governed the adjustment of the four Cherubim to the points of the com-
pass in the manner here said; that the Lion, for example, is not identified with the East, or the Eagle with the North quarter, fortuitously, but for a particular reason. And what this reason is will appear on comparing the Cherubim with the four regions, Heaven, Earth, Sea, and the Underworld, viewed as representing the four quarters of the heavens. It is evident that the location of two out of the four Cherubim, of the Eagle, namely, the type of the Divinity of Christ, on the North, and of the Man, the type of His Humanity, on the South, is in exact har-

* It should be noticed how suitably, as the lion was the ensign of Judah, the representative of the Jewish nation and church, so was the ox that of Ephraim; Ephraim being the especial type of the Gospel or Gentile Church, both as being the younger of the two sons of Joseph (see p. 50.), and because this tribe was the chief of the ten who separated from the other two, and so became quasi-Gentile in character, as the "promises" remained with the other two.
mony with the fact of the North being represented by Heaven, and the South by the Underworld. Heaven is the abode of the Divine Being; the Eagle then is in Heaven as being the emblem of the Divine Being; and in like manner, the Underworld being the region of the Grave, and the abode of Death, the Man is in the Underworld, as symbolising Him who was "fashioned beneath in the earth,"* as though mortal, and who assumed the entire burden and lot of Humanity, death included.

Next, if we would determine why the Lion has his place in the East, and the Ox over against him in the West, we must bear in mind the observation above made, that the Lion is identified with the Jews, the Ox with the Gentiles; and that, as righteousness is contrasted with sin, so are the Jews, the type of righteousness, contrasted with the Gentiles, the type of sin. This considered, we shall be led to conclude that the Jews are represented by the East, and the Gentiles by the West; and in fact, if for "Jews" and "Gentiles" we substitute the more definite expressions "Jerusalem," the city of God, on the one hand, and "Rome" or "the Roman empire," that "Babylon" which is the enemy of Jerusalem, and the city not of God but of Anti-christ, on the other, we obtain the respective equivalents of the two quarters East and West, or, in other words, of the two regions Earth and Sea, in the Apocalyptic scheme.

The East, I say, is the prophetical symbol of Jerusalem, and the West of Rome. This is absolutely certain, being proved by the various considerations here following.

First, it is worthy of notice that the position of the angel impersonating Christ in the tenth chapter is the same, on this hypothesis, with the position of Christ Himself viewed as standing intermediate between the two Churches of the Law and Gospel. For the place of the former of the two Churches, that of the Jews, is the place of rejection upon His left hand; and the place of the latter, that of the Gentiles, is the place of acceptance upon His right hand; but if the East be, as here said, Jerusalem, and the West Rome, then the angel, as putting his left foot upon the East and his right on the West, has the Jews in like manner upon his left and the Gentiles upon his right.

* Ps. cxxxix. 14.
Again, when our Lord compared His coming in judgment (in answer to the question of His disciples where it should take place) to the lightning which "coming out of the East shineth even unto the West," it has been commonly supposed that He embodied in these words an allusion to the two places, Jerusalem and Rome, each of which, Jerusalem first and Rome afterwards, was the scene of His coming. This, indeed, has been inferred from the mere circumstance, that Jerusalem lay geographically eastward of Rome, and Rome westward of Jerusalem; coupled with the fact that the fall of Rome was but the consummation of that prolonged judicial visitation, of which the fall of Jerusalem was the beginning. But the inference itself witnesses in any case to the truth of the position we are now maintaining, that Jerusalem is typified by the East and Rome by the West.

Further, the East in particular is identified with Jerusalem, or the Jewish people, in those various passages whether of the Old or New Testament which speak of Christ as manifested in the East or coming out of it:—

Thus in Malachi: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."† The Advent of the Saviour at His Incarnation is here compared to the rising of the sun, because it was out of Jerusalem, Jerusalem, as I say, being the East, that He was revealed to the world. So, again, it is for the same reason, that our Lord takes to Himself in the Apocalypse the name of the "Morning Star," that star shining at daybreak in the eastern sky. Moreover, He says emphatically, "I am the root and the offspring of David, and the bright and the morning Star;"‡ thus connecting the allusion to His being manifested, as the Light of the world, out of Judea, with His being King of Judæa. As the Lion is on the East side of the square formed by the Cherubim, so is the "Lion of the tribe of Judah, the Root of David,"§ mentioned as the bright Star of the East at the same time. Hence, too, the significance of His star being seen in the East by the Wise men ||, who came and worshipped Him as "King of the Jews." Balaam also, in his memorable prophecy, says expressly ¶.

* Matt. xxiv. 27. † Mal. iv. 2.
‡ Rev. xxii. 16. § Rev. v. 5.
|| Matt. ii. 2. ¶ Num. xxiv. 17.
"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

Again, the same is the explanation of the East gate of the mystical temple of Ezekiel. The subject, however, of the vision referred to requires to be shortly stated in order to show this. Ezekiel's Temple is neither more nor less than a representation of the Christian Church. It is, therefore, identical with the New Jerusalem of the Apocalypse; but has this peculiarity, that it is wholly conceived in the forms of the Old Covenant. It symbolizes the perfection of righteousness, so strongly insisted on as the characteristic of the Church of the Gospel in the last vision of St. John, under a legal and ceremonial system of sacrifices and burnt offerings. It is served, as of old time was the Temple of Solomon, by Priests and Levites; it is generally arranged also as that was; and the Canaan in the centre of which it stands is the old Canaan. On the other hand, the fact of the mention of "the Prince" (the Messiah, namely), in connection with this Temple, and still more the description of the water and the tree of life as existing in the Land of promise containing the Temple, make it evident that no material building is here intended, any more than in the parallel case of the New Jerusalem; but that the thing meant is simply the Messianic or Christian Church, viewed as reared in the midst of the true Canaan of Christendom, the Fifth empire. Now Ezekiel speaks of the East gate of this Temple as follows: "Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when he came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the east." Various directions in regard to the service of this new Temple are then given; after which the prophet continues, "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it

* Rev. xxi. 27.
THE EAST TYPIFIES JERUSALEM;

was shut. Then said the L ORD unto me; This gate shall be shut; it shall not be opened, and no man shall enter in by it; because the L ORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the L ORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."* Now that the Prince here spoken of is the Messiah, is certainly shown by His being tacitly identified with the "Lord God of Israel," in that He enters the Temple by the same gate as the Cherubim. Whereas, then, the Messiah, entering His Church in His Princely or Kingly character, enters it from the East; here is the counterpart of the Lion being set in the East as symbolising His Kingship. The East, in a word, as always, so in Ezekiel's Temple, is the type of Jerusalem, Judea, Canaan, the Jewish nation, that Church namely, out of the midst of which Christ was manifested when He took upon Himself man's nature, and of which, as being the "offspring of David," He also was King.

Again, mention is twice made of the East in the Apocalypse. First, after the fall of Jerusalem in the sixth Seal, an angel is seen "ascending from the East, having the seal of the living God,"† wherewith to seal the Church of the 144,000, translated to heaven at the end of that great judgment. But the angel being, here as always, symbolical of Christ, and Christ being the impersonation of His own Church, the ascension of the angel is in fact that of the 144,000 themselves. Inasmuch then as this ascension of the Church is "from the East," the very context itself shows that by the East is here meant that Jerusalem the destruction of which had been just symbolised. It should be observed, too, that as the notion conveyed by the expression "ascending from the East" is that of the sunrise, so in Christ ascending, as personified by the angel, out of Jerusalem, we have a figure not only of the righteous "shining forth as the sun in the kingdom of the Father,"—of the Church ascending, as just said, out of the judgment of the sixth Seal into heaven,—but also of the Gospel going forth, at the moment of the fall of Jerusalem, as the light of the world, no

* Ezek. xiii. 1—4., xlv. 1—3.; compare xlv. 1—3. 9.  
† Rev. vii. 2.
longer hidden in any sense under the clouds of the Law, but fully manifested.

And next, in the account of the sixth Vial. "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared." By this drying up of the Euphrates is to be understood the immediately impending destruction of the Roman Babylon; for the allusion is to the mode in which the historical Babylon was taken by Cyrus. He exhausted the Euphrates by diverting its waters into innumerable artificial channels, and entered the city by the dry bed of the river. Hence, by the drying up of the Apocalyptic Euphrates, must be meant such a weakening of that strength which, of old time, had been the bulwark of the Roman empire, as the literal Euphrates was of the literal Babylon, that the empire should fall an easy prey to its conquerors, the northern nations. Now the conquest of Rome is said in the Apocalypse to be effected by Christ himself at the head of His Church. And in fact it was so effected, not only indirectly, in that Rome was overthrown by "the prayers of the Saints," and in order to make room for Christendom, but also in the further and more direct sense, that the Church of the Fifth empire was eventually composed out of those same nations which overran and destroyed the Fourth empire. We might consequently almost anticipate that, in the mention of the "Kings of the East," whose "way" is said to be "prepared" in the prophecy by the drying of the Euphrates, who, in other words, are pointed out as the conquerors of the Roman Babylon, there would be an allusion alike to the Church, and to the northern invading nations. And so it is, that the term "Kings of the East" admits of being applied equally to the Church and to the army of Cyrus. It applies to the Church, for the New Jerusalem, being the continuation of the Old, must be identical with the East in the same manner as that was, so long as it existed; and that it is also applicable to Cyrus and the army of Cyrus, who as conquerors of Babylon are types of the northern conquerors of the Roman empire, appears by the identification of Cyrus with the East in Isaiah's

* Rev. xvi. 12.
† Rev. xix. 11—21.
‡ Rev. viii. 4, 5.
prophecies. I refer to the passages here following:—"Who raised up the righteous man from the East, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow." Again: "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay." Again, "Calling a ravenous bird from the East, the man that executeth my counsel from a far country." What makes it certain that the passages here cited refer one and all of them to Cyrus, is that in the context from which they are taken occurs the well-known mention by name and description of that king in words very nearly the same with the above: "Thus saith the Lord, ... that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of Kings, to open before him the two-leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. ... I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."* Nor can we doubt that, inasmuch as Cyrus, viewed as the Redeemer of Israel out of Babylon, is a type of Christ the Redeemer of the spiritual Israel out of the Roman Babylon, and is manifestly


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represented as such in the passage just quoted, so it is in reference to Christ's manifestation out of the "East," that Isaiah describes Cyrus as coming from the same quarter. Hence it is, in fact, indifferent whether we interpret the Apocalyptic "Kings of the East" in the sixth Vial to mean the armies of Cyrus in particular, or those of Christ and the Church of Christ; for Cyrus being typical of Christ, the armies of the one are of necessity those of the other also.

The proofs that Jerusalem, viewed as the head and representative of Judaism and the Jewish nation, or Church, is symbolised by the East, having been thus given, it remains to be shown, in the last place, that Rome, the representative of the Gentile in contradistinction to the Jewish world, is typified by the West. The direct proof of this is also contained in the Apocalypse.

It has already been pointed out that the Apocalyptic system of Four, as I have called it, that is, the combination of the Four Winds, or quarters of the world, taken as symbols, is represented in the fourfold ascription of "Blessing, honour, glory, and power," to the Lamb.* Now this formula is contiguous in the fifth chapter, where it occurs, to a similar and equivalent one, mention of which has not been yet made: "Thou hast redeemed us to God by thy blood," say the Elders and Living Creatures to Christ, "out of every kindred, and tongue, and people, and nation." This fourfold enumeration, I say, "kindred, tongue, people, and nation," occurring as it does in connection with "Blessing, honour, glory, and power," is naturally to be understood, in like manner, of the Four quarters of the world. This is confirmed by the reintroduction of the same formula in other parts of the Apocalypse. Thus a second employment of it occurs in the seventh chapter. After the completion of the sealing, "I beheld, and, lo, a great multitude, which no man could number, of—all nations, and kindreds, and people, and tongues,—stood before the throne." A third in the tenth chapter: "He said unto me, Thou must prophesy again before—many peoples, and nations, and tongues, and kings." A fourth in the eleventh chapter: "They of the—people, and kindreds, and tongues, and nations,—shall

* See p. 164.
see their dead bodies three days and an half." A fifth in the fourteenth chapter: "I saw another angel . . . having the everlasting Gospel to preach unto them that dwell on the earth, and to every—nation, and kindred, and tongue, and people."

A sixth (and to this passage I call particular attention) in the seventeenth chapter, where it is said, that the waters on which Rome is seated are "peoples, and multitudes, and nations, and tongues." Here, if the four terms of the formula be understood of the four quarters of the world, the universality of the dominion of Rome is intimated in perfect conformity with those other statements of prophecy, in Daniel for example, that the Fourth empire shall be coextensive with the whole earth. Now this sixth is the last passage in the Apocalypse in which the complete formula in question occurs. Let it be observed, however, that it is found in one passage besides, incomplete.* In the thirteenth chapter it is said of the seven-headed and ten-horned Beast, "Power was given him over all—kindreds, and tongues, and nations." Why, it now follows to ask, is one term of the four here omitted? why should power be thus attributed to Rome over three only of the four quarters of the world, whereas it was assigned to her in the passage preceding over all four? The opening of the thirteenth chapter explains why. In the first verse of that chapter we read that St. John, standing upon the sand of the sea, saw the seven-headed and ten-horned Beast "rise up out of the sea." Now the Sea, it has already been shown, is a symbol of the West. Rome, then, rising, as it thus appears, out of the West, has power over all "kindreds, and tongues, and nations," that is, over the three other quarters of the earth besides the West; for over the West she must be sovereign by the very fact of her rising out of it. Thus, in a word, the combined mention of Rome as rising out of the West, and the omission of the fourth term of the fourfold formula immediately afterwards, make it evident that Rome is identified in the Apocalypse with the West exactly as Jerusalem on the other hand is with the East.

Pausing at this stage of the argument to consider the bearing and the immediate results of the positions we have just been

* Rev. v. 9., vii. 9., x. 11., xi. 9., xiv. 6., xvii. 15., xiii. 7.

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establishing, we shall observe, first, how entirely that peculiarity in the position of the four Cherubim, their respective association with the four points of the compass, has now been explained. The Eagle, it has been found, looks northward, because the North represents Heaven, and the Eagle is the symbol of Him who dwells in Heaven, the Son of God; the Man, over against the Eagle, looks southward, because the South represents the Underworld or kingdom of death, and the Man is the symbol of Him who submitted to death, as the Son of Man; the Lion looks eastward, because the East represents Jerusalem, the city of God, and the Lion represents Christ, the “King of the Jews,” the Sovereign of the true Israel, the Christian Church; lastly, the Ox, over against the Lion, looks westward, because the West typifies the Roman empire,—itself, as being the city of Antichrist, the type of the sinful and lost world of the Gentiles; and the Ox represents Christ the Sacrifice for sin, the Redeemer of the Gentiles,—Him who, accordingly, “makes mention of Egypt and Babylon among them that know Him.”*

And the point here established is the more important, as supplying the key to the only difficulty of note now remaining in Ezekiel’s description of the Cherubim as seen by him,—the account, namely, of the four wheels accompanying the Cherubim. “Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. When those went these went; and when those stood these stood; and

* Ps. lxxxvii. 4. Compare Rev. xi. 8., xvii. 5., xi. 15.
when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."*

It will appear, on considering this passage, that the Wheels spoken of are the exact counterparts of the Cherubim whom they are said to accompany. This is evident at once, in that, first, a living spirit, and that one and the same, is said to animate and direct both the Cherubim and the four Wheels; next, in that the Wheels, equally with the Cherubim, are full of eyes; and thirdly, in that as the Cherubim, though four, are but the four parts of a single indivisible living creature (being, as we know, the image of the One Christ in a fourfold manifestation), so the Wheels are spoken of as being four and yet one: "their appearance and their work was as it were a wheel in the middle of a wheel;" meaning that each wheel seemed to pass into and become a part of the other †, so that the resulting appearance was that of a single wheel. And, fourthly, now that the significance has been shown of the association of the several Cherubim with the four quarters of the world, it is also evident that the Wheels are each the counterpart of the Cherubic group in the following respects:—They are described not as round, but as having each of them four sides or faces ‡; these answer, then, to the four sides of the square formed by the Cherubim, or, in other words, to the four sides of the wall of the New Jerusalem: and further, as it is said of the Cherubim, that they "went every one straight forward," and "turned not when they went" § (meaning that the course of the Cherubim was uniformly from north to south, so that the Eagle faced perpetually northwards,

* Ezek. i. 15—21. Compare x. 9—17.
† Ewald, "Propheten," on Ezek. i. 16.
‡ It should be mentioned, that the words "rendered in the authorised version "with his four faces," and "upon their four sides," Ezek. i. 15. 17., are interpreted by Ewald to mean simply "at the four sides of the fourfold cherubic group;" but the presumption seems here to be altogether in favour of the former of the two interpretations. And this is confirmed by the words, Ezek. x. 13., where the prophet goes out of his way to state expressly that what he saw was called "a wheel" in his hearing. (See Ewald, ad loc.) The remark would scarcely have been made, had the wheels been of the usual shape and appearance.
§ Ezek. i. 12.
the Man southwards, the Lion eastwards, and the Ox westwards), so of the Wheels also it is said, "they turned not when they went, but to the place whither the head looked they followed it; they turned not as they went."* The four sides of the Wheel have, accordingly, the same relation to the four points of the compass that the four Cherubim have; the upper side being always in the direction of Heaven, that is, the North; the lower in the direction of the Underworld, that is, the South; while the two sides intermediate between the upper and lower correspond to the two points intermediate between North and South, namely, East and West. In a word, the perpendicular square formed by the Wheel is the precise counterpart of the flat or horizontal square formed by the four Cherubim. And the identity of these two squares is further witnessed to by the fact of their each of them occurring in the scheme of the New Jerusalem: for the length, the breadth, and the height of the New Jerusalem are said to be equal†; consequently, not only is the ground-plan of the city a square, but the elevation of it as well; so that in one point of view it exhibits a horizontal square, in another a perpendicular.

And now if it be asked, why the scheme of the Cherubim is thus repeated in the scheme of the Wheel? what is meant, in short, by the Wheel, which is thus at one and the same time identical with, yet distinct from, the Cherubim? the answer is, that as the Cherubim in their highest application denote Christ, and the one counterpart of Christ according to Scripture, His other Self, as it may be called, visibly distinct from yet intimately one with Him, is the Church; so by the Wheel, if we distinguish it from the Cherubim, is to be understood the Church. It is on the Church, as on the wheels of a chariot, that Christ is carried forwards and manifested to the world till the end of all things; yet also it is He who leads the way (even as He led the first Israel through the wilderness by the pillar of the cloud), and the Church obedient to His Spirit accompanies Him. "The spirit of the living creature was in the wheels;" and "they turned not as they went, but to the place whither the head looked they followed it;"‡—words exactly cor-

* Ezek. i. 17., x. 11.
† Rev. xxi. 16.
‡ Ezek. x. 17. 11.
ROME IS SYMBOLISED BY EACH OF THE FOUR WINDS.

responding to the account of the 144,000 representing the Church in the Apocalypse, of whom, when having at length travelled through the wilderness of the Fourth empire they are seen standing with Christ upon the Mount Zion of the Christian kingdom, it is said, “These are they which follow the Lamb whithersoever he goeth.”

Secondly, as we have thus identified the Church, or kingdom of Christ, with the four quarters of the heavens, so at this stage of the argument we are in a condition to do the same with its opposite and counterfeit, Rome, the Antichristian kingdom. And this is a point which, as regards the interpretation of the Apocalypse, is of considerable importance.

The four quarters of the heavens, then, may, it is evident, be severally identified with Rome as here follows. The North is Rome, because in the Apocalypse Rome is identified with Babylon; and Babylon, as in the prophets of the Old Testament generally, so in particular in Zechariah’s vision of the four chariots, is symbolised by the North. Again, the South is Rome, for the South is identical with the Underworld, the place of Hell and of Death, the kingdom then of Satan, who is the author of death; and to Rome, as to his vicegerent on earth, Satan is said to “give his power, and throne, and great authority;” in a word, Rome receives her kingdom from Satan in her character of Antichrist. Next, the East also is Rome, for the East wind, as being the strongest of the four, is made the symbol of the iron empire in the vision of Zechariah just mentioned. And, lastly, the West is Rome, insomuch as it is out of the Sea, the emblem of the West, as we have lately been showing, that Rome rises.

Now here we have at length attained to the full meaning of that remarkable universality of dominion, ascribed alike by Zechariah, Daniel, and St. John, to the Fourth empire. Rome is spoken of as overrunning and subduing the “whole earth,” not merely in reference to the vast extent of her empire in point of territory, or to the multitude of kingdoms which she absorbed one after another, but properly and immediately be-

* Rev. xiv. 4.  
† See p. 117.  
‡ Rev. i. 18., ii. 13., vi. 8., ix. 11., xi. 7., xiii. 2., &c.  
§ See p. 116.  
|| See p. 181.
because the four quarters of the earth, North, East, West, and South, are all incorporated by Rome into herself in the manner here said.

And here is the explanation of that union of the four beasts of Daniel's vision in the beast representing Rome, which rises out of the Sea in the Apocalypse. "I stood upon the sand of the Sea, and saw a beast rise up out of the Sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion."* Daniel's four beasts (the lion, namely, which is Babylon, the bear, which is Persia, the leopard, which is Macedon, and the seven-headed and ten-horned beast, which is Rome) being represented in Zechariah by the four Winds of the North, West, South, and East, it is manifest that by the Apocalyptic combination of the four beasts into one in the representation of the fourth, we are meant to understand simply the particular fact now stated, that Rome is symbolised in the prophetic scheme alike by the North, the West, the South, and the East wind.

Further, light is thus thrown upon certain points in the description of the four beasts in Daniel's seventh chapter.

First: "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea; and four great beasts came up from the sea, diverse from one another." Here it is evident that the four winds are introduced because they are in fact as truly symbols of the four empires as are the four beasts. They virtually identify the vision of Daniel with that of Zechariah. It is observable, too, that as in the Apocalypse the fourfold beast rises out of the Sea, so here do the four beasts; and this agreeably to the fact that the Sea, viewed as symbolising the West, is the type of the Gentile as opposed to the Jewish world.

Again: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."† Did this passage apply only to

* Rev. xiii. 1, 2. Compare Dan. vii.
† Dan. vii. 4.
the first empire, the Babylonian, we might look in vain for any adequate explanation of what is meant by the first beast alone out of the four being converted, as here described, into a human being. But understanding it, as we now may, to refer also to the Roman Babylon, then in the conversion of the beast into the man we have the same truth intimated which is otherwise expressed by the identification of the Little Horn with the fourth beast; namely, that the personal Antichrist is identical with the Roman empire. The words "a man's heart was given to it" allude, it will be seen, to that passage in the dream of Nebuchadnezzar which describes the angel as warning him of his coming punishment in the words, "Let his heart be changed from man's, and let a beast's heart be given unto him."* And, in fact, Nebuchadnezzar being the type and impersonation of the Babylonian empire†, the combination of the human and the bestial in him during the "seven times" of his punishment, when he was "driven from men and ate grass as oxen," has exactly the same meaning with the similar combination of the two in the form symbolising the Babylonian empire in the vision before us. There is, moreover, this especial propriety in Nebuchadnezzar's being made the type of Antichrist, that as king of Babylon he is the precise counterpart of Titus, the "eighth king" of the Roman empire.

Again: after the account of the destruction of the fourth beast, it is added: "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time."‡ Here the allusion is to the incorporation of the three first beasts into the form of the fourth. Babylon, Persia, Macedon, come successively to an end as kingdoms, yet they continue to live on, as entering, in the prophetic scheme, into the composition of the fourth kingdom.

Again, in the parallel vision of the Image of four metals: it is because the three first kingdoms become, in the manner explained, part of the fourth kingdom, that the Stone smiting the feet of the Image destroys the whole Image.§ "Thou sawest till that a stone was cut out without hands, which

* Dan. iv. 16.
† "Thou art this head of gold."—Dan. ii. 38.
‡ Dan. vii. 12.
§ Dan. ii. 34, 35.
smote the image upon his feet that were of iron and clay, and brake them to pieces. 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." The four parts of the Image, I say, fall altogether, and at the same moment, under the blow of the Stone, because the Image may be viewed as representing the empire of Rome simply; in other words, as being the exact counterpart of the fourfold beast rising out of the Sea in the Apocalypse. Here, also, we see the significance of the Image as such. The four metals are put together in the form of a man, because Antichrist is personified in a man, namely, in Titus the "Little Horn," the "eighth king;" and Rome, who is symbolised by the four metals, is Antichrist.

It is evident, moreover, that the identification of Rome with the four quarters of the world, or four Winds, tends further to explain the four first Seals, these being the counterpart of the four Winds of Zechariah's vision. Reserving, however, the consideration of this point for its own place in the chapter next following, I proceed now, lastly, to point out the identity of the four Winds with the four first Trumpets of the seventh Seal.

It has already* been observed that the subjects of the four Trumpets in question are respectively, "Heaven, Earth, Sea, and Fountains of waters;" also that three of these four terms occur in the formula, "Heaven, Earth, Sea, and the Under-world;" a fourfold expression representing, it has fully been proved, the four Winds; and that, consequently, "Fountains of waters," the fourth term in the former of the two formulas, may be supposed to be identical in meaning with the "Under-world," the fourth term in the latter; that is, to symbolise the South, in like manner as Heaven, Earth, and Sea, respectively denote the North, the East, and the West.

If we proceed, then, to consider why the Underworld, or South, should be represented by "Fountains" or "Rivers" (the two terms occur in connection in the third Trumpet†, and

* See p. 162.
† Rev. viii. 10.
PROOF THAT "RIVERS AND FOUNTAINS"

are evidently meant to be synonymous one with the other), so far is plain at first sight, that Fountains and Rivers make a part of "things under the earth," inasmuch as they are contained within it and spring out of it. Thus we read in the book of Psalms of the "channels" (or "springs") "of waters" being "seen, and the foundations of the world discovered"* at the rebuke of the Almighty, where the imagery seems to be that of an earthquake cleaving open the ground and revealing what is within. Here, however, as always, we are not left to depend upon mere conjecture. A direct proof that this is the true account of the matter,—that Fountains and Rivers as symbols are equivalent to the Underworld because they proceed out of it,—is provided in that final passage in the vision of the crowned Woman persecuted by the dragon, the consideration of which was reserved, at the time we were discussing that vision‡, for this place.

At the opening of the passage referred to, after the account of the symbolical expulsion of the Accusing Spirit from heaven and God's presence, simultaneously with the manifestation of the Redeemer, occur these words: "Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time."§ The enumeration in this passage of Heaven, Earth, and Sea, in connection with the Dragon, if we take into account the fact that the Dragon, as being the evil Principle, is essentially the impersonation of death even as God is of life, would of itself lead to the inference, that the Dragon is here the substitute for the Underworld, and equivalent to it as a symbol. And this being borne in mind, we shall see at once that the continuation of the passage, which in itself might seem nothing more than a statement in figurative language of the general truth, that the Church should in the event escape safely from all the assaults and persecutions of Satan, however terrible, supplies in reality the interpretation of the particular symbol we are now considering. "The serpent cast out of his mouth water as a †river† after the woman, that he might cause her to

* Ps. xviii. 15.
‡ See p. 73.
§ Rev. xii. 12.
be carried away of the † river. † And the earth helped the woman; and the earth opened her mouth, and swallowed up the † river †, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”* Here consider the Dragon, viewed as equivalent to Death or the Grave, to represent the Underworld, and it is obvious, whatever else may be needed to explain the passage, that the “river” † issuing from the mouth of the Underworld to destroy the Church is analogous to the “rivers and fountains” which flow from underneath the surface of the natural earth. In that the deliverance, moreover, of the Church from this attack of Satan’s is symbolised by the earth in turn opening her mouth, and swallowing up the river in question, here, it is no less obvious, is a representation of evil defeated and confined to that subterranean abyss from which it came. The figure, in short, is precisely identical with the imprisonment of Satan in the bottomless pit, the “well” ‡ (as it is elsewhere called) “of the bottomless pit,” at the destruction of Rome.∥

But the full explanation of the passage has yet to be given. By the river out of the dragon’s mouth is meant one particular river, the Euphrates, and this taken as representing the Roman empire.

That by the river is meant the Roman empire is to be inferred both from the fact of that empire having been the instrument employed by Satan for persecuting the Church, as it is by means of the river that he assails the crowned Woman; and also because the river proceeds virtually, as above said, out of the mouth of Hell, or the Underworld, and the Roman empire is in like manner the Beast “ascending out of the bottomless pit,” who kills the Witnesses.¶ And next, that the Euphrates in particular is the river here meant (a thing probable in itself in consequence of the distinct mention of that river in connection with the Roman Babylon) is certain from the cor-

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* Rev. xii. 15—17.
† Ποραμών, inaccurately rendered “flood” in the authorised version.
‡ Rev. ix. 1, 2.; τὸ φρίαρ τῆς ἀδέσποτου.
∥ Rev. xx. 1—3.
¶ Rev. xi. 7.
respondence obtaining between the swallowing up of the river by the earth, as here described, and the draining off of the Euphrates into many channels by Cyrus when he took Babylon, a proceeding by which the waters of it were literally absorbed into the earth, and so exhausted. Consequently, thus viewed, the swallowing up of the river here spoken of is precisely identical with the subject of the sixth Vial: "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up."* And the thing meant in either case is the destruction of the Roman empire.

The "Rivers and Fountains" having been shown to be, as symbols, identical with the Underworld, we have now completed the argument we have been thus far pursuing. We have ascertained, namely, that Heaven, Earth, Sea, and Rivers or Fountains of waters, being the several subjects of the plagues of the four first Trumpets, severally correspond to the four quarters of the world, North, East, West, and South. As the same quarters then are also represented by the four differently coloured Horses of the four first Seals, for these are the four Horses, or Winds, of Zechariah's vision, it results that the Four Trumpets wholly correspond to, and are the counterparts of, the Four Seals. And enough has been now said to enable us to begin the examination of these Seals.

* Rev. xvi. 12.
CHAPTER IX.

THE FOUR FIRST SEALS.

The subject of the sixth Seal we know to be the fall of Jerusalem. Now that event, it will be remembered, is the termination of two systems of seven. It is the termination, first, of those three times and a half, or seven times, which intervene between the birth of the Messiah and the death of the two Witnesses, those seventy years namely, at the end of which the Jerusalem of Palestine fell; it is the termination, secondly, of the series of "seven" kings or emperors of Rome, Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, and Vespasian; for it was in the reign of Vespasian, the last of these, that Jerusalem was taken. We have the alternative, then, of supposing that the first Seal will coincide with the beginning either of the former or the latter of these two systems of seven; and of the two we can have no hesitation in selecting the latter, for then we get an obvious explanation of the individual persons conspicuous in the first Seals, namely, the riders of the four horses. It is obvious, I say, to identify the rider of the horse of the first Seal with Julius Caesar the first emperor, and in like manner the rider of the horse of the second Seal with Augustus, the rider in the third Seal with Tiberius, and the rider in the fourth Seal with Caligula. This agrees, too, with the fact that the four horses, being symbols of the four quarters of the earth, may be taken to represent, each of them, the Roman empire. For if the horse be the Empire, it is natural by the rider of the horse to understand the Emperor. Having thus generally determined the meaning of these Seals, let us now proceed to examine them each separately.

Rev. vi. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four †living creatures† saying, Come and see. 2 And I saw and behold a white horse; and he that sat on him had a bow;
JULIUS CAESAR IS THE HORSEMAN OF THE FIRST SEAL; 193

and a crown was given unto him: and he went forth conquering, and to conquer."

Julius Caesar being the horseman of this first Seal, a crown is given to him alone of the four horsemen, because he is the first of the line of Roman emperors, and so represents in his own person all the rest.* And as the crown is the symbol of the king, so is the bow carried in his hand that of the conqueror. When a conquering monarch is represented on the walls of the palaces of Thebes or Nineveh, he is figured either on horseback, as here, or standing in a war-chariot, and discharging an arrow with one hand from a bent bow in the other. Moreover, that victory is meant by the bow, is plain from the announcement that the rider goes forth "conquering and to conquer" (νικῶν καὶ ἱκνύον) which immediately follows.

And the reasons why Julius Caesar is here exhibited as a conqueror are several. First and chiefly, because historically he was such, and added largely to the territories of the Roman empire by means of his conquests (it is enough to mention his subjugation of nearly the whole of that wide region included between the Rhine, the Pyrenees, the Alps, and the Atlantic ocean); next, because his particular conquests typify that chief prophetical characteristic of the Fourth empire, its commission to "devour the whole earth, and to tread it down, and to break it in pieces;" and, thirdly, because in thus symbolising Rome's world-wide dominion and iron strength, he symbolises the dominion and strength of that kingdom greater than Rome, and of which Rome itself is at once the type and the Antichristian counterfeit, namely the Church kingdom. The Church, viewed as the Fifth empire, was to conquer and to rule like the Fourth empire, though in a higher way. If the Fourth incorporates into itself North, East, West, and South, all the four quarters of the earth, so also does the Fifth; and hence, as before explained, the association of the four horses with the four Cherubim; it is a virtual comparison of the four quarters of the earthly or Fourth with those of the heavenly or Fifth kingdom. Again, if the Fourth kingdom is of iron, iron "breaking in pieces and subduing all things," so in like manner the Fifth is

* Compare Rev. xii. 3., xiii. 1.
to "rule all nations with a rod of iron," and to "break them to shivers like a potter's vessel."* In a word, Julius Cæsar, viewed as uniting in himself the two characters of king and of conqueror, is a type here in a lower way of what Cyrus, as he appears in Isaiah, is in a higher,—a type of Christ Himself, that "stronger than the strong man," who at length "taketh from him his armour wherein he trusteth, and divideth the spoils."

"a And when he had opened the second seal, I heard the second living creature say, "Come." And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

The Apocalypse being altogether a vision of judgment, the four emperors represented in the riders of the four horses are each associated with symbols of a judicial character. The bow, an instrument of destruction, is carried, as we have just seen, in the hands of the first emperor; another deadly weapon, the sword, is now put into the hands of Augustus, the second emperor. He is described, however, not as "conquering" after the manner of his predecessor by means of this sword, but simply as "taking peace from the earth," so that men "kill one another." War not foreign but domestic, or within the territory of the Roman empire itself, would thus seem to be the thing meant. And such accordingly we find occurring in the Roman history in that interval of fourteen years from the murder of Cæsar (b.c. 44) to the battle of Actium and the consequent establishment of Augustus as sole sovereign of the Roman empire (b.c. 30), an interval memorable as including the great proscriptions of the second Triumvirate, and the series of contests between Augustus and his several rivals in the struggle for imperial power. The "Earth" too, it will be re-collected, being equivalent, as a symbol, to the East, which itself is symbolised by the red horse in Zechariah's vision, and is the proper type in that vision of the Roman empire, it is evident that, in Augustus being said to "take peace from the earth," our attention is directed emphatically to the Roman empire as the scene of the judgment of the sword here spoken of.

* Dan. ii. 40.; Rev. xii. 5., ii. 27., xix. 15.
And when he had opened the third seal, I heard the third living creature say, Come. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The distinguishing feature of this third Seal, as the bow and the sword are of the two preceding, is the balance; and the judgment represented by it is evidently that of famine, or, to speak more correctly, scarcity. For this appears alike from the high price (a denarius of Roman money) at which the “measure” (choenix) of wheat and the three “measures” of barley are weighed out (so we must suppose) for purchase, and from the weighing of food occurring as a symbol of famine in Ezekiel.* But a limitation is added: “See thou hurt not the oil and the wine.” The dearth intended would thus seem to be a dearth not of all that supports life, but of bread in particular. Accordingly, a reference to the history of Tiberius, who, being the third emperor, is the subject of this Seal, shows the thing meant to be that scarcity, not of food generally, but of bread, from which the inhabitants of Rome suffered at various periods of his reign, and which was one of the first subjects that occupied his attention. The scarcity in question was owing, as is well known, to the circumstance that Rome depended entirely upon foreign countries—upon Sicily, for example, Egypt, Africa, and subsequently even the island of Britain, for her supplies of corn; and the corn being imported by sea, the arrival of it was liable to be interrupted by any accident of wind or weather. That “the life of the whole people of Rome depended daily on the winds and the waves,” is the statement of a letter written, according to Tacitus, by Tiberius himself to the senate on this subject.

And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword,

* Ezek. iv. 10. 16.
and with hunger, and with death, and with the beasts of the earth."

I have thus far said nothing on the principle which may be supposed to have determined the order of the four horses in the Seals now before us. But that some principle is involved may be inferred from the fact, that the order of the horses is not that which is adopted in Zechariah's vision. There it will be remembered the order is that of North, West, South, and East; in other words, the black horses go first, the grey second, the spotted-red third, and the red fourth. Here, on the other hand, the white horse (the grey of Zechariah's vision) goes first, the red second, the black third, and the pale horse, answering to the spotted-red of Zechariah, goes last; the order consequently of the four being that of West, East, North, and South. What, then, is the reason for the adoption of this order?

It is apparently this: the white horse takes the precedence, because the West, or Sea, the equivalent of the white horse, is the quarter properly representing Rome in the Apocalyptic scheme, it being out of the Sea that the beast symbolising Rome rises. The red then follows the white horse, because in Zechariah's adaptation of the four winds to the four empires, the East, the equivalent of the red horse, as properly represents the Roman or Fourth empire, as the West does in the Apocalypse; whereas both the two other quarters, the North and the South, are symbols of Rome, not properly, but metaphorically,—the North, because Babylon is typified in Zechariah by the North wind, and Rome, being the enemy of the Church the spiritual Israel, is called Babylon; the South, because in the Apocalypse the South is identified with the Underworld or kingdom of Death, and Rome is the kingdom of Death as being that of Antichrist. If it further be asked, why of the two horses the black and the pale, respectively denoting the two quarters last mentioned, the black horse takes the third, and the pale the fourth place, the answer is to be found in the increased severity of the judgment associated with the rider of the fourth, as compared with that accompanying the rider of the third horse. As the name Babylon suggests a notion of evil in a less intense and unqualified form than is conveyed in the term Underworld, including, as does the latter, the idea of Hell, Death, Antichrist,
AND CALIGULA, OF THE FOURTH SEAL.

and Satan, the embodiment and author of all evil, so is the judgment typified by the balances held in the hand of the third rider evidently less severe and unmitigated than the awful visitation introduced by the rider of the pale horse.

Thus much observed in explanation of the order in which the horses appear in these four Seals, let us now proceed to compare the rider of the pale horse with Caligula, the fourth emperor.

Not only does the rider of this horse receive power to kill, but he is himself Death personified. The scourge then of the Roman world here intended would seem to be emphatically the individual emperor. And that he is to be a dreadful and terrible scourge is implied in his being seated on the horse which is the symbol of the South, that is, Hell or the Underworld, the place of Death; for the pale horse is equivalent, it has already been said, to the spotted-red representing the South in Zechariah's vision; and the very substitution of the epithet "pale," or "ghastly,"* in this place for the "spotted-red" of Zechariah, calls attention to the fact of the horse in question representing the Underworld. Further, "Hell" (that is, the Grave, or the place of the dead, "Aδης) "follows with him," being in truth identical with the horse on which he is seated. And "power is given unto them over the fourth part of the earth." Here again the allusion is to the fourth quarter of the world, the South, viewed as symbolising the Underworld, which is Death's kingdom. Power is accordingly given to Death and Hell over the Underworld in two senses; first, in that Caligula, whom they represent, has the whole "power of the enemy"† at his command, namely the "sword, hunger, death, and beasts of the earth," the mention of which follows; and secondly, in that he is ruler of the Roman empire, which is identical with the Underworld because it is the empire of Antichrist.

Every thing then in the Seal implies that a monster of wickedness, a character preternaturally atrocious and cruel, a being altogether more fiend-like than human, is intended in the rider of the fourth or pale horse. And that such was Caligula is known to every one who has read the catalogue of

* ἀνορᾶς.
† Luke, x. 19.
horrors which constitute the history of the four years of the reign of that emperor. That he went mad after the illness which attacked him almost coincidently with his becoming emperor, is now generally admitted, it being indeed the only mode of accounting for conduct which in its mingled extravagance and ferocity would on any other supposition be simply inexplicable.

The following passages in his history will sufficiently show both the general character of his life, and in particular the minute accuracy of the statement that he has power given to him to kill with "sword, and with hunger, and with death, and with the beasts of the earth."

Thus immediately after his recovery from the illness which however produced his insanity, we are told that "he ordered Tiberius, the grandson of his predecessor, whom he had raised before to the rank of princeps juventutis, to be put to death on the pretext of having wished the emperor not to recover from his illness; and those of his friends who had vowed their lives for his recovery were now compelled to carry their vow into effect by putting an end to their existence."

Again: "Often when he was taking his meals, he would order men to be tortured to death before his eyes, that he might have the pleasure of witnessing their agonies."

Again: At the opening of his bridge of boats between Baiae and Puteoli, "in order to amuse himself in his usual way, he ordered numbers of the spectators whom he had invited to be thrown into the sea." Moreover, it is on record, that the extravagant undertaking which gave occasion to this last act of cruelty was the cause of a famine, owing to the circumstance that a very great number of vessels usually employed in transporting corn into Italy had been seized and appropriated by Caligula for the construction of the bridge.

Once more: "His thirst for blood seemed to increase with the number of his victims, and murdering soon ceased to be the consequence of his hatred; it became a matter of pleasure and amusement to him. Once during a public fight of wild beasts in the circus, when there were no more criminals to enter the arena, he ordered persons to be taken at random from among the spectators, and to be thrown before the wild beasts; but that
they might not be able to cry out or curse their destroyer, he ordered their tongues to be cut out."

It thus appears from the passages in the life of Caligula here given*, that in the four years of his reign he occasioned a famine, and that he wantonly and for pleasure put men to death by torture, by drowning them in the sea, and in other ways, and in particular by casting them to the wild beasts of the Roman circus. In exact agreement then with the words of the fourth Seal, he had "power given him to kill with sword, and with hunger, and with death, and with the beasts of the earth."

But the full explanation of the particular expression "sword, hunger, death, and beasts of the earth," has yet to be given. The very employment in it of the general term "death" is remarkable, and seems to need explanation, and it also calls attention as being apparently a fourfold formula of a like kind with those other sentences of four terms already considered.

Now first, light is thrown upon it to some extent by observing, that the four terms of it admit of being respectively identified with the four judgments personified in the riders of the four horses. In the "sword" we have the sword seen in the hand of Augustus in the second Seal; in "hunger" we have the correlative of the balances denoting famine in the hand of Tiberius in the third Seal; in "death" we have the correlative of the bow, an instrument of death, put into the hand of Julius Cæsar in the first Seal; and the "beasts of the earth" are the most remarkable among the instruments by which Caligula receives power to "kill" in the fourth Seal.

But further, the four terms of this formula thus coinciding respectively with the four Seals, we may infer, for certain, their coincidence also with the four Trumpets corresponding to these Seals. Fully, however, to prove this involves the unfolding of more of the Apocalyptic roll than has yet been examined. The relation of the fourth Seal to those which follow it must be determined, before we can rightly understand the Trumpet-system. This accordingly will be the subject of the next chapter.

* The citations are from the article on Caligula, in Smith's Biographical Dictionary. The mention of the famine is in Dion Cass.
CHAPTER X.

THE FIFTH AND SIXTH SEALS.

The horses symbolising the four Winds in the Seals just examined being, according to the original employment of them in Zechariah, representative of the Four empires of Daniel, it might naturally have been expected that the manifestation of the Fifth empire would have immediately followed the manifestation of the last horse, or, in other words, would have been the subject of the fifth Seal; yet, on the other hand, we know that in fact the fall of the Fourth empire is the great catastrophe of the seventh Seal, and that the Church empire begins in the view of the prophecy coincidently with that fall. The question then arises, What account are we to give of the intercalation, so to call it, thus separating the fourth Seal and the manifestation of the Fifth empire one from the other; or, more simply, In what relation does the Apocalyptic system of Four stand to that of Seven?

The answer is, that the fifth, sixth, and seventh Seals admit of being regarded as exhibiting merely the continuation or extension of that vision of death and judgment which appears in the fourth Seal. But I shall best explain what I mean by at once proceeding to examine the fifth Seal.

Rev. vi. "And when he had opened the fifth Seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The subject of the sixth Seal being the destruction of Jeru-
CLAUDIUS AND NERO INCLUDED IN THE FIFTH SEAL.

By the Romans, and that event having taken place in the reign of Vespasian, the last of the Apocalyptic series of "seven" emperors, it follows that the period comprised in the fifth Seal must be the time of the reign equally of Claudius, the fifth, and of Nero, the sixth, emperor; and the Seal is accordingly framed to include both; first, negatively, in that the fifth differs from the four Seals preceding it in having no individual person introduced into it, so that the application of it is not restricted to one particular emperor, as is that of the four first Seals; and next, positively, in its containing a recognition of two periods respectively corresponding to the times of the two emperors. For whereas the martyrs are described in the Seal as calling upon God to judge the earth in requital for their blood having been shed, and thereupon are bidden "wait yet for a little season" till their full number shall be completed, and whereas it is evident that the judgment invoked is the visitation immediately following in the sixth Seal, the time directly comprised in the Seal before us is twofold—a time of waiting on the part of the Church with persecution in prospect, and a time of persecution; and the two periods answer respectively to the two reigns of Claudius and of Nero. The thirteen years of Claudius' reign are the time of waiting (A.D. 41—54); and Nero's reign (A.D. 54—68) is the time of persecution and martyrdom, it being this emperor who set on foot the first of what are commonly called the ten general persecutions of the Church, that, namely, which occurred subsequently to the burning of Rome, A.D. 64, and which originated in the emperor's desire to remove the suspicion of having caused the conflagration, from himself to the Christians.

If it be asked, who are meant by the "martyrs" spoken of in the Seal, whose number is to be completed, our Lord's memorable address to the Jews, in reference to the coming destruction of their city and nation, will supply the answer. "Woe unto you," He says, "for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye'allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God: I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets,
which was shed from the foundation of the world, may be re-
quired of this generation; from the blood of Abel unto the
blood of Zacharias, which perished between the altar and the
temple: verily I say unto you, it shall be required of this ge-
neration."* As the imagery of the sixth Seal is based, if it
may be so said, on the description of the fall of Jerusalem in
the twenty-fourth chapter of St. Matthew, so is the imagery of
the fifth Seal upon the passage here cited.

The period comprised in this Seal having been thus shown
to be that extending from the death of Caligula, the fourth
emperor, to the fall of Jerusalem, we may now enter upon the
consideration of the point above mentioned, the relation, namely,
in which the fifth and two following Seals stand to the fourth
Seal.

I have said that, as in the four first Seals we have the repre-
sentation of the Four empires, so in the fifth Seal we should
naturally expect a representation of the Fifth empire. And
accordingly a quasi-representation of this empire is given in the
souls of the martyrs, who occupy in the fifth Seal the place of
the four emperors in the Seals preceding the fifth. The vision,
in other words, of the fifth Seal, is of that Church which, after
a "little season," is to become the Church empire; and it is a
kind of token of this imperial power being shortly to be given to
her, nay, of its being virtually hers even now, that the souls in
question receive each of them white robes; for the priesthood
and the kingdom go together: holiness is the very condition by
which the Church reigns, and involves in itself power as well as
wisdom.

But I have said also, that as the Fifth empire, properly so
called, does not come into existence until after the opening of
the seventh Seal, while at the same time the four first Seals
properly denote the Four empires historically preceding the
Fifth empire, the fourth Seal will be found to admit of being
viewed as prolonged or continued into the three Seals which fol-
low it. Accordingly, it is evident that the fifth Seal, to begin
with, is so far identical with the fourth Seal that each is a vision
of the Underworld or place of the dead; the only difference

between the two being that the Underworld of the pale horse is the place of the unrighteous dead, and that the abode of the souls of the martyrs under the altar is the receptacle of the dead in Christ, the Underworld of the righteous. And that two places of death, or rather of departed spirits, should be thus recognised is of course owing simply to the fact of the difference of meaning which attaches to the word death according as it is applied to the World or to the people of Christ. Over the latter, Death, in the Apocalyptic sense of the term, has in reality no power whatever, but only over the former.

Next, taking the sixth Seal, this also, no less than the fifth, continues the vision of the Underworld seen in the fourth Seal, because it emphatically the Seal of destruction, of death, and (what is synonymous with these terms) of Antichrist. It is the Seal in which the Beast ascends out of the bottomless pit to destroy the Witnesses; and this is a manifestation of the power of the Underworld corresponding to that which appears in the rider of the pale horse.

And lastly, what has been just said of the sixth Seal is true of the seventh. This also continues the vision of the Underworld, for it exhibits the completion of that work of destruction which has begun in the sixth. "Christ's visitation," says a modern writer, speaking of the fall of Jerusalem†, "Christ's visitation, which was then just occurring, was no local or momentary vengeance upon one people or city, but a solemn and extended judgment of the whole earth, though beginning at Jerusalem. 'The time is come,' says St. Peter, 'when judgment must begin at the house of God (at the sacred city); and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, (i.e. the remnant who should go forth of Zion, according to the prophecy, that chosen seed in the Jewish Church which received Christ when He came, and took the new name of Christians, and shot forth and grew far and wide into a fresh Church, or, in other words, the elect whom our Saviour speaks of as being involved in all the troubles and judgments of the

* See the remarks on the number 6, in the discussion of the number 666, p. 109.
† Tracts for the Times, v. 32. Sermons on Antichrist.
devoted people, yet safely carried through,) if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*— the inhabitants of the world at large. Here is intimation of the presence of a fearful scourge, which was then going over all the ungodly world, beginning at apostate Jerusalem and punishing it. Such was the case: vengeance first fell upon the once holy city, which was destroyed by the Romans; it proceeded next against the executioners themselves. The empire was disorganised, and broken to pieces with dissensions and insurrections, with plagues, famines, and earthquakes, while countless hosts of barbarians attacked it from the north and east, and portioned it out, and burned and pillaged Rome itself. The judgment, I say, which began at Jerusalem, steadily tracked its way for centuries round and round the world, till at length with unerring aim it smote the haughty mistress of all nations herself, the guilty woman seated upon the fourth monster which Daniel saw."

The truth of these remarks, or, in other words, the essentially judicial character of the period intervening between the fall of Jerusalem and the fall of the Fourth empire, will sufficiently appear in the examination of the seven Trumpets and Vials hereafter following. It will also be then seen, that as if for the very purpose of showing the seventh Seal to be a continuation of the fourth equally with the two others before it, a symbol of the Underworld is introduced into each of the various divisions of this Seal which precede the final catastrophe of the seventh Trumpet and Vial. But to anticipate the mention of it in this place is hardly necessary.

Thus far, however, we have been regarding the seventh Seal simply as the continuation of the sixth. But, on the other hand, we know that the Apocalyptic prophecy may be viewed as divisible into two halves the counterparts of each other, the first of the two halves ending at the close of the half-hour’s silence preceding the Trumpets, and the seven Trumpets themselves forming the second half; and that in this point of view the half-hour’s silence, being, as it is, the opening event of the seventh Seal, is the correlative of the millennium of rest, the Fifth empire, ushered in by the seventh Trumpet. Exactly

* 1 Pet. iv. 16.
then as the fourth Seal is prolonged, as we have now been showing, into the three following ones, so that the two systems of Four and of Seven become identical, so in like manner should it appear that the fifth and following Trumpets are continuations of the fourth Trumpet. And that such is the case will be seen when we arrive at that part of the subject. Indeed it is the accurate correspondence subsisting between the two systems of Seals and Trumpets, which is mainly instrumental for determining with complete certainty the interpretation of these latter.

Lastly, with the general subject of the extension of the fourth Seal into the following ones is connected that of the recognition contained in this Seal, as I shall now show, of the three emperors, Claudius, Nero, and Vespasian, by whom Caligula was succeeded. Considering the prominence given in the Apocalypse to the "seven kings," of whom the three last are the emperors just mentioned, and considering also that four of these kings are conspicuously set before us in the four first Seals, we might almost have expected to find the mention of the fourth king associated with some intimation of the remaining three. This intimation is accordingly given in the statement that the rider of the pale horse has power to kill with "sword, hunger, death, and the beasts of the earth." The four first emperors being the respective impersonations, as before shown, of the four scourges or judgments enumerated in this clause, we may analogously infer the application of the same clause, to the fourth, fifth, sixth, and seventh emperors; we may anticipate, that is, that when the Underworld is let loose in the fourth Seal in the form of the four judgments of "sword, hunger, death, and beasts of the earth," these severally denote the four emperors Caligula, Claudius, Nero, and Vespasian, and that the seven emperors are thus all comprehended in the system of the four Seals. Proceeding now to compare the four emperors in question with the four judgments, we shall find them to correspond with these latter, if these be taken in the same order in which they are given in the clause containing them. In the "sword" we have the fit emblem of the cruel reign of Caligula; in "hunger," the counterpart of the "great dearth" spoken of in the Acts* as

* Acts, xi. 28.
coming to pass throughout the whole world in the days of Claudius; in "death," the representation of the reign of that second Caligula, Nero, the sixth emperor; and in the "beasts of the earth,"* the equivalent of the Roman armies, under Vespasian, who overthrew Jerusalem, for these armies collectively represent the power of Rome, and Rome is the "beast" (ὢνιον)† who, ascending out of the bottomless pit, kills the two Witnesses. Correspondingly in the Trumpet-system the "beasts of the earth" will be found to represent the barbarian nations which overran, conquered, and destroyed the Roman empire.

We have now settled the interpretation of the fourth, and also of the fifth seal. That of the sixth has already for the most part been given in the course of the various investigations pursued in these pages. Here, however, it is in place both shortly to recapitulate what has been said in explanation of it thus far, and to add what is yet wanting to the full understanding of it.

Rev. vi. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

On the general subject of this passage, namely, that the fall of apostate and Antichristian Jerusalem is here described, in imagery borrowed from that day of the Last Judgment at the end of the world when the true Antichrist, the World, the enemy of the Church, will be destroyed as Jerusalem is now, and that this imagery coincides with that employed in our

* ἰερὸν οὖσαν ὡνίον γῆς. Rev. vi. 8.
† Rev. xi. 7. Compare xiii. 4.
Lord's prophecy to denote alike the fall of Jerusalem and the end of all things, all that is needful has been said in the second chapter. The points now particularly to be noticed are the following:

1. The "sun," it is said, "became black as sackcloth of hair, and the moon became as blood." In the vision of the crowned Woman the Sun denotes the Church of the Gospel, the Moon that of the Law. The above words are thus an intimation of the double aspect in which the prophecy regards the catastrophe represented in this Seal; an intimation, namely, that if the fall of Jerusalem be on the one hand the mere counterpart of the fall of Rome, either being the destruction of a city of Antichrist because of its wickedness, because it is Antichrist, yet on the other it is the fall also of the holy city, the Church, under the assaults of Antichrist; in other words, that the catastrophe of the sixth Seal is one and the same event with the death of the two Witnesses. For the Church of the Apocalypse being the union of the two Churches of the Law and Gospel, and these being respectively symbolised by the Sun and Moon, it is evident that by the darkening of the Sun and the conversion of the Moon into blood is meant the overthrow of Jerusalem, viewed in her double manifestation of Law and Gospel, as being the Church. That by the Sun becoming black as "sackcloth" is indicated the fact of suffering being undergone by the Church, is further shown by the Witnesses during the time of their humiliation being "clothed in sackcloth;"* even as the Moon becoming blood is the counterpart of the violent death of the two Witnesses.

Here also it is obvious to notice that remarkable prophecy in the book of Joel, cited by St. Peter as fulfilled in the outpouring of the Spirit on the day of Penticost†: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in

* See p. 46.
† Joel, ii. 28—32.; Acts, ii. 17—21.
the earth beneath; blood and fire and vapour of smoke: the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.” The fall of Jerusalem having taken place within forty years from the time when St. Peter announced the above passage of prophecy to be in course of fulfilment, there can be no question but that the latter words of the passage, which speak of the sun being turned into darkness and the moon into blood, identical as they are with the language of the sixth Seal, refer, in their primary application, to the fall of Jerusalem. And the determination of this point is important, because the key to the interpretation of the entire prophecy of Joel is thus obtained. For if the “great and terrible day” of which the prophet speaks be indeed the day of the destruction of the once holy city, it follows for certain that the desolating armies so vividly described in the first part of the prophecy as the instruments about to be employed by the Almighty for punishing Israel, are no other than the legions of Rome who levelled Jerusalem with the ground in the year 70. But on this subject the less need be said here, as Joel will again occupy our attention in connection with another part of the Apocalypse later in the volume.

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

That same deliverance of the Church into the power of Antichrist, which has just been represented by the Sun becoming as sackcloth and the Moon as blood, is further symbolised by the Stars falling from heaven; for the twelve Stars which are the crown of the woman, symbolise the Church in the same manner as do the Sun and Moon; and the casting down of the Stars is one of the characteristic features of Antichrist in all the descriptions of him. In the falling of these Stars as the “untimely fruit of a fig tree,” the allusion is apparently to the barren fig tree which withered at the command of our Lord, in token of the judgment impending over Jerusalem for having rejected Him. The verse before us embodies, therefore, the great doc-
trine of the Apocalypse, that the fall of Jerusalem is at once the fall of the Church and the fall of Antichrist.

3. That in the "kings of the earth, great men, rich men, chief captains, mighty men, every bondman, and every free man," who seek to hide themselves from the wrath of the Lamb on this day of Judgment, we have a sevenfold enumeration, indicating this Seal to coincide with the termination of a complete sevenfold period, or *eon*, namely, both the seventy years intervening between our Lord's birth and the fall of Jerusalem, and the times of the "seven kings," simultaneously with the manifestation of the last of whom the Seal opens and Jerusalem falls,—this has already been pointed out, in discussing other clauses of seven terms which have a similar application.

4. Lastly, of these objects of the Lamb's wrath it is said, that they "hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us." The notion primarily conveyed by these words is that of the irresistable advance of a conqueror at the head of his army, and of the inhabitants of the invaded country flying for shelter, on his approach, to those numerous caverns with which, as is well known, the hill country of the East is perforated*, and which now as formerly are the accustomed places of refuge in times of danger. In this point of view, the imagery of the Seal is remarkably illustrated by one of the emblematical battle-pieces sculptured centuries ago, and visible at this day, upon the walls of Egyptian Thebes: the king of Egypt is represented proceeding in his car through a hostile country, and men are figured crouching in the cavern and amid the trees of a mountain as he passes by.† In like manner, in the book of Joshua‡ we read of the five "kings" of the Canaanites taking refuge, after the defeat of their army, in the cave of Makkedah. And so the "kings of the earth, and great men, and chief captains," now hide themselves, when the Lamb advances at the head of the army of His saints, the Christian Israel, to overthrow the two

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* The language of this part of the sixth Seal is immediately borrowed from Isaiah, ii. 19: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord," &c.
† See Wilkinson's Handbook for Egypt, p. 397.
‡ Josh. x. 16—18.
cities of Antichrist, Jerusalem and Rome, and to conquer for His people the new Canaan of the Fifth empire.

But further, the mountain-caves of the East having anciently been employed as sepulchres, in the kings of the earth hiding themselves in these caves, and praying the rocks to overwhelm them and shut them out from the Lamb's presence, we may naturally discern a particular allusion to that Underworld which is the portion, self-chosen as it were, of those who are the enemies of the Lamb and have followed Antichrist. As Joshua immured the kings by setting "great stones upon the mouth of the cave," so does the Lamb imprison His enemies at the Last Day in Hell, the region of Death, the place of punishment, the keys of which are emphatically declared to be His at the opening of the vision: "I am he that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death."* And this view is confirmed by the circumstance that the mention of the "dens of the mountains" occurs in the Seal in connection with that of "heaven," the "mountains," and the "islands." For as the two latter are manifestly equivalent as symbols to "Earth" and "Sea," so if to Heaven, Earth, and Sea, we add, fourthly, the Underworld, that is, take the "dens of the mountains" to symbolise the Underworld as above said, then in Heaven, Earth, Sea, and the Underworld, we have the several symbols of the four quarters of the earth, in other words a token of the completeness of the judgment which the Seal announces†; for the plagues of the four first Seals are thus virtually repeated and concentrated, so to say, in the sixth Seal.

Rev. vii. "And after these things I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. * And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, * saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

The detailed explanation of this passage need hardly be

* Rev. i. 18.  † Compare Rev. xii. 12.
THE SEALING OF THE TWELVE TRIBES.

repeated.* Briefly: by the angel ascending from the East is symbolised the Church herself, emerging unhurt out of the great judgment which has just overtaken the city, which hitherto had been her earthly abode, and out of the ruins of which she now ascends into heaven, as do the two Witnesses out of the ruins of the Roman empire in the seventh Trumpet and Vial. She is sealed on the forehead with the seal of the living God, to distinguish her from those servants of Antichrist who bear upon their foreheads and hands the mark of Antichrist; and by the four destroying winds being held in until she is sealed, is intimated that she is not to be involved in the destruction which is impending over the Roman world upon the loosing of these winds. Finally, the four winds in question are shown by the mention of "earth, sea, and trees," as the objects to be destroyed by them so soon as they are let loose, to be identical with the four first of the Trumpets which begin in the seventh Seal.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

Here the Church is set before us in the form of that "remnant" of the Church of the Law, which, having received and believed Christ, became the germ of the Church of the Gospel in so doing. They are the 144,000, who appear afterwards in company with the Lamb on Mount Zion, and by virtue of their number represent the whole body of Christian believers, twelve being exclusively the Church number. It has been often re-

* See p. 177.
marked that the list of twelve tribes here given includes the three names of Levi, Joseph, and Manasseh, thus in effect calling our attention to the omission of the two names Dan and Ephraim; and various theories have been started to explain the omission. None of these, however, need to be here noticed; the simple account of the matter being that Dan and Ephraim stand, as not being here mentioned by name, in the same relative position to the other tribes as did Levi, who, when Canaan was parcelled out, received no territorial inheritance among his brethren. He was refused an earthly inheritance only that he might receive a higher one, "the Lord" Himself; he was appointed to minister in God's presence, and to typify by these his ministrations the future Redeemer. And so Dan and Ephraim are here both of them seemingly excluded from a participation in the new Canaan, only because they in fact occupy a higher position than any of the twelve whose names occur in the catalogue; Dan, because his was the standard, among the four in the Jewish camp, which symbolised the highest manifestation of Christ, His Divinity, so that He thus virtually represents in himself the Son of God; and Ephraim for two reasons,—first, because, like Dan, he carried one of the four ensigns representing the Cherubim, the bullock, namely, the emblem of the Priesthood of Christ, and so far stands in the very same position as Levi, the priestly tribe; and, secondly, because he alone among the descendants of Jacob was, as we have seen*, specially appointed to represent the Church of the Gospel.

Again: another explanation, additional to, and not in any way interfering with the above, is this:—The Church here spoken of as sealed is the Church of the Gospel, the counterpart of the four Cherubim, or, in other words, the Church of the four quarters of the world. Accordingly, the four quarters of the world, or, what is the same, the fourfold manifestation of the Church, may be considered to be recognised in the present vision as follows: The scene of the vision, so to call it, is the Underworld, the vision itself being a part of the sixth Seal, the Seal of Antichrist, or of Death, the King of the Underworld.

* See the explanation of the crossing of Jacob's hands, p. 50.
WHY EPHRAIM AND DAN ARE NOT SEALED. 213

The Church, in other words, symbolised in the vision by the 144,000, is identical with those souls of the martyrs seen under the altar of God in the fifth Seal. In themselves, then, the 144,000 are the counterpart of the Man, the symbol of the Underworld or South, among the four Cherubim. But next they are identified also with the East (the Lion of Judah); for the angel in whom they are personified ascends out of the East; there remain, consequently, if the Cherubic square is to be completed, the two quarters of North and West, which are in fact given us (if we admit Dan and Ephraim to be types of the 144,000 as above said) in the Eagle of Dan and in the Ox of Ephraim. Thus the 144,000, who in one point of view appear merely as the twelve tribes, in another are found to be a manifestation of the four Cherubim.

"9 After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

In token that the sealed remnant of the Church of the Law
have in the fall of Jerusalem "taken root downwards and borne fruit upwards," have passed into a new state of existence, and are now identical with Christ's kingdom, the Church of the Gospel, they who hitherto have been counted, as a few out of many, a "remnant" only, now suddenly become a great multitude which no man could number, of all nations, and kindreds, and people, and tongues. Clothed in the white robes which were given them in the fifth Seal, and having palms in their hands, in token of their victory over the trials which are the portion of the Church on earth, they remain henceforth in the presence of God in rest and safety. And this is the peculiarity of their position, that it is one of repose, absence of sorrow, relief from suffering; as it is said in another part of the prophecy, "Blessed are the dead which die in the Lord, . . that they may rest from their labours"*; whereas, in the description of the millennial heaven, that into which the Witnesses are taken up at the fall of Rome, the tone of the prophecy is somewhat higher, and not the rest only, but also the glory and greatness of the Church in its new home, is especially set forth. And the reason, as we have seen†, of this peculiarity is, that the vision before us is one not so much of Heaven in the proper sense of the term, as of the Underworld of the righteous, the "Paradise" of the intermediate state. In this Paradise the souls of the Witnesses continue during the whole of that period of "three days and a half" intervening between the fall of Jerusalem and the fall of Rome, in which their bodies remain unburied in the streets of the great city. Rome falls; they then return to, or reanimate their bodies, and with these now glorified and changed in the process of this their resurrection to life, they “ascend” into the heaven of the Fifth empire.

* Rev. xiv. 13.  
† See p. 54.
CHAPTER XI.

THE SEVENTH SEAL.

The seventh Seal, to the direct consideration of which we are thus brought, is divisible, down to the commencement of the seventh Trumpet and Vial inclusively, into three parts,—the "silence of about half an hour" at the beginning of it; then the four first Trumpets and Vials, being a system of Four answering, as we have seen, to the four first Seals; and, lastly, the three Trumpets and Vials from the fifth onwards. But as the complete understanding of any one of these three parts is impossible unless we have first a general notion of the meaning of the two others, I begin with an outline of the interpretation of the whole system of Trumpets and Vials.

We know the seventh Trumpet and Vial to represent that memorable event of the year 476, the termination of the series of Roman emperors in the person of Augustulus. Consequently, the sixth Trumpet and Vial correspond to nothing so well as the calamitous half century and more preceding the deposition of that emperor, namely, the period which, opening with the first capture and spoliation of Rome by Alaric in the year 410, witnessed afterwards the desolating invasions of the empire by Attila, and then the second capture and more complete spoliation of the city by Genseric, who was himself followed after a short interval by Odoacer, the deposer of Augustulus. For the subject of the sixth Vial is the drying up of the water of the "great river Euphrates;" and here the reference being to the mode in which the historical Babylon was captured by Cyrus, the drying up of the river is naturally to be understood of the events which immediately brought about the catastrophe of the seventh Vial, the subject of that Vial being, in the language of the Apocalypse, the "fall of Babylon;" and these events are the various calamities dating, as above said, especially from the year 410 onwards. Moreover, this also we have seen,
that the Euphrates is itself to be taken as a type of the Roman empire, inasmuch as, in common with all "Rivers and Fountains," it has its origin in the subterranean world, and Rome is an emanation of the Underworld as being Antichrist; consequently, that the absorption of the Euphrates into the earth, that is, back again into the abyss of the Underworld, in the sixth Vial, is identical in point of meaning with the casting of the Beast and the False Prophet into the lake of Fire; in other words, that the annihilation of the Roman empire is the subject as much of the sixth Vial as it is of the seventh, the one becoming thus merely the completion of what begins in the other. And the agreement of this last conclusion with the position we have been just laying down, that the period denoted by the sixth Vial is that of Alaric, Attila, and Genseric, the three devastators of the Roman empire, is evident. For, in fact, it was these, rather than Odoacer, who broke the empire to pieces. They had the labour of the work; he finished it.

Finally, whereas the sixth Trumpet makes mention of the Euphrates equally with the sixth Vial, but with this difference, that instead of describing the drying up of the water, it announces the "loosing of the four angels which are bound in the great river Euphrates,"† these angels are no other than the four conquerors, Alaric, Attila, Genseric, and Odoacer themselves. But the proof that they are so, I reserve for the detailed consideration of the sixth Trumpet, assuming the fact in the meantime, on the mere ground of its being antecedently probable, by reason of its bringing the sixth Trumpet and the sixth Vial into complete harmony one with the other.

To proceed: After the mention of the four angels, it is added in the same Trumpet ‡, "The number of the army of the horsemen were two hundred thousand thousand; . . . and thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; . . . and their tails were like unto serpents." By these horsemen it is obvious to understand the invading armies accompanying the four angels, and accordingly the description of them here given

supplies a key of interpretation to the fifth Trumpet. For the fifth Trumpet contains the announcement of a locust invasion, and the locusts are there described in terms so nearly corresponding to those used of the armies of the horsemen, that it is natural to regard the sixth Trumpet as the continuation of the fifth. "The shapes of the locusts were like unto horses prepared unto battle; and . . . their faces were as the faces of men, . . . and their teeth were as the teeth of lions; and they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle; and they had tails like unto scorpions, and there were stings in their tails."* Innumerable hosts, overrunning and desolating the Roman empire, are here as vividly described as they are in the next Trumpet. One remarkable difference alone is there between the two visions, that the horsemen of the latter are expressly, in two several places, declared to "kill the third part of men;" † but of the locusts it is said that they sting after the manner of scorpions, but "do not kill;" on the contrary, "in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them."‡ This would seem to imply that the locusts are an earlier and less terrible manifestation of the same scourge which afterwards in the sixth Trumpet assumes so deadly a form. The intimation, I say, is, that the barbarian nations who eventually, in the sixth Trumpet, are to inflict the death-blow upon the great empire, do not suddenly and at once overwhelm it, but accomplish their design only after a long series of harassing, ever-recurring invasions and descents upon different parts of it; so that Rome, even while she keeps them at bay, is disheartened and worn out by a struggle so long protracted, and of which she cannot but too certainly foresee the ultimate issue.

Such we might anticipate would be the meaning of the fifth Trumpet, and such it is found to be on comparing it with the history of the times preceding the manifestation of the three invaders. The locusts of the Trumpet in question are, in fact, the Goths. This most famous of the northern barbarian nations emerged, for the first time, from their forests upon the Roman

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* Rev. ix. 7—10.
† Rev. ix. 15. 18.
‡ Rev. ix. 6.
world in the reign of Decius, harassed it with almost continual wars and invasions, amid various alternations of fortune, for the space of 160 years from thence onwards, and at length, under Alaric their leader, besiegéd, entered, and plundered the imperial city.

Now it will be observed, that the Gothic power thus typified by the locusts is traced in the fifth Trumpet from its first manifestation,—from its first ascent, as the prophecy expresses it, out of the bottomless pit.* "The fifth angel sounded, and I saw a star fallen from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." By the locusts having their origin in the bottomless pit as here said, is simply, of course, meant that they are ministers of evil to Rome by God's appointment, the impersonations of that death which is now shortly to overtake her because of her wickedness. The ascent, then, of the locusts, or Gothic power, out of the pit, betokens their first manifestation upon earth as a scourge or judgment; and if so, then in fact the occasion of their first coming into collision with the arms of Rome, an event which occurred, as is well known, in the year 250, in the reign of Decius.†

Now the period immediately dating from the year 250 is remarkable as being, with the exception of the very last days of the empire in the fifth century, the darkest and most disastrous time in the Roman annals. Never before had the empire been in such imminent danger of being overwhelmed by the northern nations. The whole north was in commotion. The German tribes, and the Goths most conspicuously among them, over-

* Rev. ix. 1—3.
† See the Decline and Fall, ch. x. "The emperor Decius had employed a few months in the works of peace, and the administration of justice, when he was summoned to the banks of the Danube by the invasion of the Goths. This is the first considerable occasion in which history mentions that great people."
AND OF THE FOURTH, AND THIRD TRUMPETS.

leaped the boundaries of the empire on all sides.* The Roman state, distracted as it was in addition by intestine troubles, seemed verging on immediate dissolution. The successive reigns of Decius, Gallus, Valerian, and Gallienus, make together a nearly twenty years' period of almost unequalled calamities. Nor did any change for the better commence prior to the reign of the next emperor, Claudius Gothicus. He it was who first stemmed the overflowing tide of barbarian invasion, and began the work of restoration so actively followed up by Aurelian, his immediate successor, and afterwards by Diocletian. "The period," says Niebuhr, "which begins with the reign of Diocletian, is one of great recovery, though perhaps not of happiness, and lasted for nearly a century, from A.D. 286 to the battle of Adrianople. During that period the empire recovered greatly from its previous sufferings, notwithstanding many unfavourable circumstances."

"The recovery," he continues, "was owing in some measure to the circumstance, that the fearful plague which had so long raged in the empire had begun to decrease in the time of Probus. . . . During the ravages made by the barbarians, it spread over all parts of the empire; it now raged in Africa and Egypt, and became settled. Claudius Gothicus died of the plague at Sirmium, A.D. 270; and under Valerian and Gallienus it raged so fearfully, that 5000 persons are said to have been carried off at Rome in one day."

Such were the circumstances attending the beginning of the Gothic invasions of the Roman empire. The manifestation of the locusts of the fifth Trumpet took place, it appears, coincidently with the breaking forth of a terrible plague, and coincidently also with such a general and powerful movement of the whole north against the empire that the immediate annihilation of the Roman power seemed next to inevitable. And here we have arrived at what in fact are the events symbolised in the third and fourth Trumpets. The subject of the third Trumpet is the pestilence; the gathering of the northern tribes against Rome is that of the fourth Trumpet.

But here we must have recourse to a new line of argument;

* See the detailed account of their achievements, during this period, in the chapter of the Decline and Fall just referred to.
and whereas hitherto we have been reasoning upwards from the
meaning of the seventh Trumpet to that of the fifth, so reversely
we must now descend to the fifth Trumpet through the four
preceding it. And the first Trumpet being ushered in by the
"silence of half an hour," the starting point of our new line
of inquiry will be the meaning of this silence.

Rev. viii. "And when he had opened the seventh seal, there
was silence in heaven about the space of half an hour. 2 And
I saw the seven angels which stood before God; and to them
were given seven trumpets. 3 And another angel came and
stood at the altar, having a golden censer, and there was given
unto him much incense, that he should offer it with the prayers
of all saints upon the golden altar which was before the throne.
4 And the smoke of the incense, which came with the prayers
of the saints, ascended up before God out of the angel's hand.
5 And the angel took the censer, and filled it with fire of the
altar, and cast it into the earth; and there were voices, and
thunderings, and lightnings, and an earthquake. 6 And the
seven angels which had the seven trumpets prepared themselves
to sound."

Two definite dates having been already shown to occupy a
place in the Apocalypse, those of the years 70 and 476, being
respectively the dates of the fall of Jerusalem and the fall of
the Roman empire, there is a consequent probability that the
prophecy may contain other recognitions of time of the same
kind, more especially as a prophecy of events almost necessitates
a corresponding prophecy of times, in order to the perfect iden-
tification of the symbols employed in the prophecy with the
events symbolised. Now such a further determination of time
is the "silence in heaven about the space of half an hour."

With the use of the word "hour" in the Apocalypse to denote
a set period of time we are already familiar. The ten kings are
spoken of, it will be remembered, as reigning "one hour" with
the Beast, where the time primarily meant is that included
between the reign of the first emperor Julius Caesar and Ves-
pasian the tenth.* The term "hour" has, in fact, the same
general meaning as have those other divisions of time, "day,"

"month," and "year;" each of which occurs in the prophecy * in the sense of "period."

What then is the length of the period here spoken of,—this hour during the half of which no announcement is made of any plague or other manifestation of God's wrath afflicting the empire? As to the beginning of it, this, it is evident, can only be the year 70, that being the date of the event symbolised in the Seal preceding. Its termination, on the other hand, is naturally to be sought in the commencement of a subsequent period, if such there be. Now the next indication of time is in the fifth Trumpet; the locust-armies are there said to continue for five months; and whatever be the period of time meant (of which more hereafter), so much is certain, that the beginning of it is the year 250; that, as before said, being, the memorable date of the beginning of the long struggle of the Goths and Romans. Accordingly we may safely take the year 250 as the end of the "hour" of which we are now speaking. And the year 70 being, as above said, the beginning of it, it follows that the "half-hour of silence" terminates at the end of the first half of the one hundred and eighty years comprehended between the two dates 70 and 250; in other words, at the end of the ninety years following the fall of Jerusalem, or, more simply, in the year of Christ 160.

Now this particular year 160 almost exactly coincides with the close of that long period of well-nigh absolutely uninterrupted tranquillity, reaching immediately from the fall of Jerusalem (the temple of Janus was shut in the year 71 in token of the universal peace then subsisting) down as late as the last days of the emperor Antoninus Pius. With Aurelius, the successor of Antoninus, the scene changes. With him begin foreign wars and domestic calamities, serious in themselves, and the more noticeable, as directly contrasting in particular with the profound and most unbroken repose of the times of his predecessor. "The reign," we are told, "of Antoninus, which lasted for upwards of twenty-two years, is almost a blank in history — a blank caused by the suspension for a time of war,

* This has already been shown as regards "day" and "year" (see Rev. xi. 2, 9.), and the same will appear as regards "month" in the interpretation of Rev. ix. 5, 10.
and violence, and crime. Never before and never after did the Roman world enjoy for an equal space so large a measure of prosperous tranquillity. All the thoughts and energies of a most sagacious and able prince were stedfastly dedicated to the attainment of one object, the happiness of his people. And assuredly never were noble exertions crowned with more ample success."

The interval then between the fall of Jerusalem and the death of this emperor, that is, the period of the seven successive reigns of Vespasian, Titus, Domitian, Nerva, Trajan, Hadrian, and Antoninus Pius, is, as may be supposed, identical with the Apocalyptic half-hour of silence. The half-hour itself terminates, according to the computation above made, with the year 160. The death of Antoninus Pius and the accession of Aurelius took place in 161. And the difference of the one year is allowed for in the qualification of the prophetic announcement by the term "about:" "there was silence in heaven about the space of half an hour" (ἄς ἡμώρον); moreover, in its being said that at the end of this time "the seven angels which had the seven Trumpets prepared themselves to sound," words implying that some little delay precedes the sounding, and leaving the precise moment of the sounding itself uncertain.

With regard to the symbolical import of this time of silence, little need be added to the explanation of it before given.† We have seen that, occurring as it does at the opening of the seventh seal, it is the counterpart, or at least the figure, of that sabbatical rest coming in with the millennial kingdom in the seventh Trumpet; and in consequence it is virtually identical with the vision of Paradise in the sixth Seal. And hence it is that the four Winds of God's judgments are described at the opening of that vision as held in, or bound during the time of the vision ‡; for just so are the equivalents of these Winds, the four Trumpets, suspended during the time of the silence of the seventh Seal. It is noticeable too, as further establishing this identity of the vision of Paradise with the sabbatical silence, that the rest of our Lord in the grave after death was on the seventh day. He was crucified on the sixth day, and so the

* Dictionary of Greek and Roman Biography, article "Antoninus."
† See p. 204.  ‡ Rev. vii. 1.
death of the Witnesses occurs in the sixth Seal: He rested on the seventh day, and correspondingly the vision of the place of rest into which the souls of the Witnesses are brought after their martyrdom is separated from the sixth, and virtually identified with the opening of the seventh Seal.

Such in its ultimate interpretation is the half-hour’s silence. In itself, or viewed as representing merely a time of peace and prosperity in the Roman world, it exhibits the counterpart of that condition of things which is set forth in the opening chapter of Zechariah’s vision of the four chariots: “We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.”* The heathen are reported by the angels who have been exploring the world, to be reposing in a state of careless indifference, fearing nothing, while Jerusalem, which they have long since overthrown and levelled with the ground, is anxiously awaiting the time of her promised restoration.

So in the present instance, Jerusalem has been destroyed by the Antichrist of the sixth Seal, and the empire of Antichrist attains its culminating point of prosperity in the Seal following. Then, as in Zechariah the four winds of the heavens issue forth to “cast out” the heathen, and to reestablish the holy city, so here they go forth in the four Trumpets, at the end of the half-hour of silence, upon the same mission.

Now one result of having determined, as we have thus done, the historical equivalent of this half-hour is that the period in which the accomplishment of the four first Trumpets is to be sought becomes very limited. It is one not exceeding ninety years altogether; it being certain, on the one hand, that the first Trumpet begins coincidently with the beginning of the reign of Aurelius in the year 161, on the other that the fifth Trumpet exhibits the first manifestation of the Goths in 250. A direct key, however, to the interpretation of the four Trumpets in question is still wanting, and to obtain it we must now resume the consideration of that fourfold formula, “sword, hunger, death, and beasts of the earth,” to which attention has already been called in the fourth Seal.

* Zech. i. 11. 15. 21.
It was pointed out* that the four terms of this formula may be taken severally to represent the four judgments inflicted upon Rome in the four first Seals; and from the uniform correspondence subsisting between the two systems of Seals and Trumpets, it was inferred that, as representing these Seals, they must also represent the four first Trumpets. Let us compare them accordingly with these Trumpets.

1. At the sounding of the first Trumpet "there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up." Here the judgment portended can only be a destruction of the fruits of the earth, that is, a famine. The "hunger" then of the formula agrees with the first Trumpet.

2. At the sound of the second Trumpet "the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died." Here evidently is a description of bloodshed, or death by slaughter. And thus the "sword" of the formula agrees with the second Trumpet.

3. The third Trumpet sounded, and "there fell a great star from heaven . . . upon the third part of the rivers, and upon the fountains of waters; . . . and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." "Death," then is the term answering to this third Trumpet.

4. With the fourth Trumpet comes the darkening of the heavens. "The third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."† The three terms "Sword, Hunger, and Death," having just been identified with the three first Trumpets, the remaining or fourth term "Beasts of the earth" may be safely inferred to be identical with the fourth Trumpet, although the two seem to have nothing in common at first sight. And in fact the interpretation of the Trumpet is to be ascertained by means of the term.

It was mentioned above that the darkening of the heavens announced in this Trumpet would be found to represent the

* See p. 199.  † Rev. viii. 7—13.
THE APPLICATION OF "SWORD, HUNGER, DEATH, AND" 225

great movement of the northern world against Rome which began simultaneously with the first collision between the Romans and Goths in 250, and under which the empire, distracted as it then was with anarchy and other evils, for a time seemed destined to be crushed every moment. And that the "beasts of the earth" do in truth, when identified with the fourth Trumpet, represent the northern invaders, may be thus proved:

First, it has already been pointed out that the "beasts of the earth" admit of being viewed as symbolising the armies under which Jerusalem falls in the sixth Seal*; and this being the case, the very analogy subsisting between the two parts of the prophecy, between the Seal-system on the one hand and the Trumpet-system on the other, would alone lead to the inference that the armies of the northern barbarians who destroy Rome would themselves be symbolised as "beasts of the earth" in like manner.

Next, the actual language of the fifth and sixth Trumpets confirms this supposition. For the Gothic invaders are there exhibited as "beasts of the earth," being "like unto horses," and having the "teeth" and the "heads" of "lions."†

And thirdly,—what is much to be observed,—the scheme of the fourth Trumpet is thus exactly conformed to that of the fourth Seal. The peculiarity of the fourth Seal has been shown to be this, that it virtually contains in itself the fifth and sixth Seals; in other words, it is carried on or prolonged into these, and so touches directly upon the half-hour's silence or Fifth empire.‡ And in like manner, if the fourth Trumpet be understood of the great gathering of the northern or German tribes against Rome in 250, it of necessity comprises the fifth and following Trumpets, inasmuch as the subject of these is that principal one of the northern nations, the Gothic, whose struggle with Rome began in the same year. Thus as the fourth Seal is continued down to the beginning of the half-hour's silence in the seventh Seal, so is the fourth Trumpet down to the coming in of the millennial kingdom in the seventh Trumpet. And that such is the case is further proved by the

* See p. 206. † Rev. ix. 7. 17.
circumstance that, whereas the partial darkening of the heavens occurs in the fourth Trumpet, the completion of this judgment, namely the envelopment of the Antichristian empire in total darkness, is contained not where, according to the rule of the correspondence subsisting between the Trumpets and Vials*, we should expect to find it, that is, in the fourth Vial, but, on the contrary, in the fifth Vial. “The fifth angel poured out his Vial upon the throne of the beast, and his kingdom was full of darkness.”† This fifth Vial being the counterpart of the fifth Trumpet, or that of the locusts, it is evident, I say, that by the completion of the judgment of the fourth Trumpet taking place in the fifth Vial is intimated the fact of the identity of the fourth and fifth Trumpets.

Again, at the opening of the fifth Trumpet it is said that the locusts came upon the earth out of a smoke, rising out of the pit, which “darkened the sun and the air.”‡ Here is a repetition of the darkness of the fourth Trumpet, which still further establishes the fact of the fifth being identical with the fourth Trumpet. There is darkness in both Trumpets, exactly as there are “beasts of the earth” in both Trumpets.

Lastly, there remains yet another argument in proof that the structure of the fourth Trumpet is the counterpart of that of the fourth Seal. It was shown that the four judgments of “the sword, hunger, death, and beasts of the earth,” contained in the fourth Seal, might be taken to represent the four emperors Caligula, Claudius, Nero, and Vespasian, being the last four of that series of seven who usher in the fall of Jerusalem. We saw that, taking the four terms of the formula in the order in which they stand in the prophecy, the “sword” might be the type of Caligula, “hunger” of Claudius, “death” of Nero, and “beasts of the earth” of those armies who in the reign of Vespasian destroyed Jerusalem§; the fourth Seal, which is that of the fourth emperor, thus comprising in itself a recognition of the three last emperors. Now, in like manner, if the fourth Trumpet comprehends in itself, as representing the northern

* Compare especially the second Trumpet with the second Vial, and the sixth Trumpet with the sixth Vial.
† Rev. xvi. 10.
‡ Rev. ix. 2.
§ See p. 205.
nations, the three Trumpets which follow, the same formula might be expected to apply in the same order to the four last of the seven Trumpets, as it does to the four last of the seven emperors. Accordingly so it is that in the fourth Trumpet we have the judgment of the "sword," for war and bloodshed are implied in the very idea of invading armies; in the fifth we have the judgment of "hunger" so far as this, that locusts are the causes of famine, and therefore the symbols of it*; in the sixth we have the judgment of "death," for it is here that the invading armies receive power to "kill;" and in the seventh we have the "beasts of the earth," for the armies in question are the instruments still employed to the last for effecting the entire overthrow and abolition of the Roman power; and they are "beasts of the earth" by virtue of their being one with the hosts of the fourth Trumpet.

Summing up what has been now said, the result of the comparison of the four terms "sword, hunger, death, and beasts of the earth," with the four first Trumpets, is this:—The judgment of the first Trumpet is ascertained to be that of famine or hunger; that of the second to be bloodshed; that of the third to be "death,"—an indefinite term needing further explanation; and that of the fourth Trumpet to be that advance of the northern barbarians upon the empire, which began in the memorable year 250. It has also been shown that the fourth Trumpet is coincident with, or comprehends in itself, the three which follow it; so that, in its widest signification, it denotes the entire movement of the north upon Rome from beginning to end; in other words, its range is from the year 250 to the year of the abolition of the empire, 476.

What, then, it now remains to inquire, is the judgment of "death" announced in the third Trumpet? The question is, of course, simply what description of death is here meant; and the answer is to be found in the form given in other places of Scripture to the fourfold expression we have been using thus far. The four judgments of "the sword, hunger, death, and beasts of the earth," are manifestly a reproduction of the four spoken of by Ezekiel, "sward, hunger, pestilence, and beasts of

* Compare Joel, i. 4—6., ii. 1—25.; Ex. x. 4—15.
the earth." "Thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Again: "So will I send upon you famine, and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee."* We may hence definitely conclude the judgment of the third Trumpet to be that of pestilence; and, if so, then the great pestilence of the period of which we are treating, namely, that before mentioned as having ravaged the empire during the time of Decius and his successors, must necessarily be the one meant.

The general interpretation of the four first Trumpets may accordingly be now given as follows. The famine of the first Trumpet is that recorded in history as marking the beginning of the reign of Aurelius, whose accession is the termination of the half-hour of silence; the bloodshed of the second Trumpet denotes the period from the accession of Commodus, the son of Aurelius, to that of Decius,—seventy years (180 A.D.—250 A.D.), the character of which is sufficiently expressed by the fact, that of the fifteen emperors who in the course of them ascended the throne, one only (Septimius Severus) died a natural death; the pestilence of the third Trumpet is that of the time of Decius; and the darkness, or "beasts of the earth," of the fourth Trumpet, are the hordes which, issuing from the north, overthrew the empire, being consequently identical with the judgment announced in the fifth, the sixth, and the seventh Trumpet. The more detailed interpretation of these Trumpets, with their corresponding Vials, will be the subject of the next chapter.

* Ezek. xiv. 21., v. 17.
THE FIRST TRUMPET AND VIAL.

CHAPTER XII.

THE FOUR FIRST TRUMPETS AND VIALS.

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

Rev. xvi. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

1. The destruction of the "great city, spiritually called Egypt," and with it the preparation for the establishment of the Fifth empire, now begins. The plague of the first Trumpet is accordingly the counterpart of the seventh of those ten which effected the deliverance of the first Israel from the historical Egypt. "Moses stretched forth his rod towards heaven; and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field and brake every tree of the field."*

That the plague which thus visited Egypt should, however, be repeated without variation upon the Roman empire, is nowise more necessary than that the locusts, to take a parallel case, which appear in the fifth Trumpet, should be literal locusts, or

* Ex. ix. 23—25.
the darkness of the fourth Trumpet a literal darkness. And that the essential feature in the first Trumpet is the destruction of the fruits of the earth, in other words, that famine is the particular judgment here meant, we have already inferred from the fact of "hunger" being the term answering to this first Trumpet in the fourfold expression contained in the fourth Seal. Yet in reality the history of the beginning of Aurelius's reign supplies a closer fulfilment of the imagery of this Trumpet than could well be expected; inasmuch as it exhibits the counterpart not of the destruction of the fruits of the earth only, spoken of in the Trumpet, but also the counterpart of the instrument of destruction,—the hail. In the account of the life and times of that emperor occurs the following statement. "In addition to the danger from without" (the combination against Rome of the tribes bordering on the northern frontiers of the empire), "the city was hard pressed by numerous calamities from within. Inundations had destroyed many buildings and much property, among which were vast granaries with their contents, and the poor were starving in consequence of the deficiency thus caused in the supplies of corn."* Since the inundations here spoken of could be caused only by immoderate rains, it is evident that, as in the destruction of the grain we have the fulfilment of the destruction of the fruits of the earth, the food of man, announced in the Trumpet, so in these rains we have the counterpart of the hail of the same Trumpet. In a word, a famine occasioned by tempests is foretold in the prophecy as following the half-hour of silence; and a famine actually so caused is an event characterising the first years of the reign of Marcus Aurelius.

2. But as a famine is not the only disaster of the times of this emperor, so neither is it the only calamity foretold in the first Trumpet. "Blood" is said to be mingled with the destroying hail; and in "blood" we have a symbol of the war waged by Aurelius, almost immediately after he came to the throne, against the Marcomanni,—a war remarkable, first, because of its own serious and dangerous character; next, because of its terminating the long peace coextensive with the two reigns of Hadrian and

* Dictionary of Greek and Roman Biography, art. "Aurelius."
Antoninus Pius; and further, because the enemy fought with was a branch of the eventual destroyers of Rome, the German nations. * "The general conspiracy which terrified the Romans under the reign of Marcus Antoninus, comprehended almost all the nations of Germany, and even Sarmatia, from the mouth of the Rhine to that of the Danube. It is impossible for us to determine whether this hasty confederation was formed by necessity, by reason, or by passion †; but we may rest assured that the barbarians were neither allured by the indolence, or provoked by the ambition, of the Roman monarch. This dangerous invasion required all the firmness and vigilance of Marcus. He fixed generals of ability in the several stations of attack, and assumed in person the conduct of the most important province on the Upper Danube. After a long and doubtful conflict, the spirit of the barbarians was subdued. . . . . . This formidable league, however, the only one that appears in the two first centuries of the imperial history, was entirely dissipated, without leaving any traces behind in Germany."

3. To proceed. "Fire" is said to accompany the hail and blood of the first Trumpet. Here a reference is implied to the "fire of the altar," which, prior to the sounding of the Trumpets, is cast into the earth in the censer by the ministering angel. † As fire in Ezekiel's vision is said to be taken from between the wheels of the Cherubim, and scattered over Jerusalem in token of her coming destruction ‡, so by the fire of the altar being cast into the Roman empire is indicated the coming annihilation of that empire under the several visitations or plagues now following. Fire also forming a part of the imagery of the Apocalyptic Underworld or kingdom of death, which is spoken of as a "lake of fire|| burning with brimstone," it is manifest that by the casting of fire upon Rome is meant that same utter destruction of her power which is otherwise expressed as the casting of the Beast and the False Prophet into the fiery lake.

* Decline and Fall, ch. ix.
† Niebuhr, however (Lectures on the History of Rome, vol. iii. p. 252.), remarks, that this movement of the Germans was evidently caused by the advance of the Slavonic nations from the East.
‡ Rev. viii. 5. § Ezek. x. 2. 6. 7.
|| Rev. xix. 20.

a 4
And that the fire united with the hail and blood in the first Trumpet is the same with that "fire of the altar" cast upon the earth by the angel, and, like it, is simply to be understood as betokening the destructive character of the judgments contained in the Trumpet, is shown in the circumstance that fire in one form or another also makes a part of the second, the third, and the fourth Trumpets:—of the second, for in this a "mountain burning with fire" is cast into the sea; of the third, for in this a "star burning as a lamp," or "torch" (ὡς λαμπτὼς) falls upon the rivers; and of the fourth, for the angel of the Vial supplemental to this Trumpet has power given him over the sun, to "scorch men with fire." In each of these Trumpets the fire denotes exactly the same that it does in the first Trumpet, namely the desolating, exterminating character of the Trumpet-judgments.

There is, further, this particular reason for introducing the symbol of fire into each of the four Trumpets, that the whole of the seventh Seal is thus included in that vision of the Underworld which begins in the fourth Seal, fire being, as above said, a type of the Underworld. And that the fourth Seal is to be viewed as comprehending in itself all that follows it, down to the manifestation of the Fifth empire in the last Trumpet and Vial, was shown in the course of the discussion of that Seal.* Should it here be objected that, according to this view, "fire" should also make a part of the fifth Trumpet as well as of the four first, where nevertheless there is no mention of it †, the answer is, first, that the fourth Trumpet includes in itself the three which follow it, or, what is the same, terminates, when taken at the widest, in the fall of the empire (being in fact the absolute counterpart herein of the fourth Seal); and secondly, that in the fifth, as indeed also in the sixth Trumpet, there occurs a distinct symbol of the Underworld, making the introduction of "fire" unnecessary, namely, in the fifth Trumpet, the "bottomless pit" out of which come the locust armies; and in the sixth, the "great river Euphrates."

4. Finally, the result of the first Trumpet is the burning up

* See p. 204.
† In the sixth Trumpet it reappears (Rev. ix. 17, 18.), in the "fire, smoke, and brimstone."
of the "third part of trees," and of "all green grass." We have seen*, that by the third part (a phrase continually occurring in this part of the prophecy) is meant simply "a great part." This was shown to be certain in particular from the wording of the third Trumpet, where it is said that not the third part of men, but "many men," died of the waters whereon the star fell. By the third part of trees being burnt up is to be understood, therefore, that many shall suffer under the two judgments of famine and war here announced. They are judgments, that is, short of universal, but the precise amount of their limitation is not specified.

But now what is the meaning of the distinction between the "trees" and the "grass," and of the burning of "all green grass?" The explanation of this will appear on examining the structure of the second Trumpet as compared with the second Vial. In the Trumpet, the third part of the sea becomes blood, and the third part of the creatures which are in the sea, and have life, die: in the Vial, the whole sea becomes blood, and "every living soul" dies in the sea. According to the analogy, then, of the second Trumpet and Vial, we might have expected the first Trumpet to have announced the burning of the third part of the earth, and the corresponding Vial the burning of the whole earth; but the Vial being employed (as we shall presently see) to announce another visitation distinct from, but coincident with, the famine and war of the first Trumpet, the burning of the third part of the earth, and the burning of the whole earth, are comprehended, both the one and the other, in the first Trumpet; the former being expressed as the destruction of the third part of trees, the latter as the destruction of all grass. It is evident, I say, that "trees" and "grass" are absolutely identical as symbols one with the other, and represent each of them all the fruits and productions of the earth of whatever kind; and therefore when it is said that, first, the "third part of trees" is burnt up, and then "all green grass," this is equivalent to saying that the visitation in question affects, first, the third part of the Roman world, and then the whole of it; just as in the second Trumpet and Vial the third part of the Sea,

* p. 60.
the same empire of Rome, is affected, and then the whole Sea.

A case exactly analogous occurs in the third Trumpet. Here
the judgment announced falls, not simply upon the third part of
the rivers, but upon "the third part of the rivers, and upon the
fountains of waters;" and here "rivers" and "fountains" are
identical in their symbolical meaning exactly as are "trees"
and "grass" in the first Trumpet. Exactly, too, as in the first
Trumpet the third part of the trees and all grass are burnt up,
so here the visitation affects the third part of the rivers and all
fountains; in other words, extends, as in the two cases pre-
ceding, from the third part of the empire to the whole empire.

As to the meaning of this extension of the several judgments
of the Trumpets from the third part to the whole of the Roman
world, it is sufficient to remark that nothing more is implied
than the fact, that it is by means of the particular and limited
visitations (such as those already pointed out as having occurred
in the reign of Aurelius), which alone, properly speaking, are
the subjects of the several Trumpets, that the eventual destruc-
tion of the Roman world is effected. The extension, I say, of
the plagues of the Trumpets to the whole Earth, the whole Sea,
the whole of the Rivers, and the whole Heaven, is to be con-
sidered as taking place at the beginning of the seventh Trumpet
and Vial when Rome falls. Then in the place of the Heavens
of the old empire which have been darkened, and the Earth
which has been burnt up, comes the "new heaven," the "holy
Jerusalem," and the "new earth," the Canaan of the Fifth em-
pire; and in the stead of the Sea which has become blood, there
is the "sea of glass like unto crystal;" and the Rivers and
Fountains are then no longer those of the Underworld, the
Antichristian kingdom, but a "pure river of water of life, clear
as crystal, proceeding out of the throne of God and of the
Lamb." Thus amply and to the very letter does the promise,
"Behold I make all things new," receive its fulfilment.*

5. With the two judgments of famine and war in the first
Trumpet, there is combined, as it now follows to show, yet a
third,—that indicated by the "noisome and grievous sore" of
the first Vial. And here at the outset of the examination of the

* Rev. xxi. 1, iv. 6, xv. 2, xxii. 1, vii. 17, xxvi. 5.
Vial series, must be noticed the short passage introducing the account of their being poured out.

Rev. xv. "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. . . . 6 And . . . I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The points chiefly to be noticed in the above passage are three. First, just as the plagues of the seven Trumpets are produced by the prayers of the saints, so here does the Church (represented by one of the four Cherubim) put into the hands of the angels the seven Vials; the truth intimated being, in either case, that the Church, the Fifth empire, is the enemy, and the ultimate conqueror and destroyer, of the Antichristian Fourth empire. Further, the Vials are distinctly shown to precede the manifestation of the Fifth empire, inasmuch as the temple which is filled with God's glory is the New Jerusalem, and this, it is said, cannot be entered till the Vials are finished. And if to this consideration we add the following, that the four first of these seven Vials are respectively poured upon the Earth, the Sea, the Rivers, and the Sun in heaven, these four parts of the world being in the same order the subjects of the four first Trumpets, the fact of the interconnection subsisting between the several Trumpets and the corresponding Vials becomes fully established. Thirdly, stress is laid on the severity of the judgments inflicted in these Vials; they are "the seven last plagues," and in them is "filled up the wrath of God."

We are led, therefore, to expect that the first Vial, our immediate subject, must represent the breaking forth of some especially fearful manifestation of God's anger in the time of Aurelius, over and above the two desolating scourges of famine
and war exhibited in the first Trumpet. Further, we shall infer the visitation in question to be one falling immediately upon the persons of men. The imagery of the Vial is supplied by the sixth plague of Egypt, which was a "boil breaking forth with blains upon man and upon beast."* This is evidently the "noisome and grievous sore" (ἐλκος κακὸν καὶ πονηρὸν) which is poured from the Vial upon the "men" that had the mark of the beast and worshipped his image. Further still, that an eminently deadly visitation is here meant may be inferred from the analogy of the other Vials. For with the exception of the first, each of the Vials contains a direct representation of death or the Underworld; the second, for in it the Sea becomes as the "blood of a dead man;" the third, for it is poured upon the proper type of the Underworld, namely, Rivers and Fountains; the fourth, for the result of it is "fire;"† the fifth, for it is poured upon the "throne of the beast;"‡ the sixth, for it falls upon the "great river Euphrates;" and the seventh, for it brings the final catastrophe, the fall of Babylon. Whereas the first, then, differs from the other six in having no symbol of death visibly associated with it, we may naturally explain this anomaly by supposing the first Vial to betoken a judgment of an essentially deadly character in its own nature, inasmuch as it would thus actually harmonise with the six others, though not formally.

Referring now to the history of the times of Aurelius, we find it recording a visitation so remarkable in itself, and so entirely agreeing with the anticipations above stated, that we cannot doubt it to be the very judgment intended in the first Vial;—I mean the pestilence which began in the seventh year of the reign of that emperor. The severity of it, the importance of its results, and the evidence furnished by it of the truth of our position, that the silence of half an hour terminates with the beginning of the reign of Aurelius, and consequently that it is from the beginning of his reign that the beginning of the decline and fall of the empire is properly to be dated,—these will best appear by a citation of what has been said on the subject of the plague in question by the historian Niebuhr.

* Ex. ix. 8—10.
† See p. 232.
‡ Compare Rev. xiii. 2.
The following mention of it occurs in one of his letters*:

"The plague does not simply slay its victims, and depopulate countries; it eats away the moral energies as well, and often quite destroys them. Thus, as I have shown in my last public Lecture before the Academy, the sudden and complete degeneracy of the Roman world from the time of Marcus Antoninus onward may be referred to the oriental plague, which then entered Europe for the first time; just as, 600 years earlier, the plague, which was strictly speaking a yellow fever, coincides too exactly with the termination of the ideal period of antiquity, not to be regarded as a cause of it. In such epidemics the best individuals always die, and the rest degenerate morally."

And the following is the passage in the Lecture itself here referred to†:

"At the time when Verus returned from Asia after the conquest of Seleucia, Europe was visited by a pestilence, a calamity from which it had been free for centuries; for the last plague that had occurred was that of the year u.c. 461; all that is mentioned in the interval refers to common epidemics. But in A.D 167 the real oriental plague was carried into Europe by the army returning from the Parthian war, and spread all over the western world, Asia Minor, Greece, Italy, Gaul, &c.; Africa alone was perhaps not reached by it. This pestilence must have raged with incredible fury; and it carried off innumerable victims. As the reign of M. Aurelius forms a turning point in so many things, and above all in literature and art, I have no doubt that this crisis was brought about by that plague. The plague at Athens in the beginning of the Peloponnesian war forms a similar turning point in the history of Attica; and a pestilence in general always draws a strong line of demarcation between the periods on the boundaries of which it occurs. The black death, for example, which raged in Germany in the year 1348, put a complete stop to our early literature, and the literature of Florence was manifestly affected in the same way. After the black death the arts were for years at a perfect standstill. The ancient world never recovered from the blow inflicted upon it by the plague which visited it in the reign of M. Aurelius."

* Niebuhr's Life and Letters (translation), Letter 207.
† Lectures on the History of Rome, Lect. 121.
The position in support of which these passages are quoted is further confirmed by the language of the fifth Vial. It has already been mentioned that a pestilence is the subject of the third Trumpet, that severe one which ravaged the empire coincidently with the beginning of the Gothic invasions in the reign of Decius. Now the Gothic invasions are the subject of the fifth Trumpet; and the fifth Vial is complementary of the fifth Trumpet. Whereas then it is said in the fifth Vial that men "blasphemed the God of heaven because of their pains and their sores (ἐλακῶν)," here it is evident that allusion is made to the pestilence of the time of Decius in the renewed mention of the "noisome and grievous sore" which had before been employed to represent a similar pestilence in the first Vial.

Thus it appears, as the sum of what has been now said on the subject of the first Trumpet and first Vial, that in these is contained a recognition of the three judgments of famine, war, and pestilence, which severally befell the empire in the reign of Aurelius, and sharply distinguish the times of this emperor from the long period of repose, peace, and prosperity, which came to an end with his predecessor Antoninus Pius, and is the counterpart of the silence of half an hour preceding the Trumpets.

Rev. viii. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

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

1. The interpretation of the second Trumpet and the corresponding Vial is simple, the subject of them both being the one judgment of bloodshed; for that this is what is meant by the conversion of the Sea into blood no one can doubt. That the range of the second Trumpet is from the close of the first, or in other words from the year 180 (that being the date at once of the death of Aurelius and of the close of the Marcomannian war) down to the beginning of the third Trumpet, that is, down

* Rev. xvi. 11.
to the period of the reign of Decius, the year 250; that bloodshed is the particular feature of the time thus included, as seen in the fact that of the fifteen emperors who ascended the throne during it, one only, Septimius Severus, died other than a violent death; and that the Vial symbolises the issue and result of this "bloodshed," namely the final abolition of the empire in the fifth century,—this I have already had occasion to state; and in fact it is nearly all that need be said on this part of the prophecy. To confirm the assertion in particular that "bloodshed" is set forth in the fate of the different emperors here referred to would involve simply a tedious recital of a well-known history; and the mere fact of fourteen out of fifteen of the sovereigns of the Roman world dying violent deaths within a period of seventy years, suggests of itself the evil and calamitous character of the whole period. On this subject it is sufficient to say, that were we to search the history of Rome with the view of finding some other series of kings corresponding to the ten horns who "desolate" Babylon, in the same manner as does the series of ten emperors terminating in Vespasian, we could not but at once fix on the line beginning with Commodus, and ending in Gallienus, or Claudius Gothicus, that is, the emperors of the ninety years' interval included between 180 and 270. Tiberius, Caligula, and Nero, are repeated, it may truly be said, in Commodus, Caracalla, and Elagabalus; the civil wars and the proscriptions of Julius Cæsar and of Augustus are the counterpart of those which accompanied the accession of Septimius Severus and Maximin; the anarchical times and short reigns of Galba, Otho, and Vitellius, reappear in those of Pertinax, Julianus, the two first Gordians, Maximus, Balbinus, Æmilianus, and the various usurpers of different parts of the empire in the reign of Gallienus. The "mild and happy government" of Alexander Severus forms the single bright spot in the gloom of this whole period, in the same way as, reversely, the misgovernment and crimes of Domitian alone darken and overshadow the ninety years of the "silence of half an hour."

2. From the consideration of the "blood" into which the Sea or empire of Rome is thus changed, we next proceed to the question, what is meant by the "great mountain burning with fire," which is "cast into the Sea." That "fire" is here repre-
sent as being cast into the Roman world exactly as in the first
and third Trumpet, and fourth Vial, and that the meaning of
this casting of fire into the Roman world is, that the judgments
which the fire accompanies have for their purpose the ultimately
entire destruction of the empire on which they fall, was before
pointed out. This however, it is evident, is not the full account
of the peculiarity of the "mountain burning with fire." To de-
termine what is meant by the mountain we must look further.

That by the great mountain, then, burning with fire is meant
the Roman Babylon appears from the following passage in
Jeremiah. "I will render unto Babylon and to all the inhabit-
ants of Chaldaea all their evil that they have done in Zion in
your sight, saith the LORD. Behold, I am against thee, O de-
stroying mountain, saith the LORD, which destroyest all the
earth; and I will stretch out mine hand upon thee, and roll
thee down from the rocks, and will make thee a burnt moun-
tain."* And if the burning mountain in question be the Roman
Babylon, then it is evident that the reason why the mountain is
cast into the Sea is that Rome has before risen out of the same
Sea, in the form of the seven-headed and ten-horned monster.
As she rises out of the Sea at the beginning of her career as
Antichrist, so now that the time of her destruction is come, is
she again absorbed into it. The second Trumpet thus, in effect,
emphatically confirms the position before established, that the
Sea, or West, is the proper symbol in the Apocalypse of the
Roman empire. And of this, I may here remark, a yet further
confirmation occurs in the words introducing the manifestation
of the New Jerusalem: "I saw a new heaven and a new earth;
for the first heaven and the first earth were passed away; and
there was no more sea."† The Sea is no more, because it is
peculiarly the Apocalyptic type of that Fourth empire, which
the kingdom of God, symbolised in the New Jerusalem, hence-
forth supersedes.

As to this reabsorption of Rome into the Sea in the second
Trumpet, it is further observable that the symbolism is substanci-
tially the very same with that occurring in the latter part of the
vision of the crowned Woman. As here, Rome returns into the

* Jer. li. 24, 25.  † Rev. xxi. 1.
Sea after having risen out of it, so there, after having come forth out of the mouth of the Underworld in the form of the "great river Euphrates," she descends into it again, when "the earth opens her month and swallows up the river."

Further, with regard to the manner of the descent of the fire in this second Trumpet: though occurring, for the reason above given, in the form of a burning mountain, and differing at first sight accordingly from the fire either of the first or of the third Trumpet, yet in reality the fire in this second Trumpet descends, after all, precisely as it does in the two just mentioned. To explain what I mean, I must here remind the reader of the interpretation before given of the vision of the battle in heaven.*

The fall of Satan, that is, the fall of Evil from heaven, there described, has a double aspect, and may be taken in two different senses, according as we view it on the one hand as a fall simply from heaven and God's presence, or on the other as a descent upon earth out of heaven. The fall of Satan from heaven, taken by itself, signifies the cessation of his power, now that the Redeemer is manifested, of "accusing" the Church of sin at the judgment-seat of the Almighty. And since Satan, thus conquered and dispossessed of his power by Christ, is the true enemy of Christ and the Church, that is, is Antichrist, and in the Apocalypse is identified accordingly with the Roman Antichrist, the fall of Satan is also identified in like manner with the fall of Rome. And hence, as we have seen†, it is, that the fall of Babylon, which is Rome, is figured in Isaiah as the fall of the bright star of the morning from heaven into the pit of hell; for it is under the same figure of stars falling from heaven that the expulsion of Satan and his evil angels from the presence of God is symbolised in the vision containing the account of the battle above mentioned.‡

But on the other hand, as Satan, though fallen from heaven, is yet permitted to work mischief in the earth into which he is cast, the kingdoms of the world being his, and subject to his power, till at length he is cast out from the earth also into the bottomless pit; and as on earth, being the enemy of God, who is all goodness, he is to be viewed as the author of evil in all its

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* Rev. xii. 7—13.
† See p. 166.
‡ Rev. xii. 4.
manifestations; so in this second point of view, the fall of Satan, of Antichrist, of the star, from heaven to earth, symbolises no longer the powerlessness but the power of Satan; in other words, it symbolises the operation in the world of all evil, and therefore also the particular evils, famine, pestilence, and the like, by which Rome is desolated.

Whereas then, in the casting of the mountain burning with fire into the Sea in the second Trumpet, we have the fall of Babylon, the casting of the morning star out of heaven, spoken of in Isaiah; and whereas we have a "star falling from heaven" in the third, and again in the fifth Trumpet, the thing meant being in the one case the visitation of pestilence, in the other the Gothic armies; it is manifest both that the fall of the Evil one from heaven is the image occurring in each of the three Trumpets alike, and that the meaning of it in each is either the one or the other of the two meanings above assigned to it; in the second Trumpet the idea prominently expressed by it being that of the removal of Antichrist from his place, his entire annihilation; and, on the other hand, the idea specially conveyed by it in the third and fifth Trumpets being that of the energetic operation of evil in destroying, by the permission and appointment of the Almighty, the evil empire. And this, which is true of the third and fifth, is true also of the first Trumpet. There, indeed, the instrument by which the earth is "burnt up" is described, not as a "star falling from heaven," but as "fire" simply; but this fire, associated as it is with hail*, and coming from heaven, is in fact lightning, and as "lightning" it was that Satan was seen by the Saviour to "fall from heaven."

3. Of the conversion of the whole Sea into blood, and that the "blood of a dead man," so that "every living soul dies in the sea," it is to be remarked, that whereas, as before shown, the thing here represented is the final destruction of the Fourth empire, so this Sea of death is the same with that fiery lake into which the Beast and the False Prophet are cast after the battle of the seventh Trumpet and Vial; the lake in question being, in fact, the Dead Sea, in which the "great city spiritually called Sodom" is then buried.† As the Beast and the Prophet into

* Compare Ex. ix. 23, 24. † Rev. xix. 20., xi. 8.
THIRD TRUMPET SYMBOLISES THE PLAGUE OF A.D. 250.

this lake, so is the mountain of Babylon cast, in the present vision, into the Sea of death. And here again is the fulfilment of Isaiah's description of the fall of Babylon: she who had "said in her heart, I will ascend into heaven, I will exalt my throne above the stars of God," is now "brought down to hell, to the sides of the pit." *

4. Lastly, of the mention in the Trumpet of the destruction of the "ships," as well as of the living things in the Sea, I remark, that the ships, being the habitations of man on the great deep, are of course symbols of Babylon, the great city. As ships on the sea, so does Babylon "sit," or, as Jeremiah says, "dwell," "upon many waters." † But in the mention of the ships there is also an allusion to the "ark of the testament," § namely, that one vessel, the Church, which is borne safely upon the waves of this second deluge, this flood issuing from the mouth of the dragon, wherein every thing else perishes.

Rev. viii. "10 And the third angel sounded, and there fell a great star from heaven, burning as a † torch †, and it fell upon the third part of the rivers and upon the fountains of waters; 11 and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

Rev. xvi. "4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and † which wast, the holy one †, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard † the altar † say, Even so, Lord God Almighty, true and righteous are thy judgments."

The judgment announced in the second Trumpet and Vial is that of blood only. But the third Trumpet announces a judgment which is not identical with that of the third Vial, the subject of the one being pestilence, of the other blood. Consequently, as before stated, the partial judgment of the third Trumpet is completed, or made universal, not in the Vial but

§ Rev. xi. 19.
in the Trumpet. The Star falls upon the *third part* of the rivers, and causes the pestilence of which "many men" die: here is the partial judgment. And it falls also upon "fountains of waters:" here is the universal judgment; in other words, here is the emblem of that same ultimate destruction of the Anti-Christian empire which is symbolised in the first Trumpet by the burning of "all grass," and in the second Vial by the conversion of the entire Sea into blood, wherein nothing lives. The Trumpet then being distinct in the present instance from the corresponding Vial, the two have to be separately considered; and, first, the Trumpet.

1. In addition to the reasons before given* for determining the plague of the third Trumpet to be the pestilence of the time of Decius, there is one also to be noticed, which is contained in the statement that the waters upon which the Star falls become wormwood, and are death to the Roman world, because of their bitterness. This mention of bitter waters refers us not, as do the rest of the plagues of the seventh Seal, to the ten plagues of Egypt, but to an event following these,—the arrival of the Israelites at the "bitter waters" of Marah. Now simultaneously with the healing of those waters by Moses, the Almighty made the following announcement to the chosen people: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of those *diseases* upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."† Here it is evident that the bitter waters are virtually identified with the *diseases*† inflicted upon the people of Egypt in the late plagues; and the pestilence denoted by the bitter waters of the third Trumpet is, correspondingly, a disease of the most deadly kind, sent by the anger of God upon the Roman "Egypt."

2. And there is a further allusion in these "bitter waters" to those of the Dead Sea. Exactly as in the second Vial the

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* See p. 219. and p. 227.† Ex. xv. 23—26.† The peculiar term "diseases" refers us especially to the plague of boils and blains (compare Deut. xxviii. 27. 60., and vii. 15.), and here is, in fact, a confirmation of the interpretation above given to the first Vial.
Sea becomes the sea of Sodom and Gomorrah, the sea of death, so here do the "fountains of waters" (themselves, it will be remembered, the proper type of the Underworld, Death's kingdom) become imbued with the nauseous bitterness characteristic of that which is emphatically called in the Scripture the "salt sea," and the healing of whose uninhabited waters forms part of the subject of the last vision of Ezekiel.

3. The evil agency which embitters these waters is described as a "great Star," in intimation of the extreme severity of the pestilence here represented. And the terrible character of it will be seen by the following extract from the History of the Decline and Fall: —

"After remarking upon and illustrating the "horrid picture" presented by the "barbarians and the tyrants, who under the reigns of Valerian and Gallienus dismembered the provinces, and reduced the empire to the lowest pitch of disgrace and ruin, from whence it seemed impossible that it should ever emerge," the writer proceeds thus: "Our habits of thinking so fondly connect the order of the universe with the fate of man, that this gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies fictitious or exaggerated. But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which exterminated the produce of the present and the hope of future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family, of the Roman empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the barbarians, were entirely depopulated."

Then follows an argument, showing the extent of the ravages of this plague at Alexandria in particular, on which Niebuhr, in the Lectures before quoted, remarks thus: —

* Gen. xiv. 3.; Ezek. xlvii. 8—10.
† Decline and Fall, ch. x. in fin.
"Gibbon quotes an interesting statement of Dionysius of Alexandria, which is preserved in Eusebius, but which Gibbon does not interpret quite correctly. Dionysius, who was then bishop of Alexandria, mentions that, after the cessation of the plague, the number of people at Alexandria between the ages of fourteen and seventy was not greater than the previous number of people between the ages of forty and seventy. Gibbon infers from this statement that above half the inhabitants of Alexandria had perished; but the real proportion is nearly that of two to one, so that only one third of the population survived."

4. In the circumstance recorded by Gibbon, in the passage above cited, that this pestilence began in the year 250, is involved, as we shall now see, not only the key to the rest of the peculiar imagery of this third Trumpet, but a remarkable proof also that both the third and the fifth Trumpet have been rightly interpreted. For this very same year 250, being the second year of the reign of the emperor Decius, is memorable in history, as before stated, as being the date of the beginning of the Gothic invasions of the Roman empire. It appears, therefore, that the judgments of the third and fifth Trumpets commence simultaneously, even to a single year. And if so, then we might antecedently expect to find some intimation of this occurring in the two Trumpets themselves. Accordingly the fact is implied in the coincidence of the imagery of the two Trumpets in the following points:—In either Trumpet the judgment is ushered in by the falling of a Star from heaven; in either of them it is upon the Underworld that the Star falls, the Rivers and Fountains of the one being identical with the "Well of the abyss, or bottomless pit," of the other; and in either a particular name is given to the falling Star; "Wormwood" in the one, in reference to the third part of the waters which "become wormwood," and "Abaddon, or Apollyon," in the other, in reference to the destruction coming upon the empire of Rome from the Gothic armies; Abaddon being a Hebrew term meaning "destruction," and so identical with the Greek term Apollyon, "one who destroys."† That this entire correspondence of the imagery of the two Trumpets is inten-
tional, cannot be doubted; and if so, neither can we doubt that
the fact intended to be conveyed by it is the coincidence, in
point of time, of the breaking out of the two judgments com-
mencing in the two Trumpets. For virtually, as is manifest, it
is one and the same Star which occasions both judgments. One
Star, I say, falls upon the Underworld, and calls forth from that
region of death and all evil the two simultaneous scourges of
the year 250, the pestilence on the one hand, the Gothic
invaders on the other. As Death and the Grave ascend out of
the Underworld in the fourth Seal, so here do they ascend out
of the Underworld in the third Trumpet,—Death emphatically in
the pestilence, the Grave in the legions of evil spirits ascending
from the "abyss" in the form of the Gothic hordes.

5. It remains now to examine the third Vial. The rivers
and fountains which in the Trumpet become "wormwood," in the
Vial become "blood." Whereas, then, the third part of the
Sea became blood in the second Trumpet, the blood of this third
Vial must be the continuation of the blood of that Trumpet.
And thus the explanation of it has already been given in the
remark made in the course of the examination of the second and
third Trumpets, that the period of blood beginning with the
accession of Commodus in 180, does not terminate before the
death of Claudius Gothicus in 270, or at best with the slaughter
of Gallienus, his immediate predecessor, in 268; for that
anarchy and war had up to this time combined gradually to
"reduce the empire to the lowest stage of degradation and ruin."
The termination, I say, naturally to be assigned to the third
Vial, is the death either of Gallienus or Claudius Gothicus,
which also nearly coincides with the cessation of the ravages of
the plague of the third Trumpet. In strict accuracy, however,
the Apocalyptic judgment of "blood," as it begins in the first
Trumpet, and is thence carried on into the second Trumpet,
and again thence into the third Vial, so does not after all ter-
minate in the third Vial, but reappears in the wars of the
northern armies with Rome, which are the subject of the fourth
Trumpet. Thus "blood" is coextensive, like "fire," with one
and all of the four Trumpets, and flows, whether in greater or
less measure, through the whole period of the decline and fall of
the empire without intermission.
6. Of the announcement in this Vial that the Almighty has given the inhabitants of the Roman world "blood to drink," in requital for their having "shed the blood of saints and prophets," it is to be observed that this allusion to the persecution of the Church by Rome is eminently in place here in the third Vial, inasmuch as at the beginning of the twenty years' period which we have just determined it to represent, occurs the great persecution set on foot by the emperor Decius. It was the first which had troubled the peace of the Church for a very long interval, and the severity of it is attested by all writers.

7. Lastly, it is remarkable that when the "angel of the waters" glorifies the Almighty for thus requiting the blood of the martyrs with the blood of Rome, a voice out of "the altar" is heard confirming his thanksgiving, with the words, "Even so, Lord God Almighty, true and righteous are thy judgments." This allusion to the "angel of the Altar,"* in immediate connection with the "angel of Rivers and Fountains," is for the purpose of pointing out that the Altar is employed in the Apocalypse, equally with Rivers and Fountains, as a symbol of the Underworld. That it is so might have been otherwise gathered from the use made of the Altar in that part of the prophecy which has already been discussed in these pages. Thus the Underworld in the fifth Seal takes the form of a vision of the souls of the dead in Christ under the Altar. Again, it is the fire of the Altar which is cast at the end of the half-hour of silence upon the Roman empire, and becomes the fire of the Underworld, which is seen in the four first Trumpets destroying that empire. So again, it will be seen in the sixth Trumpet, that the command there given to loose the four angels who are bound in the great river Euphrates, proceeds from the "four horns of the golden altar which is before God;"† where there is a manifest association of the Altar with the "great river," exactly as the angel of the Rivers is associated here in the third Vial with the angel of the Altar.

Rev. viii. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon,

* Compare Rev. xiv. 18.
† Rev. ix. 13.
and the third part of the stars; so as the third part of them was
darkened, and the day shone not for a third part of it, and the
night likewise. 12 And I beheld, and heard an †eagle† flying
through the midst of heaven, saying with a loud voice, Woe, woe,
woe, to the inhabiters of the earth by reason of the other
voices of the trumpet of the three angels which are yet to
sound!"

Rev. xvi. "8 And the fourth angel poured out his vial upon
the sun; and power was given unto him to scorch men with
fire. 9 And men were scorched with great heat, and blas-
phemed the name of God, which hath power over these plagues,
and they repented not to give him glory."

1. The third part of heaven and the luminaries of heaven are
now darkened. Heaven is the symbol of the North, or kingdom
of Babylon. Darkness, then, now begins to overshadow "Great
Babylon," the Roman empire. The image of itself is such as to
imply that the extinction of the empire is now fast approaching.
Darkness was the ninth plague of Egypt, immediately pre-
ceding that final one, with the infliction of which the emancipa-
tion of Israel was coincident. Ezekiel, also, when announcing
the destruction of Egypt, by which term is to be understood
here, as always, in the ultimate application of the prophecy, the
"spiritual Egypt,"—Ezekiel, I say, announcing the destruction
of the great enemy of Jerusalem, the Fourth empire, says:
"All the bright lights of heaven will I make dark over thee,
and set darkness upon thy land, saith the Lord God."* Accord-
ingly, we have before ascertained the darkness of the fourth
Trumpet to represent the descent upon the Roman empire of
the ultimate destroyers of that empire, the German nations.

We have also determined the range of the fourth Trumpet.
Taken at the widest, we have found that it terminates with the
abolition of the empire in the seventh Trumpet, and begins
with the first appearance of the Goths in the empire in the year
250, or, in other words, with the rise of the locust-hordes out of
the pit in the fifth Trumpet. That it terminates with the
seventh Trumpet follows, we have seen, from the fact of the
coeextensiveness of the system of Four with that of Seven, or,

* Ezek. xxxii. 8.
in other words, from the fact that the fourth Trumpet must necessarily touch, like the fourth Seal, the Fifth empire. And that it begins simultaneously with the beginning of the fifth Trumpet, is evident both from its symbolising, equally with the fifth Trumpet, the northern invaders, and also from the mention of "darkness" at the opening of that Trumpet eclipsing the "sun" as it does in the fourth Trumpet. "The sun and the air were darkened by reason of the smoke of the pit; and there came out of the smoke locusts."*

On the other hand, quite compatibly with what has been just said, we may also limit the range of the same Trumpet thus. We may view it as beginning, as it stands in the prophecy, after the third Trumpet, and immediately upon the expiration of that Trumpet; for the invasions from the year 250 to the end of the third Trumpet may be considered to be represented by the "blood" of the third Vial: and its end may be set at the commencement of what Niebuhr, as before mentioned, calls the "period of great recovery though not of happiness," when Diocletian ascended the throne in 284. Then the cloud of barbarian invasion, that darkness of the fourth Trumpet which has hitherto overhung the empire, is at length partially rolled back for nearly a century†; and this century it is to which the character of the time represented in the fifth Trumpet especially answers, inasmuch as during the continuance of it the locusts have no power to "kill" the Antichristian empire, but only to "torment" it.

2. What has been now said on the fourth Trumpet is little more than a restatement of the interpretation of it before given; and the same is the case with the remarks on the parallel Vial here following. The peculiarity of the Vial is this, that, whereas the analogy of the second Trumpet and Vial would have led us to expect that the darkening of the third part of the heavens in the fourth Trumpet would be accompanied by the darkening of the whole heaven in the fourth Vial, we, on the contrary, find this complete darkening of the Roman world taking place in the fifth Vial ("the fifth angel poured out his Vial on the throne

* Rev. ix. 2, 3.
† The great defeat of the Romans by the Goths, at Adrianople, occurred in 378.
of the beast, and his kingdom was full of darkness”); and the fourth Vial contains the judgment of "fire" only, that fire which has already appeared in the three first Trumpets.

The completion, then, of the fourth Trumpet in that particular Vial which corresponds to the Trumpet announcing the locust-armies, serves directly to confirm the fact of the identity of the darkness of the fourth with the locusts of the fifth Trumpet. Similarly, the eagle flying in mid heaven, and announcing the three Woes of the three following Trumpets, simultaneously with the darkening of heaven, may be understood to imply the immediate connection of these Woes with the fourth Trumpet.

And the judgment of "fire" is so much the more distinctly brought out in this fourth Vial than it is previously, because the darkness of the Trumpet betokens the moment of the destruction of Rome, and therefore the time of the casting of the Roman Antichrist into the fiery lake, to be now approaching. Fire is of the Underworld, and the "darkness of the smoke of the pit" is of the Underworld also. Thus the fourth Trumpet and Vial may be regarded as keeping up and continuing that direct image of the Underworld which is set before us in the Fountains and Rivers of the third Trumpet.

Finally, in the mention, common to this and to the next Vial, of men "blaspheming the name of God, which hath power over these plagues, and not repenting," it is natural to see a reference to the charge so continually brought by the pagan population of the empire against the Christians, of provoking the anger of the gods of ancient Rome by their new superstition, and being consequently the cause of the evils now suffered. Blaspheming the Christian religion by calling it false, is one with blaspheming, as said in the Vial, "the name of God."
Rev. ix. "And the fifth angel sounded, and I saw a star fallen from heaven unto the earth; and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. 12 One woe is past; and, behold, there come two woes more hereafter."  

Rev. xvi. "10 And the fifth angel poured out his vial upon the † throne † of the beast; and his kingdom was full of dark-
THE GOTHs ARE THE SUBJECT OF THE FIFTH TRUMPET. 253

ness; and they gnawed their tongues for pain, "and blasphemed
the God of heaven because of their pains and their sores, and
repented not of their deeds."

With the general interpretation of the fifth Trumpet we are
by this time sufficiently familiar. The sum of it is, that the
locusts ascending out of the bottomless pit, the "well of the
abyss," now opened, are the Goths, whose first memorable col-
ision with Rome is recorded as having occurred in the year 250.
But here it may be well to add something of a fuller account
than has yet been given of the character and importance of
the invasions of the empire carried on by this new enemy.

"The emperor Decius," says Gibbon, in a passage before
alluded to, "had employed a few months in the works of peace
and the administration of justice, when he was summoned to
the banks of the Danube by the invasion of the GOTHs. This
is the first considerable occasion in which history mentions that
great people, who afterwards broke the Roman power, sacked
the capital, and reigned in Gaul, Spain, and Italy. So memor-
able was the part which they acted in the subversion of the
Western empire, that the name of Goths is frequently but im-
properly used as a general appellation of rude and warlike bar-
barism."*

In the reign of Decius, says Niebuhr, "the empire received a
great shock from the German nations, which for the last seventy
years had been tolerably quiet, with the exception of some dis-
turbances on the Rhine in the reigns of Alexander Severus and
Maximinus. In the time of Decius the whole of the North
seems to have been in a state of general commotion; and the
Franks appeared on the Rhine. . . . . The Suabians, too, who are
sometimes called Suevi and sometimes Alemannians, now began
to cross the Rhine. They occupied all the country between the
eastern bank of that river and the Danube, and extended per-
haps as far north as the river Main. The great shock, however,
came from the Goths, whose migration took place in the reign
of Decius. . . . . The invasion of the Goths, partly by land into
Dacia, and partly from the Black Sea with their boats, resem-
bles the attacks of the Russians upon Constantinople in the

* Decline and Fall, ch. x.
tenth century. . . . They overwhelmed the kingdom of Bosporus, and destroyed the cities on the north coast of Asia Minor, penetrating even as far as Cappadocia. In another expedition they conquered the Thracian Bosphorus, which ever since the destruction of Byzantium had lain quite open. It is a proof of the complete torpor of the Roman empire that no attempt was made to form a fleet, to oppose to the boats of the barbarians. The most flourishing cities of Bithynia, such as Chalcedon, Nicomedia, Prusa, and others, were plundered and destroyed by the Goths after the death of Decius; and they displayed during this invasion much more cruelty than their descendants in after-times. In the North they had even before crossed the Danube, and, having advanced through the plains of Wallachia, laid siege to Nicopolis. There they were met by Decius, who relieved Nicopolis, and repelled the Goths. They then crossed Mount Hæmus.”

To Decius, who was slain by the Goths A.D. 251, succeeded Gallus, and to him Valerian, in whose reign the “German nations broke through the frontiers on all sides. In the North we meet with the Franks, Alemannians, and Goths in separate hosts. . . . On the lower Rhine the Franks had formed a kingdom, which extended up the river as far as Coblenz. . . . The Goths invaded the Roman dominions from the Danube, Dniester, and Don, and came with swarms of boats out of the rivers of their own country into those of the Romans, the latter not being able to oppose them with a fleet. The ravages which the Goths made were like those made in the ninth and tenth centuries by the Normans, who likewise sailed up the large rivers and destroyed the towns on their banks. The Goths penetrated even into the interior of Achaia, the whole of which was plundered. Argos, Corinth, and Athens, were destroyed by fire and by the sword.”

Further, in the reign of Claudius Gothicus, “the Goths again invaded the empire through the Bosphorus, Propontis, and Hellespont. . . . They were . . . extremely numerous, being constantly joined by new swarms—among which the Vandals also are mentioned.”

Again: “It was in the reign of Aurelian, though the exact time cannot be determined, that the German tribes crossed their
THEIR CAVALRY, LONG HAIR, ETC. 255

boundaries. The Allemannians, Longobards (Juthungi), and Vandals, at least the first two, crossed the river Po, and threatened Rome. A decisive battle near Fanum Fortunae (Fano) on the Metaurus, near the place where Hasdrubal, the brother of Hannibal, had been defeated, saved Italy, and compelled the barbarians to return across the Alps."

A series of other passages of the same kind might be cited from the account of the emperors succeeding Aurelian, but enough have been here given to show fully the character of the invasions symbolised in the fifth Trumpet. In the Goths we have the counterpart of the chief feature of the Trumpet, the armed locusts; while in the other hordes above mentioned, we see the smoke darkening the sun and air when the pit is opened.

Let us now proceed to examine the particular description of the locusts in this Trumpet.

1. That they are armies of men arrayed for combat, is shown by the mention of their “breastplates of iron,” and of the sound of their wings as being that of war-chariots, and of their faces as being the “faces of men.”

2. That they are to conquer, as kings, the Roman world, is implied in their having “crowns like gold” upon their heads.

3. Their barbarian fierceness is indicated by their teeth being as “lions’ teeth.” It was also before shown that, as being the subjects of the fourth Trumpet, they become identical with the “beasts of the earth,” the fourth judgment, and that this agrees with their being here described as resembling lions.

4. They are said to be “like unto horses prepared unto battle.” Here the allusion is to the cavalry of the Gothic armies, mention of which often occurs in the account of their invasions. Claudian in particular refers to it in the lines,

"Ferrataeque Getis ultro se pandere portae,  
Nec vallum denseque suedes arcere volantes  
Cornipedum saltus.”

5. They have “hair as the hair of women.” The allusion is to the custom generally observed by the men, or at any rate the leaders of the barbarian hordes issuing from Germany, of wear-

* Niebuhr, Lectures, 127, 128.  
† See p. 225.  
‡ De Bello Getico, 216.
ing long hair. Thus Gibbon speaks of the Suevi as being "distinguished from the other Germans by their peculiar mode of dressing their long hair, which they gathered into a rude knot on the crown of their head;" and again of Alaric, before the battle of Pollentia, assembling "a military council of the long-haired chiefs of the Gothic nation, of aged warriors whose bodies were wrapped in furs, and whose stern countenances were marked with honourable wounds."*

6. They receive power, not to kill, but to sting or torment the inhabitants of the Roman world, as with the stings of scorpions, and this for "five months." It has already been stated that the announcement of the inability of the locust-armies of the fifth Trumpet to "kill," is to be understood as contrasting with the announcement of their "killing the third part of men" in the sixth Trumpet. Inasmuch then as the range of the sixth Trumpet is (as will distinctly appear in the examination of it hereafter following) from the capture and spoliation of Rome by Alaric in 410 to the abolition of the empire by Odoacer in 476, it is evident that, by the locusts of the fifth Trumpet not "killing," is to be understood simply that, prior to 410, they are kept at bay by the Romans, and though enfeebling the empire, cannot up to this time inflict upon it the deadly wound which they actually proceed to inflict when they sack the capital of the empire, Rome itself.

The "five months" (ver. 5. 10.) of the prolonged misery of the empire before its destruction must accordingly be the period included between the year 250, when the "well of the abyss" is opened for the ascent of the locusts, and the year 410, when the destruction of the empire begins in the sack of Rome; a period, that is, of one hundred and sixty years. And now comes the question, Why is this period described as five months?

That the term "month" itself may be taken as simply equivalent to "time" or "period," is evident, as was before pointed out, from the fact, that the analogous expressions, "hour," "day," and "year," are each of them so employed in other parts of the Apocalypse already explained; though in fact a particular reason for the use here of the term month, instead

* Decline and Fall, chaps. x. and xxx.
of either of the three others now mentioned, will appear here-

after.*

Further, it is obvious to infer that, as "seven times" denote
in the Apocalypse a period exactly divisible into seven parts
(for instance, the 70 years and the 476 years), so here "five
times" must betoken a period exactly divisible into five parts.
And, in fact, 160 years admit of being divided into five parts,
five times thirty-two being precisely one hundred and sixty.

But the question remains, Why should the prophecy employ
Five in particular as the dividing number, inasmuch as 160 is as
truly divisible by Two, Four, Eight, or other numbers, as it is
by Five? The reason, we may surmise, is connected in some
way with the number of this Trumpet; seeing that, as the 476
years, which are "seven times," are completed in the seventh
Trumpet, so are the 160 years, which are "five times," com-
pleted in the fifth Trumpet. The point, then, to be determined
is virtually no other than this,—What is the proper signification
of Five as an Apocalyptic symbol? and the reply to this ques-
tion is to be obtained by considering the explanation already
given of the fifth Seal, and comparing it with that of the fifth
Trumpet.

It was pointed out that, in consequence of the four first Seals

* See the interpretation of Dan. xii. 11, 12.

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Trumpet.

It was pointed out that, in consequence of the four first Seals
corresponding to the four Winds of Zechariah, which themselves
are the Four empires of Daniel, the fifth Seal might have been
expected to introduce the Fifth empire; yet that, in fact, the
manifestation of that empire did not occur till the seventh Seal;
and that the fifth Seal was properly to be viewed as a continua-
tion of that vision of the Underworld which had just been dis-
played in the fourth Seal; at the same time, that it was not
simply and merely a continuation of the fourth Seal, but to
a certain extent fulfilled our anticipation that it would usher
in the Fifth empire, by exhibiting in itself a kind of shadow or
token of that empire, namely, the souls of the martyrs, or dead
in Christ, who are seen in it resting under the altar of God, and
receiving white robes. Now the four first Trumpets being the
four Winds or empires, exactly as are the four first Seals, it
follows that what is true of the fifth Seal will be true, mutatis

* See the interpretation of Dan. xii. 11, 12.
mutandis, of the fifth Trumpet. If, then, we have rightly regarded the fifth Seal as containing a combined representation of the Underworld and of the Fifth empire, the same combination may be anticipated in the fifth Trumpet. Accordingly, so it is, that while the notion prominently suggested by the locusts is that of the Underworld, for they come as a desolating plague rising out of it, yet as, in matter of fact, the northern hordes not only conquered and overran the Fourth empire, but themselves eventually constituted the Fifth empire, so the locusts, symbolising the Underworld as they do, yet also exhibit upon their heads an eminent foretoken of the Fifth empire in the golden crown. This "crown" we have already interpreted of the victories of the locust-armies. Properly, however, it of course symbolises imperial power even more than victory. But, in truth, that victory and empire are both represented in the crowns of these locusts is evident from the fact of its being the uniform doctrine of the Apocalypse, that it is the Church under Christ which conquers the Fourth empire, and by means of this conquest herself obtains empire. So a crown, it will be remembered, is given to the rider of the horse of the first Seal, who combines in himself the two characters of king and of conqueror, herein representing Christ the Conqueror of the Fourth, the King of the Fifth empire.

It may be remarked, also, that this union in the crowned locusts of the two conflicting, and, in themselves, contradictory images of the Underworld on the one hand and the Fifth empire on the other, is illustrated by the religious creed of the Goths symbolised by these locusts. At the time of their advance upon Rome under Alaric, they professed the tenets of the Gospel faith as taught by the Arians. Their imperfect Christianity is thus a kind of further exhibition of that imperfect or half vision of the Church empire which appears represented in them in the fifth Trumpet.

Be it observed, too, as a further proof of the correspondence of the fifth Seal to the fifth Trumpet, that in each the incompleteness of the vision of the Fifth empire there given is indicated by the assignment, to the subjects alike of the Seal and of the Trumpet, of only one of the two symbols generally associated together as denoting that empire. The symbols alluded
FIVE REPRESENTS A TIME OF WAITING.

259

to are the crown and the white robe. These are both worn by the twenty-four elders, the types of the perfected Church empire, as we have it in the seventh Trumpet and Vial; whereas the souls of the martyrs in the fifth Seal receive only the white robe and not the crown, the locusts in the fifth Trumpet the crown and not the robe.

Such, then, so definitely marked, and so accurately corresponsive one to the other, being the characters of the Seal and the Trumpet of which we are now speaking, such, I say, being the peculiar combination in each of the two images of judgment and blessing, death and life,—of the darkness of the kingdom of death now receding, and of the light of the kingdom of life now approaching,—the result being an intermediate state between death and life*, it follows that Five may be concluded to be the Apocalyptic number specially representing a time of expectation, suspense, waiting; inasmuch as in a period characterised alike by evil departing and good advancing, we are equally impatient for the termination of both movements; on the one hand, for the entire abolition of the last vestige of evil; on the other, for the full introduction of unalloyed good. And the language alike of the fifth Seal and of the fifth Trumpet confirms this conclusion, for in each allusion is made to the weariness of long waiting for that which is future; in the fifth Seal, for there the martyrs are described as impatient of the long suspension of the

* The subject of the fifth Seal is, in fact, the “intermediate state,” properly so called,—a state literally of transition from death to life.

As a further illustration of the character of the fifth Trumpet given in the text, it may here be observed, that the period comprehended in it, namely, from A.D. 250 to A.D. 410, is that of the great spread of Christianity in the Roman empire. In the extension, I say, of the influence of the Church through the Roman world during this era is exhibited that same combination of the two images of the kingdoms of life and death which characterises alike the fifth Seal and the fifth Trumpet. This will be still more evident when it is considered that the period which we have determined to be especially and peculiarly that of the fifth Trumpet, in other words, that period of recovery, beginning with Diocletian, at the opening of which the fourth Trumpet, in its restricted application, may most properly be said to terminate, almost exactly coincides with the beginning of that series of Christian emperors under whom the Church began at length to turn the tide of the battle against Antichrist; for Diocletian was succeeded, after the interval of a single year, by Constantine.
death hereafter to come in the sixth Seal; "How long, O
Lord, holy and true, dost thou not judge and avenge our blood
on them that dwell on the earth?" and in the fifth Trumpet,
for there the persecutors of the martyrs, weary of their lives
because of the protracted miseries they are compelled to en-
dure, would fain anticipate, if it might be, the death hereafter
to come in the sixth Trumpet: "In those days shall men seek
death, and shall not find it; and shall desire to die, and death
shall flee from them." (ver. 6.)

Of the meaning of the number Five in the Apocalypse, thus
determined, further use will be made later in the volume.* Its
use at present is to furnish the reason why the 160 years of the
locust invasion are represented as "five times." And the
reason, it is now sufficiently clear, is this,—that in the same
manner as the 476 years of the duration of Rome are expressed
as "seven times," because Seven is the number properly de-
noting completeness, or an integral period, so the 160 years of
the locusts are expressed as "five times," because Five is the
number selected to represent incompleteness, or a period not of
satisfaction and rest, but of delay, expectation, suspense, and
defferred hope.

And here, now that we are at length able to do so, it may be
well to draw out a concise scheme of the meanings attached in
the Apocalypse to the several numbers in succession from One
to Seven. One is ever the number of the One God, and of the
Church viewed in her unity as the crowned Woman. Two is
ever of the Church viewed as manifested first in the Law and
afterwards in the Gospel. As such she is symbolised by the two
Witnesses, by the Sun and Moon, by the two Olive Trees, and
by the double company of Twelve enthroned in heaven. Three
is ever of the Divine Trinity, viewed as existing in the three
periods of Past, Present, and Future, and in the three mani-
festations of Power, Wisdom, and Holiness. Four is ever the
number of the complete, the whole, and the perfect; for ex-
ample, the four Winds, the four-square Jerusalem, the fourfold
manifestation of Christ in the Cherubic figures. Five, on the
other hand, is ever the number of the incomplete, the number
of anticipation and waiting, as we have just been proving. Six

* See the interpretation of Rev. xi. 19., xiv. 20.
is invariably the number of judgment, of destruction, of death, and, as synonymous with death, of Antichrist; for instance, the sixth Seal, the sixth Trumpet and Vial, the sixth day of the week being that of the Crucifixion, and the number 666. Finally Seven, being the number of completeness and universality, has the meaning of Four. Seven Seals comprise the fate of the world; seven candlesticks represent the Church universal; seven horns the Omnipotence of the Lamb; seven mountains the world-wide dominion of the Roman Antichrist. With Four and with Seven may also be classed Ten; for example, the ten horns of the fourth beast, and the ten plagues which overthrow the Roman Egypt. Twelve stands apart by itself as the Church number, and may therefore be classed with One, that being the number of the Church viewed in her unity, and Twelve being also a representation of this unity; for example, the twelve stars which are the crown of the Woman.

7. The last point demanding attention in the account of the locusts, is the mention of their having “a king over them, which is the angel of the bottomless pit,” and is named in Hebrew Abaddon, in Greek Apollyon. (ver. 11.) In addition to the remark before made, that this angel, being evidently the same with the Star falling at the opening of the Trumpet, is identical with Death, or Satan, the King of the Underworld, to whom permission is now given to destroy Rome, and that his power to destroy is indicated by the two names Abaddon and Apollyon, it is here further to be observed, first, that the Greek name of the Destroyer (Ἄπολλυων) contains a reference to that “perdition,” or “destruction” (ἀπώλεια), to which the prophecy elsewhere declares the seven-headed Beast to be destined; and thus, too, directly identifies the locusts of the fifth Trumpet with the destroying army of the following one; secondly, that the repetition of the Greek name in the Hebrew “Abaddon,” besides serving to fix attention on the import of the name given, answers the further purpose of intimating that identity of the Jewish with the Christian Church on which the whole system of the Apocalypse may be said to hang. The Hebrew is the language of the Old Testament, the Greek of the New.

* Rev. xvii. 8.
By the advance, then, of the crowned locusts under a king whose name is announced in the language of both Testaments, is indicated the union in these locusts of the Church of both Testaments. The double name becomes, in fact, an additional proof of the position already established, that the crowns of the locusts are a token that the locusts are themselves hereafter to constitute the Fifth empire.

8. It remains to consider the fifth Vial; and of this the interpretation may be given in few words.

1. The judgment of this Vial falls upon the "throne of the beast;" and his "kingdom" becomes "full of darkness." The "throne" is, of course, that throne elsewhere in the prophecy declared to be given to Rome by Satan himself. As a symbol, then, it is identical with those other types of the Underworld, Rivers and Fountains, and equally with these represents the Roman empire. The Roman empire, then, now becomes "full of darkness" (ὁ ἥβηθεν ἐκτοικομένη). It is the carrying out into completion of that partial darkening of the heavens which occurs alike in the fourth Trumpet and in the beginning of the fifth Trumpet. Thus the fifth Vial proves the identity of the fourth and fifth Trumpets, as before explained.

2. On the pouring out of this Vial, men "blaspheme the God of heaven because of their pains and their sores (ἐλακών)." As the fifth Trumpet, coordinate with this Vial, begins simultaneously with the third Trumpet, the subject of which is the great pestilence of the time of Decius and his successors, so the "sores" here spoken of allude, we may suppose, in particular to this pestilence; inasmuch as that earlier pestilence of the time of M. Aurelius is denoted, as we have seen†, by the "noisome and grievous sore" of the first Vial.

3. Lastly, it is worthy of notice that there occurs alike in the fourth Vial, the fifth Vial, and the sixth Trumpet, the announcement that these judgments work no repentance in the men on whom they are inflicted. Here again, it would seem, is an indication of the intimate relation subsisting between the fourth, the fifth, and the sixth members of the two coordinate systems of Trumpets and Vials;—an indication, in other words,

* Rev. xiii. 2. Compare ii. 13.
† See p. 238.
of the fact both that the fifth Trumpet is the beginning of the judgment carried out in the sixth Trumpet, and that the common subject of these two Trumpets is also that of the fourth Trumpet.

Rev. ix. "13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (xi. 14.) "The second woe is past; and, behold, the third woe cometh quickly."

Rev. xvi. "12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and
they see his shame. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

The reader has already been made aware that the four angels conspicuous in the Trumpet now before us are to be explained of the four barbarian invaders Alaric, Attila, Genseric, and Odoacer. And he can now see that such an explanation of them at any rate accords with the position of the sixth Trumpet, standing, as it does, intermediate between the fifth and seventh. For it appears, on the one hand, that the end of the fifth Trumpet is the beginning of the destruction, properly so called, of the Roman empire by the locust-hordes, and this beginning of destruction can be understood of nothing so naturally as of the capture by Alaric, the Gothic king, of the "great city," which in the Apocalypse is made the type and representative of the empire of which it was queen; and on the other hand we know that Odoacer's final abolition of the empire in 476 is the opening event of the seventh Trumpet. The sixth Trumpet beginning then, as it seems, with Alaric, and ending with Odoacer, the range of it comprises the first and the fourth, and consequently all four, of the conquerors above mentioned. And this alone is sufficient to make it certain that the four angels in question denote these conquerors; for that a prophecy, the main subject of which is the destruction of the Roman empire, should, in that part of it which relates to the period included between the year 410 and the year 476, omit specially to notice those memorable desolators of the whole civilised world who then appeared on the scene, is antecedently most unlikely.

Thus much premised, let us now proceed to examine the detailed statements of the sixth Trumpet concerning these angels.

1. They are said to be "bound in the great river Euphrates," and to be loosed by the "angel of the sixth Trumpet," at the command of a voice issuing from the "four horns of the altar." Under the altar is the place of the dead in Christ; and the Antichristian Underworld is symbolised by the "great river." Whereas, then, the loosing of the four destroyers is produced by the combined agency of the voice from the altar and the angel of the "great river," here is that same combination of the two ideas of the Underworld and the Fifth empire which we had in
the crowned locusts of the fifth Trumpet. As the locusts proceed out of the pit, so do the destroying Four out of the great river; and as the crown of the locusts is that of the Fifth empire, so here does the voice by which the destroyers are loosed represent the Fifth empire.

Whereas also mention is made not simply of the altar, but specially of the "four horns of the altar," here is a further intimation that the conquering Fifth empire is symbolised by the destroying Four. As the Lamb has "seven horns"* in token of His universal empire, and Four, as used in the Apocalypse, is the counterpart of Seven, the four horns of the altar may be understood to represent the power of the Church in Christ, in other words, to be types of the Fifth empire viewed as personified in the four Cherubim. The mention, then, of the four horns of the altar in connection with the four destroyers amounts to saying that the destroyers come in the name and in the power of the four Cherubim, the New Jerusalem.

And this is further confirmed by the correspondence existing between the sixth Seal and the sixth Trumpet in the following point;—as in the Trumpet there occur four instruments or agents of death, who are spoken of as "bound" for a time, and subsequently "loosed" that they may go forth to destroy, so in the Seal there occur the four Winds, which are "held" for a time from blowing upon the Roman empire, and at length are let loose in the form of the judgments of the four first Trumpets. Now what is the meaning of this correspondence is evident from the fact that the empire destroyed, and the power destroying the empire, are both fourfold. Four Winds, I say, and four angels, are represented as destroying that empire which is itself fourfold as being composed of the four beasts of Daniel's vision; and here the parallel numbers are manifestly to be connected with that parallel ever exhibited in the Apocalypse between the Kingdom of Antichrist and the Kingdom of the Church. The loosing of the four Winds in the sixth Seal, and that of the four angels in the corresponding Trumpet, is that coming in of the "four carpenters" of Zechariah's vision to fray off the "four horns of the Gentiles which have scattered Jerusalem." In a

* Rev. v. 6. Compare Zech. i. 20, 21.
word, the Winds and the four angels are alike that four-square Jerusalem, or fourfold Church empire, which is the enemy, and at last the destroyer, of the fourfold World empire.

Lastly, by the angels in question being bound specifically in the "great river Euphrates," is to be understood the relation in which they stand to the drying up of the Euphrates announced in the sixth Vial. Bearing upon themselves as they do, in the way we have been showing, the impress of the Fifth empire, and herein exactly resembling Cyrus, according to the description of that conqueror given in Isaiah, they are, it is evident, those "kings of the east" whose "way" is said to be "prepared" by the drying up of the Euphrates.

2. A remarkable statement now follows. "The four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

By the third part of men being slain by these angels, is to be understood, according to the analogy of the use of the expression "third part" in the other Trumpets, that a large number of the inhabitants of the Roman empire now perish, not by the sword only of the invaders here symbolised, but by whatever forms of death, such as famine and pestilence, accompany the wars, sieges of cities, and barbarian devastation of countries, caused by the invaders. By it will also be meant generally the beginning of, or advancement towards, that entire abolition of the empire which occurs in the next Trumpet.

Let it be observed too, that, as usual, the judgment coming upon the third part of men in the Trumpet is made universal in the accompanying Vial; for the Euphrates being itself, as a river, a symbol of the Roman empire, the drying up of the water of the Euphrates there described is consequently a representation of the total extinction of that empire.

But now as to the statement that the four destroyers are "prepared for an hour, and a day, and a month, and a year." These four terms all occurring in the Apocalypse in the same sense,—that of a "period of time" generally,—it would seem, at first view, as if nothing more were here said than, simply, that the destroyers will accomplish their work in their appointed time, what is the length of the time meant not being determined. In fact, however, there is hidden in this peculiar combination of
THE HOUR, DAY, MONTH, AND YEAR.

words an announcement of the exact time represented by the sixth Trumpet. The Apocalyptic "year" containing, as we know, twelve "months," and the month of the same prophecy thirty "days," and the ancient day having been, like the modern, divided into twenty-four "hours," the four terms in question, "hour, day, month, and year," contain in themselves an expression of the several numbers, 12, 30, and 24. These added together make 66; and as the interval of time included between the year 410, being the date of the capture of Rome by Alaric, and the year 476, being the date of the abolition of the empire by Odoacer, is exactly 66 years, there can be no doubt that the hour, the day, the month, and the year, for which the destroying Four are "prepared," represent that interval.

And the number of these years, 66, considered as being the time of the sixth Trumpet, is itself remarkable. As the period of the fifth Trumpet is represented by "five times," and that of the seventh Trumpet by "seven times," so is it provided that the number six should be conspicuous in the period of the sixth Trumpet. The number 66 is, in this point of view, the exact counterpart of 666, the number of Antichrist; which, as before shown, takes its form from the circumstance that six is ever in the Apocalypse the number denoting death, and, if death, then Antichrist the impersonation of death.

3. As in the sixth Seal, at the opening of the account of the sealing of the servants of God, St. John says that he "heard the number of them which were sealed," and states it to be "an hundred and forty and four thousand," so in like manner here, in the sixth Trumpet, he "hears the number" of the "army of the horsemen" accompanying the destroying Four, and gives it as "two hundred thousand thousand." That by this "army" is to be understood the vast multitude which followed the standard of Alaric and the other conquerors into the territories of the empire, is obvious. But there are two questions to be answered respecting the number of the army being here given; first, what is meant by the coincidence of St. John's hearing the number of the Church in the sixth Seal and the number of the army in the sixth Trumpet; secondly, why is the peculiar
number "two hundred thousand thousand" assigned to the army.

The first of these questions has its answer in the fact before dwelt on, that the barbarian hordes symbolised in the fifth and sixth Trumpets are types of the Fifth empire coming in to conquer the Fourth empire. The army of the horsemen, I say, denoting the Church, the numbered hundred and forty-four thousand of the sixth Seal are virtually the same with the numbered two hundred thousand thousand of the sixth Trumpet; and St. John "hears the number" of both in token of their identity. The correspondence, it will be seen, of the two hundred thousand thousand, to the hundred and forty-four thousand, in other words, of the Church of the sixth Trumpet to that of the sixth Seal, is exactly the same as that of the Church of the fifth Trumpet to the Church of the fifth Seal, there being in both that same peculiar combination of the Church with the Underworld which characterises the Trumpet and Seal last mentioned. The "crown" of the locusts of the fifth Trumpet reappears in the "kings of the east," the chiefs of the armies of the sixth Trumpet; while, on the other hand, the Underworld or "pit" out of which the locusts ascend is the "River" of the sixth Trumpet. And correspondingly, the Souls of the Martyrs of the fifth Seal reappear in the white-robed multitudes of the sixth Seal; while on the other hand the abode of the former is "under the altar," the place of the dead in Christ; and so also is the abode of the latter, for it is not in "heaven" but in the "paradise" of the intermediate state. In a word, the crowned locusts of the fifth Trumpet are reproduced in the sixth Trumpet, and the dead in Christ of the fifth Seal are similarly reproduced in the sixth Seal.

And the answer is now easily given to the second question, Why the number of the army is "two hundred thousand thousand." The words rendered in the authorised version two hundred thousand thousand, are in the original δισμυριάδες μυριάδων, literally "two myriads of myriads," or twenty thousand times ten thousand; and the reference is to the 17th verse of the 68th Psalm, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The entire Psalm is prophetic of the Fifth
It seems to have been written on the occasion of a triumphal procession of the ark; and the passage of the Christian Israel from the Egypt and wilderness of the Fourth empire into the Canaan of the Fifth, is exhibited under the figure of the march of the historical Israel with the ark from Sinai to Palestine.* Whereas, then, in the verse cited the Almighty is described as transferring the manifestation of His presence in the midst of His angels, from Mount Sinai in the wilderness to Mount Zion in Canaan, and this is to be understood of His going up at the head of the armies of Israel in their removal from the one of these places to the other, here is evidently the counterpart of the vision of the fifth and sixth Trumpets, where again we have the Church coming in to conquer for itself a new Canaan. The "chariots of God" are there seen in the "chariots of many horses running to battle;" † the "thousands of angels" in the hosts led by the destroying angel, Apollyon, and by the Four of the Euphrates; and lastly, whereas the number of the "chariots of God" are "twenty thousand," so the number of the "army of the horsemen" is correspondingly "twenty thousand times ten thousand."

And if it be still asked, why the particular number twenty thousand is made the number of these armies of angels, the answer is, that an intimation is thus given of the fact of the two Churches of the Law and Gospel being comprehended in the Israel thus symbolised. Had the vision been simply of the one Church, which is composed out of the Law and Gospel united, or, in other words, had it been of the crowned Woman and not of the two Witnesses, the expression in the Psalm would have been "ten thousand," in the Trumpet "ten thousand times ten thousand," these being round numbers continually used in Scripture to represent multitudes: thus of the angels surrounding, together with the elders and living creatures, the throne of God, it is said, "the number of them was 'ten thousand times ten thousand, and thousands of thousands'" (μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων). ‡ But as the duality of the Church is

* Compare especially the twenty-second verse, "The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea."
† Rev. ix. 9.
‡ Rev. v. 11. Compare Dan. vii. 10.; Jude, 14.
one of its most characteristic and distinguishing features in the prophetic pictures of it, and as the indication of this duality in any prophecy is consequently a token that the Church is the particular subject of that prophecy, so is it made evident that the Church in particular is the subject of the Psalm and the Trumpet of which we are now speaking, by the doubling in each of the round number representing the Church. The myriad, I say, becomes in the Psalm a "double myriad," and the myriads of myriads become in the Trumpet "double myriads of myriads," by way of indicating the double manifestation of the Church in the two Witnesses. Of exactly the same force, as a symbol, is the double name, given in the language of both Testaments, to the angelic king of the locusts in the fifth Trumpet, as before pointed out.

4. The prophecy having, thus far, generally brought into view the four invaders of the empire, and the armies accompanying them, proceeds now to discriminate between the Four, and to set forth the peculiarity of the invasions they severally conducted.

Now the broad features historically distinguishing the career of these four conquerors one from the other are the following: — First, Alaric, Attila, and Genseric, in the greatness of their achievements, and in the evils they occasioned the empire, manifestly resemble each other, and differ from Odoacer, whose claim on our attention is simply that he put an end to the line of Roman emperors, and seated himself without opposition on the throne of Italy. And secondly, Alaric and Genseric in their career resemble each other, and differ from Attila as follows: — the two former entered and sacked Rome; Attila meditated doing the same, but was suddenly diverted from his purpose, and quitted Italy, never more to return to it. This occurred in the year 452. The capture and plunder of Rome by Alaric took place, as before said, in 410, and that by Genseric in 455. Viewed, therefore, in the order of their advance upon Rome, Alaric is the first of the three, Attila the second, and Genseric the third.

Turning now to the prophecy, we find a recognition of the several differences here mentioned in the following passage: — "And thus I saw the horses in the vision, and them that sat on
them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." It will be observed that a fourfold scourge is associated with each of the horses here represented; the three scourges of fire, smoke, and brimstone, issue out of their mouths, and the fourth is in their tails, which are like serpents. It will also be observed, that the stress is laid by the prophecy altogether on the three first of these four plagues. The fire, the smoke, and the brimstone, are emphatically the plagues which "kill the third part of men;" the bite of the serpent, the fourth plague, though deadly, is less dwelt upon; and is represented rather as "hurting," than as absolutely "killing," after the manner of the other three. The three fatal plagues, then, thus manifested in front of the invading armies, and resembling each other, are the three first and the three special destroyers, Alaric, Attila, and Genseric; the fourth plague, following in the rear of the others, outwardly unlike them, and shown to be less terrible than they, is Odoacer.

Let us next particularly consider the symbols representing the three first invaders. The three plagues proceeding out of the mouth of the horses are "fire, smoke, and brimstone;" but, further, the breastplates of the horses and of their riders are composed of "fire, jacinth, and brimstone." Here, then, are two triads identical in their first and third terms, but not in their second; and attention is thus drawn to the "smoke" of the one, and the "jacinth" of the other. Now jacinth or hyacinth-colour is violet*; so that the picture presented to the mind's eye in the account of the breastplate, is that of a dark colour intervening between the two bright ones of fire and

* That the colour of the jacinth is alluded to, appears more distinctly in the original Greek than in the English version of it: "Σώφρακας πυρίνους, και ἵακινθίνους, και κτισίδος." For the use of ἵακινθίνος in the sense of "violet" simply, compare Ezek. xxiii. 6. (lxx.) ἵππειν κόρας ἵακινθινα. (See Williams's Apocalypse, p. 172.)
brimstone. And the dark smoke stands in the same contrast to the fire and brimstone, in the corresponding triad of plagues from the horses’ mouths. Thus it appears that, of the three emblems appointed to represent the three great invaders of the empire, while the first and the third are akin one to the other and resemble each other, they are both of them sharply contrasted with the second. Now we have seen that Alaric, the first, and Genseric, the third, of the series thus represented, do in fact resemble each other, in that they both of them entered and sacked Rome, and do in fact also herein both differ from Attila, who did not enter it, but abandoned his purpose when on the eve of putting it into execution.

But there is more than the mere contrast of dark and bright colours to be remarked in these emblems. That Attila is symbolised by the two terms smoke and jacinth, may further be inferred from the sense in which they are used in other parts of the prophecy.

“Smoke,” as we have seen, is a distinguishing feature of the fifth Trumpet. When the bottomless pit is there opened, there rises out of it “a smoke as the smoke of a great furnace,” darkening the air. The locusts are the result of this smoke. And in the time of these locusts, death is said to keep at a distance from the great city. Further, when death at length overtakes the great city in the sixth Trumpet, it is represented as coming in the form of fire and brimstone. We cannot, therefore, but understand the smoke of the fifth Trumpet as preceding and preannouncing the destroying flame of the sixth; in other words, as being the smoke which is cast up by the fire while it is yet smouldering, and before it has begun to break out in full blaze. The locusts of the fifth Trumpet are to be regarded, I say, as identified with the “smoke” of the pit, specially in respect of their “tormenting,” but not “destroying,” the great city; inasmuch as, so soon as they begin to destroy it under their king Alaric in 410, they become the “fire” of the sixth Trumpet. Hence it is obvious to infer that, as smoke reappears in the sixth Trumpet in combination with fire, and with brimstone the equivalent of fire, the allusion in the smoke is again, as before, to an enemy threatening destruction to the great city, but not inflicting it, whereas the fire
and the brimstone denote each a destroyer of the city. In a word, Attila is the exact counterpart of the smoke thus interpreted.

On the other hand the jacinth may be regarded as exhibiting Attila in a somewhat different point of view, thus:—It is one of the stones enumerated as forming the twelve foundations of the New Jerusalem.* Whereas, then, the fire and the brimstone are emblems of death simply, it appears that intermediate between these comes an emblem not of death but the Church. Death is taken away, and the Church is distinctly brought into view in the place of death.† Here allusion, it may naturally be supposed, is made to the fact that it was mainly the intercession of the Church, in the person of her chief Bishop, which diverted Attila from his design of marching upon Rome. I refer to the famous interview of the ambassadors of Rome, headed by Pope Leo the Great, with that conqueror, on the banks of the Mincius; the issue of which was, that Attila, partly indeed fearing the progress of disease in his army, partly dreading the fate of Alaric who had died shortly after his conquest of Rome, but chiefly in consequence of the awe with which he was inspired by the majestic presence of Leo, consented to the prayers of the embassy, and withdrew from Italy. Such is the mode in which the "smoke," and its counterpart "jacinth," represent Attila. The "fire," and the "brimstone," which we have determined to be symbols, the one of Alaric, the other of Genseric, need, after what has already been said, no comment, beyond the remark, that they are evidently selected to represent the destroyers of the great city, because the same instruments were employed, according to the account in the book of Genesis, to destroy Sodom and Gomorrah‡, and Rome is, according to the Apocalypse, the "great city which spiri-
tually is called Sodom." And hence it appears, that the casting of the Beast and the False Prophet into the "lake of fire burning with brimstone," afterwards spoken of as the result of the great battle of Christ with Antichrist, is, in fact, only a repetition of the imagery of this sixth Trumpet, and symbolises, like it, the annihilation of the Roman empire by the barbarian nations.

Here it may be well, both as illustrating the interpretation now given of the fire and brimstone of this sixth Trumpet, and also as throwing light on some other passages of the Apocalypse presently to be considered, and connected with this Trumpet, to give the outlines of the memorable history of the double capture of Rome by Alaric and Genseric.

Three sieges preceded the entrance of Alaric and his Visigoths into the city in 410; and the first and most severe of the three began in 408, and is thus described*: "By a skilful disposition of his numerous forces, who impatiently watched the moment of an assault, Alaric encompassed the walls, commanded the twelve principal gates, intercepted all communication with the adjacent country, and vigilantly guarded the navigation of the Tiber, from which the Romans derived the surest and most plentiful supply of provisions. The first emotions of the nobles, and of the people, were those of surprise and indignation, that a vile barbarian should dare to insult the capital of the world; but their arrogance was soon humbled by misfortune; and their unmanly rage, instead of being directed against an enemy in arms, was meanly exercised on a defenceless and innocent victim." After describing the murder of Serena, the widow of Stilicho, who was accused of carrying on a treacherous correspondence with Attila, the historian proceeds: "The unfortunate city gradually experienced the distress of scarcity, and at length the horrid calamities of famine. The daily allowance of three pounds of bread was reduced to one half, to one third, to nothing; and the price of corn still continued to rise in a rapid and extravagant proportion . . . . . Private and temporary donatives were insufficient to appease the hunger of a numerous people; and the progress of famine

* Decline and Fall, ch. xxxi.
invaded the marble palaces of the senators themselves. The persons of both sexes, who had been educated in the enjoyment of ease and luxury, discovered how little is requisite to supply the demands of nature; and lavished their unavailing treasures of gold and silver, to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured, and fiercely disputed by the rage of hunger. A dark suspicion was entertained, that some desperate wretches fed on the bodies of their fellow-creatures whom they had secretly murdered; and even mothers, (such was the horrid conflict of the two most powerful instincts implanted by nature in the human breast,) even mothers are said to have tasted the flesh of their slaughtered infants. Many thousands of the inhabitants of Rome expired in their houses, or in the streets, for want of sustenance; and as the public sepulchres without the walls were in the power of the enemy, the stench which arose from so many putrid and unburied carcases infected the air; and the miseries of famine were succeeded and aggravated by the contagion of a pestilential disease. . . . . . The last resource of the Romans was in the clemency, or at least in the moderation, of the king of the Goths. The senate . . . appointed two ambassadors to negotiate with the enemy. . . . . . When they were introduced into the presence of [the Gothic prince], they declared, perhaps in a more lofty style than became their abject condition, that the Romans were resolved to maintain their dignity either in peace or war; and that, if Alaric refused them a fair and honourable capitulation, he might sound his trumpets, and prepare to give battle to an innumerable people, exercised in arms and animated by despair. 'The thicker the hay, the easier it is mowed,' was the concise reply of the barbarian; and this rustic metaphor was accompanied by a loud and insulting laugh, expressive of his contempt for the menaces of an unwarlike populace, enervated by luxury before they were emaciated by famine. He then condescended to fix the ransom, which he would accept as the price of his retreat from the walls of Rome—*all* the gold and silver in the city, whether it were the property of the state or of individuals;
all the rich and precious movables; and all the slaves who could prove their title to the name of barbarians. The ministers of the senate presumed to ask, in a modest and suppliant tone, 'If such, O king! are your demands, what do you intend to leave us?' 'Your lives,' replied the haughty conqueror. They trembled, and retired. Yet before they retired, a short suspension of arms was granted, which allowed some time for a more temperate negotiation. The stern features of Alaric were insensibly relaxed; he abated much of the rigour of his terms; and at length consented to raise the siege, on the immediate payment of five thousand pounds of gold, of thirty thousand pounds of silver, of four thousand robes of silk, of three thousand pieces of fine scarlet cloth, and of three thousand pounds' weight of pepper. But the public treasury was exhausted; the annual rents of the great estates in Italy and the provinces were intercepted by the calamities of war; the gold and gems had been exchanged during the famine for the vilest sustenance; the hoards of secret wealth were still concealed by the obstinacy of avarice; and some remains of consecrated spoils afforded the only resource that could avert the impending ruin of the city. As soon as the Romans had satisfied the rapacious demands of Alaric, they were restored, in some measure, to the enjoyment of peace and plenty."

The second siege of the city followed in the ensuing year (409). This time, Alaric, instead of assaulting the capital, "successively directed his efforts against the port of Ostia, . . . where the corn of Africa was deposited in spacious granaries for the use of the capital. As soon as Alaric was in possession of that important place, he summoned the city to surrender at discretion; and his demands were enforced by the positive declaration, that a refusal, or even a delay, should be instantly followed by the destruction of the magazines on which the life of the Roman people depended. The clamours of that people, and the terror of famine, subdued the pride of the senate," and Alaric, having the city at his mercy, proceeded to appoint a new emperor in place of Honorius.

Finally, "the crime and folly of the court of Ravenna was expiated, a third time, by the calamities of Rome. The king of the Goths, who no longer dissembled his appetite for plunder
and revenge, appeared in arms under the walls of the capital; and the trembling senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics, who either from birth or interest were attached to the cause of the enemy. At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilised so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia."

The churches alone were not plundered; but "a cruel slaughter was made of the Romans; . . . the streets of the city were filled with dead bodies, which remained without burial during the general consternation." In the pillage which followed, after the removal of the gold and jewels, "the palaces of Rome were rudely stripped of their splendid and costly furniture. The sideboards of massy plate, and the variegated wardrobes of silk and purple, were irregularly piled in the wagons that always followed the march of a Gothic army. The most exquisite works of art were roughly handled, or wantonly destroyed; many a statue was melted for the sake of the precious materials; and many a vase, in the division of the spoil, was shivered into fragments by the stroke of a battle-axe. The acquisition of riches served only to stimulate the avarice of the rapacious barbarians, who proceeded, by threats, by blows, and by tortures, to force from their prisoners the confession of hidden treasure. Visible splendour and expense were alleged as a proof of a plentiful fortune: the appearance of poverty was imputed to a parsimonious disposition; and the obstinacy of some misers, who endured the most cruel torments before they would discover the secret object of their affection, was fatal to many unhappy wretches, who expired under the lash for refusing to reveal their imaginary treasures." Again: "multitudes, from an honourable station and a prosperous fortune, were suddenly reduced to the miserable condition of captives and exiles . . . . The Italian fugitives were dispersed through the provinces, along the coast of Egypt and Asia, as far as Constantinople and
Jerusalem; and the village of Bethlem, the solitary residence of St. Jerome and his female converts, was crowded with illustrious beggars of either sex and every age, who excited the public compassion by the remembrance of their past fortune. This awful catastrophe of Rome filled the astonished empire with grief and terror. It was not till after five days that the army of Alaric quitted Rome; when it advanced, laden with spoil, into southern Italy. Alaric himself died at Consentia before the year ended.

Such were the sufferings of the "great city" in its first capture. Yet Alaric was regarded, we are informed, by the Christian part of his contemporaries, as being, in comparison with the other invaders of the empire, the representative of civilisation and Christianity. Genseric in particular was characterised by ferocity, covetousness, cunning, and savage cruelty. It may easily be conceived, therefore, that when Rome fell into the hands of this last conqueror, she had to endure the utmost. Accordingly, we read that, "in June 455, invited by the empress Eudoxia to aid her against the usurper Maximus, Genseric sailed to Ostia," in a fleet which he had formed with great care and perseverance at Carthage; and, "although somewhat mitigated by the supplications of Pope Leo, who again interceded for his country at the gates of Rome, he attacked and sacked the city for fourteen days and nights, and returned carrying with him the statues from the capitol, the vessels of the temple of Jerusalem from the temple of Peace, and thousands of captives,—amongst them the empress and her daughters, whose sufferings have become famous through the alleviation which they received from the Christian charity of Deogratias, bishop of Carthage."*

"In the forty-five years," says Gibbon†, "that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored; and it was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect, and ships to transport, the wealth of the capital. The imperial ornaments of the palace, the magnificent furniture and wardrobe, the sideboards of massy plate, were accumulated with disorderly

* Dict. of Greek and Roman Biography, art. "Genseric." Compare those on Alaric and Attila by the same writer.

† Ch. xxxvi.
rapine; the gold and silver amounted to several thousand talents; yet even the brass and copper were laboriously removed." The rage of the Vandal soldiers, says Niebuhr*, "was almost as unbridled as if the city had been taken by storm, except that not so much blood was shed. . . . Petronius himself (the emperor) was slain during the tumult; and the conquerors left Rome exhausted and lifeless."

Finally, it is worthy of notice, as illustrating the stress laid by the prophecy on the three principal invaders, that of each of the three an anecdote is recorded, implying their consciousness, to a certain extent, that in desolating the empire they were the instruments of a divine purpose. Of Alaric we are told, that when he was petitioned by a monk to spare Rome, he answered that "he was driven on by a voice which he could not resist;" of Attila, that he endeavoured "to invest himself in the eyes of Christendom with the dreadful character of the predicted Anti-christ;" of Genseric, that on his being asked by the pilot, as they left the port of Carthage on one of his marauding expeditions, where they should go, his reply was, "Against whomsoever God's anger is directed."

5. The Trumpet concludes (ver. 20, 21.) with declaring that "the rest of the men which were not killed by these plagues yet repented not" of the sins and idolatries, the practice of which had drawn down upon the Antichristian empire so deadly a visitation. The words "which were not killed by these plagues," show that "the fire, the smoke, and the brimstone," are the plagues meant. The intimation is, therefore, that God's judgment of the wickedness of Babylon is yet incomplete, notwithstanding all she has suffered from the three invaders. There is accordingly the fourth angel, Odoacer, he who is symbolised by the serpent-tail of the horses, yet to be manifested. And his coming is simultaneous with the beginning of the next Trumpet.

Moreover, that the total annihilation of Babylon is now close at hand, is strikingly implied in the representation here given of the idolatries which have occasioned the judgments of this Trumpet. "The rest of the men . . . . repented not of the works of their hands, that they should not worship devils, and

* Lecture 138.
idols of gold, and silver, and brass, and stone, and wood; which
neither can see, nor hear, nor walk." These words are taken
from Daniel's address to Belshazzar, made on the memorable
night when the hand-writing appeared on the wall of that king’s
palace: "Thou, .... O Belshazzar, hast not humbled thine
heart, though thou knewest all this" (namely, God's previous
visitation of the sin of his father Nebuchadnezzar), "but hast
lifted up thyself against the Lord of heaven, and .... hast
praised the gods of silver, and gold, of brass, iron, wood, and
stone, which see not, nor hear, nor know: .... then was the
part of the hand sent from him; and this writing was written,
.... Mene, Mene, Tekel, Upharsin. .... Mene: God hath
numbered thy kingdom and finished it. Tekel: thou art weighed
in the balances, and art found wanting. Peres: thy kingdom
is divided, and given to the Medes and Persians."* "In that
night," it is added, "was Belshazzar the king of the Chaldaean
slain. And Darius the Median took the kingdom." There can
be no doubt then, that the supernatural hand-writing appeared
on the very last night of the existence of the Babylonian
empire; and that the combined army of the Medes and Persians,
headed by Cyrus, was entering the city of Babylon by the
channel of the Euphrates coincidently with the utterance
to Belshazzar of the words above quoted. Consequently, it
appears that the Apocalyptic account of the fall of the Roman
Babylon is a complete reproduction of the events attending the
fall of the historical Babylon. In the Trumpet before us we
have what is equivalent to the hand-writing upon the wall; in
the parallel Vial we have the water of the Euphrates dried up
simultaneously with the appearing of the hand-writing; and in
the seventh Trumpet and Vial follows the solemn fulfilment of
the decree announced in the hand-writing.

6. The sixth Trumpet considered, it now remains to examine
the sixth Vial; which announces, first, the drying up of the
Euphrates, "that the way of the kings of the east might be
prepared;" secondly, the coming forth of three unclean spirits,
like frogs, from the mouth of the Dragon, the Beast, and the
False Prophet; and, thirdly, the gathering of the "kings of

the earth” at the voice of these evil spirits, and by means of the enchantments they work, to the battle of Armageddon.

On the first of these points all that is needful has been said in explaining the sixth Trumpet. In regard of the second, also, nothing need be here added to the interpretation of it given in connection with the previous examination of the account of the False Prophet*; where it was shown that the three spirits intended are those of worldly power, false wisdom, and evil under the semblance of good; being the several counterparts of the three members of the Antichristian trinity, Titus, Julian, and Satan. What remains to be explained is therefore the third point,—the gathering of the kings of the earth by these spirits to the battle at Armageddon, the “battle of that great day of God Almighty.”

What is generally meant by the “battle,” we see alike from the nature of the spirits calling men to the battle, and from the account afterwards given of the contending armies, which are shown to be those of Rome on the one hand, and of the Church headed by Christ Himself on the other. “I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army; and the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone.”† The vision then in this Vial is of Rome commanding the world’s worship and service, in that she pretends to exhibit those three signs of power, wisdom, and goodness, which are the attestation of divinity, and thus luring men to “fight against God” to their own ruin. It is the equivalent of the intimation in the sixth Trumpet that, by refusing to “repent of their idolatry,” in other words, to turn from the worship of Antichrist to that of Christ, men are hastening the approach of the “great day of the Lord,” the “coming of Christ” in the seventh Trumpet and Vial to destroy Babylon. The conflicting armies are exhibited, the one in the sixth Trumpet, the other in the sixth Vial. Christ, the spiritual “Cyrus,” the “King of the East,” comes at the head of the armies of the Church, the two hundred thousand

* See p. 88.
† Rev. xix. 19, 20.
thousand, in the sixth Trumpet; the "kings of the earth," the armies of Antichristian Babylon, array themselves against Him in battle in the sixth Vial. And it is because Christ now fights against Babylon as did Cyrus, that the remarkable words are introduced into the sixth Vial at the mention of the battle, "Behold, I come as a thief. Blessed is he that watcheth." The immediate allusion is to the manner in which Cyrus stole upon Babylon "as a thief," surprising it in a night when its inhabitants were riotously celebrating a great festival, and suspected nothing less than the stratagem by which their enemy had been preparing an entrance into what they confidently believed to be an absolutely impregnable city.

And that by the "battle" is meant the overthrow of the Roman Antichrist, as described in the seventh Trumpet and Vial, further appears by the "gathering" of men to the battle being here spoken of. In the sixth Vial is the exhibition, as it were, of the greatness and strength of that army, the entire annihilation of which is described in the seventh. It is the exhibition of the strength of an army, which is represented in the Apocalypse as being, up to the moment of the seventh Trumpet and Vial, always triumphant; inasmuch as during the whole of the "three times and a half" of the sojourn of the Church in the wilderness of the Roman empire, she is said to be "made war upon" and "overcome" by the Dragon. And why the display of the power of this hitherto triumphant army should occur especially in the sixth Vial, is evident when we consider that the destruction of the literal Jerusalem of Palestine by the armies of Antichrist occurs in the sixth Seal. That the power of the armies of Antichrist over the spiritual Jerusalem should be prominently exhibited in the sixth Vial, might antecedently be expected, I say, from the correspondence uniformly existing between the Seals on the one hand and the Vials and Trumpets on the other. Indeed, how complete is the correspondence of the sixth Seal in particular to the sixth Trumpet and Vial, may be seen by this,—that they answer one to the other, not only in the point just mentioned, namely, that in each there is an exhibition of the power of Antichrist over the Church, but also in the further respect that the subject of each is the destruction
of the city of Antichrist,—of apostate Jerusalem in the sixth Seal, of Rome in the sixth Trumpet. In a word, the sixth Seal, the sixth Trumpet, and the sixth Vial (agreeably to the symbolical signification in the Apocalypse of the number Six), are visions, in whatever point of view we regard them, of Death simply; they set before us equally the death of the Witnesses and the death of Antichrist.

And as the power of Antichrist over the Church is thus betokened by the marshalling of the armies of Antichrist in this Vial, so is it further pointed out in the name given to the place in which they are marshalled:—"He gathered them together into a place called in the Hebrew tongue Ar-Mageddon." It is well known that Ar-Mageddon is a composite term, meaning in Hebrew the "mountain of Megiddo." Now "Megiddo," or "the valley of Megiddo," is memorable as being the ground on which Josiah, the king of Judah, joined battle with Pharaoh Necho, king of Egypt, and received his death-wound.* Ar-Mageddon, therefore, must be the scene of a battle of Egypt against Jerusalem, in which Jerusalem is overcome and Egypt conquers; and such it manifestly is in the present passage; for the army here said to be gathered at Ar-Mageddon is that army of the "spiritual Egypt," the Roman empire, which has hitherto been successfully warring against and destroying the Church, the spiritual Jerusalem. Josiah, the good king, slain by Necho, is the type of the two Witnesses slain by Antichrist. The introduction, then, of the name Ar-Mageddon into the sixth Vial, is sufficiently explained by saying, that it enhances the picture of the triumph of Antichrist over the Church now given in this Vial, as before in the sixth Seal.

But in this mention of Megiddo there is also a reference to that remarkable prophecy in Zechariah, of the "gathering of all nations against Jerusalem to battle," and the deliverance of Jerusalem by the cleaving of the Mount of Olives. For in the course of the prophecy, and in immediate connection with the main subject of it, as will presently be shown, occurs the mention of the "mourning of Hadadrimmon (for Josiah) in the

* 2 Kings, xxiii. 29, 30.
valley of Megiddon."* And here it becomes necessary to enter into a somewhat detailed examination of the six last chapters of Zechariah containing this prophecy,—an examination the more interesting, as these chapters are commonly regarded as more obscure than any other part of the Scriptures of the Old Testament.

* Zech. xii. 2, 9, 10, 11., xiv. 2., &c.
CHAPTER XIV.

THE PROPHECY CONTAINED IN THE SIX LAST CHAPTERS OF ZECHARIAH. (IX—XIV.)

ZECH. ix. "The burden of the word of the Lord reacheth the land of Hadrach, and Damascus is the resting-place thereof: for the eyes of the Lord are over man and over all the tribes of Israel; and Hamath also which bordereth thereby, Tyrus, and Zidon, though it be very wise, did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets: behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth; so that even he shall remain for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house as a wall, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass: and I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye
prisoners of hope: even to-day do I declare that I will render
double unto thee; 13 when I have bent Judah for me, filled the
bow with Ephraim, and raised up thy sons, O Zion, against thy
sons, O Greece, and made thee as the sword of a mighty man.
14 And the Lord shall be seen over them, and his arrow shall
go forth as the lightning: and the Lord God shall blow the
trumpet, and shall go with the whirlwinds of the south. 15 The
Lord of hosts shall defend them; and they shall devour,
† treading under foot the † sling stones; and they shall drink,
and make a noise as through wine; and shall be † sprinkled †
like bowls, and as the corners of the altar. 16 And the Lord
their God shall save them in that day as the flock of his people:
for they shall be as the stones of a crown, lifted up as an ensign
upon his land."

A glance at the five chapters following, in Zechariah, the one
here quoted, will make it apparent to any one that they contain
a fuller reexhibition of the subject, the outline of which is given
in this opening chapter.* Here is set before us a picture of a
divine judgment, sweeping, like a storm, over various cities
hostile to the Jewish people, and destroying them in succession.
Beginning at Damascus †, on the north side of the territory of
the twelve tribes, it proceeds southwards to Tyre, Sidon, and
the cities of the Philistines, as far as Gaza, on the edge of the
desert south of Palestine. Of the Philistines in particular, those
special and inveterate enemies of God's people, it is intimated
that, if they would escape being cut off by this judgment, it
must be by renouncing the worship of false gods (ver. 7.), and
becoming incorporate with Israel, after the manner of those
Jebusites who were suffered by David to live when he had
conquered Zion.‡ For Israel alone shall be saved in this day
of wrath; and shall not be saved merely, but shall become all-

* It may be proper to state that Ewald forms two prophecies (which he
assigns to two separate authors) out of these six chapters, beginning the
second of the two at chap. xii. But this arrangement proceeds on the sup-
position that verses 7–9. chap. xiii., have been misplaced, and originally
formed the close of chap. xi.
† Where Hadrach was is unknown, but the context shows it must have
been in the north, near Damascus.
‡ 2 Sam. v.
powerful, under the rule of her King, the expected Messiah, who shall then reign. Then shall the two kingdoms of Judah and Israel be united after their long separation; and, forming as it were one weapon in the hand of Messiah (ver. 13.), shall, under Him, bring their former enemies and oppressors into entire subjection,—shall drink the blood of the slain, and be sprinkled with it, even as the sacred vessels, and the horns of the altar, are sprinkled with the blood of the sacrifices offered to the Almighty (ver. 15.). As Joseph was delivered out of the pit into which he had been cast (Gen. xxxvii. 24.), and eventually became ruler of all Egypt, so shall God's people be raised from a state of degradation and suffering to one of glory, even to the double of whatever prosperity and greatness they have yet enjoyed (ver. 11, 12.). Yet withal, Messiah's victories at the head of the armies of Israel, glorious and far-reaching as they shall be (ver. 10.), shall not be after the manner of the victories of the kings of this world; His shall be a kingdom of "peace;" and He shall manifest Himself to His people, not encircled by a warlike array of chariots and horses (ver. 10.), but "lowly, and riding upon an ass, and upon a colt the foal of an ass." (ver. 9.)

Such is the substance of this ninth chapter. If we look on to the tenth, we find the general subject of it to be the same, namely, judgment upon the heathen, and the glorious restoration of Israel; only with this difference, that in the tenth chapter the prophecy more particularly insists on the degraded and afflicted condition of Israel prior to its restoration, that condition being distinctly represented as one of captivity.* Next, in the eleventh chapter, we find both the sufferings of this time of captivity forcibly insisted on, and the reason pointed out why these calamities are inflicted. It is because Israel has refused and despised† the Messiah, the good Shepherd. Finally, in the twelfth, thirteenth, and fourteenth chapters, is contained, first, an intimation that this judgment of the sin of Israel shall take the form of a "siege of Jerusalem;" secondly, and especially, a declaration that, great as shall be the sufferings of Jerusalem in this siege, even to the storming and plundering of the city, and the carrying of half its population into captivity,

* x. 6, 10. † xi. 1–9, 16. 12.
yet deliverance shall at length come; God shall plague and destroy the nations thus oppressing His people; Israel shall be exalted to power, and his desolate land be transformed into a second Paradise. Thus the prophecy ends with the repetition of the promise with which it began. The announcement of the ninth chapter is, that the enemies of Israel shall be destroyed, that Israel himself shall be delivered from the prison of the pit at the same time, and shall become a great empire; and the fourteenth chapter exhibits the same picture in somewhat different imagery. In particular, it will be seen, that, whereas in the ninth chapter the Philistines are represented as being permitted to escape being cut off in the judgment there threatened, by giving up, as it were, their national identity, and being fused into Israel, so in the fourteenth the counterpart of this image occurs in the mention of the remnant of those nations who fought against Jerusalem going up yearly to the holy city to worship, under penalty of the wrath of the Almighty, if they fail to do so.*

The general relation of the six chapters to each other having been thus pointed out, two questions respecting the prophecy they contain now present themselves; first, What, if any, were the circumstances to which it owes the peculiar form in which it is given? and, secondly, To what future events did it relate? How has it been accomplished?

Now the first of these questions may be shortly answered by saying, that no satisfactory answer to it has ever been given. If Zechariah was the author of these chapters, they have yet taken, it would appear, none of their characteristic features from the events of his time, and must simply be regarded as pure and mere prophecy. And if, on the other hand, in deference to the argument founded by modern critics on Matthew, xxvii. 9, 10., compared with Zechariah, xi. 12, 13., we assume that they were not written by Zechariah, but by some earlier prophet who lived before the captivity, still they cannot be satisfactorily † har-

† Ewald, after employing the process of division and transposition before mentioned, attempts to explain the former half of the prophecy as relating to the Assyrian invasions of the northern kingdom in the time of Pekah, and to Pekah himself (2 Kings, xv. 27—29.). But Zech. ix. 13. and xi. 8. can neither of them be easily accommodated to this view.
monised with any part of that history of the two kingdoms of Judah and Israel which now remains to us in the records of the two books of Kings and of Chronicles.

But the other and the far more important question, How has this prophecy been fulfilled? may be answered most fully. The direct reference to Christ in the opening chapter ("Behold, thy King cometh unto thee, ... lowly, and riding upon an ass"), and the conversion of Canaan into Paradise in the last chapter, show the subject of the vision to be the Israel of the Messianic time. In particular, the Canaan-paradise at the end of it is, of course, to be understood as denoting the Fifth empire. Consequently, the sufferings portended in the vision as coming upon Israel before the setting up of the Fifth empire, can only be those which are undergone by the Church during the continuance of the Fourth empire: they must be those which happen in the "three times and a half" of the reign of the Apocalyptic Antichrist. And the enemy causing these sufferings must be the Anti-christian Fourth empire itself. This general interpretation of the whole vision I now proceed to apply to the separate portions of it.

The subject of the opening chapter is, as we have seen, the preservation and exaltation of Israel in the midst of the judgment which overtakes Israel's oppressors. These oppressors, then, namely, Damascus, Tyre, Sidon, and the cities of the Philistines, are simply to be understood as representing the Roman empire. As Israel and Judah typify the kingdom of Christ, so do these enemies of Israel and Judah typify the kingdom of Antichrist. And by the judgment in question being represented as coming upon this kingdom of Antichrist out of the north, is meant, we may suppose, that it comes directly from God; the north being, we know, the symbol of heaven, God's dwelling-place.∗ The same is otherwise expressed by the description of the Almighty fighting, in the person of Christ, at the head of the armies of Israel, towards the end of the chapter; for Jerusalem, being the habitation of God, is heaven; and the armies of Israel are the same with those "armies of heaven" spoken of as following Christ in the Apocalypse.†

Finally, whereas the list of the enemies of God's people is completed (ver. 13.) by the addition of "Greece" (Javan), and

∗ Compare Ezek. i. 4. † Rev. xix. 14.
the struggle of Israel is represented as being especially against Greece, some remarks need to be made on this circumstance.

In the book of Joel we read (iii. 6.) of the Tyrians and Zidonians selling the children of Israel as slaves to the "sons of Javan." Greece, then, is here fitly included among the enemies of Israel,—Tyre, Sidon, Damascus, and the Philistine cities,—inasmuch as it has united with these in oppressing Israel. But in the particular prominence given to Greece in the present vision, a prophetic allusion may be seen to the times of the Third empire. The people of Israel continued in a state of captivity, it must always be remembered, according to the view of prophecy, from the time of their falling into the hands of Nebuchadnezzar, king of Babylon, down to the last days of the existence of the Roman empire; even as, in matter of fact, they were only released from their subjection to the Babylonian empire, to put on the yoke, first, of the Persian, next, of the Macedonian, and, lastly, of the Roman empire. So soon, then, as the Macedonian or Greek empire of Alexander superseded the Persian, it became at once that same enemy of Israel which Babylon and Persia had each of them been previously. When it is added, too, that the period of the Third empire includes that notorious persecutor of the Jewish people, and type of the future Antichrist, Antiochus Epiphanes, here is ample reason for supposing this empire to be alluded to in the mention of Greece in the present chapter.

Accordingly, there is no ground for not fully admitting the view of those writers who have regarded this chapter as representing that invasion and reduction of Syria by Alexander the Great, which preceded his expedition to Egypt. Beginning with the capture of Damascus, that conqueror next entered Phœnia, received the submission of Zidon, took and destroyed Tyre after the memorable seven months' siege of that city, was acknowledged (says Arrian) thereupon by all the cities of Palestine except Gaza, and finally reduced Gaza after a siege of about three or four months. Further *:—"A Jewish tradition preserved by Josephus related that, after the reduction of Gaza, Alexander again turned northward, and marched to Jerusalem, where the high priest Jaddus, from whom he had demanded

* Thirlwall's History of Greece, ch. 1.
troops and a supply of provisions during the siege of Tyre, had ventured to resist his will, pleading the loyalty which he owed to his lawful sovereign the Persian king. As he approached the Holy City, he was met by the greater part of the inhabitants in their white feast-day robes, and by the priests and Levites, with the high priest at their head, in their sacerdotal vestments. The Chaldaeans and Phœnicians, ancient enemies of the Jewish name, who accompanied Alexander, hoped for leave to plunder the city, and to execute his vengeance on the refractory high priest. But the conqueror—like Attila at the sight of Leo and his clergy—was struck with pious awe by the spectacle, and, to the surprise of his attendants, was seen to advance alone toward the high priest, and to bow as in adoration before him. He afterwards declared that such was the figure which he had seen in a dream at Dium, when it had cheered him with a promise of success in the enterprise which he was then meditating. Having been thus convinced of the power of the Deity whom Jaddus served, he went up to the Temple, and sacrificed according to the Jewish ritual; honoured the priests with munificent gifts, and the nation with extraordinary privileges, which he denied to the envious and malignant Samaritans, though they pretended affinity with the Jews."

"We cannot be surprised," adds the writer from whom I have taken this passage, "that a story so exactly fitted to please Jewish ears, that the Samaritans, only changing the scene and persons, applied it to themselves, should not be found either in Arrian or Curtius. On the other hand, it certainly is strange, if there was any foundation for the story, that no mention should have been made by our best authors of any visit of Alexander to Jerusalem. Arrian indeed seems to contradict the main fact related by Josephus; for he says that, after the fall of Tyre, all the cities of Palestine, except Gaza, submitted to the conqueror. If so, Alexander's appearance before Jerusalem cannot have been a threatening one; and the motive of his visit would seem to have been only the satisfaction of a natural curiosity. But then Josephus must have been mistaken as to the time of the occurrence, which must have happened either before the siege of Gaza—as Arrian may be supposed to intimate—or some months later, in the army's second passage through Palestine.
It is difficult to decide between these two conjectures; but in other respects the story, notwithstanding the silence of the Greeks, is probably well founded."

Considering then the facts of the case; — that of the several cities enumerated in this ninth chapter of Zechariah, Damascus was taken and plundered, Tyre was "cast out and her power smitten in the sea," Gaza was destroyed, and Zidon with (the cities of Palestine) Ashdod, Ekron, and Ashkelon, submitted to the conquering founder of the Third empire, coming at the head of the "sons of Javan;" — that, further, Jerusalem, instead of sharing the fate of these cities, was respected by the invader, and honoured, together with the Jewish nation in general, with extraordinary privileges, the Almighty thus "encamping about His House, as a wall, because of him that passed by, and because of him that returned;" — that, further still, in the high priest's averting, as he did, without arms, the heathen power, we have most eminently a figure of the conquests of Him who, without "chariot," or "horse," or "battle bow," "speaks peace unto the heathen," and prevents any "oppressor" from "passing through" the Holy City; — here certainly are grounds for believing that Alexander's invasion of Syria is partially and subordinately the subject of the chapter before us. That it should be so, of course in no way interferes with the position before laid down, that the ultimate and full application of the chapter is to the Fourth empire, and to Israel as delivered from the power of the Fourth empire. It is but an exhibition of the Fourth empire through the intervening vista, as it were, of the Third empire. Indeed, were the prophecy in question applicable either merely and simply to the Third and not at all to the Fourth empire, or, on the other hand, merely and simply to the Fourth and not at all to the Third empire, it would be difficult to show its conformity to the universal rule laid down by St. Peter, that "no prophecy of the Scripture is of any private interpretation,"* that is, "is wholly and entirely exhausted in one fulfilment."†

From the consideration of the ninth I now proceed to that of the tenth chapter.

* 2 Pet. i. 10.
† Compare with the structure of this chapter of Zechariah, as thus interpreted, the analogous combination of the Antichrist of the Third empire (Antiochus) with the Antichrist of the Fourth empire, in Dan. xi. 31., &c.
Zech. x. [ix. 17. “For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids;] 1 ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. 2 For the idols have spoken vanity; and the diviners have seen a lie; and dreams, they tell nothing; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. 3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. 4 Out of him came forth the corner-stone, out of him the nail, out of him the battle bow, out of him every powerful one together. 5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. 

“7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. 8 I will hiss for them, and gather them, for I have redeemed them; and they shall increase as they have increased. 9 And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. 11 And he shall pass through the sea of affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. 12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.”

This chapter continues that picture of the triumph of the
Israel of the Fifth empire which was given in the last part of the foregoing chapter. The only points in it now requiring to be noticed are the two following:—

First, the "house of Judah" (ver. 2, 3,) is compared to a flock which has been given over into the hands of evil shepherds, and the promise is, that these shepherds shall be punished, and that the flock which they have ill-treated shall be in future well tended and cared for. By these evil shepherds must therefore be meant, as is evident from the whole context, the enemies of Israel, the same that are represented in the foregoing chapter by Damascus, Greece, Tyre, Sidon, and the cities of the Philistines. These various communities collectively represent the kingdom of Antichrist; and Antichrist is of necessity the evil shepherd, as being the opposite of Christ, the good Shepherd. Both the one and the other will be found referred to in this character in the following chapters.*

The other point to be remarked is, that the deliverance of Israel out of the bondage of the Fourth empire is spoken of as the gathering of Ephraim into his own land out of Egypt and out of Assyria. Here is an exact reproduction of the imagery of the Apocalypse; for the Fourth empire is there represented under the two figures of Egypt and Babylon; and that Babylon is meant in this passage by "Assyria" appears from the allusion, which follows, to the drying up of "all the deeps of the river," coincidently with the Almighty's "passing through the sea of affliction and smiting the waves of the sea." By the "sea of affliction" is meant the Red Sea, the waters of which destroyed the Egyptians at the same time that they made a way of escape for Israel out of Egypt. By the river then which is "dried up" simultaneously with the dividing of the Red Sea, can only be meant the great Assyrian river the Euphrates, the drying up of which, as it involved the destruction of Babylon, may truly be said to have wrought the deliverance of Israel out of Babylon in like manner as the dividing of the Red Sea wrought the deliverance of the same Israel out of Egypt. Accordingly, it appears that God's Church is here virtually represented as passing at the same moment over the dry bed of the Red Sea out of Egypt, and over the dry bed of the Euphrates out of Babylon; and the ex-

* viz. xi. 16., xiii. 7.
IS THE SUBJECT OF CHAP. X. 295

planation of this is, that Egypt and Babylon are each of them alike symbols of that Roman empire, out of which the Church was transferred into the Canaan of the Fifth empire. A passage substantially the same occurs in Isaiah, xi. 10—16: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it into seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." This single passage combines in itself the imagery of the ninth chapter of Zechariah, and that of the tenth also. In the enumeration of the enemies by which Israel has been held in bondage, namely, Egypt and Ethiopia, Assyria and Babylon (Shinar), Persia (Elam), Greece (the islands of the sea), Hamath, and the Philistine cities, we have the counterpart of the catalogue of places given in the ninth chapter (the chief difference being that here the three first of the Four empires, the Babylonian, the Persian, and the Macedonian, are brought distinctly into view); and these enemies are all finally summed up in the two names Egypt and Assyria, as in the tenth chapter. Moreover, out of these two last-mentioned countries, the types of the great enemy of Israel the Fourth empire, Israel is delivered, exactly
as in the tenth chapter, by the dividing of the Red Sea and the
drying up of the Euphrates. The description of the division of
the Euphrates into "seven streams," so that men can go over it
"dryshod," evidently refers to the artificial channels by means
of which Cyrus reduced the depth of the Euphrates, and made
it fordable.

Zech. xi. "Open thy doors, O Lebanon, that the fire may
devour thy cedars. 2 Howl, fir tree; for the cedar is fallen;
because the mighty are spoiled: howl, O ye oaks of Bashan, for
the † defenced forest † is come down. 3 There is a voice of the
howling of the shepherds; for their glory is spoiled: a voice of
the roaring of young lions; for the pride of Jordan is spoiled.

"4 Thus saith the LORD my God; Feed the flock of the slaughter;
whose possessors slay them, and hold themselves not guilty:
and they that sell them say, Blessed be the LORD, for I am rich,
and their own shepherds pity them not. 6 For I will no more
pity the inhabitants of the land, saith the LORD: but, lo, I will
deliver the men every one into his neighbour's hand, and into the
hand of his king: and they shall smite the land, and out of their
hand I will not deliver them.—7 † Then fed I † the flock of
slaughter, † verily the unhappy flock †; and I took unto me two
staves; the one I called † Grace †; and the other I called † Union †;
and I fed the flock. 8 † The † three shepherds also I cut off in
one month. † Yet † my soul loathed them, and their soul also
abhorred me? 9 Then said I, I will not feed you: that that dieth,
let it die; and that that is to be cut off, let it be cut off; and let
the rest eat every one the flesh of another: 10 and I took my
staff, even † Grace †, and cut it asunder, that I might break my
covenant which I had made with all the people. 11 And it was
broken in that day: and so the † unhappy † flock that waited
upon me knew that it was the word of the LORD. 12 And I said
unto them, If ye think good, give me my price; and if not,
forbear. So they weighed for my price thirty pieces of silver.
13 And the LORD said unto me, Cast it unto the potter: a goodly
price that I was prized at of them! and I took the thirty pieces
of silver, and cast them to the potter in the house of the LORD.
14 Then I cut asunder mine other staff, even † Union †, that I
might break the brotherhood between Judah and Israel.— 15 And the LORD said unto me, Take unto thee yet the instru-
WHY ISRAEL HAS BEEN PUT UNDER THE POWER

ments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that † is lean †; but he shall eat the flesh of the fat, and tear their claws in pieces.— Woe to the † evil † shepherd, that † betrayeth † the flock; † by whose arm and right eye is a sword! † His arm shall be clean dried up, and his right eye shall be utterly darkened.”

The prophet, having alluded in the last chapter to the captivity in Egypt and Babylon, which Israel was to undergo prior to its becoming the Fifth empire, proceeds now to enlarge on this calamity, and on the sin which caused it. Terrible desolation shall come, he says, upon the land of Canaan (ver. 1—3.). God has bidden him take charge of a flock (namely the people of Israel), which, however, is certainly destined to be slaughtered, the Almighty, who has hitherto been their Shepherd, being about to withdraw His aid from them altogether, and to give them over into the hands of cruel masters (ver. 4—6.). Thereupon (he continues), he fed the flock as he was commanded; taking for the purpose two staves, one of which he names “Grace,” and the other “Union.” Further, in the execution of this office, he cut off, in the course of a “month,” “the three shepherds,”—certain enemies who had tyrannised over the flock, it would seem, in some especial manner (ver. 7, 8.). Yet he found that his labour, after all, was spent in vain. The thankless flock hated him: he himself became alienated from them; he refused to protect them from injury or death any longer, and broke the first of the two staves which he bore as shepherd, so implying that he now broke the covenant of Grace which he had made with the flock. Yet even then he left them place for repentance: he gave them the option of either still retaining him for their shepherd, or of paying him the wages of his labour, and so discharging him. They chose the latter alternative, and then valued his services at the poor sum of thirty pieces of silver; on receiving which, he contemptuously cast it, by God’s command, to the “ potter in the LORD’s house,” and broke the second staff “ Union,” in token of the complete dissolution of the union of Judah with Israel, that is to say, in token of the entire abolition of the great national confederation of the twelve tribes. After
this, he took the instruments of a "foolish shepherd," thus showing that the scattering of the flock, which he had just symbolised by breaking his second staff, should be the work of an enemy specially "raised up" by the Almighty for this purpose (ver. 8—16.). Finally, it is announced (ver. 17.) that this enemy, this "foolish" or "evil" shepherd, who persecutes and scatters the flock instead of feeding it, by whose right arm and right eye, that is, upon whose right side, is seen not a staff for pasturing the sheep but a sword for slaughtering them,—he, with such an arm and such an eye,—an arm and an eye intent only on evil*,—shall not continue; his power to kill shall eventually be taken from him; he shall himself be cut off in his own turn.

Such is the substance of the prophecy in the eleventh chapter; and all doubt as to the meaning of it is removed by the application in St. Matthew's Gospel of the passage about the thirty pieces of silver, to the gift of that sum by the chief priests to Judas Iscariot for betraying Christ. It being thus evident that the prophet tending the flock of the people of Israel with the two staves is the type of Christ, the King of Israel, the good Shepherd†, whom the flock rejected, and rid themselves of, for thirty pieces of silver, as here said, it follows for certain that the "evil" or "foolish shepherd" who takes the place of the rejected good Shepherd, and persecutes and slaughters the flock, is Antichrist. The subject of the prophecy in this chapter is, accordingly, the punishment of Israel for the great sin of the Crucifixion by the coming in of the armies of the Antichristian empire to destroy Jerusalem, and to annihilate the Jewish kingdom and nation. This is that desolation of Canaan with which the chapter opens,—that "slaughter," from which Israel is here called the "flock of the slaughter."

But a peculiarity in this account of the giving over of Israel into the hands of Antichrist is, that their rejection is symbolised by the breaking of the two staves, or sceptres, in the hands of the good Shepherd. The second of the two being broken after the other, and coincidently with the betrayal and crucifixion of Christ, the general notion conveyed by the double

* Compare 1 Sam. xi. 2, and Josephus Antiq. vi. 5.
† Compare Ezek. xxxiv. 2, 23, 24.
breaking is, that the longsuffering mercy of God was only gradually exhausted; that He had previously to the Crucifixion begun to be alienated from Israel, and had half rejected them; but that that one final and crowning sin completed His alienation.

And this explanation is confirmed by the words preceding the account of the breaking of the first of the two staves: "The three shepherds also I cut off in one month." Inasmuch as they are cut off by the good Shepherd, these "three" must be "evil" or "foolish" shepherds,—oppressors of the flock in their degree, like the great oppressor to whom the flock is finally given over. Whereas then, after the cutting off of "the three" evil shepherds, Christ declares that he will no longer take charge of the flock; and, in token of this, breaks the first of the two staves, so giving them over to Antichrist, a fourth shepherd more evil than the three whom he had cut off; it follows that by "the three" must be meant the three empires, the Babylonian, the Persian, and the Macedonian, which preceded the Fourth empire, and which, as before stated, had each of them dominion in turn over the Jewish people. The breaking of the first of the two staves would, according to this view, be simultaneous with the coming in of the Roman empire to supersede the Macedonian. At that conjunction then the good Shepherd says to the flock which He is leaving, "In one month (that is, at the close of the period of time appointed in the counsels of God for their duration), I have cut off three empires, each of which has held you in bondage while it lasted; but ye 'abhor' me notwithstanding: I therefore bring you for your sins under the power of a fourth empire, which will surely destroy you altogether. Behold, the empire I speak of, your great enemy, is even now in the world; yet inasmuch as I now break but one of my two staves, the measure of your iniquity is not yet full; ye shall refuse me for your Shepherd even more deliberately than ye have yet done; then I shall break also the second, and your enemy shall come upon you."

But in the cutting off of the three shepherds in one month there is discernible another meaning, over and above that which we have just assigned to it. As Antichrist, on the one hand, is the Roman empire; on the other, is Titus, the personification of that empire; so the three shepherds cut off may be differently
interpreted, according as we connect them with the one or with the other Antichrist. Viewing Antichrist as the Roman empire, the three shepherds correspond, as above said, to the three empires preceding the Roman. But on the other hand, viewing Antichrist as Titus, it is impossible not to discern in the three shepherds the types of the three horns spoken of in Daniel as plucked up before the coming in of the little horn; in other words, the types of the three emperors, Galba, Otho, and Vitellius, whose three reigns are all comprehended in the single year (the "month" of this prophecy) immediately preceding that of the destruction of Jerusalem by Titus. The truth of this position will be the more evident, if it be considered that in Daniel the three horns plucked up must by the necessity of the case have the same double meaning that we are here attributing to the three shepherds. They must represent, I say, not only the three emperors Galba, Otho, and Vitellius, but also the three empires preceding the Roman empire, for this reason,— that the little horn is, as we know, regarded in prophecy as being the Fourth empire. When, accordingly, three horns are plucked up in order to the manifestation of the Fourth empire, by these can only be meant the three empires preceding the Fourth empire, inasmuch as, did they not symbolise those empires, they would (according to this view of the little horn) be devoid of meaning.

Moreover, it thus appears, that the words "let the rest eat every one the flesh of another" (ver. 9.) refer to that well-known occurrence, the fulfilment, in the siege of Jerusalem by Titus, of the prophecy recorded in Deuteronomy, "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee."* That this actually happened in the siege of the year 70 is recorded by Josephus.

Finally, of the Antichrist thus coming in, immediately after the cutting off of three kings, to destroy Israel, the prophecy goes on to declare (ver. 17.) that, employed as he has been to execute this work of judgment, he is himself regarded by the Almighty

* Deut. xxviii. 53.
with no favour; he is after all the enemy of God's people; he shall himself be cut off in the end for his own wickedness. This is that judgment upon the little horn, which terminates Daniel's vision of the Fourth empire. And the new subject thus introduced forms the link of connection between this and the next chapter.

Zech. xii. “The burden of the word of the LORD for Israel.† Thus saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about: † and Judah also shall be in siege against Jerusalem. † 3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. 4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. 5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7 The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. 8 In that day shall the LORD defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness
for his firstborn. 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land shall mourn every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 14 all the families that remain, every family apart, and their wives apart.”

The last chapter concluded with an intimation that Antichrist, the destroyer of Jerusalem, should be himself destroyed; and the account of his destruction follows in this chapter. Jerusalem, says the prophet, shall be a cup of trembling to its besieger and conqueror. He shall be tempted to seize the cup; he shall be allowed to drink it; as it is said afterwards (xiv. 2.), “the city shall be taken, and the houses rifled;” but it shall prove a stupefying cup, causing him to stagger and fall, as soon as he has drunk it. Here, then, Jerusalem is brought forward in its double manifestation, corresponding to the double manifestation of the Roman Antichrist. The Jerusalem, I say, of this chapter is alike the literal or Jewish Jerusalem destroyed by Titus, and the spiritual or Christian Jerusalem persecuted by the Fourth empire; the two being here blended into one, as they are in the Apocalypse. And it is, of course, the Christian Jerusalem which is the poison-cup, causing Antichrist to fall as just said. The same city being also the great stone which falls upon and shatters the Image of four metals, Jerusalem is here further spoken of as a burdensome stone crushing Antichrist (ver. 1—3.).

A remarkable account next follows, of the siege of the city, and the discomfiture of the besieging army. This army is composed not only of horsemen (ver. 4.), that is, of the heathen nations, the ordinary enemies of Israel; but also of the tribe of Judah*: “Judah also shall be in siege against Jerusalem” (ver. 2.); and again, in the parallel passage, ch. xiv. 14., “Judah also shall fight against Jerusalem.” And this double

* This does not appear in the authorised version either of chap. xii. 2. or xiv. 14.; but see Ewald on these passages (xiv. 14. is, however, rightly translated in the marginal rendering of our Bible.)
host no sooner approaches the walls of the Holy City, and en- camps about them, than a divine terror, and panic bewilderment (the "great tumult from the Lord" of xiv. 13.), smites the "horses and riders," the heathen portion of it; while, on the contrary, Judah, divinely moved also, though in a different manner, at sight of what is at once its own capital city and the abode of the Almighty, proves on a sudden as fatal to the heathen associated in the siege with it, as fire does to wood or to sheaves of corn when thrown amongst them; Judah, that is, turns upon the beleaguering heathen, and destroys them all; so that Jerusalem is at length delivered out of captivity, and is "inhabited again in her own place, even in Jerusalem" (ver. 4—6).

Perplexing as this account seems at first sight*, the difficulties of it vanish, on remembering that Judah, as a prophetical symbol, is the equivalent of Jerusalem. (The four horns of Zechariah i. 19. are described, for example, as "the horns which have scattered Judah, Israel, and Jerusalem,"—all three; and the three here symbolise, as we have seen, that Church of God, which otherwise, and more commonly, is represented by "Jerusalem" simply.) This being the case, Jerusalem is, in fact, exhibited in the chapter before us in two characters. Viewed, on the one hand, as the dwelling-place of the Almighty, and as besieged by the army of Antichrist, it is simply the Holy City; viewed, on the other hand, as identical with Judah, and thus as leagued with the heathen to make war upon the Holy City, it is simply unholy, and one with Antichrist. Now here, it is evident, is the double Jerusalem, if I may so call it, of the Apocalypse; inasmuch as in the Holy Jerusalem beleaguered by Antichrist we have the counterpart of the two Witnesses put to death by Antichrist, and in the Unholy Jerusalem we have the counterpart of the "city where our Lord was crucified," that city of Antichrist, the destruction of which is recorded in the sixth Seal.

But it may be asked, in what definite sense is it that the Un-

* Ewald is driven to suppose that the Chaldaeans (to whose destruction of the Holy City he refers this prophecy) must have compelled the inhabitants of Judah to unite with them in besieging Jerusalem. Of compulsion, however, there is in the prophecy no mention.
holy Jerusalem is represented in this vision as attacking the Holy. The answer to this question will appear on considering that the Unholy Jerusalem is viewed in the Apocalypse as "Egypt." As the first Israel escaped out of Egypt into the wilderness, so in the Apocalypse does the second Israel pass in the year 70 out of apostate Jerusalem (where it has been in bondage for three times and a half), the "great city spiritually called Egypt," into the "wilderness" of the Roman empire (where it remains for 406 years, or a second "three times and a half"), and then at length enters the Canaan of the Fifth empire. Whereas then, in the present vision, Judah, that is, apostate Jerusalem, beleaguers the Holy City, the true Israel, this is no other than that detention and imprisonment of the Church in the Jewish Egypt, by which the Apocalypse symbolises the condition of God's people during the 70 years preceding the capture of Jerusalem by the armies of Titus.

It may be objected, however, that if Judah be opposed to Jerusalem in the manner here stated,—if the former indeed represent "Egypt," and the latter God's true people persecuted by "Egypt,"—it is hard to understand how the same Judah can be represented in the vision before us as delivering Jerusalem, by eventually turning upon, and "devouring" like a "fire," its fellow combatants, the army of the heathen Antichrist. I answer that if Judah simply denoted Antichristian Jerusalem, the Jewish Egypt aforesaid, this would be a difficulty. But it is manifest that, if Judah be, as before stated, absolutely identical with Jerusalem in its symbolical meaning, it must represent, like Jerusalem, equally Antichristian Jerusalem and the Holy City. Exactly then as Jerusalem is exhibited in the present vision as being besieged and overcome by the heathen or Roman Antichrist, in punishment for her sin in rejecting the Good Shepherd, and as afterwards being found to be fatal as a cup of poison to this Antichrist, destroying in turn him who has destroyed her—is exhibited, that is, first as the literal Jerusalem, the Antichristian city, and afterwards as the spiritual Jerusalem, the Holy City;—so is Judah likewise here represented, first as Antichrist, and afterwards as the Holy Jerusalem which destroys Antichrist.

This twofold manifestation of Judah, as at once the Anti-
christian city and the Holy city, will be more clearly understood, if we examine the parallel account of the battle of Antichrist against Jerusalem in the fourteenth chapter. We there read, "This shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: . . . it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour: and Judah also shall fight against Jerusalem."* Of this passage I remark, first, that in describing the enemies of Jerusalem as turning one against another and destroying each other, it must certainly refer to the account given in the chapter before us of Judah turning upon and destroying the army associated with it in the siege of the Holy city; secondly, that it contains, as was shown at the beginning of this volume†, an allusion to the manner in which the enemies of the Jewish people perished literally, on several occasions, by mutual slaughter; and thirdly, that, as also was shown, it is an expression, in figure, of the doctrine both that evil is essentially self-destructive and tends to dissolution and annihilation as by a natural necessity, and also that evil is used in God's government of the world to destroy evil,—that Satan is ever divided against Satan, Antichrist against Antichrist. Such being the case, more distinctly than ever do we see that Judah, in the chapter before us, is at one and the same time the type of Antichristian Jerusalem and of Holy Jerusalem. Viewed as Antichristian Jerusalem—as the Jewish Antichrist,—it engages in deadly war with the horsemen of the heathen army, that is, with the Roman Antichrist; and here the thing meant is the war of Titus against Jerusalem in the year 70: viewed, on the other hand, as Holy Jerusalem, it wars against and destroys, like a fire, the Roman Antichrist; and the thing here meant is what is called in the Apocalypse the battle of Christ and His saints against the Beast and the False Prophet, namely the destruction of the Fourth to make room for the Fifth empire.

As the result of what has been now said, then, the full interpretation of verses 2—6. is the following:—Jerusalem is be-

leaguered and taken by the army of the heathen Antichrist; but is afterwards delivered, and "inhabited again in her own place;" and this in consequence of the destruction of the hostile army. Here we are to understand what in the Apocalypse is represented as the death and resurrection of the two Witnesses, and the destruction of the Beast by whom they were put to death;—that is, the capture of the Jewish Jerusalem by Titus in the year 70, the persecution of the Christian Jerusalem by the Roman empire, the destruction of that empire, and the enthronement of the Christian Jerusalem as an imperial power on the ruins of that empire. Further, inasmuch as the combatants forming the army of the Roman Antichrist are cut off (according to xiv. 13.) by mutual slaughter, here is that self-destruction of the Roman empire, that dissolution of it from within by its own wickedness, which was independent of, and paved the way for, its ultimate overthrow from without by the German nations. It is the same with that desolation of Rome by the ten horns, spoken of in the Apocalypse. Next, whereas Judah is said to unite with the Roman Antichrist in besieging Jerusalem, here is Jerusalem represented as divided against itself; and this may be understood in two ways, according as we regard the Jerusalem besieged as the Antichristian, or as the Holy city, so called. Take it as the Antichristian city, and by Judah (Jerusalem) besieging Jerusalem will be meant the self-destruction of the Antichristian city through its own sin in rejecting the Messiah; take it, on the other hand, as denoting the Holy city, and by Judah besieging the Holy city will be meant the imprisonment of God's Church, the true Israel, in Antichristian Jerusalem, the "spiritual Egypt," prior to its emergence out of this "Egypt" in the year 70 into the "wilderness" of the Fourth empire.—Lastly, whereas Judah is described as fighting against, and eventually overcoming, the army of the Roman Antichrist alongside of it, here is simply a repetition in a new form of the announcement at the opening of the chapter (ver. 2, 3.) that the Antichrist in question shall besiege (and indeed conquer) Jerusalem, but that Jerusalem shall at last overpower and destroy her enemy. For the combat between Rome and Judah may be viewed, on the one hand, as a combat between the Roman Antichrist and Antichristian Jerusalem (xiv. 13.), and, so far,
the thing represented is the war of the year 70; and, on the other hand, it is also to be viewed as a combat of the same Antichrist against the Holy Jerusalem; and here the thing represented is that persecution of the Christian Church by the Roman empire, which ended by the Church conquering and subverting that empire, even as Judah is here spoken of (xii. 5, 6.), as becoming animated with a new spirit (the Spirit of Christ), and so turning upon and “devouring” the Fourth empire, like fire, “on the right hand and on the left.”

The explanation of the remainder of the chapter is simple. The prophet goes on to say, that “the L ORD also shall save the tents of Judah first; that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.” The first reference of these words is to the declaration contained in the verse immediately preceding, that Judah should be the “fire in the sheaf,” the destroyer of the Fourth empire; and that the result of the destruction of this Antichristian empire by Judah should be the deliverance of Jerusalem (ver. 6.). For Jerusalem, being saved, as here said, by means of Judah, is saved after Judah. But the ultimate design of the words is to teach that “Judah,” as here used, is but another name for “Jerusalem.” Their meaning will be seen by connecting them with the words of the verse immediately following: “In that day shall the L ORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the L ORD before them.” The interpretation of the whole passage may be given thus: “Wonder not that this announcement of the future deliverance of Jerusalem by means of Judah should seem to derogate from the importance of the capital city as compared with the province or kingdom of which it is the capital; for, in fact, the distinctions and degrees of subordination, characteristic of Israel at present, shall not continue to exist in the Fifth empire. Hitherto the Almighty has been the Head of the Jewish kingdom; next to Him, but below Him, is David and the lineage of David, the kings of Judah; next to the kings, again, in point of preeminence, is Jerusalem, the capital city; and lowest in the scale is Judah, the holy kingdom. But hereafter, in Messiah’s kingdom, Judah
shall be as Jerusalem, Jerusalem as David, and David as God Himself: that is, all earthly and local distinctions of country, city, or family, shall then be done away with, and God's people shall, one and all, be exalted to a station than which there is none higher; inasmuch as, having become 'partakers of the divine nature' through the Spirit of Christ, they shall be admitted into heaven, and be seated on thrones encircling (Rev. iv. 4) the throne of God."

There remains to be considered, lastly, the account of the mourning of Jerusalem for the death of Christ (ver. 10—14),—a mourning, the solemnity and importance of which is figuratively expressed by its being said that every family in the kingdom shall take part in it, more especially the principal families, those, for example, of David, Nathan, Levi, and Shimei.

That Christ crucified is the subject of this mourning is declared in St. John's Gospel; the words "they shall look upon me whom they have pierced" being there applied to the piercing of the side of the Saviour by the spear of the soldier. Also at the beginning of the Apocalypse it is said, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him."† And the reference to the Crucifixion is eminently in place here, where the prophecy is of the battle against Jerusalem, because the destruction of that city was the punishment of the sin of the Crucifixion. As the contemptuous rejection of the Good Shepherd was connected with the coming of Antichrist in the preceding chapter, so is His Crucifixion introduced here in the same connection.

But the stress is here laid altogether on the mourning of Jerusalem for the slain Shepherd. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Now the mourning here spoken of has a double meaning.

It is first to be understood of the compunction for the sin of

* 2 Pet. i. 4.  
† John, xix. 37.; Rev. i. 7.
the Crucifixion felt by that elect "remnant" of the literal Jerusalem, which by accepting Christianity became the first nucleus and beginning of the spiritual Jerusalem. The fulfilment of the prophecy thus viewed may be seen in the record of the effects of the preaching of St. Peter on the memorable day of the descent of the Holy Ghost. That Apostle having concluded his address to the assembled Jews with the words, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," it is said that, "when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar of, even as many as the Lord our God shall call. . . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."*—Further, when it is remembered that the Church, the spiritual Jerusalem, is one with Christ, and that he who persecutethis Church persecuteth Christ, it will be seen that this account of the mourning of Jerusalem for the slain Messiah (ver. 10.), as thus interpreted, most suitably follows the account of Judah's advance against the Holy city and subsequent withdrawal (ver. 2–6.), inasmuch as both may be viewed as describing the same occurrence. Jerusalem piercing Christ is the counterpart of Judah attacking the Holy city: Jerusalem mourning for Christ in "the spirit of grace and supplications," after she has pierced Him, is the counterpart of Judah repenting of having assaulted the Holy city, and, under the influence of a new spirit, desisting from the assault.†

Secondly, this mourning of Jerusalem for Christ is to be un-

* Acts, ii. 36–41.
† Compare Acts, ix. 4.
‡ It is worth noticing, as showing the completeness of the analogy obtaining between the death of Christ and the destruction of the Holy city (the two Witnesses), that as in the present chapter the Holy city is described as besieged by the combined forces of the Jewish and of the Roman Antichrist, so was Christ judged both before the Jewish tribunal of Herod, and the Roman tribunal of Pontius Pilate.
derstood as representing the sufferings which she, through her unity with Him, is to receive as her portion, because He has first suffered. It is an intimation that, in like manner as the two Witnesses ascend into heaven as Christ did, so also must they be previously martyred, even as He was. In a like sense it is said in the next chapter, “Smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.” Such also was the meaning of our Lord’s declaration that, when He, the Bridegroom, should be taken away from His disciples, then they should fast: He thus intimated, I say, that they should partake of the sufferings which awaited Him, and that their sufferings were to come when He had departed.

And as the sufferings thus predicted are those inflicted on the Church by the Roman Antichrist, here we perceive the reason why this mourning of Jerusalem is compared to the mourning for Josiah in the valley of Megiddon (ver. 11.); for Josiah killed by the king of Egypt is a type at once of Christ put to death by Antichristian Jerusalem, and of the two Witnesses put to death by Antichristian Rome. Jerusalem in mourning for Josiah is to be considered, I say, as mourning alike because her king (Messiah) has been taken from her by a violent death, and because she herself, as impersonated in him, has also been cut off; — has been given over into the power of (the Roman) Egypt, during the “three times and a half” of the continuance of that Egypt. And thus it is manifest that in the desolation of the Holy City by Antichristian Rome being here compared to the slaughter of Josiah by “Egypt” in the “valley of Megiddon,” we have the same representation of the triumph of that power over the Church as is given in the sixth Vial in the description of the marshalling of the army of Antichrist for battle against the Church at “the place called in the Hebrew tongue Ar-Mageddon.”

Zech. xiii. “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass
out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment,—to deceive; but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God."

The subject of the end of the last chapter was the piercing of Christ; that of the first verse of the present chapter is the redemption and sanctification of the Church thence resulting: for the "fountain for sin and for uncleanness" here spoken of, is manifestly that "water and blood" flowing from the side of Christ on the spear being thrust into it (namely, that "living water" of the Spirit, communicated to the Church through the medium of His atoning Sacrifice*), which is the river of Paradise so frequently described by the prophets as fertilising the spiritual Canaan of the Fifth empire.

Then upon the mention of this water of life follows the announcement of the abolition of the race of false prophets (ver. 2—6.). The young prophet, it is said, so soon as he begins to utter his lying oracles, shall be threatened with death,

* Compare Num. xix. 9.

x 4
and shall be "thrust through" (wounded) by his own parents (ver. 3.); the rough garment of sackcloth or camel's hair (Matt. iii. 4.; Rev. xi. 3.), characteristic of the prophets of the Lord, shall not be assumed by those who have no right to it (ver. 4.); a man shall be ashamed to come forward as a false prophet (ver. 5.); and he shall confess that the wounds inflicted on him aforetime by his parents (ver. 3.) for prophesying falsely, were given with a friendly and well-meant intention of deterring him from evil (ver. 6.),—he shall himself, that is, condemn and abjure what he before practised.* Here the representation is of the overthrow of the Roman Antichrist, viewed now no longer as Titus, the seven-headed Beast, the embodiment of earthly power, but as Julian, the False Prophet, the impersonation of the World's wisdom. In the days of the Fifth empire, when the life-giving river shall flow forth through the length and breadth of that empire, the teaching of the Prophets of God, the two Witnesses, shall supersede, it is here shown, the teaching of the False Prophet. The "image of the beast," which once had so many worshippers, and wrought so many false miracles and lying wonders, shall fall down, as did the image of Dagon, before the ark of God's Church (ver. 2.); paganism shall give way at the advance of the true religion, shall command no respect, shall be impotent to deceive any longer, shall be ashamed to show itself; the truth shall be taught to every man from his earliest childhood (ver. 3.); and the mark of the False Prophet upon the hand (Rev. xiii. 16.) shall be as great a reproach in the eyes of the men of that day (ver. 6.) as formerly had been the mark of Christ in the estimation of Rome.

Lastly, the vision, returning once more to the subject of the Crucifixion, repeats the declaration before made (ch. xi. 12—16.), that the rejection and cutting off of the Good Shepherd should be followed by the consignment of the flock to Antichrist the evil shepherd. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones" (ver. 7.). That such should be the meaning of these words is evidently consistent with their having been applied by our Lord to the flight of

* See Ewald, ad loc.
the disciples at the time of His seizure by the chief priests* (“All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad”): inasmuch as the danger in which the disciples were involved through their connection with Christ, and the imminent nearness of which it was which led to their flight on that evening, was the foreshadowing and the beginning of the actual sufferings now for a long season to be undergone by all His followers. It is as if He had said, “The events of this night shall be found to be the beginning of the fulfilment of the great prophecy, that the cutting off of the divine King of Jerusalem shall be followed by the giving over of Jerusalem into the power of Antichrist.” In short, there is no difficulty in understanding our Lord’s application of this passage, so soon as it is observed that, while the sheep who are scattered are properly to be understood alike of Antichristian Jerusalem destroyed by Titus, and of Holy Jerusalem persecuted by the Fourth empire, our Lord, applying the prophecy to the night of His betrayal, understands by the sheep the Holy Jerusalem in particular, namely, the company of His chosen followers,—the Christian Church; just as, on the other hand, when, turning to the women who lamented Him, as He was being led to be crucified, He said†, “Weep not for me, but weep for yourselves and for your children; for, behold, the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare,” He may be said to have particularly applied the same prophecy to Antichristian Jerusalem.

Moreover, that by the scattering of the sheep is meant the war of the Roman power equally against apostate Jerusalem and the Holy City, is manifest from the closing words of the chapter: “It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God” (ver. 8, 9.). The whole of Israel shall be destroyed, it is

* Matt. xxvi. 31.; Mark, xiv. 50.
† Luke, xxiii. 28, 29.
here announced, with the exception of a third part; which is appointed to be saved, and thenceforward shall be regarded by the Almighty as His chosen people: nevertheless, a fiery trial will have to be undergone even by this third part. Here, then, the Israel cut off is the Jewish nation and Church destroyed in the year 70; and the third part which is saved is that "remnant" of the Israel of the Law, which, "taking root downwards and bearing fruit upwards," became, by receiving Christianity, the Israel of the Gospel. The fiery trial awaiting this new Israel is, accordingly, the persecution coming upon it from that same Antichristian Rome which destroys the old Israel. This is particularly brought out by the saved remnant being here-designated as the "third part" of Israel. For the third part of Israel persecuted by the Roman Antichrist is identical, of course, with that "third part of the stars of heaven"* cast down upon the earth by the Dragon, during the three times and a half that he continues in power.

Zech. xiv. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity: yet the residue of the people shall not be cut off from the city; for the Lord shall go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

* Rev. xii. 4. Compare p. 59.
hold it is known unto the Lord! not day and not night; but it shall come to pass, that at evening time it shall be again light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and Jerusalem shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight against Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, upon them also shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles: this shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast.
of tabernacles. 20 In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.
21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.”

1. The account, begun in the twelfth chapter, of the siege of Jerusalem by the army of the Roman Antichrist, and the eventual deliverance of the city out of the hands of this army, is again resumed; with the addition, however, now of new particulars. The beleaguering army shall be formed of “all nations;” and the united strength of these nations shall be irresistible. Jerusalem shall be not only besieged, but actually taken; and shall suffer all the outrages and miseries which are the lot of conquered cities. Only the residue of its inhabitants shall not be cut off (ver. 1, 2.). Then at length the Almighty shall interfere to save His people. Not only shall He fight against the nations besieging His people, as formerly He fought against Egypt at the Red Sea (ver. 3.), but, behold, He shall descend upon the Mount of Olives on the east side of the city; a great earthquake (terrible as that by which the ground in the days of Uzziah* was cleft asunder) shall immediately rend that mountain in half from east to west, so that the one half shall remove to the southward, the other to the northward; and the valley thus formed shall be the means of Jerusalem's deliverance. For the earthquake shall have rent apart not only the one mountain touched by the foot of the Almighty, but also the mountain over against it on which the Temple is built (Azal being probably on the western side of this mountain): along the ravine, then, so opened into the heart of the Holy city, the besieged (nay, as it appears, the already conquered) inhabitants of the city, shall fly, as it were, at once to escape their enemies and to meet their Deliverer; who Himself, encompassed by His heavenly armies of saints and angels, shall enter, by the same inlet, His Temple, which He has come to rescue (ver. 3—5.).

* Amos, i. 1.
† So Ewald, ad loc.
HERE, AS ALWAYS, JERUSALEM HAS TWO MEANINGS.

In regard to the account of the taking of the city here given, that it is meant to be understood, first, of the overthrow of the literal Jerusalem by the army of Titus, and, secondly, of the persecution of the spiritual Jerusalem by the power of the Roman empire, is, after all that has been said in discussing the foregoing chapters, self-evident. View it as representing the fall of the literal Jerusalem: then the army of “all nations” will be the army of the world-empire commanded by Titus, and the cutting off, by death or captivity, of all the inhabitants of the city except the “residue” will be identical with the cutting off, mentioned in the last chapter, of all the inhabitants of the land but the “third part” (xiii. 8.); those destroyed, namely, when the city is taken, will be the Jewish nation and Church; and the saved residue, who suffer but are not destroyed, will be the Church of the Gospel. View it, on the other hand, as applying to the spiritual Jerusalem: then the army of all nations will be the power of the Fourth empire successfully exerted against the Church on the battle-field of Ar-Mageddon; the outrages inflicted on the inhabitants of the conquered city by this triumphant army will be the sufferings inflicted on the Church by the Fourth empire in the way of persecution; the going forth of the inhabitants of the city into captivity will be the sojourn of the Church in the Roman Babylon during the time of its persecution; and the saving of the “residue” will be the ultimate deliverance of the Church out of Babylon. Thus the account of the overthrow of Jerusalem in this chapter is precisely identical with the opening words of the eleventh chapter of the Apocalypse: “Rise, and measure the temple of God, and the altar, and them that worship therein; but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.”* In this passage we even see the reason why Zechariah speaks of the “half of the city” as going into captivity (ver. 2.). Exactly as half the temple-enclosure, is, according to St. John, given over to the conquering Gentiles, so, according to Zechariah, is the half of the city given over to the same power; the city and the Temple

* Rev. xi. 1, 2.
being, in their prophetical application, simply identical. In like manner, the worshippers in the Temple itself and about the altar, who, according to St. John, are not given to the Gentiles, are the same with the "residue of the people" who are "not cut off from the city" according to Zechariah. Zechariah, in short, teaches, in agreement with the Apocalypse, that, much as the people of God shall be oppressed, much as they shall undergo, in their war with their great enemy, Antichristian Rome, they shall never be exterminated; their sufferings shall be simply corrective, not retributive; the fiery trial shall but refine and purify the gold of the heavenly city—shall in nowise destroy it.

In regard to the interpretation, next, of the account of the deliverance of the besieged city by means of the cleaving of the Mount of Olives, all difficulty is removed by observing, that, whereas Jerusalem besieged by the Roman empire, as here described, is virtually in the same position with Israel imprisoned by Egypt in the land of Goshen, and again with the same people viewed as shut up within the walls of Babylon during the time of the Captivity, so the deliverance of the inhabitants of the Holy city out of the hands of the empire thus besieging them is figured in this vision as happening after the manner of the deliverance of Israel out of Egypt and Babylon. Prophecy, it has already been shown*, represents Israel as escaping out of Babylon across the bed of the exhausted Euphrates, just as they had previously escaped out of Egypt across the bed of the Red Sea. Now the drying up of that river and the dividing of that sea has its counterpart here in the cleaving of the Mount of Olives; for it is along the "valley," or chasm, carried into the heart of Jerusalem by the cleaving of this mountain, that the inhabitants escape, as above said, out of the city, and so out of the midst of the armies of the Roman Babylon which encompass the city. As the waters of the Red Sea were a "wall" to the Israelites aforetime, so are the mountain sides of the ravine thus miraculously formed a wall now. And as the earth before "opened her mouth" (Rev. xii. 16.) at Babylon to "help" Israel (by "swallowing the river")

* See p. 294.
so does she now open her mouth to help them a second time, by sheltering them in her recesses.

Other points may be noticed which confirm this interpretation. It was out of the East (as being, equally with the North, the holy quarter, and therefore identical with heaven, God's dwelling-place) that deliverance was given to Israel both in Egypt and Babylon;—in Egypt, for it was by the instrumentality of an east wind that the Red Sea was divided*; and in Babylon, for it was the typical Messiah, Cyrus, the "king of the East," who drained Euphrates. Now here in like manner it is out of the East that Messiah comes to rescue His people from the power of the Roman Babylon: consequently His first appearance is upon the mountain on the east side of the city, the Mount of Olives.†

Again, as the deliverance of Israel out of Egypt, and out of Babylon, was coincident with the destruction of the Egyptian and the Babylonian power, so here not only is it said that the Almighty Redeemer "fights against" the nations encompassing the Holy city (ver. 3.), but the same idea is further conveyed by the allusion to the terribleness of the earthquake which accompanies the rending of the Mount of Olives: "ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." This announcement is virtually identical with the Apocalyptic statement, that simultaneously with the ascension of the Witnesses there was "a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."‡ It is evident, I say, that the earthquake, accompanying the descent of our Lord upon the Mount of Olives, is to be regarded as destroying the beleaguer ing army of the Roman Antichrist (being, in fact, the same earthquake which, according to the Apocalypse, shatters the "great city"), at the same time that it opens a way of escape for the Holy people; and that this people (the "residue") are represented as awe-struck and full of fear, in consequence of

* Ex. xiv. 21.
† There is a similar identification of the Mount of Olives with the East, in Ezek. xi. 23. Compare xliii. 2, 4.
‡ Rev. xi. 13.
the severity of the earthquake, and the ruin it causes, exactly as the "remnant" are "affrighted" by the same visitation, according to the Apocalypse. That the selfsame earthquake should be represented as overthrowing Antichrist and as saving Jerusalem is, it need hardly be pointed out, quite in accordance with the teaching of Scripture in other places. The pillar of the cloud was at once light to Israel and darkness to the Egyptians; the division of the Red Sea wrought at once the deliverance of Israel and the destruction of Egypt;—even as it is ever the same Christ who comes to redeem the righteous and to punish the unrighteous.

And here may be remarked an apparent exhibition of the double manifestation of Christ in this vision as both Redeemer and Avenger, in the fact of the cleaving of the Mount of Olives in two parts, the one of which removes to the North and the other to the South. It is a sort of repetition of the vision in the tenth chapter of the Apocalypse. There the angel of the Covenant, coming out of the North, the holy quarter, sets his left foot upon the East in token of the rejection of the Church of the Jews, his right upon the West in token of the acceptance of the Church of the Gentiles in their stead.* So here Messiah coming out of the East, sets His left foot upon the southernmost half of the cloven mountain, and His right on the northernmost. But the South is the symbol of the Underworld, the North of Heaven. Here then is a representation of the Roman Antichrist, the King of the Underworld, being set upon the left hand of the Messiah, the place of rejection, even as the Messiah now comes to destroy Antichrist; and of God's people, the holy Jerusalem, the city and the kingdom of Heaven, being set on His right hand, the place of acceptance, even as He now comes to rescue His people, and establish the Fifth empire.

Finally, whereas the besieged escape through the valley cleft in the Mount of Olives, and their Deliverer, surrounded by His army of saints, enters the city by the same valley (so that the besieged return, as it were, with Him, and share His triumph), here are blended together the two images of Israel going forth out of Babylon, their place of captivity, into Canaan, and of

* See p. 174.
the same Israel under the leadership of Christ, the mystical Cyrus, destroying Babylon. In the latter point of view, that is, taken as identical with the "saints" who accompany the Redeemer into Jerusalem, Israel has its counterpart in those "kings of the east," the "twenty thousand times ten thousands of angels" who are at once the destroyers of the Roman Babylon and also the Church of God coming forth from the "wilderness" of the Fourth empire into the Canaan of Christendom.

2. Christ having thus delivered His people, destroyed Babylon, and established the Fifth empire, now follows (ver. 6—11.) a beautiful picture of the glory and happiness of the inhabitants of this empire. Then there shall not be, as at present, sunshine alternating with frost and cold,—the short, quickly overcast, days of winter,—neither shall day be superseded by night; every evening shall be but a new morning; there shall be one perpetual day of undimmed brightness (ver. 6, 7.). That this perpetual day means the brightness of God's perpetual presence in the midst of His people, is evident from the corresponding account of the New Jerusalem*: "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there."

Again, as in the New Jerusalem is seen a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," † so here do living waters "go out from Jerusalem," half of them toward the former, that is, the eastern or Dead Sea, and half toward the hinder, that is, the western, or Mediterranean Sea (ver. 8.). The imagery is suggested by the actual position of Jerusalem on the range of hill country forming the watershed between the torrents flowing into the valley of the Jordan, or (like the Kidron) directly into the Dead Sea on the one hand, and the Mediterranean on the other. In their prophetical signification, however, the Mediterranean and the Dead Sea being equally symbols of the Roman or World

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* Rev. xxii. 1-25.  
† Rev. xxii. 1.
empire, the teaching of the vision is that the life-giving waters, the new river of Paradise of the Gospel Kingdom, shall pass into and "heal" the bitter and deadly waters of the old heathen unredeemed world, so that, as said in the Apocalypse, henceforward "there shall be no more sea;" for the perennial river (flowing, not as now do the torrents of Palestine merely in the winter, but "in summer and winter" equally), shall avail to change the whole of the sea into fresh water; and thus the vale of Siddim shall again become that "garden of the Lord" which it was aforetime.

Lastly, Jerusalem shall now be rebuilt and reinhabited; not however, as heretofore, in the midst of rugged and barren hills, but with a fertile and level country surrounding her on all sides. Her kingdom, even the kingdom of God, shall cover the earth; and all trace of her former desolation and misery shall be done away with (ver. 9, 10.). So the Apocalypse: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

3. The self-destruction of the armies of the enemy which has been besieging Jerusalem is next dwelt upon (ver. 12—15); that division of Satan or Antichrist against himself, previously exhibited in the beginning of the twelfth chapter of this prophecy, and already explained in the discussion of that chapter. Here, however, is brought out more distinctly than in the twelfth chapter the full meaning of this self-annihilation of the Antichristian army; inasmuch as the individuals composing the army are described as perishing not only by mutual slaughter, but by the visible mouldering away, as it were, of their various members: "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (ver. 12.). The Antichristian kingdom, we are thus taught, has a principle

* Dan. vii. 2.; Rev. xiii. 1., xix. 20. † Compare Ezek. xlvi. 8—10.
‡ Gen. xiii. 10. Compare Is. li. 3. § Rev. xxi. 3, 4.
|| See p. 305.
of dissolution within it, exactly as have the individual heathen composing that kingdom. It is the contrary of what is found in the Church; inasmuch as the kingdom of the Church is declared to be an everlasting kingdom, and life everlasting is also the portion of the individual members composing the Church kingdom. The full meaning of the prophet is accordingly, that the wasting, corrupting, dissolving power of the Grave shall prevail not over Jerusalem but over the Antichrist enemy of Jerusalem: he reiterates, it may be said, Daniel's announcement that, whereas the Fifth empire "shall never be destroyed," "shall stand for ever," on the other hand the great Image shall be "broken to pieces, and become like the chaff of the summer threshing-floors," *— shall be "ground," in the words of our Lord, "to powder," by the destroying Stone; as he had himself before said (xii. 3.), "In that day I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces."

The completeness of this destruction of the Antichristian army is further indicated (ver. 15.) by the declaration that the horses and other animals in the tents of the army shall perish as does the army: so before (xii. 4.) it was said, "I will smite every horse with astonishment, and his rider with madness . . . and I will smite every horse of the people with blindness." There is also implied a virtual identification of the army with the brute beasts accompanying the army, and this for the same reason that has caused the Antichristian empire to be represented as a wild beast in the Apocalypse — to express, namely, the morally debased and degraded condition of this empire. The idea suggested is that of Nebuchadnezzar losing his reason, and being changed into a brute animal, because of his wickedness.

Finally, the seizure by the inhabitants of Jerusalem of the wealth of the Antichristian army thus overthrown (ver. 14.) is after the manner alike of the "spoiling" of the Egyptians by the Israelites when they came out of Egypt, and, more especially, of the gathering by the same people of the wealth of those armies, who under the influence of a "tumult from the Lord" (ver. 13.) were either destroyed by mutual slaughter, as those

* Dan. ii. 35. 44.
who threatened Judah in the time of Jehoshaphat, or were broken up, and fled panic-struck in disorderly haste, as the army of the king of Syria when besieging Samaria.*

4. The closing paragraph of the whole prophecy begins by declaring the single condition on which the World-kingdoms, or what remains of them after the destruction of the Fourth empire, shall be tolerated during the times of the Fifth empire (ver. 16—19.). The people of those kingdoms shall go up, it is said, yearly, to worship God at Jerusalem in the solemn feasts, and especially to keep the feast of tabernacles in that city; and they will find the blessing of God withheld from them and their country, if they fail to do this. The passage is of the same kind as the previous one (ix. 7.) where it was said that the remnant of the destroyed Philistines should find their safety in submitting to Israel, and becoming incorporated with them, as were the Jebusites when David conquered their city. There shall be a reversal, says the prophet, of that relation in which Good and Evil, or (what is equivalent to Good and Evil) the Church and the World, have stood to each other hitherto. During the times of Antichrist the World had the rule over the Church; during the times of the Fifth empire the Church shall in her turn have dominion over the World: consequently the kingdoms of the World shall then prosper, only if they confess the supremacy, obey the laws, and act according to the principles, of the Church-kingdom. This submission of the kingdoms of the World to the Church-kingdom, whereby they give up as it were their former identity, receive a new nature, and partake of the blessings and privileges attached to the Church-kingdom, is fitly described as a going up to Jerusalem to celebrate with especial solemnity the “feast of tabernacles,” inasmuch as that festival is no other than a commemoration on the part of the Church of her preservation by the Almighty in the “wilderness” of the Antichristian empire, and her removal from thence into the Canaan of the Fifth empire.

Lastly, come a few words declaring the greatness of the privileges in store for the New Jerusalem (ver. 20, 21.). The title “Holiness unto the LORD,” hitherto inscribed only on the

* 2 Chron. xx. 25.; 2 Kings, vii. 15.
mitre of the High Priest*, shall be written in that day even upon the "bells of the horses;" in like manner, even the meanest of the vessels used in the Temple service, nay even the vessels ordinarily used in Jerusalem, and also in Judah, shall be as holy as the cups employed for the drink-offerings. So before (xii. 7, 8.) it was said that Judah in the new kingdom should be as Jerusalem, that Jerusalem's inhabitants, even the meanest among them, should be as David, and that David should be as God. The Fifth empire, namely, shall be "a kingdom of priests, a holy people;" all the members of it shall be on a par one with another, for that all shall be made holy to the Lord through the blood of Christ, all shall have the crown, and the white robe, and the throne in heaven, through His mediation. Then too "there shall be no more the Canaanite in the house of the LORD of hosts:" no unclean or idolatrous person shall then make his appearance in that sanctuary where all is holy: as St. John says, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."†

* Ex. xxviii. 36.  
† Rev. xxi. 27,
CHAPTER XV.

THE SEVENTH TRUMPET AND VIAL, AND OTHER VISIONS REPRESENTING THE FALL OF ROME.

I. THE SEVENTH TRUMPET AND VIAL.

Rev. xi. "15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world shall be the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders which sat before God on their thrones fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 17 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth. 18 And the temple of God was opened in heaven; and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. xvi. "17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every
stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

From Zechariah's picture of the overthrow of the Antichristian Fourth empire, and the rebuilding of the Holy city, we now pass to the exhibition of the same events in the Apocalypse. In the sixth Trumpet and Vial the destroyers of Babylon were let loose, the Euphrates was dried up, the hand-writing announcing the coming judgment was seen on the wall, and with the seventh Trumpet and Vial comes the final abolition of the great empire, namely, as before shown, the extinction of the series of Roman emperors, in the dethronement of Augustulus by Odoacer in the memorable year 476. The treatment of the subject in the Trumpet is very similar to that in the Vial. At the sounding of the Trumpet the inhabitants of heaven rejoice that the time is now come for the enemies of God to be judged, and for His servants to be rewarded. The "mystery of God" (x. 7.) is now "finished;" it is the peal of that "last trumpet," at sound of which "the dead shall be raised incorruptible," as declared by St. Paul*; and accordingly the "spirit of life" now enters the bodies of the two Witnesses (xi. 11.), and they ascend into heaven. But this "heaven" is the Canaan of the Fifth empire; and therefore it is added in the Trumpet before us, that "the kingdom of this world has now become the kingdom of God and Christ," the idea conveyed being that of the Church conquering and destroying the "kingdom of this world," the Roman empire, as the historical Israel overthrew and destroyed the inhabitants of heathen Palestine. And here we see the reason why Jericho, the first city attacked by the Israelites when they entered Canaan, fell† at the moment of the seventh sounding of the trumpets on the seventh day, after having been compassed by the priests bearing the ark once on each of the six days preceding the seventh. Jericho thus overthrown is a type of Rome falling at the sound of the last of the Trumpets contained in the seventh Seal.

In the Vial the description of the fall of the great "kingdom of this world" is fuller, and more graphic. The Vial is poured

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* 1 Cor. xv. 52.  
† Josh. vi.
upon the "air," that is, upon heaven and the heavenly bodies*, namely the North or kingdom of the North, that is, Babylon: thereupon comes a great voice from the throne in the temple of heaven, saying, "It is done." The words "It is finished" announced the overthrow of the power of Satan through the death of the Redeemer: similar words now announce the completion of that victory in the destruction of the kingdom of Satan. The Adversary who previously had been cast only out of heaven (xii. 9.) is driven now out of the earth also. Accordingly, upon the cry "It is done" follow "voices, thunders, lightnings, and a great earthquake" more severe than has ever yet shaken the world; so that the "mountains and islands" are not only "moved out of their places" as in the sixth Seal, but "flee away, and are not found." This earthquake is, of course, identical with that which shatters the "great city" upon the resurrection of the two Witnesses (xi. 13.), and with that which Zechariah speaks of, as delivering Jerusalem out of the power of the Antichristian army. By its terribleness is indicated both the severity of the calamities, and the greatness of the change, coming upon the world in the downfall of the great empire. Moreover by the association of this earthquake with "voices, thunders, and lightnings," is meant a reference to the fourfold enumeration introducing the first Trumpet. Before the sounding of that Trumpet occurred the same as now follows upon the pouring out of the seventh Vial, namely "voices, and thunderings, and lightnings, and an earthquake;"† and these four being the symbols of the fourfold system of the prophecy, in other words, of the four Winds which are let loose in the four first Trumpets, the repetition of the four in the seventh Vial indicates the absolute identity of the fourfold system of the Apocalypse with the sevenfold system.‡—Next, the consequences of the earthquake have to be noticed: "the great city was divided into three parts, and the cities of the nations fell." The general meaning of these words is, that simultaneously with the abolition and dissolution of the Roman empire in the shock of the earthquake, shall occur the fall of the numerous

* Compare Rev. ix. 2. "The sun and the air were darkened by reason of the smoke of the pit."
† Rev. viii. 5.‡ See p. 204.
cities in all parts of the world, which belong to and form part of that empire; that not Rome only but the remotest dependencies of Rome shall be overwhelmed by the deluge of the northern invasions, and shall participate all alike in the terrible judgments of these times. The effects of the "earthquake" shall be felt, as it were, through the entire length and breadth of the civilised world. But the division of the great city in particular into "three parts"* is doubtless to be understood of the dissolution of that threefold unity visible in the Roman Antichrist, in regard of his being composed of the Dragon, the Beast, and the False Prophet. By the dissolution of this unity it is shown that the unity itself (unlike that Unity of God which it counterfeits) is but a false unity; that the unholy combination of the World's power, wisdom, and evil, against the alone all-Powerful, all-Wise, and all-Holy God, shall surely be broken up, strong though such a league may appear for the time being.

Finally, as in the Trumpet we read that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail; so in the Vial, "there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." This hail (the importance of which is evident from the mention of it occurring in both the Trumpet and Vial) may be understood in two senses. First, as the preservation of the "remnant," the Church, amid the judgments here coming down upon and cutting off the world-empire, is manifestly after the manner of the preservation of Noah and his family in the ark during the time of the deluge, and is so viewed in the Apocalypse (as appears, for example, in the mention of the rainbow surrounding the throne (iv. 3.), as well as in the tacit allusion to the ark, conveyed in the announcement of the destruction of the ships of the sea (viii. 9.) in the second Trumpet), so the mention of the ark of the covenant in this seventh Trumpet is to be understood as also alluding to that deluge, and the "great hail" will

* Ἐγινετο ἡ πόλις ἡ μεγάλη εἰς τρία μῆνες
THE APOCALYPSE.

then be the counterpart of the rain the descent of which was
the cause of the deluge. Such is one meaning of the "hail."—
But secondly, and more especially, whereas the fall of Rome is,
as we have just seen, tacitly compared in this Trumpet to the fall
of Jericho (so that the ark of the covenant here mentioned is,
in this point of view, identical with that ark which was carried
round the walls of Jericho and caused them to fall down), the
great hail, coming, as it does, after the great earthquake over-
throwing the Roman Babylon, is certainly to be understood as
referring to that other miraculous destruction of the heathen
Canaanites, which occurred soon after the overthrow of Jericho,
namely the destruction by hail of the armies of the five Kings:
"It came to pass, as they fled from before Israel, and were in
the going down to Bethhoron, that the Lord cast down great
stones from heaven upon them unto Azekah, and they died; they
were more which died with hailstones than they whom the
children of Israel slew with the sword."* The truth of this
interpretation is witnessed to by the particular mention in the
Vial of the size of the hailstones: "every stone was about the
weight of a talent."† Moreover, we thus obtain a complete
 correspondence between the imagery of the sixth Seal and that
of the Vial now before us; for the Canaanite armies slain by the
great hailstones were the armies of those "five kings" whose
immurement in the cave of Makkedah is alluded to in the sixth
Seal in the account there given of the kings of the earth hiding
themselves in the dens of the mountains from the Lamb's wrath.‡

There is more, however, yet to be said on the subject of this
hail. From the circumstance of its being so pointedly brought
forward in both the Trumpet and the Vial, together with that
of its occurring, as appears by the Vial, after the fall of the
"great city," the conclusion is forced upon us that the judgments
desolating the Roman empire in the seven Trumpets and Vials
do not, in the view of the Apocalypse, come to an end at the
moment of the abolition of the Roman empire, but still continue.
The same inference is to be drawn from the fact of the destruction
of the armies of the five kings by the hail having taken place
after the fall of Jericho. The destruction of that city being the

* Josh. x. 11.
† ἡ σαπήντα μεγάλη ὡς καλαντία.
‡ See p. 209.
The Great Hail represents a period of 40 years, type of the extinction of the Roman empire, it is manifest that, in like manner as the fall of Jericho was not the termination of God's judgments upon the heathen Canaanites, nor put His people at once in possession of the land of Canaan, but on the contrary was but the beginning of judgment, was but a step towards preparing the land to be the home of Israel,—so neither is the abolition of the Roman empire by the cutting off of its last sovereign to be viewed as at once finishing God's work of judgment on the people of that empire, or as immediately converting the world into the spiritual Canaan, the promised Paradise. Ere the second Israel, the redeemed hundred and forty-four thousand, can hope to be peacefully settled in their new dwelling-place, consequently before the final inauguration, so to call it, of the Fifth empire, must come the desolating hail which is to cut off the last remnant of the routed and flying armies of the Roman Antichrist.

It appears then, for this is the sum of what has now been said, that the year 476, though it is the date of the termination of the three times and a half of the reign of Antichrist, is not, however, the date of the beginning of the millennial kingdom. A certain interval of time, the period of the "great hail" of the seventh Trumpet and Vial, separates the last year of the Fourth from the first year of the Fifth empire. A further point to be determined is, accordingly, what is the exact length of this interval. Now no data for the direct computation of it are here given; but a mass of evidence will be adduced, in connection with another passage of the Apocalypse presently to be examined, making it certain that the time meant is a period of forty years; and consequently, that the beginning of the millennium is to be dated from the year of our Lord 516.

And of these forty years there is the following indirect recognition in the Trumpet and Vial now before us. The "hail" is here given as a fifth term, following upon and directly connected with four others: "there were lightnings, and voices, and thunderings, and an earthquake, and great hail." This fivefold formula must accordingly be viewed as denoting the number Five. Now it has been shown in the interpretation of the fifth Seal and the fifth Trumpet, that Five is used in the Apocalypse as symbolical of a time of expectation or waiting; and it has also
been shown that, when the prophecy specifies the particular time during which such expectation continues, the period is one exactly divisible by Five: I allude to the "five months" which symbolise the 160 years of the fifth Trumpet. Properly then the Five ought to be applicable now in like manner to the forty years; and so it evidently is; for these forty years are not only a time of expectation, inasmuch as they prevent that manifestation of the Fifth empire which ought to have occurred, if I may so say, immediately upon the fall of the Roman empire, but also are divisible by Five, or, in others words, admit, if we choose, of being represented as "five times." Moreover it is obvious to remark that the number Forty has in the Old Testament Scriptures exactly the same meaning attaching to it that Five has in the Apocalypse; it is ever connected with the anticipation of something future. During forty days God waited for the repentance of Nineveh, Israel for the return of Moses from Sinai, the same people for the return of the spies from searching the land of promise, and forty years were they also detained in the wilderness because of their disobedience. Forty days also was the time of the continuance of the rain of the deluge; and that the deluge is particularly alluded to in the combined mention of the ark and the great hail has already been pointed out.

II. MOUNT ZION, AND THE SEA OF GLASS.

Rev. xiv. "And I looked, and, lo, the Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his name and his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the
Lamb. "And in their mouth was found no guile; for they are without fault before the throne of God."

Rev. xv. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Rome has fallen in the seventh Trumpet and Vial; consequently the Church, those redeemed 144,000, who being faithful to the Lamb were led forth by Him out of the spiritual Egypt, apostate Jerusalem, in the sixth Seal, and then under His guidance entered the wilderness of the Roman empire, where no heathen idolatry, no worship of Antichrist, has defiled them, no persecution has prevented their following their divine Leader,—this elect company, the wilderness now passed, is seen standing on Zion, the holy mountain of God, in the spiritual Canaan. Hitherto they have been militant; now is come the time of their triumph; they sing therefore with harps in their hands a hymn of triumph. And their hymn is as a "voice from heaven," for the Zion of the Fifth empire on which they are standing is heaven;—and "as the voice of many waters," for the voice of the Lamb was "as the sound of many waters" when He appeared to St. John in the midst of the seven candlesticks*, and the Lamb and the 144,000 are all one;—and further, "as the voice of a great thunder," because of the terribleness of the judgments overwhelming the heathen empire simultaneously with this enthronement of the Church on the holy mountain; as in Joel: "The sun and the moon shall be darkened, and the stars shall withdraw their shining: the Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."† This hymn is

* Rev. i. 15.  
† Joel iii. 15, 16.
moreover a "new song," even as being sung by them who have the "new name" of the Lamb* "written in their foreheads," and who are citizens of the "new Jerusalem," and for whom is now coming in a "new heaven and a new earth," according to the announcement, "Behold, I make all things new." Finally, none but the redeemed can learn this new song, in like manner as elsewhere there is promised to him that overcometh "a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it:"† the meaning is, that the knowledge of the divine truth and saving power of the Gospel is a mystery, or secret, confided by Christ to His own initiated followers, and to them only; that, as Daniel had before said, "the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."‡

And what is thus said of the Lamb and His followers on Mount Zion is almost literally repeated of the company on the Sea of glass. They too have got the name of Christ and the name of the Father written upon their foreheads, inasmuch as they have refused to receive on their foreheads the mark of Antichrist; they too sing a triumphant song before God to the sound of harps; they too are in a heavenly place, for they stand upon that "sea of glass like unto crystal" which was seen by St. John in front of the throne of the Almighty in the opening vision.§ This difference, however, there is between the two companies, that the latter are seen standing upon the Sea of glass not simultaneously with the pouring out of the last of the seven Vials, but prior to the pouring out of the first Vial||; whereas the former, as being seen on Mount Zion, represent the coming in of the Fifth empire, which did not occur till the time of the last Vial. Whence it appears that the company on the Sea of glass is no other than that Church of the 144,000, which is seen in the intermediate or paradise heaven of the sixth Seal; in other words, that they are the Souls of the Witnesses waiting in their place of rest during the interval between the fall of Jerusalem and the fall of Rome; at the end of which time (namely, coincidently with the fall of Rome in the seventh Trumpet and Vial), they return to

* Rev. iii. 12.
† Dan. xii. 10.
‡ Rev. ii. 17.
§ Rev. iv. 6.
|| Compare Rev. xv. 5, 6.
their bodies (xi. 11.), and ascend into the millennial heaven of the Fifth empire,—when they become the company of the Lamb on Mount Zion above described.*

What is meant by the Sea of glass in particular, is evident from the analogy of the other elements composing the heaven of the Apocalypse,—the Elders and the Living Creatures. These announce themselves to have been “redeemed unto God by the blood of Christ, out of every kindred, and tongue, and people, and nation.”† In them accordingly are seen not merely the righteous, but the wicked who by the Sacrifice of the Lamb have become righteous: they represent the World which has hitherto been rejected and lost, but now is saved; in other words, they typify the kingdom of this world transmuted into the kingdom of God, the Fifth empire. Now it is this same conversion of evil into good, of the World into the Church, which is symbolised by the Sea of glass. That crystal ocean is merely the Sea of the Fourth empire changed, renovated, healed of its impurities, made transparent, brought near to the Almighty, and made a part of heaven, in the same manner as the Elders and Living Creatures have been changed, renovated, healed of their corruption, illuminated by the Spirit, and made partakers of the divine nature, by the blood of the Atonement. That the glass of which the Sea is composed denotes the perfect transparency and consequently the purity of its waters is evident: compare the mention, in the account of the New Jerusalem, of the “pure river of water of life, clear as crystal.”‡ But there is a further allusion in the glass of this heavenly sea to the imperishable life of the Church represented by it. Glass is capable, like gold, of withstanding the action of fire: when cast into the furnace it is only purified and refined, not consumed. As the heavenly Jerusalem, then, is built of gold §, in token of its being able to abide the fiery trial of the Day of Judgment, or, in other words, to survive the destruction of the world-empire, the spiritual Sodom, so is the Sea here made of glass for the same reason. Hence it is that in the description of the heavenly Jerusalem the “pure gold” of that city is likened to

* See p. 214. † Rev. v. 9. ‡ Rev. xxii. 1. § Compare 1 Cor. iii. 12—15.
"clear glass" expressly.* And it is a further confirmation of this view, that the glass of the Sea is here virtually described as *molten*, being "mingled with fire,"—thus glowing and burning, as it were, with intense heat.

It is to be remarked, however, that the indestructibility of this Sea of glass is not to be understood as symbolising merely the eternal continuance of the Church after the destruction of the World by the fire of the last Judgment. It more particularly represents the survival by the Church of the fiery trial it has undergone in the Antichristian kingdom, in the way of persecution. The fire mingled with the glass of the Sea is emphatically that fire through which the Almighty announces, in that prophecy of Zechariah already examined †, that He will bring "the third part," and "will refine them as silver is refined; and will try them as gold is tried." This is confirmed by the description of our Lord ‡ as having "His feet like unto fine brass, as if they burned in a furnace:" for there reference is evidently made to His having been tried in the furnace of affliction in like manner as His followers are to be tried during the reign of Antichrist. Compare, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."§

Further, quite compatibly with the above explanation, the fire mingled with the Sea may be understood of the fire of the Holy Spirit (the seven lamps or torches of fire in front of the Throne) now penetrating and irradiating the Church with unresisted power; for such is the fire by the instrumentality of which, more truly than by that of the furnace of earthly sufferings, the great "Refiner and Purifier of the sons of Levi" "purges them that they may offer unto the LORD an offering in righteousness."||

That this Sea of glass is the image of the redeemed Church, and consequently identical with the followers of the Lamb on Mount Zion in the preceding vision, further appears from the comparison in that vision of the voice of the Lamb's followers to the "voice of many waters." Those "many waters" are evi-

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* Rev. xxi. 18. 21. † Zech. xiii. 9. See p. 313. ‡ Rev. i. 15. § Rev. iii. 21. || Mal. iii. 3.
dently the same with the Sea of which we are now speaking; and their "voice" the perpetual thunder of this Sea, as it breaks on the divine shore before the throne of the Everlasting. Nor is it any objection to this interpretation of the Sea, that according to it the Sea is identical with the harpers who stand upon it. For just in the same way the earthly Sea is the symbol of the Fourth empire, yet out of that Sea rises the seven-headed Beast which is also a symbol of the Fourth empire. In like manner, in the vision of the followers of the Lamb on Mount Zion, the 144,000 sing, it is said, "before the throne, and before the four Living Creatures, and before the Elders;" yet in fact they are themselves, as we know, identical with the Elders and Living Creatures.

To proceed: the Church symbolised by the harpers is said to have "gotten the victory over the Beast." The exact meaning of the original (τῶν νικῶντας ἐκ τῶν Ἑρίων) is "those who conquer their way out of the power of the Beast." The language, it will be observed, is carefully adjusted to the circumstances of the company of the redeemed here represented, who, as above mentioned, are not the Church of the seventh Trumpet and Vial, but that of the sixth Seal;—they are the Church waiting, after the fall of Jerusalem (the "death" of the Witnesses), in the paradise of the intermediate state, till the fall of Rome. This, then, is the time of the persecution of the Church in the "wilderness" of the Roman empire. Consequently, not only is the present tense used, — "they who conquer," — "they who are at this moment getting the victory" — for the struggle of the Church against Rome is still continuing; but besides, the wording of the passage denotes not absolute victory so much as an escape out of the power of Antichrist, which is equivalent to a victory: the allusion, that is, is not to the resurrection but to the death of the two Witnesses. They have fought their way out of the power of Antichrist by dying in the conflict with him, and so have conquered; for this their martyrdom shall shortly be followed by their resurrection, and the great city of Antichrist shall then fall. For the present, however, Antichrist is still visibly enthroned on the seven mountains; the fiery trial of the Church is still proceeding.

Next, whereas the redeemed company are seen standing on
the Sea of glass, here the difference is shown between this the living Sea of the Fifth empire, and the Egyptian or Dead Sea of the Fourth empire. Pharaoh and his armies were overwhelmed by the Sea of Egypt, and Sodom was buried under the waters of the Sea of Sodom; but the waters of heaven cannot thus become waters of death to the inhabitants of heaven. That this is what is meant is also shown by the analogous position of the followers of the Lamb on Mount Zion in the other vision. The mountain whereon they stand is contrasted with the "valley of the shadow of death," the pit of Hinnom, at the foot of it, which, as we have seen, is prophetically identical with the Dead Sea.

Lastly, the hymn sung by this company, a hymn confessing God's truth, power, and holiness, and the terribleness of His judgments, is said to be the "song of Moses the servant of God, and the song of the Lamb." The reference is specially to that song written by Moses (Exodus xv.) after the overthrow of the armies of Egypt in the Red Sea, in which he dwells, first, on the greatness of the miracle by which Israel has now been delivered, and their enemy destroyed ("Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters"); next, associates this overthrow with the thought of the terror which the news of it will strike into the people of Canaan ("the people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina"); and closes with a prophetic announcement of the conquest of Canaan by God's people: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." This song of Moses is accordingly now sung by the Church of the new Israel, inasmuch as the Lamb has already safely conducted them out of the spiritual Egypt of the sixth Seal, and is now leading them on to the conquest of the spiritual Canaan.

But there is also a second "song of Moses," that recorded in Deuteronomy xxxii., which must certainly be here referred to along with the former, though less directly. In it Moses foretells how Israel, after having taken possession of Canaan, should gradually forget the Almighty, and provoke Him to anger by
worshipping false gods; how He who had hitherto been their strength should then desert them; and how evil, in punishment for their sin, should come upon them. Here, then, it is impossible not to see an intimation, what would be the state of the Church on its becoming an imperial power after the fall of Rome;—an intimation that sin would be there, and would eventually bring the Church into captivity, as before it had brought on the captivity of the Jewish people. Here, too, is a complete answer to the common objection, that to interpret the millennial kingdom of mediæval Christendom is impossible without exaggerating the holiness, and palliating or denying the sins of that Christendom.

III. THE THREE ANGELS PROCLAIMING THE FALL OF BABYLON.

Rev. xiv. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another, even a second angel, saying, Babylon is fallen, is fallen, that great city; because she made all nations drink of the wine of the wrath of her fornication.

"And another angel, even a third, followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a
voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

This account of the three angels follows in the prophecy immediately after the vision of the 144,000 with the Lamb on Mount Zion, and makes it clear (could it be otherwise doubted), that what is there represented is that coming in of the Fifth empire which is simultaneous with the destruction of the Fourth empire. For the Church having attained to its rest on the holy mountain, now must ensue that going forth of the living water from the midst of Jerusalem which is one of the chief prophetic characteristics of the Fifth empire. Accordingly, this living water is seen in the "everlasting gospel" which the first of the three angels is represented as preaching to "every nation, and kindred, and tongue, and people." And the same angel announces that the "hour of God's judgment" is now come. This allusion to the destruction of Rome is then taken up by the second angel, who declares in express words that Babylon has fallen; and the third emphatically asserts the fearfulness of the punishment which has now overtaken her,—even torment in the fiery lake, the Sea of Sodom; the picture of her misery being heightened by the mention immediately subjoined of the blessedness of the death of those who have followed Christ.

What is meant by this series of three angels appears in the circumstance, that the first of the three is represented as "saying with a loud voice" the words uttered by him; the second simply as "saying;" and the third as "saying with a loud voice," like the first angel. Moreover, the severity of the language put into the mouth of the third angel exceeds the severity of that attributed to the two others. Here we have only to recollect the exhibition in the sixth Trumpet of the three principal invaders of the Roman empire, Alaric, Attila, and Genseric, in the form of the three instruments of death, "fire, smoke, and brimstone;" and we see at once that those invaders are alluded to in the consecutive denunciations of the three angels in the passage before us. It is evident, I say, that as the fire and the brimstone denote Alaric and Genseric, who each of
ARE TYPOIFIED BY THREE ANGELS; 341

them sacked Rome; and the smoke, Attila, who did not sack it; so the "loud voice" of the first and third angel alludes to Alaric and Genseric; and the voice, which is not loud, of the second angel, alludes to Attila;—in other words, that the two severest of the three judgments coming upon Babylon are expressed by the loudness of the voice proclaiming these judgments, and that the mitigated judgment is announced in a lower voice. Further, it is obvious that, as Genseric was the most terrible of the three conquerors, so are the threatenings of the third angel more fearful than those of the other two.

IV. THREE OTHER PROCLAMATIONS OF THE FALL OF BABYLON

Rev. xviii. "And after these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her,
when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. And every shipmaster, and every one who saileth to a place, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye †saints, and †apostles, and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be
heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The pathetic tone pervading the whole of this chapter distinguishes it from the passage last considered, which in other respects, however, it closely resembles. For as that passage contained an account of three angels who respectively announce, as we saw, the coming in of the three great invaders of the empire, so here we have three Voices respectively announcing the coming in of the same three. The first voice is that of a powerful angel, who is seen by the apostle coming down from heaven, and lightening the earth with his glory, and who announces that Babylon is fallen (ver. 1—3.). The second is a voice the utterer of which is unseen, which, proceeding from heaven, announces that the kings of the earth, together with all merchants of the earth, and all mariners, shall mourn for the fall of Babylon (ver. 4—20.). And the third voice is again, like the first, that of a mighty angel, who, taking up and casting into the sea a stone like a great millstone, declares that so "with violence" shall Babylon be thrown down, and be found no more (ver. 21—24.). Here the first and the third voices, being those of visible speakers, are to be regarded as announcing the coming of Alaric and Genseric, who were seen by the "great city," inasmuch as they took and entered it; while the second voice, being that of an invisible speaker, is to be taken as denoting the coming of Attila, who, unlike the other two, never presented himself in person before the city, and consequently was not seen by it. The voices, in short, of the two visible speakers correspond to the "loud voice" of the first and the third angel of the preceding passage, and the voice of the invisible speaker to the lower voice of the second angel.

Be it observed too that here, as in the preceding passage, the third of the three invaders is indicated to be the most terrible: "with violence shall Babylon be thrown down," says the last angel; and he casts into the sea, as he speaks, a stone like a great millstone.

For the further explanation of this chapter the following remarks are all that need be here added:—The declaration of
the first angel, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (ver. 2.), is in imitation of Isaiah's announcement of the fall of the first Babylon: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged."* The statement here made, that the fall of Babylon shall be after the manner of the overthrow of Sodom and Gomorrah, shows that the words uttered by the first angel have the same meaning as those other passages of prophecy which speak of the Roman Antichrist being cast into the fiery lake and there tormented; consequently, that they are to be understood as announcing simply the entire destruction and abolition of the Roman empire, under figures analogous to those used in the passages now alluded to; and that to argue from these words, as often has been argued, that the region of the seven hills is hereafter to become, or ought by this time to have become, an actual desert, like that which is now seen on the banks of the Euphrates, is equivalent to arguing that the Fourth empire of Daniel was never overthrown (however manifest it may be that the complete destruction of that empire took place in the fifth century), because the "body" of the Fourth empire was never visibly and literally "given to the burning flame" as announced by Daniel.

The lamentation (ver. 9—19.) of the kings, merchants, and mariners, over Babylon, is noticeable as perfectly indicating the complete extinction, consequent on the coming in of the northern invaders, of all the luxury, the commerce, the refinement, and the civilisation, of the old empire.

* Is. xiii. 19—22.
The description of the last angel (ver. 21.) taking up a stone like a great millstone and casting it into the sea, in token of the fall of Babylon, refers us alike to the account of the "great mountain burning with fire" being cast into the sea in the second Trumpet*, and to Jeremiah's commanding the casting of the book of his prophecy against Babylon into the Euphrates: "It shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."† The casting of the stone into the Euphrates is, in fact, exactly synonymous with the casting of the stone and of the burning mountain into the sea of blood or Dead Sea; for the Euphrates, as we have seen, is, equally with the Dead Sea, a type of the Underworld, the kingdom of Death, the place of punishment.

Lastly, the words of the angel, "The sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee" (ver. 22, 23), are remarkable as being taken from Jeremiah's prophecy of the seventy years' captivity of Israel in Babylon: "I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle; and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."‡ The application of the words of the angel is accordingly twofold. They imply, first, that Antichristian Rome shall suffer, as being Antichristian, the same punishment as was awarded in the sixth Seal to Antichristian Jerusalem; they imply, secondly, that, in like manner as Rome has desolated the Holy Jerusalem, the Christian Church, during the three times and a half of the captivity of this Church, so shall she at the end of these times be herself desolated: it is a virtual repetition of the words of the sixth verse, "Reward her even as she rewarded you; . . . in the cup which she hath filled fill to her double."

* Rex. viii. 8.
† Jer. li. 63, 64.
‡ Jer. xxv. 10, 11.
THE APOCALYPSE.

V. THE DEFEAT OF THE ARMIES OF BABYLON.

Rev. xix. "And after these things I heard as it were a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and power, unto the Lord our God. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierce-
ness and wrath of Almighty God. 16 And he hath on his
vesture and on his thigh a name written, KING OF KINGS, AND
LORD OF LORDS. 17 And I saw an angel standing in the sun;
and he cried with a loud voice, saying to all the fowls that fly
in the midst of heaven, Come and gather yourselves together
unto † the great supper of God †; 18 that ye may eat the flesh
of kings, and the flesh of captains, and the flesh of mighty men,
and the flesh of horses, and of them that sit on them, and the
flesh of all men, both free and bond, both small and great.
19 And I saw the beast, and the kings of the earth, and their
armies, gathered together to make war against him that sat on
the horse, and against his army. 20 And the beast was taken,
† and the false prophet that was with him †, that wrought mi-
racles before him, with which he deceived them that had received
the mark of the beast, and them that worshipped his image.
These both were cast alive into a lake of fire burning with
brimstone. 21 And the remnant were slain with the sword of
him that sat upon the horse, which sword proceeded out of his
mouth; and all the fowls were filled with their flesh."

The overthrow of the Antichristian Babylon is again dwelt
upon. The whole company of the redeemed are now heard re-
joicing over the fall of their great enemy. They utter their re-
joicings in the Hebrew words, "Amen," "Alleluia," in token
that they, and they only, are the true Israel of God, the true
Jerusalem. And the Alleluia is four times repeated in recog-
nition of the four destroyers of Babylon loosed in the sixth
Trumpet. This is evident from the fact of the fourth Alleluia
being immediately followed by the announcement that now is
come the time for the Lamb’s marriage (ver. 7.); for the bride
of the Lamb is the New Jerusalem of the Fifth empire, which
is manifested, as we know, after the coming in of Odoacer, the
fourth destroyer. Then follows the account of the angel re-
fusing St. John’s worship (ver. 10.). This passage seems at first
sight to contain nothing more than a warning (the need of which
is sufficiently shown by the subsequent history of the Church)
as to the duty of making the Almighty the immediate object of
all worship; yet, in fact, it bears upon the interpretation of the
prophecy in two respects. First, there occurs in it the declara-
tion, that "the testimony of Jesus is the spirit of prophecy,"
which manifestly has respect to the great doctrine of the oneness of the Church with Christ; in other words, to the manner in which the life, death, resurrection, and ascension of Christ, is reexhibited in the Apocalyptic description of the two Witnesses. Secondly, St. John is represented as falling down before the angel, after words have been uttered which have the appearance of solemnly closing the whole vision: "He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him." If we turn to the close of the account of the New Jerusalem in the last chapter, we find similar words followed by the same worship: "He said unto me, These sayings are faithful and true. . . And it was I John who heard and saw these things. And when I had heard and seen, I fell down to worship at the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."* Thus the Apocalypse has, in effect, a double termination; the former in the first worship of the angel by the apostle, the latter in the second: and the meaning of this is evident,—it unmistakably determines the place of the New Jerusalem in the scheme of the vision, showing it to be simply identical with that Fifth empire which begins after the fourth Alleluia, when Rome falls; and to be described at the end of the Apocalypse (in other words, after the account of the Last Judgment properly so called, which is given at the end of the twentieth chapter) only because the Fifth empire is a type of the true Heaven, which is to be the reward of the righteous at the day of the resurrection.

And now (ver. 11—21.) the whole subject of the destruction of Rome, and of the triumphant enthronement of the Church in the place of Rome, which the prophecy has so long been setting before us under different figures, is summed up in a description of a great battle waged between the armies of the Church led on by Christ on the one hand, and the legions of Rome headed by Antichrist on the other hand,—namely, the seven-headed

* Rev. xxii. 6—9.
Beast, and his counterpart, the False Prophet. The slaughter of the Church at "Ar-Mageddon" is now requited. The very description of the great Head of the Church shows that the time is now definitely come for the triumph of righteousness and the defeat of sin. His eyes are as a flame; His vesture has been dipped in blood*; and His name, "the Word of God," indicates that now is the manifestation of His divine nature, and consequently of the divinity of the Church as one with Him. In Him are seen "the righteous shining forth as the sun in the kingdom of their Father."† And these, like Himself, are mounted on white horses, white being the colour of heaven as betokening righteousness. So mention is made of the "white stone" written upon with the new name; of the "white raiment" of the faithful; of the "white cloud" on which the Son of man is seen coming in judgment; and of the "white throne" of the Judge at the end of all things.‡

Such being the Leader of the army, and such the army, the forces of Antichrist are overpowered in the battle which follows, and utterly destroyed; this utter destruction being expressed, first, by the statement that Rome, personified in the Beast and the False Prophet, is "cast alive into a lake of fire burning with brimstone;" secondly, by its being said that "the remnant" were slain by the sword proceeding out of the mouth of Christ. The casting of the Roman Antichrist alive into the fiery lake is, of course, an allusion to the eternity of the punishment of the wicked after the Day of Judgment: an image of a living death, so to call it, having a similar meaning, is the immurement of the five kings in the cave of Makkedah by Joshua, when conquering Canaan. And the destruction of the "remnant" of the Anti-Christian army is meant to be in marked contradistinction to that preservation of "the remnant," which is always insisted on in the Old Testament denunciations of judgment upon God's people. It is as if it were said, "Antichrist has had power to cut off the whole of the Church except the remnant, over which he has had no power; but he himself is cut off at the last even to the remnant."

* Compare Is. lxiii. 2, 3. † Matt. xiii. 43. ‡ Rev. ii. 17. (compare xix. 12.), iii. 5., xiv. 14., xx. 11.
The vision closes with a description of the fowls flying in mid-heaven coming down to feast on the bodies of the slain army. An angel standing in the Sun had already summoned them to this feast at the beginning of the battle; and the name given to it is "the great supper of God:" consequently, it is the same with the marriage-supper of the Lamb before mentioned. Who are represented by the fowls is thus evident. Since none but the Church partake of the marriage-supper, the fowls must be virtually the same with the army on the white horses. In their ravenous they are, in fact, the precise counterpart of the Church viewed as represented in the armies which follow in the sixth Trumpet the "Kings of the East," the four destroyers; in other words, they are figures of the barbarian hordes overrunning the Roman empire. That they symbolise the Church is also indicated by their flying "in the midst of heaven;" and, again, by the angel who summons them being seen "standing in the Sun." For the Sun may be taken as here symbolising the "Heaven" in which the fowls fly—compare the use of it as synonymous with Heaven, or the North, in the fifth Trumpet, and again in the fourth Vial—and as symbolising also the Gospel Church, in other words, the "Kingdom of the East," as it does in the vision of the crowned Woman.† And this double signification of the Sun, as denoting the two holy quarters, the North and the East, equally corresponds, it will be observed, to the twofold designation of Christ in this chapter, as the "Word of God," and further, as "King of kings and Lord of lords." For as God He is symbolised by the Eagle on the North side of the Cherubic square, and as King by the Lion on the East side.

Finally, the introduction of the fowls in this passage well accords with the description given by our Lord to His disciples of His second Coming: "As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be; for wheresoever the carcase is, there will the eagles be gathered together."‡ In the vision before us we have the accomplishment of these words; for in it we see Christ

* Rev. ix. 2., xvi. 8.
† Rev. xii. 1.
‡ Matt. xxiv. 27, 28.
coming with the armies of the East even to the West, namely, to the Sea, which is the symbol of the West, that is, to the Roman empire, and destroying this empire; and in it we see also the carcase of the destroyed empire preyed upon by the eagles (the "fowls of the heaven"), who gather round it at the call of the angel.
CHAPTER XVI.

THE EPISTLES TO THE SEVEN CHURCHES.

I. THE INTRODUCTION.

Rev. i. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

"John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us a kingdom, priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, saith the Lord, which is, and which was, and which is to come, the Almighty.

"I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, What thou seest write in a book, and send it unto the
seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 13 And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 † Write, therefore, the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.”

With the subject of the coming in of the Fifth empire in the seventh Trumpet and Vial, we may suitably connect the examination of the epistles to those seven churches of Proconsular Asia, which are set forth as typical of the Church universal. The greater part, indeed, of the symbolical images occurring in these epistles and the introduction preceding them, have been already explained by anticipation in the course of this volume; but the remainder have yet to be noticed, and the relation of this part of the Apocalypse to the prophecy, properly so called, by which it is followed, has also to be pointed out. To begin, then, with the introduction:—

In the opening passage of the introduction (ver. 1—3.) the words of the second verse, “Who bare record of the word of God, and of the testimony of Jesus Christ, even of all things that he saw,” are equivalent to, “Who in being appointed to receive and communicate this vision became a prophet.” This is
THE APOCALYPSE.

evident from a comparison of the words used by the angel on the two occasions when St. John sought to worship him. On the former of these he said, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus," adding the explanation, that "the testimony of Jesus is the spirit of prophecy;" and, on the latter, "I am thy fellow-servant, and of thy brethren the prophets."* Thus in the view of the Apocalypse they who "have the testimony of Jesus" are the same as "prophets;" and the remark is important as showing the meaning of the ninth verse of the chapter now before us. St. John there says that he was in Patmos "for the word of God and for the testimony of Jesus Christ;" whence it has been argued that he fled to that island for shelter during a time of persecution, according to the ordinary acceptation of the expression "witnessing for Christ," as signifying the endurance of suffering for the sake of the Gospel; but it is plain that the sufficient explanation of the verse is, that St. John went to Patmos simply for the purpose of there receiving the Apocalyptic vision.

Having begun by solemnly declaring the prophetical communication which follows to be from God Himself, St. John, next (ver. 4—8.), wishes "grace and peace" to the seven churches from the Father, the Son, and the Holy Spirit, and the Son in particular he alludes to in His fourfold manifestation; namely, as Human, for He is the "faithful Witness, and the first-begotten of the dead;" as Kingly, for He is "the Prince of the kings of the earth;" as Priestly, for He "loved us and washed us from our sins in His own blood;" and as Divine, for "Behold, He cometh with clouds," and is He "which is, and which was, and which is to come."

Then follows (ver. 9—20.) the account of St. John's being in the Spirit on the Lord's day, hearing a voice commanding him to write what he sees and send it to the seven churches, and thereupon seeing a vision of our Lord, who is revealed to him in the midst of seven candlesticks representing these churches. The peculiarity of the awful manifestation of Christ here described is that there is combined in it the representation alike of

Him who "was dead," and of Him who "liveth." The head announces Divinity, the feet Humanity. For the head is that of the "Ancient of days," the "hair of whose head was like the pure wool;"* and the "sword out of the mouth," and the "eyes of flame," are characteristic of Him who, as the "Word of God," fights in the battle described in the nineteenth chapter: the feet, on the other hand, are "like unto fine brass, as though they burned in a furnace," being the feet of Him who was subjected to the fiery trial † of pain and death.

Further, our Lord is here represented as "having in his right hand seven stars;" and these stars he announces to be "the angels of the seven churches." The question has often been debated whether by these angels of the churches are meant the living rulers, or bishops, of those communities, or simply ideal impersonations of the life of each church. There can, however, be no doubt that the latter is the true view; and this for the several reasons here following:—First, it accords with the analogy of other parts of the Apocalypse. If Christ, for example, is impersonated by the angel of the Covenant in the tenth chapter, or the locust-armies of the Goths by the angel of the bottomless pit in the fifth Trumpet, there is no reason why angels should not also impersonate the seven churches. Secondly, as here churches, so in Daniel are kingdoms spoken of as impersonated by angels: "The prince of the kingdom of Persia withstood me, . . . . but, lo, Michael, one of the chief princes, came to help me:" and again, "Now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." ‡ Thirdly, whereas the angels in question are symbolised by seven "stars," this is another proof that angels in the proper sense of the word are here meant. For not only is the star falling from heaven in the fifth Trumpet identical with the angel of the bottomless pit in the same Trumpet, but also the "third part of the stars of heaven" cast down by the dragon§, symbolise the evil angels cast down, together with the dragon, out of heaven, at the end of the battle occurring between Michael and the dragon at the birth of

* Dan. vii. 9. † Compare the explanation of Rev. xv. 2., p. 336.
‡ Dan. x. 13. 20.
§ Rev. xii. 4. 9. Compare also the explanation of these passages, p. 69.
Christ. And lastly, there is this additional reason for the identification of a church with an angel, or star, in heaven, that an important lesson is conveyed by means of this identification. For when the angel, thus representing the church, is warned (as, for example, is the angel of the church of Ephesus in the first epistle) to "remember from whence he is fallen, and to repent, and do the first works," here is an intimation that a church lapsing from its first love, and becoming lukewarm, is as a star falling from heaven into the sides of the pit;” in other words, that it becomes absolutely a manifestation of Antichrist, in so far as it ceases to obey and to serve Christ, according to the saying, “He that is not with me is against me, and he that gathereth not with me scattereth.” It is consequently a reminder to the Church of the Gospel of the fate of the Antichristian Jerusalem of the sixth Seal.

II. THE EPISTLES TO THE FOUR FIRST CHURCHES.

Rev. ii. “Unto the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast patience, and hast borne, for my name’s sake, and hast not fainted. Nevertheless I have this against thee that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hastest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God.

And unto the angel of the church in Smyrna, write; These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation, and poverty, (but
thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

"13 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's throne is: and thou holdest my name, and hast not denied my faith, even in those days wherein Antipas was my faithful witness, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans in like manner. 16 Repent therefore, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and upon the stone a new name written, which no man knoweth saving he that receiveth it.

18 "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy last works to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that women Jezebel which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication, and she will not repent. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all
the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. 24 But unto you I say, † even † the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; 27 and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.”

The Church Catholic, the subject of the Apocalyptic vision, is typified both by the seven churches of Asia collectively (the seven candlesticks being thus equivalent to the seven-branched candlestick of the fourth chapter of Zechariah), and also by each church individually. Consequently, whatever warnings, or promises, are addressed to, or whatever is particularly asserted of, any one of these churches, is to be understood as ultimately applying to the Church Catholic. Whereas, then, it is particularly declared to the first church, that of Ephesus, that the candlestick representing it shall be removed, unless it repents (ver. 5.), here is an intimation of the fate awaiting the entire Church Catholic, if ever it should decline from the fervour of its first love for Christ, like the church of Ephesus. The removal of the candlestick evidently refers to the removal of the Jewish candlestick of seven lights to Babylon in the time of the captivity, and again afterwards to Rome on the occasion of the destruction of Jerusalem by the army of Titus. The intimation is, accordingly, that the Church of the Gospel shall as certainly go into captivity in case it sins, as did the Church of the Law; — an intimation fulfilled, as will hereafter be seen, in the breaking up of the Church empire at the end of the thousand years assigned in the prophecy as the period of the duration of that empire.

So, again, the announcement of the “ten days’ tribulation” to the second church, that of Smyrna (ver. 10.), is to be understood of the sufferings of the Church of the Gospel under the Roman Antichrist. For the ten days mean the days of the “ten kings”
who typify the Roman empire*, and who are represented in the
ten horns on the head of the fourth beast.

On the same principle it will follow that the various enemies
here spoken of as hindering or persecuting these churches must
be symbols of the Antichrist-enemy of the Church Catholic; and
a little consideration will show that they are so. In the epistle
to the first church they are spoken of simply as "Nicolaitans"
( ver. 6.); in that to the second, as they which "say they are
Jews, and are not, but are the synagogue of Satan" ( ver. 9.);
in that to the third, again as the Nicolaitans ( ver. 15.); and in
that to the fourth church, as the "woman Jezebel, which calleth
herself a prophetess" ( ver. 20.). Who are meant by the Nico-
laitans is clear from their identification ( ver. 14.) with "them
who hold the doctrine of Balaam;" for there can be no doubt as
to the truth of the now generally received interpretation of the
term "Nicolaitans,"—that it is simply equivalent in meaning to
"followers of Balaam;" Balaam, in Hebrew, meaning "destroyer
of the people," and Nicolaus, in Greek, meaning "conqueror of
the people." The double name "Balaam" and "Nicolaus" is,
in fact, precisely analogous to the double name "Abaddon" and
"Apollyon"† of the angel of the bottomless pit in the fifth
Trumpet; the allusion in either case being to the identity of the
Church of the Old Testament of the Law with that of the New
Testament of the Gospel. Further, that these Nicolaitans, or
followers of Balaam, are the same as the followers of the Jezebel
spoken of in the letter to the church of Thyatira, is evident from
the entire correspondence of the passages in which the two are
referred to. Balaam is, of course, the false prophet of that name,
who, agreeably to what is here said ( ver. 14.), counselled Balak
to make Israel sin, by tempting them to "eat things sacrificed
unto idols, and to commit fornication" ( as related in Numbers
xxv. 1, 2. and xxxi. 16.); and Jezebel is described ( ver. 20.) as
"calling herself a prophetess," and as "teaching and seducing"
God's servants "to commit fornication, and to eat things sacri-
ficed unto idols," exactly as Balaam. Finally, that both "Ba-
laam" and "Jezebel" are identical with those who "say they
are Jews and are not, but are the synagogue of Satan," that is,

that the enemies of the four churches are one and the same, namely the Jews commonly so called, whose bitter hostility to the true "Jerusalem," the Church of the Gospel, forms so conspicuous a feature in the history of St. Paul's life,—this is sufficiently shown by the remarkable words addressed to the church of Thyatira in connection with the mention of Jezebel, "I will put upon you none other burden" (ver. 24.). The allusion is evidently to the inspired decision of the first Council against the imposition of the yoke of the ceremonial Law on the Gentile churches: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well."* Whereas, then, the enemies of these four churches of Asia are the Jews, that is, the Jewish Antichrist; and further, whereas these enemies are represented under the several names of "holders of the doctrine of Balaam," "followers of Jezebel," and "synagogue of Satan;" here is an exhibition of the Jewish Antichrist in the same threefold manifestation of worldly power, false wisdom, and evil, which is seen in the enemy of the Church Catholic, the Roman Antichrist. For Jezebel, the idolatrous queen, the haughty persecutor of Elijah and of God's prophets, is clearly the counterpart of the seven-headed Beast, the Roman Babylon; is the type, I say, of that imperial "power" which is symbolised in Titus: Balaam, the more subtle antagonist of God's people, is no less clearly the representative of that "wisdom" which is symbolised in Julian the false Prophet; while Satan is common to both the Antichristian triads, as the type of "evil."†

There is this, and this only difference, between the two triads, and it is one corresponding to the difference actually existing between the position of Jerusalem, in its character of enemy to the Church of the Gospel, and that of Rome;—namely, that, while Titus, the personification of Power, is more truly and immediately the representative of Antichristian Rome, than is Julian, the personification of Wisdom, Antichristian Jerusalem on the other hand is here more directly represented by Balaam

* Acts, xv. 28, 29. † See p. 90.
WHY BALAAM IS THE ESPECIAL TYPE OF THE JEWS. 361

than it is by Jezebel; inasmuch as Jezebel herself is here spoken of as a "false prophetess," and as "seducing" after the manner of Balaam. Titus, and not Julian, is emphatically the impersonation of Rome,—is the "little horn,"—because, in matter of fact, power was the distinguishing feature of the "iron" empire. On the contrary, that Balaam, the false prophet, should especially symbolise the Jewish people, such as they actually were at the time the Apocalypse was written, is in manifest agreement with the fact that they were then powerless and insignificant as a nation, yet for a long time had had, as St. Paul says, the keeping of the "oracles of God," and firmly believed that they alone understood those oracles. If under the Legal dispensation they were in a true and sufficient sense "kings and priests," they were truly, as having had a divine revelation committed to them, prophets also. Hence in misinterpreting that revelation by refusing to recognise the accomplishment of it in the person of the Messiah, they became in the strictest sense of the term "false prophets."

The suitableness of this representation of the Jews under the type of Balaam will further appear, if we compare them, in respect of the manner in which they opposed Christianity, to the Roman "false prophet" Julian. Julian attempted, as we have seen, a philosophical defence of the pagan religion; he claimed, on argumentative and rational grounds, that paganism should be received in the world rather than Christianity; whereas hitherto the persecutors of the Church had been content to uphold paganism only negatively, not as truer than Christianity, but simply as having a right to a place alongside of it; in other words, they quarrelled with the Church because it attacked paganism. The peculiarity, I say, of Julian's opposition to the Church, and that which most emphatically constituted him a false prophet, was that he asserted the positive truth of a false faith. Now the Jews did the same thing; knowing that their religion had originally been given to their ancestors by God Himself, they, of course, combated Christianity by confidently setting against it the indefeasible claims and divine authority of this religion. Moreover, Julian and the Jewish people resemble each other, in that they both sought to reanimate an
THE APOCALYPSE.

obsolete system, one whose day was according to the clearest indications gone by, when they undertook to restore it.

To proceed. The rewards promised to the four churches if they continue faithful to Christ are the following: — 1. participation in the fruit of the tree of life growing in the paradise-Canaan of the Fifth empire (ver. 7.); 2 the "crown" of the Fifth empire (ver. 10.); 3. escape from the "second death" (ver. 11.), that is, the everlasting death of the wicked at the end of the world *; 4. participation in "the hidden manna," that is, participation in Christ the living bread†, hidden with His Father in heaven till the restoration of all things; 5. the stone inscribed with the new name, which is also a "hidden" name, as being one "which no man knoweth saving he that receiveth it" (ver. 17.), that is, Christ the "corner-stone," the correlative of the "twelve stones" which are the foundations of the heavenly Jerusalem,—Christ who "hath the name written, that no man knoweth but He Himself;" ‡ 6. the iron sceptre of the Fifth empire (ver. 27.); and 7. the morning star (ver. 28.), that is, Christ, the Star of the East, and the correlative of the stars which are the seven churches; even as he announces Himself at the end of the prophecy to be "the root and the offspring of David, and the bright and morning star." § Thus the declaration to the four churches is, virtually, that all the members of those societies who have religiously obeyed and followed Christ, shall at the end of the world be counted as true members of Him, and shall inherit the kingdom prepared from the foundation of the world for those that love Him.

Lastly, whereas the epistle to the fourth church is of greater length and solemnity than those to the other three, as though finishing the series, this is to be understood as a recognition of that fourfold system which is identical in the scheme of the prophecy with the sevenfold. As the four first Seals and Trumpets are coextensive with, and equivalent to, the seven Seals and Trumpets; so are the four first churches equivalent, as a type of the Church Catholic, to the seven churches. This is further brought out by the position, in the epistle to the fourth church, of the sentence, "He that hath an ear let him

PECULIARITY IN THE FOURTH EPISTLE. 363

hear what the Spirit saith unto the churches” (ver. 29.). These words are addressed to each of the seven churches in turn, in connection with the announcement of the reward intended for each, if it continue faithful; but they precede the announcement of the reward in the epistles to the three first churches, while they follow it, and consequently form the close of the address, in the epistles to the fourth, the fifth, the sixth, and the seventh churches. The effect of the transposition is, accordingly, at once to invest the epistle to the fourth church with the character of a concluding epistle, and also to absorb into it, as it were, the three following epistles; in other words, to convert them into that same continuation, the prolonged echo, so to speak, of the fourth epistle, which the three last Seals and Trumpets are of the fourth Seal and fourth Trumpet.

III. THE EPISTLES TO THE FIFTH, SIXTH, AND SEVENTH CHURCHES.

Rev. iii. “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before my God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment: and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

“7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I
THE APOCALYPSE.

have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I give thee them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

"14 And unto the angel of the church in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: 17 because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches."

The peculiarity of the warning addressed to the fifth church, that in Sardis, is that it is worded in conformity with the cha-
peculiarities in the three last epistles. 365

racter attaching in the Apocalypse to the number Five, as seen in the fifth Seal and fifth Trumpet. That Seal and Trumpet especially denote, as we know, a time of waiting; and, correspondingly, to the fifth church alone among the seven is the command given, "Be watchful" (ver. 2.); and again the threat, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (ver. 3.).

The same is also to be said of the declaration made to the sixth church, that in Philadelphia; it contains a definite allusion to the sixth Seal and also to the sixth Vial:—to the sixth Seal, for the words "I will make them which say they are Jews, and are not, to come and worship before thy feet, and to know that I have loved thee" (ver. 9.), are naturally to be understood of the destruction of Jerusalem typified in the sixth Seal*;—and to the sixth Vial, for the "hour of temptation" spoken of in this epistle as coming "upon all the world, to try them that dwell upon the earth" (ver. 10.), is manifestly that period of the sixth Vial, in which "the spirits of devils, working miracles," go forth out of the mouth of the Dragon, the Beast, and the False Prophet, "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."†

Finally, in like manner, the language of strong condemnation addressed (ver. 15—17.) to the seventh and last church, that in Laodicea, is the counterpart of the sentence executed in the seventh Trumpet and Vial on the Roman Babylon; and here is a confirmation of the remark above made ‡, that a church lapsing from holiness becomes absolutely a manifestation of Antichrist, in so far as it lapses, and passes into a state akin to that of the apostate Jerusalem of the sixth Seal.

Of the promises made in each of these three epistles to the faithful Christian, it is sufficient to say that they are analogous to those contained in the preceding four, and need, after what has already been said on those others, no comment.§

‡ See p. 356.
§ For the explanation of verses 7. and 18. see pp. 90, 91.
CHAPTER XVII.

THE FORTY YEARS' DESOLATION.

Rev. xiv. 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

This description of the reaping, first of the harvest, and secondly of the vintage of the earth, immediately follows in the Apocalypse the account of the proclamation of the fall of Babylon by the three angels; the first and third of whom utter the "loud voice" in contradistinction to the second, and who consequently, as we have seen, denote Alaric and Genseric, the first and the third of the three great desolators of the Roman empire, and the two destroyers of the city of Rome, in contradistinction to Attila, typified by the second angel, who did not destroy Rome. Whereas, then, an angel in the present passage commands "with a loud voice" the reaping of the harvest, and next, another "with a loud cry" the reaping of the vintage, it is plain
at first sight that here we have the first and the third of the three angels just mentioned; and that the reaping of the harvest denotes the capture and spoliation of Rome by Alaric; the reaping of the vintage, the subsequent capture and spoliation of the same city by Genseric.

The destruction of Rome being a type of the destruction of the empire of which it was the capital city, and the destruction of that empire being represented in Daniel as a coming of the Son of man with the clouds of heaven to sit in judgment on the fourth beast, the account of the reaping of the harvest is expressed under the same image: "Behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." And this "sickle," being the instrument by which the judgment on the city is executed, is, of course, Alaric. Further, the angel proceeding out of the "temple," at whose call the divine Reaper "thrusts in His sickle on the earth, and the earth is reaped," symbolises the Church, whose prayer to the Almighty for deliverance out of the power of Rome is now answered.

And the vintage is reaped exactly as is the harvest. "Another angel came out of the temple which is in heaven, he also having a sharp sickle." Christ is personified in the angel; and the sickle, being the instrument by which the second judgment is executed on the city, is the type of Genseric. And this judgment is executed, as was the other, in consequence of the Church (symbolised, as before, by an angel) calling for it. The only difference in the account of the two reapings is this; that as, in matter of fact, Genseric, and the Vandals whom he commanded, showed much less mercy to Rome, when she fell into their hands, than Alaric and the Gothic armies had shown at the time of her first capture, so the greater severity of the judgment symbolised by the second reaping is indicated by what is said of the angel who calls for this reaping. First, he "cries with a loud cry" (καυχίζεται), whereas the corresponding angel who calls for the first reaping cries merely with a "loud voice;" secondly, he issues not, as the other, out of the temple, but out of the "altar," the underworld of the righteous who have been martyred by Antichrist, and is thus a sort of impersonation of Death himself (compare the voice out of the altar in the sixth Trumpet,
which commands the loosing of the angels bound in the Euphrates, where the altar is evidently the correlative of the Euphrates as the type of the Underworld; and again, the combination of the voice from the altar with that of the angel of the "rivers and fountains," in the third Vial*); and thirdly,—what especially indicates his destructiveness,—he "has power over fire," like the angel of the fourth Vial†.

Could there be any doubt what is meant by this vintage, it would be removed by the announcement that the vine when reaped is cast into the "great winepress of the wrath of God," and that "blood came out of the winepress even unto the horse bridles." For these expressions identify the vintage in question with the battle of Christ and the armies of heaven against the Beast and the False Prophet (Rev. xix.); Christ and His followers being there pictured as sitting on white horses (ver. 14.), and, further, Christ in particular being described as "clothed with a vesture dipped in blood" (ver. 13.), and as "treading the winepress of the fierceness and wrath of Almighty God" (ver. 15.).

But the most important part of the passage under consideration has yet to be explained: it is the declaration that "the winepress was trodden without the city, and blood came out of the winepress . . . . by the space of a thousand and six hundred furlongs." Here is a direct recognition of those forty years of expectation, already alluded to ‡, which intervene between the fall of the Roman empire and the commencement of the millennial reign of the Gospel Church, and which are indicated, as we have seen, by the "hail" of the seventh Trumpet and Vial. The winepress, it is said, is trodden "without the city:" the city is, of course, that Rome the double capture and desolation of which has just been represented: "without the city" will mean therefore, "after the fall of the city." Now the fall of the city is the event symbolised in the seventh Trumpet and Vial, namely the abolition of the Roman empire by Odoacer in the year 476. The blood-stream begins therefore to flow from the winepress in this year. Whereas then the length of the blood-stream is 1600 furlongs, and these furlongs are the symbols, we

† Rev. xvi. 8.
‡ See p. 331.
THE 1600 FURLONGS OF BLOOD ARE 40 YEARS.

may naturally suppose, of "times," or "years," and the number 1600 is simply 40 times 40, it is thus evident that forty years of judgment are recognised in the prophecy as commencing with the year 476. The multiplication of forty by itself is so exactly analogous to the twelve times twelve which we have in the hundred and forty-four thousand representing the Church, and in the hundred and forty-four cubits which are the measure of the wall of the New Jerusalem*, that the truth of the interpretation here given speaks for itself.

The river of blood then flows, it would seem, from the year 476 to the year 516. It is a deluge of blood flooding and utterly destroying the old world, as did the out-pouring of the forty days' rain in the time of Noah; and not till it ceases does the ark of the Church rest on the holy mountain of the Fifth empire. But here it may be objected that this view is at variance with the historical character of the period in question; that, on the one hand, the times included between the two dates 476 and 516, calamitous as they undoubtedly were, yet present something altogether short of that picture of unmixed desolation which is suggested by the blood-stream; and, on the other, that history records no such immediate alteration for the better in the condition of the European world at the expiration of these forty years as might reasonably be expected, if the year 516 be indeed the termination of judgment and the beginning of the millennium.

Now the answer to the former of these objections is the following. All the prophecies descriptive of the overthrow of the Roman empire are pitched in a higher key, so to speak, than the corresponding fulFiments of them; as is evident, for example, in the case of the announcement that the great city shall be buried in a lake burning with fire and brimstone, the direct historical fulfilment of which is, as we have seen, merely the double capture of the city by Alaric and Genseric; for the fire and the brimstone of that lake are employed in the sixth Trumpet as symbols of these two conquerors. The analogy then of the rest of the Apocalypse is alone a sufficient reason for understanding the blood-stream to betoken generally a time

* Rev. xxi. 17.
of calamity, the exact degree and amount of calamity represented being left undetermined. And if the question be now asked, why such should be the rule of the prophecy,—why its unqualified denunciations of woe and misery should have in all cases alike only a qualified and partial accomplishment,—the answer is, first, that the Roman world was not the embodiment of absolute, unmixed, satanical evil, however bad it was; in other words, did not realise to the full the idea of Antichrist; and consequently did not experience the full measure of punishment which belongs to Antichrist;—and, secondly, that there was a Church in the midst of that world which mediated for it, and mitigated the severity of the judgment actually designed for it. Had the Church been absolutely withdrawn out of the Roman empire as Lot out of the city of the plain before its overthrow, and as the Christian community out of Jerusalem before the siege of that city by Titus, there is no reason to doubt that the plagues of the Apocalypse would have been more fully and literally accomplished on the guilty empire than they in fact were. On the other hand, had the Church succeeded in thoroughly converting the empire, then the fulfilment of the prophecy would have been diverted, as was that of the prophecy uttered by Jonah against Nineveh by the repentance of Nineveh. The truth of this latter observation is particularly confirmed by the circumstance that the conversion of Constantine to Christianity is symbolised as a "wounding to death" of one of the heads of the beast which represents Rome.* If the head of the beast is slain when the emperor typified by the head becomes a Christian, it follows that had the subjects of the emperor all imitated his example, and been universally absorbed, so to say, into the Church by renouncing paganism, the body of the beast would have been described as wounded to death simultaneously with the head; the conquest of Babylon by the armies of the King of the East would have been anticipated; and the victory would have been gained (to borrow still the language of the Apocalypse) without bloodshed.

With regard to the second supposed objection, namely, that the establishment of the new order of society in Europe after

* Rev. xiii. 3.
the fall of the Empire was very gradual, and that history does not at all sharply distinguish the period following the year 516 from that preceding it; this is fully to be allowed: yet, in fact, just as the waters of the deluge were very long in subsiding, while at the same time the turning point, so to call it, in that judgment was definitely marked by the cessation of the rain at the end of the forty days, so one particular event occurred in the year 516, than which nothing could more perfectly symbolise the fact that judgment was now ceasing, and consequently that the millennial kingdom was now beginning; I mean the well known circumstance that the adoption of the Christian era for the computation of time began in this year. No better proof, it is evident, could there well be, that the Church was now truly being converted into an imperial power, and that the year 516 was the birth-year of this new empire, that that henceforward the years of the world's life should be counted from the epoch of the birth into the world of the King of this empire.

Finally, that the year 516 is the true date of the commencement of the millennial reign, is put beyond a doubt by this,—that whereas, according to the Apocalypse, that reign continues for exactly a thousand years and is then broken up*, so if we compute the thousand years from this date, we are brought down to the year 1516; and this was in very fact the last year of the existence of the medieval Church-empire, for the well-known date of the commencement of the great movement of the Reformation which shattered that empire is 1517. But on the point here alluded to more will be said presently. I proceed now to consider other prophecies of the forty years' desolation symbolised by the blood-stream of one thousand six hundred furlongs—in other words, other prophecies of the completion of the judgments of God on the Roman world in the period from 476 to 516. And I begin with a remarkable notice of this period contained in Ezekiel.

Ezek. xxix. "In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, * Son of man, set thy face against Pharaoh, king of

* Rev. xx. 7.
Egypt, and prophesy against him and against all Egypt: 

speak and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. 

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. 

And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. 

And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.

When they took hold of thee by the hand, thou didst break, and rend all their shoulders: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. 

And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it. 

Behold, therefore I am against thee and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, and unto the border of Ethiopia. 

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. 

And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries. 

Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered, and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. 

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that
they shall no more rule over the nations. 16 And Satan shall be no more the confidence of the house of Israel, when they shall look after them; but they shall know that I am the Lord God."

This noticeable prophecy declares that Egypt (symbolised by Pharaoh the king of Egypt, and he again by the "dragon" of the Nile, the crocodile,) shall be laid waste from Migdol in the north (Jer. xlvi. 14.) to its southern frontier, Syene, on the borders of Ethiopia; that it shall be cleared of its inhabitants; that neither man nor beast shall pass through it; and that this desolation shall continue for forty years; at the end of which time the scattered inhabitants shall be recalled, and Egypt shall again become a kingdom, though not, as formerly, one "ruling over the nations," but only a humble or "base" kingdom; so that, whereas hitherto Israel has been tempted (in defiance of God's command to the contrary) to look to it in times of difficulty for help and assistance, now any such temptation as this shall be no longer possible, for Egypt shall be too weak and insignificant to make her alliance worth seeking;—in the words of the prophecy, "Satan"* (namely, Egypt, who has ever hitherto acted the part of Satan as having "accused" the sin of Israel before God in the matter here mentioned) "shall be no more the confidence of the house of Israel."

The prophetical "Egypt" being always the Roman empire, it is at once evident that the forty years' desolation of Egypt here spoken of is precisely the same with the blood-stream represented as flowing for forty years in the Apocalypse, and expresses, like it, the period intervening between the fall of the empire and the beginning of the millennium. The announcement in the eleventh verse, "No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years," is the counterpart of the Apocalyptic announcement that "Babylon the great . . . is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" and of our Lord's declaration that "in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time,

* Verse 16., literally, "One bringing iniquity to remembrance." See Ewald on the passage.
neither shall be; and except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."* Again, the statement in the sixteenth verse, that Israel shall now no longer be tempted, as heretofore, to rely upon Egypt, is, of course, equivalent to saying, that after the destruction of the Roman Antichrist, there shall no longer be that trial of the faith of the Church which there was previously; "the deceivableness of unrighteousness," the false miracles of the enemy of God, shall then cease.

But the forty years' desolation is to be followed by the restoration of Egypt as a "base kingdom;" and how, it may be said, is this compatible with the notion that the empire of Rome is represented by this Egypt? The answer is, that Rome is the "kingdom of this world," and that in the kingdom of this world being said to revive, though with nothing of its old glory, simultaneously with the establishment of the "kingdom of God," the Church-empire, the allusion is to those temporal kingdoms which have been so long erroneously supposed to be represented by the "ten horns;" namely, the monarchies founded upon the ruins of the Roman empire by the German conquerors. The personality of old Rome, so to speak, may truly be said to have revived in these kingdoms, both because they were essentially manifestations of temporal power,—"kingdoms of this world;" and also because the customs, the laws, and the political institutions or principles, of the conquered empire had, as modern research has made evident†, so extensive an influence in the formation of these kingdoms. Yet the "Egypt," thus revived was emphatically a "base kingdom," seeing that, in matter of fact, the subjection of the temporal power to the spiritual was, as every one knows, the distinguishing characteristic of the ten centuries known as the Middle Ages. This coexistence of kingdoms of the world with the spiritual or Church-kingdom, yet in absolute subordination to that kingdom, is the same that is recognised in that part of the prophecy of Zechariah last ex-

* Mark, xiii. 19, 20.
† See Guizot's Lectures on the Civilization of Europe. Compare also the medieval notion that the German empire was the true representative, and the continuation, of the old Roman.
amine, where it is said, that a remnant of the enemies of Israel (the Philistine cities) shall survive the judgment coming upon them, and shall remain among Israel as did the Jebusites after the capture of their city by David; and again, that all who remain of the enemies who came against Jerusalem to battle, the "family of Egypt" in particular, shall yearly go up to worship at the Holy City.* Such also is the meaning of Isaiah's announcement that "in that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians: in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."† Here the kingdoms of this world (typified by Egypt and Assyria) are distinctly represented as coexisting with the Church-kingdom; while, at the same time, the mention of their intimate union with the Church-kingdom, and participation in the blessings of it, implies what would be the character of these kingdoms in the period contemplated; it indicates the twofold historical fact, first, that they should exist in subordination to the Church-kingdom, and secondly, that the individual human beings composing these kingdoms should also be members of, and compose the Church-kingdom. Finally, it may be observed that this revival of Egypt as a "base kingdom" is exhibited in another form in the last of Ezekiel's visions. Speaking of the healing of the bitter waters of the Dead Sea by the water of life flowing from the temple of the Fifth empire, he adds: "But the goings out and the comings in thereof shall not be healed; they shall be given to salt."‡ The Dead Sea being, like Egypt, typical of the kingdom of this world, the declaration that some traces and remaines of the Dead Sea shall continue during the times of the Church-kingdom, is an evident recognition of that subordination of the temporal power to the spiritual during the medieval period, of which we have been now speaking.

* Zech. ix. 7., xiv. 16—18. † Is. xix. 23—25. ‡ Ezek. xlvi. 11.
The next important prophetic notice of the forty years symbolised by the blood-stream of the Apocalypse, is contained in the vision recorded in the three last chapters of Daniel.

Dan. x. "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision. 2 In those days I Daniel was mourning three full weeks. 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddeskel, 5 then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 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. 7 And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. 9 Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. 11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. 12 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, 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. 15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16 And, behold, one like the similitude of the sons of men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17 For how can the servant of this my lord talk with this my lord? for as for me straightway there remained no strength in me, neither is there breath left in me. 18 Then there came again and touched me one like the appearance of a man, and he strengthened me, 19 and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.”

Of the prophecy thus introduced, the interpretation, *as far as the 36th verse of the eleventh chapter, is so well known, that a summary statement of it is all that need be here given. The prophecy itself begins at the close of the introductory chapter just cited, in the general announcement by the angel who communicates the revelation, that the Persian empire shall shortly give place to the Macedonian or Greek empire: “Now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come” (ver. 20.). That these “princes” are not so much the human kings as the representative angels of the two kingdoms here mentioned, appears by the preceding words: “The prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (ver. 13.). Here, precisely as in the Apocalypse, the conflict of good with evil is symbolised by the combating of good against evil angels. The four evil world-kingdoms have to be successively overthrown in order to make way for the coming in of that holy fifth kingdom, the establishment of
which is the great event which the "scripture of truth" contemplates. An angel of God is accordingly here represented as helping forward this consummation, by fighting against the evil angel of Persia, the second kingdom, and so bringing on the manifestation of the third kingdom. And he is aided in this combat by Michael, the "great prince," as he is afterwards called, "who standeth for the children of Israel,"* and who similarly in the Apocalypse fights against and casts out the Dragon.† And that Michael is the impersonation of the Word, the Saviour of the world, in and by whom alone the victory over evil becomes possible, is evident, first, from the analogy of the passage in the Apocalypse just referred to; secondly, from the description of Michael (ver. 6.), which is the exact counterpart of that given of our Lord in the opening vision of the Apocalypse‡ (compare also the effect produced on Daniel by Michael (ver. 8, 9.) with the corresponding behaviour of St. John at the sight of Christ); and, thirdly, from the circumstance that in like manner as Daniel prayed, fasted, and chastened himself for "three weeks" (ver. 3.), so the angel was "twenty-one days" (ver. 13.), that is, also three weeks, combating against Persia, before Michael came to his assistance and gave him the victory: for the simple interpretation of this is, that prayer is powerful to overcome evil, only through the mediation of the Redeemer personified in Michael.

xi. "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. ² And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

Cyrus, who at the head of the Medo-Persian army destroyed Babylon (the allusion, ver. 1., is to this event§), and in the third year of whose reign the present revelation was made, as said at the outset of it,—Cyrus was succeeded by Cambyses, Cambyses by Smerdis, Smerdis by Darius, and he, agreeably to this prophecy, was followed by Xerxes, who employed, as is well known, all the resources of his wealth and power for the subjugation of

* Dan. xii. 1. † Rev. xii. 7. ‡ Rev. i. 13—17. § Compare Dan. v. 30, 31.
Beginning with Cyrus, it goes on to Xerxes; 379

Greece, invaded that country at the head of innumerable hosts, and made the name of Salamis memorable by his complete overthrow. And as this great check to the career of Persian dominion came from the same power which, embodied in Alexander a century and a half afterwards, annihilated that dominion, and stepping into its place became the Third empire, so the prophecy proceeds by a natural transition from the one to the other; and after alluding, as just said, to the great triumph of Greece over Xerxes, introduces, as we shall now see, in the following verse, him who was "prince of Grecia" emphatically, as being at once the destroyer of the Second empire, and the prophetic representative of the Third, namely Alexander the Great.

"3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

That Alexander the Great is here meant we know from the similarity of this passage to the description of that king in the seventh, and again in the eighth chapter of Daniel. In the seventh chapter the third of the four empires is spoken of as "another beast like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." And in the eighth, the same Third empire is figured as a "he-goat," coming "from the west on the face of the whole earth," and with a "notable horn between his eyes;" who, after destroying the ram with the two horns, the Medo-Persian empire, "waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."* The correspondence of the latter of these two passages to that now before us is manifest; that Alexander is the subject of the latter is also manifest†; and as we know that the former of the two is a description of his empire, it follows that the "four wings of a fowl," and the "four heads" there spoken of, are the counterpart of the four notable horns coming up toward the four winds of heaven; in other words, that they represent the union under

* Dan. vii. 6., viii. 5—8.  † See Dan. viii. 21.
the sceptre of Alexander of the four regions, which fall asunder at his death, and become four separate kingdoms. And the four kingdoms being "toward the four winds of heaven," it follows also that the four wings of the fowl, and the four heads, represent the quasi-universality of Alexander's empire; they are the four quarters of the world uniting, as it were, to compose it. Now the facts in Alexander's history corresponding to these prophecies are, as is well known, the following:—that his conquests were as rapidly made as they were beyond precedent extensive; that, in particular, he destroyed the empire of Persia; that he died suddenly at Babylon in the height of his fame and power; that his great empire was inherited by no lineal descendant of himself, but was variously divided, and contended for, among his generals; and that four of these set up four permanent monarchies (the "four notable horns") out of the fragments of it, "toward the four winds of heaven;" Lysimachus, namely, in Thrace and Asia Minor, Cassander in Macedon, Seleucus in Syria, and Ptolemy in Egypt.

"And the king of the south shall be strong, and one of his princes; and he shall be strong above him and have dominion; his dominion shall be a great dominion. 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 they that brought her, and he that strengthened her in these times."

The king of the south, spoken of in general terms at the beginning of this passage, is the Ptolemy who obtained Alexander's Egyptian dominions, as just said; and the king of the north, whom he is said to exceed in strength (ver. 5.), is Seleucus, who obtained Syria. They are called respectively king of the north and king of the south, because north and south expresses the geographical position of the two kingdoms in relation to each other. The two, it should also be remarked, were contiguous: for Ptolemy's dominions comprehended south Syria, and, strictly speaking, only the northern part of that country belonged to Seleucus. The line separating them was drawn, it is said, somewhat to the north of Damascus.
The king of the north, who is the particular subject of the sixth verse, is Antiochus II., the grandson of the Seleucus who founded the Syrian kingdom; and the king of the south, in the same verse, is his contemporary, Ptolemy Philadelphus king of Egypt. The coming of the king's daughter of the south to the king of the north "to make an agreement" is the marriage of Antiochus II. with Berenice the daughter of this Ptolemy. Antiochus had been harassed by Ptolemy with a long war, and the marriage was the condition on which peace was granted by the latter. But previous to this marriage the king of Syria was required to put away Laodice, his first wife; and the consequence of this was that Antiochus, Berenice, and their son, were all three eventually murdered by Laodice in revenge for the insult she had suffered in being divorced; and this catastrophe is clearly alluded to in the close of the sixth verse.

""7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8 and shall also carry captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9 So the king of the south shall come into his kingdom, and shall return into his own land."

Laodice, after having murdered Antiochus, established her son Seleucus Callinicus on his father's throne; and the death of Berenice was the first act of their joint administration. Ptolemy Euergetes, brother of Berenice ("a branch out of her roots"), hereupon invaded the kingdom of Seleucus in revenge for this act of cruelty towards his sister, and made himself complete master of Syria. He then crossed the Euphrates, marched even to Babylon, removed from that city the statues of the Egyptian deities, which had been carried thither from Egypt by Cambyses, and took them home with him, together with an immense booty.

""10 But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come and overflow and pass through: then shall he return, and be stirred up even to his fortress."

The "sons" spoken of are the sons of Seleucus Callinicus,
namely Seleucus Ceraunus, and Antiochus the Great. Of these
the former succeeded Callinicus, and, in pursuance of his father’s
plans, headed a military expedition into Asia Minor, but was
assassinated by an officer of his army after a reign of three
years; whereupon his brother Antiochus the Great took the
throne. He it was who “came, and overflowed, and passed
through;” for he made war upon Ptolemy Philopator, the son
of Euergetes, in support of a claim which he advanced to Phœ-
nicia and Palestine; and at first was altogether successful, over-
running and securing the countries to which the claim related.
At length, however, he was completely defeated by Ptolemy in
a great battle at Raphia near Gaza, as the prophecy goes on to
intimate in the eleventh verse:—

“11 And the king of the south shall be moved with choler,
and shall come forth and fight with him, even with the king of
the north; and he [the king of the north] shall set forth a great
multitude; but the multitude shall be given into his [the king
of the south’s] hand. 12 And when he hath taken away the
multitude, his heart shall be lifted up; and he shall cast down
many ten thousands: but he shall not be strengthened by it.
13 For the king of the north shall return, and shall set forth a
multitude greater than the former, and shall certainly come
after certain years with a great army and with much riches.”

Ptolemy brought to Raphia an army of 70,000 foot and 5,000
horse; and the army of Antiochus which he there defeated was
nearly as numerous. Antiochus “returned” however (ver. 13.)
“after certain years,” namely on the death of Philopator; and
took advantage of the youth of his successor Ptolemy Epiphanes,
a child hardly five years old, to invade and reduce a great por-
tion of the Egyptian dominions (ver. 14.). His victories are
further alluded to as follows:—

“14 And in those times there shall many stand up against the
king of the south: also the robbers of thy 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 south shall not
withstand, neither his chosen people, neither shall there be any
strength to withstand. 16 But he that 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 by his hand shall be consumed.

Antiochus combined in his war against Ptolemy with Philip king of Macedonia; and Philip accordingly reduced the cities in Thrace, and the Cyclades, which belonged to Egypt; whilst Antiochus for his part defeated Ptolemy's general at Panium, took Jerusalem, and conquered Phœnicia, Judæa, and Coele-Syria. His generals, in the mean time, reduced all the cities belonging to Egypt in Cilicia and Lycia. Thus it was that "many in those times stood up against the king of the south" (ver. 14.), and that the king of the north "took the most fenced cities" (ver. 15.), "stood in the glorious land" (Palestine), and "did according to his own will" (ver. 16.). His occupation of Jerusalem and Judæa with his army is also alluded to in the words, "The robbers of thy people shall exalt themselves to establish the vision" (v. 14.); and his "fall" (the mention of which recurs, as we shall presently see, in the 19th verse), is announced in connection with it.

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do; he shall give the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

By the "upright ones," who unite with Antiochus, are doubtless meant the inhabitants of the "glorious land," namely the Jews, the "holy people;" who in fact assisted Antiochus in this war, and to whom many important privileges were granted by him in consequence. The remainder of the verse alludes to the marriage of Antiochus's daughter Cleopatra with the young Ptolemy, by which the war was concluded, as she received the

* Jerome, in his commentary, translates the last half of verse 14. "Filii quoque prævaricatorum populi tui extollentur ut impleant visionem, et corruptur," referring it to Onias' building an altar in Egypt, in fulfilment of Isaiah, xix. 19. But it seems evident that by the "vision" is meant simply "this vision," and that "the robbers of thy people" are the same as the "consumer of the glorious land," ver. 16., namely, Antiochus and his army. By these last expressions, however, it is not so much meant that the land or the inhabitants of Palestine suffer injury—the 17th verse, it will be seen, implies the contrary—as that they are polluted, or typically injured, being "holy," by the presence of a pagan power in the midst of them.
disputed provinces for her dowry. Antiochus's design in this marriage was to secure the assistance of Ptolemy against the Romans, a war with whom was now threatening him; but Cleopatra "did not stand on his side, neither be for him." She preferred the interests of her husband to those of her father, and Ptolemy continued to keep up his alliance with Rome.

"18 After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease: without his own reproach he shall cause it to turn upon him. 19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found."

After forming this alliance with Ptolemy, Antiochus triumphantly invaded Asia Minor, and thence passed into Europe ("the isles"), when his progress was at length stopped by the Romans. He at first haughtily refused to obey their orders, the tenor of which was that he should surrender the territories which he had taken from the king of Egypt; but after two defeats at their hands was finally compelled to make peace at a great sacrifice. The sum of money which the Romans obliged him to pay on this occasion he had great difficulty in raising; hence he was tempted to plunder a rich temple in Elymais; the people of the place resisted him, and he was slain in the affray.

"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."

The subject of this verse is necessarily Seleucus Philopator, the son and successor of Antiochus, whose inactive and inglorious reign of twelve years was cut short by his assassination. The first part of the verse has been otherwise translated, "Then shall stand up one who sends a raiser of taxes through the glorious kingdom" (namely Judaea); and the allusion would thus be to his minister Heliodorus, who was sent by him to plunder the temple of Jerusalem, according to the well-known account in the second Book of the Maccabees.

"21 And in his estate shall stand up a vile person, to whom

* Jerome mentions his conquest of Rhodes, Samos, and other islands in particular.
they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea also the prince of the covenant. 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. 24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. 25 And he shall stir up his power and his courage 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, they that feed of the portion of his meat shall destroy him, and his army shall overflow: 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."

We are thus finally brought down to the reign of Antiochus Epiphanes, memorable as the persecutor of the Jews and the typical Antichrist. As the passage before us intimates, he was not heir to the throne of Syria on the death of Seleucus, for the son of that monarch, Demetrius, was still living; but Demetrius was then a hostage in the hands of the Romans; and Antiochus secured the kingdom for himself by extravagant largesses. His position with regard to Egypt, the direct notice of which begins at the 25th verse, will be best illustrated by a citation from the history of the young king of Egypt contemporay with him, Ptolemy Philometer. The ministers of Ptolemy "had the rashness," we are told", "to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phœnicia, which had been wrested by his father from the Egyptian monarchy. But their presumption met with a speedy punishment; their army was totally defeated by Antiochus, near Pelusium, and

* Dict. of Greek and Roman Biography, art. Ptolemæus VI.
this victory laid open to him the whole of Lower Egypt, so that he was able to advance without opposition as far as Memphis, B.C. 170 [ver. 25.]. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself master of Egypt. To this design Philometor appears to have lent himself a willing instrument; but on learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister Cleopatra, immediately assumed the title of king, under the name of Euergetes II., and prepared to defend the capital to the utmost. Antiochus hereupon advanced to Alexandria, to which he laid vigorous siege; but was unable to make much progress, and the intervention of deputies from the Roman senate soon after induced him to retire from before the walls. He established the young Philometor as king at Memphis, retaining however in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who hitherto had been a mere puppet in the hands of the Syrian king, to a sense of his true position; and he hastened to make overtures of peace to his brother and sister at Alexandria [ver. 26, 27.]. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities, and while he sent a large fleet to reduce Cyprus advanced in person against Egypt. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popillius Lænas, who haughtily commanded him instantly to desist from hostilities. The arrogance of the Roman deputy produced its effect. The capital of Egypt was saved, and Antiochus withdrew to his own dominions, B.C. 168."

In order not to interrupt the subject, the above citation has been carried, it will be observed, somewhat beyond the range of the prophetic text which it has been taken to illustrate. Prior to this last attack on Alexandria, and the final interference of Rome against Antiochus, in the interval, that is, between B.C. 170 and B.C. 168, Antiochus had taken Jerusalem; and at the end of the Egyptian war, B.C. 168, he took it a second time. His attempts on this occasion to abolish the religion of the Jews
and introduce the images of the Greek deities into the temple are well known. Accordingly, these two occupations of Jerusalem, and the intervening campaign against Egypt, which was terminated, as above said, by the interference of Popillius Lænas, are the subject of the following verses:

"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 return to his own land. At the time appointed he shall return and come toward the south; but it shall not be as the former or the latter. [That is, the last campaign against Egypt shall not be attended with the success of the previous ones.] For the ships of Chittim shall come against him [Rome shall interfere to check his ambitious schemes]: 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 them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed."

The prophecy of this Antiochus began by declaring that he should be successful against "the prince of the covenant," among others (ver. 22.), that is, against the chosen people†; and it closes in like manner with the above detailed picture of his ty-

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* Chittim (the Citiæi) means, properly, Cyprus, and generally "the isles of the Gentiles," that is, Europe. In Balaam's prophecy, Num. xxiv. 24., the ships spoken of as "coming from the coast of Chittim" are manifestly those of the Romans.

† Compare Dan. viii. 11., "the prince of the host."
rannical treatment of that people. To what lengths he pro-
ceeded, in conformity with this divine foreannouncement, and
with what degree of success, is recorded in the two Books of
Maccabees; the sum of that account being that he persecuted
and tortured the Jews for adhering to their religion, plundered
their temple, burned their city, introduced the worship of the
Greek deities, was countenanced in his proceedings by many
apostate Israelites, and on the other hand was bravely resisted
by the more faithful and zealous part of the nation.

Now, as said at the outset, thus far the interpretation of this
prophecy is universally admitted. Indeed the very minuteness
of its correspondence to history, up to this point, has created, as
is well known, the suspicion, both in ancient and modern times,
that it was not written by Daniel, but was the work of an author
contemporary with Antiochus Epiphanes, consequently no pro-
phesy, but mere history dressed up in the form of prophecy.
But if, on the one hand, it is certain that the part of it we have
here been examining can be identified with history, and that
Antiochus Epiphanes is he on whom it ultimately rests, and
fixes all our attention; on the other hand, it is equally certain
that the remainder of it, though seeming still to speak of
Antiochus, contains a variety of detailed statements which
cannot be applied to him at all without violence. What
account then is now to be given of this remainder?

The answer will, I suppose, be anticipated without difficulty.
The prophecy of Antiochus Epiphanes, the typical Antichrist,
expands at the close into a prophecy of the Roman empire, the
true Antichrist; Antiochus himself, as the impersonation of
the Antichristian power, being the correlative of Titus, the
"little horn,"* in the vision of the four beasts. The sufficient
proof that this is the true account of the matter is the
occurrence in ch. xii. 7. of the "three times and a half," which
we know from the Apocalypse to represent the period of the
duration of the Roman empire in its Antichristian character.
The same is also to be inferred from the particular announce-
ment of the 31st verse of the chapter before us: "They shall
place the abomination that maketh desolate." This is said in

* Compare Dan. viii. 9., where the "little horn" occurs as the symbol of
Antiochus Epiphanes.
HE IS TYPICAL OF THE ROMAN ANTICHRIST.

immediate reference to Antiochus's desecration of the temple; but we have the highest authority, even that of our Lord himself, for applying it to the destruction of Jerusalem by the army of the Roman Antichrist: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains." These words, being premonitory, as we know, first, of the war of Titus against the literal Jerusalem, and secondly, of the war of the Roman Babylon against the spiritual Jerusalem, make it abundantly evident that the prophecy now before us identifies Antiochus Epiphanes with the Fourth empire.

The transition from Antiochus to the empire may be considered, as we shall now see, to begin at the 36th verse.

"And the 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. 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. 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 with precious stones, and pleasant things. Thus shall he do in the most stronghold 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."

That special characteristic of Antichrist, that he should exalt himself above all gods, the fulfilment of which was the deification and worship of Rome and the Roman emperors, is here distinctly insisted on, and might alone determine the Roman empire to be the power intended. He shall regard, it is said (ver. 37.), neither the god of his fathers, that is, the pagan divinities worshipped by the early Romans, nor yet Christ (the "desire of women"), who came to supersede these; but he shall magnify himself above all. And since he thus deifies himself because of his own power and extent of dominion, he is further

* Matt. xxiv. 15.

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declared (ver. 38.) to "honour the god of forces." He himself that is, worships himself especially in this character; he glories in his "iron strength;" he works emphatically the sign of power in attestation of his divinity, ruling over the earth, and portioning it out among men according to his pleasure (ver. 39.).

" 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: 41 he shall enter also into the glorious land, and many countries shall be overthrown; 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 of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. 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 seashore in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The subject of this passage is, partly, the authority and extensive dominion, and, partly, the ultimate destruction, of the Roman Antichrist. Of these the former is represented in language coloured as if to indicate a continuation of the feats of Antiochus on a greater scale. There is the same supremacy over Egypt, only more complete, as including power even over the uttermost borders of Egypt, Libya and Ethiopia; there is also the same entering into, and overrunning, of the "glorious land," Palestine, even to the planting of the tabernacles of the palace of Antichrist between the two seas in the "holy mountain" of Zion. From the range of this last conquest, however, "Edom, and Moab, and the chief of the children of Ammon," who all border on Palestine, are pointedly excepted. The meaning of this is, that Edom, Moab, and Ammon, being evil kingdoms, and the enemies of God's people Israel, are in fact identical with the Antichrist here spoken of as invading and
Therefore the Roman Empire is destroying Israel. (Thus Isaiah, describing the eventual triumph of the Church of the Fifth empire over Antichrist, says, "They (Israel) shall fly on the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."*) Moab, Edom, and Ammon, are regarded, in short, as taking part with Antichrist in his invasion of the glorious land of God's Israel; they are those "kings of the world," who are gathered to the battle against the Church in the sixth Vial by the Beast and the False Prophet. In Antichrist's being said to plant the tabernacle of his palace on Zion, the allusion is at once to Rome's setting up herself as an object of actual worship, and to her persecution of the Church for refusing to tolerate this worship.† Finally, the Egypt, over the treasures and the precious things of which Antichrist has power, is of course the spiritual Egypt, the Roman empire itself.

But notwithstanding this temporary triumph, "he shall come to his end, and none shall help him." The prophecy further brings under our notice the destruction of Antichrist. "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." The words run as though a repetition were here described of that war between Ptolemy and Antiochus which formed the subject of the 25th verse. But as the "king of the north" is now no longer Antiochus, king of Syria, but the seven-headed Beast, the king of the Apocalyptic north, the Roman Babylon, so, in like manner, the "king of the south" is now not Ptolemy, king of Egypt, but the king of the Apocalyptic south, namely, Apollyon, the king of the locusts, who emerge out of the bottomless pit to destroy Rome. And by the imposing array of ships, chariots, and horsemen, with which the king of the north is here represented as engaging the king of the south, is to be understood simply the great power of Antichristian Rome,—a power seemingly so firmly established, as to defy all the attempts of the

* Is. xi. 14.
† Compare Is. xiv. 13., "I will sit upon the mount of the congregation in the sides of the north."
angel of the bottomless pit to overthrow it. That such is the true interpretation of the “king of the south” in this passage is confirmed by what is said afterwards: “tidings out of the east and out of the north shall trouble him.” The east and the north are the two holy quarters, and typify, as we know, the Church, the heavenly kingdom. The Church, then, is here represented as threatening Antichristian Rome with destruction, equally with the “king of the south,” the destroying angel; and this, it is evident, is that same combination of the two powers of the Church and the Underworld against Rome, which we have in the locusts of the fifth Trumpet, who are at once an emanation from the Underworld, and representatives of the “kings of the east,” the Fifth empire.

Finally, that the east and the north here typify the Church is definitely shown by the circumstance, that directly after the words, “Tidings out of the east and out of the north shall trouble him,” it is added, “Therefore he shall go forth with great fury to destroy, and utterly to make away many; and he shall plant the tabernacles of his palace between these in the glorious holy mountain.” The meaning is, that his fear of the Church shall lead him to institute, in self-defence as it were, those persecutions of his great rival, by which he emphatically entrones himself on the mountain of Zion, and becomes Antichrist.

xii. “And at that time shall Michael stand up, the great prince which 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 same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

The prophecy goes on to announce that the period of the fall of Antichrist shall be one of unexampled calamity. Israel,
however, shall be restored at this very time; Michael, the representative of Christ, now fighting for the Fifth empire against the Fourth, as at the opening of the vision he was introduced fighting against the Second in the same cause. Further, this coincident restoration of the Church and destruction of the world-kingdom is represented as a resurrection to glory on the one hand, and to punishment on the other; for now “the judgment is set, and the books are opened:* it is the last day, the day of the seventh Trumpet and Vial, when the two Witnesses ascend into the millennial heaven, and the Beast and the False Prophet are cast alive into the lake of fire. Daniel is then bidden to “shut up the words and seal the book, even to the time of the end,”—words which have the same meaning as the command given to St. John in the Apocalypse, to “seal up” the contents of the “little book” uttered by the seven thunders.† The intimation is, in either case, that the full understanding of the prophecy should be reserved for a late day. The same announcement, that a seal is set upon the vision “till the time of the end,” is again made in the 9th and 10th verses, with the addition, that “none of the wicked shall understand, but the wise shall understand;—even as apostate Jerusalem did not understand the fate that was coming upon her, though it was known to Christ’s followers; and as Rome thought she was destined to be eternal, though the secret of her coming destruction had been communicated to the Church.

* Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my lord, what shall be the end of these things?

* Dan. vii. 10. † Rev. x. 4.
THE APOCALYPSE.

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

As the angel in the tenth chapter of the Apocalypse, lifting up his hand to heaven, declares that the "mystery of God" shall be finished at the sounding of the seventh Trumpet, that is, in the year 476; so here the announcement is, that the "end of these wonders," or, as it is added, the termination of the permission given to Antichrist to "scatter the power of the holy people," shall be at the expiration of "a time, times, and an half," namely, the "three times and an half," or 476 years, which are the measure of the duration of the power of Antichristian Rome.

And now follows, to the end of the vision, a recognition of the forty years intervening between the fall of the Roman empire in 476, and the beginning of the millennial kingdom in 516. The "three times and an half," or "three years and an half," of the reign of Antichrist being expressed in the Apocalypse as 1260 days, it is evident, on comparing this number 1260 with the two numbers 1290 and 1335, mentioned in the 11th and 12th verses of the passage before us, that an addition is there made to the three years and an half of a further period amounting to two months and an half. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." The taking away of the daily sacrifice, and the coincident setting up of the abomination that maketh desolate, may be understood, indifferently, of that primary manifestation of Rome in its character of Antichrist, which, according to the Apocalypse, occurs simultaneously with the birth of Christ*;
or of its further and, so to say, visible manifestation as Antichrist, when it destroys Jerusalem and the temple in the year 70. We know that the period included between the year of the Nativity (that is to say, the beginning of the Christian era) and the year 476, is viewed in the Apocalypse as a period of three times and a half; and so, also, is the period included between the year 70 and the year 476. Consequently, it is evident that the 1290 days are the three times and a half, or 1260 days, of the duration of Rome as Antichrist, with an addition of 30 days; in other words, with an addition of one month. Then the prophecy continues: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Here are 45 days, that is, a month and a half more, subjoined to the foregoing month. And that these two months and a half typify the forty years intervening between the fall of the Empire and the beginning of the millennium, may be inferred from the peculiar expression, “Blessed is he that waiteth.” Forty is a number especially representing, as we have seen, a time of waiting; and the ascription of “blessedness” to him who continues to the end of the two months and a half, is a recognition at once of the divine character of the kingdom then beginning, and of its contrast to the misery of the forty years’ desolation then terminating. The only point, therefore, now to be determined is, why these forty years are expressed in the particular form of two months and a half.

It has already been pointed out that, as Five always denotes in the Apocalypse a time of waiting, so these forty years of waiting are expressed in the seventh Trumpet and Vial by the fivefold formula, “lightnings, voices, thunderings, earthquake, and great hail;”* and that Forty being divisible by Five, the forty years may be expressed in the form of “five times,” exactly as the hundred and sixty years of the locusts of the Fifth Trumpet, being divisible by the same number, are also expressed in the form of “five times;” the locusts being said to continue “five months.” But a period which admits of being represented as “five times,” or “five months,” may be otherwise represented as “two times and a half,” or “two months and a half;” exactly as, in fact, the 476 years of the duration of the Antichristian

* See p. 331.
empire are represented indifferently as "three times and a half" and as "seven times." It appears, therefore, that the expression in the passage before us of the forty years of waiting which precede the millennium in the terms of two months and a half, is analogous to the expression of the hundred and sixty years of waiting in the fifth Trumpet in the terms of five months.

But the full reason why these forty years are here represented as two months and a half is to be found in the further circumstance, that in the allotment of territory to the twelve tribes of the historical Israel, when they quitted the wilderness, the country on the eastern side of the Jordan was assigned to two tribes and a half, which consequently were not included within the limits of Canaan properly so called, and which also received their inheritance before the people of Israel entered Canaan. That the twelve months of the year symbolise the twelve tribes appears from what is said in the Apocalypse of the tree of life in the paradise of the New Jerusalem, that she "bare twelve fruits and yielded her fruit every month."* But if the twelve tribes are symbolised by the twelve months, then are the two tribes and a half by the two months and a half now before us. And the meaning of this allusion to the two tribes and a half is evident. As Israel began in some sense to be a kingdom from the moment of the apportionment of the land on the east side of the Jordan to the two tribes and a half; and yet its full inauguration, so to say, as an imperial power took place only upon the dividing of the waters of Jordan after this apportionment, when the whole of the twelve tribes together entered Canaan; so does the kingdom of the Church begin partially, and in a qualified sense, at the commencement of the two months and a half, or forty years; that is, immediately upon the fall of her enemy the Fourth empire; but it begins really and absolutely only at the end of the forty years, when she at length enters in the full sense the millennial Canaan.

The result is, that the forty years intervening between the year 476 and the year 516, come before us in two different aspects. On the one hand they belong to the "wilderness" of the Fourth empire, and in this point of view are represented as

being the time of a judicial visitation of unmixed severity; on
the other, they constitute an integral part of the paradise king-
dom of the twelve tribes of the Israel of Christ, and so are a
time, not of unmixed judgment but of absolute blessing. And
that such was, in point of fact, the double character belonging
to these forty years is matter of history; they were times of
unequalled distress and suffering, for the flood of barbarian in-
vasion was still continuing, and all ancient civilisation and order
had utterly gone to wrack; they were times also no less cer-
tainly of blessing in the highest degree, inasmuch as the Church
was then extending her influence in all directions, and subduing
the invaders themselves to the yoke of Christianity.

Finally, it may be observed as confirming the interpretation
here given, that the position of the two tribes and a half on the
one side of the Jordan, in contradistinction to the kingdom of
Canaan on the other side, seems to be referred to in the mention
of the two men (ver. 5.) standing "one on this side of the bank
of the river, and the other on that side of the bank of the river."
CHAPTER XVIII.

THE SEVENTY WEEKS.

Dan. ix. "24 Seventy weeks 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 bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, †and have no man †: and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; †but † unto the end of the war desolations are determined. 27 And he shall confirm † a † covenant with many for one week, and in the †half week † he shall cause the sacrifice and the oblation to cease, † yea even for the terrible completing of abominations †; even until the consummation, and that determined shall be poured upon the † desolator."†

The commencement of the millennial kingdom is the event spoken of in the Old Testament prophets as the rebuilding of Jerusalem. If the millennial kingdom begins, then, as we have now been showing, with the year 516, it follows that any prophecy containing an intimation of the time when Jerusalem should be rebuilt, will be found to exhibit a recognition of this particular year. This, accordingly, is the case with the famous prophecy of the seventy weeks, the whole secret of the interpretation of which lies in the fact, never hitherto observed, that it admits of a twofold application, according as we understand by the Jerusalem there spoken of the literal Jerusalem on the one hand, or the spiritual Jerusalem, the millennial empire, on
the other; and that the prophecy relates more directly to the latter, the spiritual Jerusalem, than it does to the former.

It will be observed that the seventy weeks announced at the opening of the prophecy are afterwards divided into seven weeks, sixty-two weeks, and one week; this last being further subdivided into two half-weeks. And the explanation now to be given of these various periods is in substance the following:—that the seventy weeks are the measure of the interval included between the death of Christ and the going forth of the commandment to rebuild the literal Jerusalem destroyed by the Babylonians; that this same interval is otherwise represented as seven weeks; that the sixty-two and the seven weeks taken together, in other words, sixty-nine weeks, express the interval between the death of Christ and the rebuilding of the spiritual Jerusalem in the millennial kingdom; and that the one week, or double half-week, represents the 476 years of the reign of the Roman Antichrist.

Whatever else may be meant by "making reconciliation for iniquity, bringing in everlasting righteousness, sealing up vision and prophecy, and anointing the most Holy" (ver. 24.), these expressions must in any case directly apply to our Lord's fulfilment of the many prophetical announcements of the forgiveness some day to come of the sins of Jerusalem, by the offering of Himself on the cross, as an atoning Sacrifice. According to this view, therefore, the end of the seventy weeks must be the year 33. The seventy weeks themselves of course represent 490 years. And the beginning of these weeks can only be that "going forth of the commandment to restore and to build Jerusalem," spoken of in the following verse. Now the edicts issued by the kings of Persia for empowering the Jews of the captivity to rebuild their city, were four in number; the first was that of Cyrus, B.c. 536; the second, that of Darius, B.c. 519; the third, that of Artaxerxes, B.c. 457; and the fourth, that of the same king, B.c. 445.* And of these, the edict intended is manifestly the third; for from B.c. 457 to A.D. 33 is an interval of exactly 490 years.

Such is accordingly the interpretation of the seventy weeks,

* Ezra, i. 1., vi. 1., vii. 8. 11.; Nehem. ii. 1.
if these be regarded as terminating with the death of Christ. But on further examining the first words of the prophecy, it will appear that they admit of being also applied to events subsequent to the Crucifixion. First, the words about “finishing the transgression, and making an end of sins,” are not merely synonymous with the “making reconciliation for iniquity, and bringing in everlasting righteousness,” which immediately follows, but may be understood of the cutting off of the “Man of sin,” the Antichrist-enemy of the Holy city, afterwards spoken of in the 26th and 27th verses. Again, the expression “anointing the most Holy” perfectly well applies to that consecration of a holier than the holy city and temple of the Legal dispensation, which occurred at the moment of the inauguration of the New Jerusalem of the millennium. Moreover that the millennial Jerusalem must be the ultimate subject of the prophecy is evident from the circumstances which gave occasion to the revelation of the seventy weeks. At the time of his receiving this vision Daniel was meditating on Jeremiah’s prophecy of the seventy years’ captivity; and as the true termination of that captivity did not occur till the Israel of the Gospel were delivered from the Roman Babylon, it might antecedently be expected, from the mere fact of the association of the seventy weeks with the seventy years, that at the end of the weeks must come that complete emancipation of Israel, the foreshadowing of which was the deliverance of the same people from the literal Babylon at the end of the seventy years. So in Zechariah’s night-vision, the angel inquires, “O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?” Then the promise is given, that Jerusalem shall be indeed rebuilt; and the Four Winds, or world kingdoms, which are to prepare the way for the coming in of the Christian Kingdom, go forth accordingly.

It being thus certain that the seventy weeks have a further application beyond the year 33, and relate to the coming in of the Church empire, we have now to determine the interpretation of them as thus viewed. Turning to the words following the

* Dan. ix. 2, 20, 23.
† Zech. i. 12.
general announcement of the seventy weeks in the 24th verse, we read as follows: — "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off." The most obvious meaning assignable to these words is, that from the going forth of the commandment to rebuild Jerusalem on the one hand, to the Crucifixion on the other, shall be a period of sixty-nine weeks, that is, of four hundred and eighty-three years. Now that no allusion to any edict for the rebuilding of the literal Jerusalem is here intended, sufficiently appears from the fact that 483 years are not the interval included between the date of any one of the four edicts of the Persian kings above mentioned and the date of the Crucifixion; the nearest approach to the 483 being in fact the 490 which elapsed, as before said, between the Crucifixion and the third edict. But if the decree for rebuilding Jerusalem be taken to mean God's commandment for the setting up of the millennial empire, then the words of the prophecy are fulfilled in the period intervening between the date of the Crucifixion and the date of the first year of the millennium; for the interval from A.D. 33, to A.D. 516 is 483 years exactly.

But the 483 years in question are expressed in the prophecy not simply as 69 weeks, but as 7 and 62 weeks. The reason of this is, that the prophecy, as announcing the interval that should elapse "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," would be incomplete, were it not so worded as to be applicable not only to the period included between the death of Messiah and the rebuilding of the spiritual Jerusalem (the sixty-nine weeks), but also to the period included between the death of Messiah and the decree of Artaxerxes in the year 457 B.C. for the rebuilding of the literal Jerusalem (the seventy weeks). The seven weeks are accordingly separated from the sixty-two as the equivalent of the seventy weeks; which they are, if we here understand the term "week" in the sense of "period;" seventy weeks being in fact "seven periods" of seventy years each. And that the "seven
weeks” do here represent seven periods may be inferred not only from the analogy of the Apocalypse, where the terms “year,” “month,” “day,” and “hour,” are all similarly employed as synonymous with “period,” but also from the corresponding use of the term “one week” in the last verse of the prophecy now before us; for that by the one (or seventieth) week there spoken of is meant the period of 476 years which is the measure of the reign of Antichristian Rome can be doubted by no one.

The double application of the words of the 25th verse is further apparent in the announcement that “the street shall be built again, and the wall, even in troublous times;” where the allusion is equally to those hostile interruptions which hindered the rebuilding of the literal Jerusalem, so that * “they which builded on the wall . . . . every one with one of his hands wrought in the work, and with the other hand held a weapon;” —and to the various calamities in the midst of which the spiritual Jerusalem was set up in the sixth century.

“And after threescore and two weeks shall Messiah be cut off and have no man: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; but unto the end of the war desolations are determined.”

By the Messiah “having no man” at the time of his being cut off, must be meant the same as in those words of Isaiah†, “I have trodden the winepress alone, and of the people there was none with me: . . . . and I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.” Isaiah here represents the Messiah as coming to judge those who ought to have taken part with Him instead of being the subjects of judgment; and so by Messiah “being cut off and having no man,” is meant that they who ought especially to have known and acknowledged Him, the Jewish people, will be they who kill Him, and will consequently put the seal to their own condemnation, and rejection from being the people of God, in so doing. The vision, having thus

* Neh. iv. 17.  
† Is. lxiii. 3—5.
alluded to the sin of the Jews, goes on to speak of the punishment awaiting that sin: "The people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood:" the reference is, of course, to the Roman army of Titus coming in the year 70 like an overwhelming deluge to execute God's uttermost judgments on the apostate city, by "leaving not one stone of it remaining upon another." "But unto the end of the war desolations are determined:" Rome, personified by Titus, the little horn, is the Antichrist enemy and destroyer of the Church, the holy Jerusalem; the prophecy proceeds therefore to declare that the power of Antichrist over Jerusalem shall not be for ever; that "desolations are determined" upon him, which shall bring his "war" against the city of God's people to an "end," by shattering his kingdom, and making room for the Fifth empire. The time of Antichrist's continuance in power is then further alluded to in the last verse:—

"He shall confirm a covenant with many for one week." This "one week" is evidently the double "three times and a half," or "three days and a half," of the Apocalypse, during the former of which the two Witnesses prophesy in sackcloth, and during the latter of which their bodies lie in the street of the great city; in other words, the two periods of 70 and 406 years, the former of which terminates with the fall of Jerusalem in the year 70, and the latter with the abolition of the Fourth empire in the year 476. The entire week is accordingly the period of the duration of Rome as an Antichristian power. And by the Roman Antichrist being said to "confirm a covenant with many" during this period, is meant that he shall set up a covenant in opposition to God's covenant; he shall secure the allegiance of many by his false miracles; he shall be the god of his followers, and shall hinder them from joining the Church and serving Christ. Of Antiochus in like manner we read that "his heart shall be against the holy covenant;" and again, that "he shall have indignation against the holy covenant;" and that "such as do wickedly against the covenant he shall corrupt by flatteries;"* and Antiochus, we have seen, is the type of the Roman Antichrist.

* Dan. xi. 28. 30. 32.
"And in the half-week he shall cause the sacrifice and the oblation to cease, yea even for the terrible completing of abominations;—even until the consummation, and that determined shall be poured upon the desolator." That hostility of Anti-christ to the Church, which had just been expressed in the words, "he shall confirm a covenant with many," is finally here represented, as elsewhere*, as a setting up of the "abomination of desolation" in the sanctuary itself; in other words, Anti-christ is set before us as entering the temple in his own person (after the manner of Antiochus), and putting an end to the sacred services and worship performed in the temple: and this he is said to do in the "half-week." The half-week we know from the Apocalypse to be identical with the whole week, the 476 years of Antichrist's supremacy being there represented as a double and also as a single "three times and a half." The confirmation, therefore, of the Antichristian covenant in the one week is altogether identical with the setting up of the abomination of desolation in the sanctuary in the course of the half-week; the blasphemous opposition of the Antichristian empire to God and the Church of God being in either case the thing meant. But as in the foregoing verse it was declared that desolations should eventually overtake Antichrist, and put an end to his tyranny, so his occupation of God's temple is here again stated to be only "until the consummation, and that determined shall be poured upon the desolator." So in the corresponding prophecy: "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."†

Summing up, then, in a few words, the conclusions here arrived at, it appears that the prophecy of the seventy weeks is intelligible in all its details on the scheme of a double interpretation, depending on the two meanings of the term "Jerusalem;" that the first interpretation is exhausted in the single fact of the correspondence of the full seventy weeks to the interval of 490 years included between the decree of B.C. 457 and the Crucifixion in A.D. 33; that the second interpretation deals

* Dan. xi. 31., viii. 11.; Matt. xxiv. 15.; 2 Thess. ii. 4.
† Dan. xi. 45.
AND THE SAME WITH THE HALF-WEEK.

with the seventy weeks as divided into sixty-nine weeks and one week; that of these the sixty-nine weeks represent the 483 years extending from the Crucifixion to the true "rebuilding of Jerusalem" in A.D. 516; and that the one week is identical with the Apocalyptic week (or half-week) of 476 years, being the period of the duration of Rome in its character of Antichrist.
THE APOCALYPSE.

CHAPTER XIX.

THE THOUSAND YEARS.

Rev. xx. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. ... And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. ... And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. ... But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ... Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. ... And when the thousand years are expired, Satan shall be loosed out of his prison."

Satan is the third in the Antichristian triad overcome in the great battle. His imprisonment in the bottomless pit is accordingly synonymous with that casting of the Beast and the False Prophet into the fiery lake, which had just been described at the end of the account of the battle in the foregoing chapter. The Antichristian empire, then, in its threefold manifestation of power, wisdom, and evil, is now put an end to; in other words, the "great city" has "fallen;" and as "in the same hour" with the fall of the great city occurs the resurrection of the two Witnesses from death, and their ascension into the heaven of the Fifth empire*, so here we have the counterpart of this in "the

* Rev. xi. 12, 13.
souls of them that were beheaded for the witness of Jesus," and for refusing to serve Antichrist, being represented as living, and seated on thrones, and reigning in company with Christ. The expression "beheaded" (πετελεκισμένων, literally "killed with the axe") refers, it has been well observed, to the mode of execution commonly employed by the Romans*, and thus directly identifies the souls of the present vision with the two Witnesses, who are slain by the "beast out of the bottomless pit," the Roman power. And this return of the Witnesses to life is called "the first resurrection," the meaning being, of course, that this triumph of the Church over the power of the Roman Antichrist is figurative of the eventual triumph of the Church over the power of death at the time of the second or true resurrection at the Last Day. "Blessed," therefore, "and holy is he that hath part in the first resurrection: on such the second death hath no power." Blessed, that is, and accepted of God is he who is a true member of the earthly Church; at the time of the second death, that is, the everlasting death of the wicked, which begins simultaneously with the second resurrection, the everlasting life of the righteous†, he shall have his portion with the latter, not with the former; he shall be included among the members of the heavenly Church.

But this reign of the Church in the place of the Fourth empire is limited to a thousand years; for at the end of that time Satan is loosed out of the bottomless pit in which he has been imprisoned, and "the rest of the dead" (ver. 5.) "live again," in like manner as did the souls of the Witnesses at the beginning of the thousand years. By "the rest of the dead" are necessarily meant the unrighteous or Antichristian dead, those who "have received the mark of the beast in their hand or forehead;" they, in short, who constituted the kingdom of this world, the Fourth empire. The teaching, then, of this vision is plainly, that the Church-kingdom should be broken up at the end of the thousand years, and this in consequence of the world-kingdom then recovering its ancient supremacy, and superseding the

* See Hengstenberg's commentary on the passage, who quotes Polybius, i. 17. 12., κατὰ τὸ παρ' αὐτοῖς θὸς ἐκείστηκαν.
† Compare Rev. xx. 14.
Church-kingdom. Now the determination of the true character and signification, and consequently of the exact time of the beginning and ending of these thousand years, being all-important, it may be well shortly to recapitulate the reasons already assigned for supposing them to commence with the year 516.

We have seen, first, that the occurrence in the seventh Trumpet and Vial of a fivefold formula or combination of terms, indicates, in accordance with the power of the number Five, that a period of waiting intervenes between the fall of the Fourth and the beginning of the Fifth empire; secondly, that the blood-stream of 1600 furlongs shows the period meant to be forty years, and to terminate therefore with the year 516; thirdly, that this same period is represented by the forty years' desolation of Egypt foretold by Ezekiel; fourthly, that it agrees with the two months and a half spoken of by Daniel as intervening between the fall of Antichrist and the beginning of the Church-kingdom; fifthly, that the year 516 is recognised as the date of the beginning of the New Jerusalem in the prophecy of the seventy weeks; and sixthly, that the same year is memorable as being that in which the chronological computation of time from the Nativity of the divine King of the millennial empire was first adopted. 516 being thus certainly the beginning of the thousand years, their end can be no other than the year 1516. And history confirms this conclusion in the strongest manner; for it is matter of history that the ten centuries of Church-empire known as the Middle Ages terminated with the Reformation; and the memorable date of the beginning of that great movement is the year 1517.

"In the year 1516," says Ranke *, "we find Luther busily occupied in defending and establishing his doctrine of justification. . . . . . . These opinions led him to doubt many of the main dogmas of the Church. He did not yet deny the efficacy of absolution; but no later than the year 1516, he was perplexed by the doubt how man could obtain grace by such means. . . . He doubted whether all those outward succours for which it was usual to invoke the saints ought to be ascribed to them. Such were the doctrines, such the great general direction of mind, . . .

* History of the Reformation, pp. 326—338. (Transl.)
which Luther disseminated among the Augustine friars of his convent and his province, and, above all, among the members of the university . . . A totally different direction was thus given to the university of Wittenberg from that in which the other seats of learning continued to move . . . In a short time there were no hearers for the lectures given in the old spirit.

"Such was the state of things in Wittenberg when the preachers of papal indulgences appeared in the country about the Elbe, armed with powers such as had never been heard of before, but which Pope Leo X. did not scruple, under the circumstances in which he found himself, to grant. For no fear whatever was now entertained at Rome of any important division in the Church.

"In the place of the council of Pisa, one had been convoked at the Lateran, in which devotion to the see of Rome, and the doctrine of its omnipotence, reigned unalloyed and undisputed." And this council, proceeds the writer, "was induced, immediately before its dissolution (15th of March, 1517,) to grant the pope a tenth of all church property throughout Christendom. Three different commissions for the sale of indulgences traversed Germany and the northern states at the same moment." After explaining the "advantages obtained" by the purchasers of these indulgences, the use made by the papal court of the money thus collected, and the manner in which the "itinerant commissioners" appointed to raise it "outstripped their powers with blasphemous eloquence," thinking themselves "armed against every attack so long as they could menace their opponents with the tremendous punishments of the Church," he continues:—

"But a man was now found who dared to confront them. While Luther's whole soul was more and more profoundly imbued with the doctrine of salvation by faith, which he zealously diffused not only in the cloister and the university, but in his character of parish priest of Wittenberg, there appeared in his neighbourhood an announcement of a totally opposite character, grounded on the merest external compromise with conscience, and resting on those ecclesiastical theories which he with his colleagues, disciples, and friends, so strenuously combated. In the neighbouring town of Jüterbock, the multitude flocked together around the Dominican friar, John Tetzel, a man distin-
guished above all the other papal commissioners for shamelessness of tongue . . . Among the buyers of indulgences were also some people from Wittenberg: Luther saw himself directly attacked in his cure of souls. It was impossible that contradictions so absolute should approach so near without coming into open conflict. On the vigil of All Saints, on which the parochial church was accustomed to distribute the treasure of indulgences attached to its relics,—on the 31st October, 1517,—Luther nailed on its gates ninety-five propositions;—‘a disputation for the purpose of explaining the power of indulgences.’"

Such was the famous beginning of the great struggle which convulsed Christendom, put an end to the imperial power of the Church, and affected, more or less fundamentally, the religious creed of the greater portion of Europe. And it commenced, as above said, exactly at the close of the thousand years fixed in the Apocalypse as the term of the Church-empire. Moreover, in perfect agreement with the statement of that prophecy that at the end of the millennium “the rest of the dead,” namely, as already explained, the “kingdoms of this world,” should “live again,” that is, should no longer be subject, as hitherto, to the yoke of the Church-kingdom, but should become independent, and be supreme in the world in the place of the Church-kingdom,—the result of the Reformation was in matter of fact the exaltation of the temporal power into the place of the spiritual. On Luther’s assertion in 1520 that, whereas the office of the clergy was to “handle the Word of God and the Sacraments,” on the other hand the sovereign power had another office, holding “the sword and the rod, in its hand, wherewith to punish the wicked and protect the good,” the writer above quoted remarks, truly enough, that “these few words run counter to the whole idea of the papacy as conceived in the middle ages; on the other hand, they furnish a new basis to the secular power, for which they vindicate the scriptural idea of sovereignty: and they include in themselves the sum of a new and grand social movement which was destined by its character to be prolonged through centuries.”*

That the Church-empire, then, agreeably to the prophetic an-

* Ranke, p. 482.
nouncement, came to an end at the termination of the year 1516, there can be no doubt. But the grave question remains, Why did it come to an end in that year? in other words, What is the scriptural view of the Reformation movement? That movement is symbolised in the Apocalypse as a "loosing of Satan." Is it to be viewed, then, as an outbreak of absolute evil against pure good? or rather, is it not to be regarded as a judgment inflicted upon the Church because of its wickedness, and thus as parallel to that outbreak of the Babylonian power against the Holy city of the Law, the issue of which was the removal of the people of Israel into captivity for seventy years? That the latter is the true view is certain for many reasons.

First, no tenable objection can be made to it on the ground of its not suiting the description of the millennial reign given in the Apocalypse. For, common as the belief is that nothing short of a kingdom of absolute righteousness is there intended, there is not a word in the vision itself justifying this belief. To assert that the Church of the millennium must be holy because it is symbolised as holy, is virtually all one with maintaining that the Apocalyptic symbols should in all cases be understood literally,—a position the extravagance of which is sufficiently obvious. Be it observed, too, that certainly no greater holiness is ascribed to the millennial Church in the Apocalypse than was attributed to the Church of the Law in the memorable prophecy uttered by Balaam, as recorded in the book of Numbers. If of the twelve tribes, disobedient to God as they had been ever since they had left Egypt, it could yet truly be said, "God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel,"* no difficulty can attach to a similar ascription of absolute holiness to the Church of the Middle Ages. It is evident, in short, that the Church is spoken of in prophecy as holy, and "without fault in the sight of God," only symbolically; and that there is nothing in language of this kind incompatible with the possibility of the Church actually falling far short of the ideal representation of it.

And, secondly, as there is nothing in the Apocalypse forbidding the notion that the Church forfeited her power, and

went into captivity at the end of the thousand years, in consequence of the failure of faith and holiness in the members of the Church, so, on the other hand, there are various intimations in the prophecy confirming the notion. For example, the "song of Moses" is put into the mouth of the Church at the pouring out of the Vials; and the second of the two songs of Moses, so called, dwells mainly, as we have seen*, upon the judgments that should come upon Israel, when, after having been securely established in Canaan, they should begin to neglect "God who made them," and "the Rock of their salvation." Again: the threats addressed to the majority of the seven churches of Asia (since, collectively taken, these are the types of the universal Church), and especially the denunciation of judgment upon the "lukewarmness" of the seventh and last of these churches, that of Laodicea, are a further indication of what is meant by the millennial empire coming to an end.

Lastly, the actual condition of Christendom at the end of the thousand years was such (even according to the view taken of it in the Roman communion †) as to make it impossible to doubt that the sins of the Church were the cause of that destruction of its power which then occurred. The fact that the traffic in Church pardons directly provoked the Reformation speaks for itself.

Further light, however, is thrown upon this part of our subject by Daniel's prophecy of the two thousand three hundred days, which shall now be examined.

Dan. viii. "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first. 2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. 3 Then I lifted up mine eyes,

* See p. 338.
† For example, Möhler, in his well known "Symbolik," admits that the Reformation was the immediate result of the extreme disorders and irregularities prevailing in the Church at that time; and lays it down accordingly that the ground on which the Roman and Reformed communions ought to meet and unite, is the confession that "all have sinned, but the Church is infallible."
and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. 8 Therefore the he goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

"And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Ga-
briel, make this man to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. 20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, 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. 25 And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he also shall stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told is true: wherefore, shut thou up the vision; for it shall be for many days. 27 And I, Daniel, fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

It is obvious at a glance that this prophecy is substantially the same with that in the eleventh chapter of Daniel already examined*, describing, as it does, the overthrow of the Medo-Persian empire by Alexander (ver. 5—7); the death of Alexander, and the consequent dissolution of his empire; the formation out of the wreck of this empire of the four kingdoms of Macedon, Asia Minor, Egypt, and Syria (ver. 8); and the rise out of the last of these kingdoms of Antiochus Epiphanes, the persecutor of the Jewish people (ver. 9—12.). It differs, how-

* See p. 379.
ever, from the vision of the eleventh chapter in the following points:—

First, in the "two horns" of the ram (ver. 3.) it brings into view the double character of the second empire as consisting of the Medes and Persians united; exactly as in the vision of the four beasts these two nations are symbolised by the two legs on which the bear is represented as raising itself up.*

Secondly, it exhibits the ram as pushing "westward, northward, and southward." These three quarters of the world are evidently the "three ribs" in the mouth and between the teeth of the bear in the vision just referred to. And the reason why the fourth quarter, the east, is not mentioned, is that the ram, namely, Persia, is regarded as itself occupying the east, in counter-relation to its enemy the he-goat, which invades it from the west, Greece being geographically situated to the westward of Persia. When Persia, then, itself in the east, is said to "push," that is, to seek to extend its authority, into west, north, and south, the thing meant is simply that it aims at universal dominion. The passage is thus, in fact, a perfect illustration of the Apocalyptic representation of Rome as rising out of the west (the Sea), and from thence extending its sway over "all kindreds, and tongues, and nations," that is, over the three other quarters of the earth besides the west.†

Thirdly, it represents Antiochus Epiphanes (ver. 9.) under the form of a "little horn." We know that the little horn is properly the symbol of the Roman Antichrist personified in Titus: by Antiochus, then, being here typified by the little horn must be meant, that Antiochus is to be viewed as the representative of the Roman empire; or, in other words, that the prophecy hung, if it may be so said, upon him applies to that empire; exactly as, in fact, is the case in the eleventh chapter. And this immediately bears upon the observation now following;—

For, lastly, the invasion of the temple of God by the little horn is stated (ver. 14. 26.) to continue for two thousand three hundred days; and it is promised that at the end of these "many days" the "sanctuary shall be cleansed." Now the

* Dan. vii. 5.  
† Rev. xiii. 7. See p. 181.
corresponding prophecy in the twelfth chapter announces the termination of Antichrist's tyranny after three times and a half; in other words, after 1260 days. Accordingly, if to these 1260 days, which are the symbol of the 476 years terminating with the abolition of the Roman empire, we add 40 days, as the equivalent of the 40 years' interval between 476 and 516, and again 1000 days more, as the equivalent of the millennial period from 516 to 1516, the result is exactly the 2300 days of the present prophecy. This then, it cannot be doubted, is the explanation of the 2300 days: they express the 476 years of the corresponding prophecy, together with an additional period of a thousand and forty years; and witness therefore most distinctly to the conclusion we have already arrived at on other grounds, that the Church-kingdom was broken up at the end of the thousand years because of the multiplied wickedness of the members of the Church; for the meaning, as it appears, of the prophecy announcing the 2300 days is, that if Antichrist was in one point of view cast out, and his power taken away at the time of the destruction of the Roman empire, yet in another point of view he remained, and kept possession of the Church, till the time of the Reformation.

But at the end of the 2300 days "the sanctuary shall be cleansed." Antichrist is cast out, by the temple of the Church-empire wherein he has taken up his abode being broken to pieces. Antichristian evil has ate, as it were, like a canker, into the Christian sanctuary, and must be removed by the destruction of the building; according to the tenor of that symbolical ordinance in the Levitical Law, that when "leprosy" (the Scriptural type of sin) prevailed in a house, that house should be broken down, with its stones, timber, and mortar; in accordance too with Zechariah's announcement, alluding to this ordinance, that the curse of God's violated Law should enter into the house of the unrighteous Israelite, remain in the midst of it, and "consume it with the timber thereof and the stones thereof."

Such is the relation which the prophecy of the two thousand three hundred days bears to that of the thousand years in the

* Lev. xiv. 45.; Zech. v. 4.
RECOGNITION OF THE VISIBLE UNITY OF THE CHURCH. 417

Apocalypse. It is a counter-prophecy of evil, overclouding and dimming a prophecy of pure good; and the perfect fulfilment of the two taken together is that remarkable compound of good and evil,—of good even to the perfection of sanctity, of evil even to the lowest abyss of wickedness,—the medieval Church; the Church, on the one hand, of Louis IX.; on the other, of Alexander VI. and Leo X.

We are now, therefore, on the verge of a question of extreme interest; for if the Church-kingdom was indeed broken up at the end of the year 1516, it unavoidably follows that we of the present day are living in the very period of the event called in the Apocalypse the "loosing of Satan;" for that prophecy proceeds, we shall now see, to speak of the restoration of this same sacred kingdom of whose destruction the loosing of Satan is symbolical; and assuredly the history of the three last centuries gives no indication that any restoration of the kind has occurred hitherto. On the contrary, that disintegration of Christendom, so to call it, which began at the Reformation, has been steadily and uninterruptedly proceeding ever since; insomuch that never were the servants of Christ so disunited, never were there so many diversities of creed and opinion, never was the Rock of the Church split into so many fragments, never was the temporal power more visibly exalted into the place formerly possessed by the spiritual, than at this day. It is even notorious that the very idea of the Church, as a visible and united society of believers in Christ, has practically died out of the minds of a large portion of the Christian world altogether. Yet how diametrically opposed such a condition of things is to the true Scriptural view of the Church-kingdom is evident from the explanation of the Apocalyptic millennium already given. Indeed it is not a little remarkable that the Apocalypse contains, virtually and by implication, a most distinct recognition of the doctrine of the visible unity of the Church in the most literal sense. For the question may be put, considering that the Church was divided, at the period of the great schism of East and West, into two communions, why does prophecy follow the history of the Latin or Western, to the exclusion of any notice of the Eastern or Greek branch? and the only answer that can be given is this, that the see of Rome did in some real and true sense constitute...
the unity of the Church in the medieval period; so that after the schism Western Christendom stood in much that same sort of relation to Eastern, as the kingdom of Judah stood in to that of Israel after the separation of the ten tribes from the other two.

It being certain, then, that both the unity and the imperial power of the Church ceased at the Reformation, and that neither has been revived in the three centuries and more which have elapsed since the beginning of the movement which put an end to them, our attention cannot but be anxiously fixed on that part of the Apocalypse which immediately follows the announcement of the millennial reign, with a view to ascertaining in what light the present condition of the Church is there represented, and what are the prospects of the Church in the coming future.
CHAPTER XX.

THE AGE OF SATAN LET LOOSE.

Rev. xx. "7 And when the thousand years are expired, Satan shall be loosed out of his prison, 9 and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are also, and shall be tormented day and night forever and ever.

"11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and the grave were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire."

The announcement here made is concise, yet perfectly intelligible. The triumph of the kingdom of this world over the Church at the end of the millennium is exhibited here, exactly as was the triumph of Rome over the same power earlier in the prophecy, under the image of a battle. Armies from the four quarters of the earth, instigated by Satan, march against the beloved city, the holy Jerusalem, and beset it, as the armies of
the Fourth empire, persuaded by the three evil spirits proceeding from the Dragon, the Beast, and the False Prophet, had done formerly. And as then Christ ultimately interposed, and secured the victory to the Church, punishing her enemies in the torment of the fiery lake; so here the temporary triumph of the world-power is put an end to by a similar interposition: fire comes down out of heaven and consumes the invading army; Satan is again imprisoned in the bottomless pit, the lake of fire; the Church accordingly is set at liberty, again becomes an imperial power, and reigns as before. Of this second millennium, however, so to call it, no particulars are given: the prophecy, content with having simply announced the deliverance of the Holy city, proceeds at once to the subject of the final Judgment (ver. 11—15.), and so closes.

Two periods, then, it is plain, are here recognised: during the one, the Church is beleaguered by the Antichristian army of the world-power; during the other, the beleaguering power is smitten and consumed by the heavy judgments of God, and the Church emancipated. And of these periods the former began, as we have seen, with the year 1517, and is still continuing; the latter has not begun, and is now to be expected.

Consequently, beyond all question, a judicial visitation of the temporal kingdoms, which since the time of the Reformation have subjected and superseded the Church-kingdom, in other words, of the whole of the modern civilised world, is now impending; a visitation, too, which, so far as appears, is in point of severity to be the counterpart of that which desolated the empire of Rome in the fifth century; for as "fire" is here said to "come down from God out of heaven, and devour" this new Antichrist (ver. 9.), so the prophecy has previously represented the Roman Antichrist as being destroyed (after the manner of the cities of the plain) by "fire and brimstone." A grave prospect indeed is thus opened to us.

More, however, is revealed on this awful subject than appears in the few verses of the Apocalypse we have here been considering. The names "Gog and Magog," given to the nations composing the world-army beleaguering the "beloved city," refer us to that remarkable prophecy of which Gog and Magog are the subject in the thirty-eighth and thirty-ninth chapters of Ezekiel;
and as these chapters contain, in fact, an account of the invasion, occupation, and spoliation, of the land of Israel by Gog and Magog, after which the uttermost wrath of God overtakes the invaders, and Israel recovers its independence, it is clear that the prophecy is only that of the Apocalypse in another shape; and that the subject of it is the destruction of the true kingdom of Israel, the Church-empire, by a heathen power; the subsequent overthrow of that power; and the restoration of the Kingdom. These chapters, therefore, claim particular attention, and shall now be examined, under the four heads of, i. the invasion of Israel, ii. the destruction of the invaders, iii. their burial, and iv. the purpose of God effected by their invasion.

I. THE INVASION OF ISRAEL.

Ezek. xxxviii. "And the word of the Lord came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 and say, Thus saith the Lord God; Behold I come unto thee, O Gog, the chief prince of Meshech and Tubal: 4 and I will lure thee away, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords; 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet; 6 the Cymmerians and all their bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou an ensign unto them. 8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which were so long waste; 9 now that it is brought forth out of the nations, and they dwell safely all of them. 10 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. 11 Thus saith the Lord God; It shall also come to pass that at the same time shall things come
into thy mind, and thou shalt think an evil thought: \(^{11}\) and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, \(^{12}\) to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. \(^{13}\) Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Of the name Gog, which occurs only here and in the corresponding passage in the Apocalypse, nothing is known; and we may be satisfied to regard it as merely a later abbreviation of the original fuller name Magog.\(^*\) On the other hand, there can be no doubt that Magog, Meshech, and Tubal, represent the nations of the north generally. For Magog in particular is identified by Josephus with “Scythia;” besides which the northern position of all three is to be inferred from the fact (recorded in Genesis, x. 2, 3.) of their common relationship to the Cymmerians (Gomer), and consequently to the descendants of these, “the house of Togarmah of the north quarters,” with both of whom they are here associated by Ezekiel (ver. 6.).

An army, then, consisting, it appears, chiefly of northern nations, is here represented as invading the land of Israel. The explanation of this is that both the Church and the temporal kingdoms of the Middle Ages were formed out of the northern nations; it being out of the north that the German races came down upon, overran, and repeopled the Roman empire. It has already been pointed out that when the Church-kingdom broke up at the end of the thousand years, it was in consequence of the members of it deserting, as it were, and lending their strength to its enemy the “kingdoms of this world,” those temporal powers which hitherto had been subject to the Church power, but now overcame it. Hence it is obvious that the Israel and the invaders of Israel in the present prophecy do but represent

\(^*\) So Ewald, in his commentary on Ezek. xxxviii. 2.
THEY TYPOFY THE MODERN TEMPORAL KINGDOMS. 423

the same people in different relations; that by Israel are meant
the "kings of the east" of the fifth and sixth Trumpets, namely
the German, or, in other words, the European nations, viewed
as constituting the medieval Church-kingdom; and that by the
invaders of Israel are meant the same nations viewed as con-
istituting the secular kingdoms, which at the end of the millen-
imium rose upon the ruins of the Church-kingdom.

The invading army is, however, not exclusively composed of
northern nations: to Magog, Meshech, Tubal, Gomer, and
Togarmah, are added (ver. 5.) "Persia, Ethiopia, and Libya." The
millennial Church-kingdom being in the midst of the temporal
kingdoms, and so in a manner surrounded and encompassed by
these, their subversion of it is symbolised under the form of a
combination of the heathen powers which lay on all sides of, and
literally encompassed, the kingdom of the literal Israel. In a
word, then, the universality of the movement against the Church-
kingdom is the thing indicated. The same is otherwise expressed
in the Apocalyptic passage by Satan's being said to deceive "the
nations which are in the four quarters of the earth, Gog and
Magog."

Having given a description of the invading army, the pro-
phesy goes on to speak of the manner in which it attacks the
Church-kingdom. This attack is represented as not distinctly
premeditated, but rather as one resulting from a sudden tempta-
tion inspired by a favourable conjunction of circumstances.
Thus the army is spoken of as "lured" onwards (ver. 4.), allu-
sively to the aimlessness and want of purpose ordinarily cha-
acteristic of the migrations of a barbarian horde. Again, Israel,
it appears, has no fear of the army; its villages are unwalled, it
is at rest, and dwells safely, having neither bars nor gates; not
dreaming of the approach of an enemy, it is unprepared to resist
him, and thereupon the invaders, tempted by its defenceless
condition, assault and plunder it (ver. 10—13.). And such, in
point of fact, was the manner in which the Church-kingdom
came to an end at the time of the Reformation. Neither did
the first authors and originators of that movement foresee the
results of it, nor had the Church any suspicion of what was
going to happen. The walls of the sacred city fell down at the
blast of the trumpet, equally to the surprise of the besiegers and to that of its inhabitants.

Further, stress is laid on the fact of the spoliation of Israel by Gog and Magog at the time of this conquest (ver. 12, 13.). "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Here the reference is, of course, more particularly to that extensive confiscation of Church property which occurred at the Reformation.

And lastly, that the Israel invaded by Gog and Magog is the Church-empire is fully confirmed by the 8th and 12th verses; for they speak of this Israel as having already at some former period, been "gathered out of the nations," and reestablished in their own land, a land desolate and uninhabited till the time of that reestablishment, but which then became that fertile and flourishing country whose spoils are now given over to the northern army: and the restoration of Israel, the reinhabitation and refertilisation of Canaan, are the regular prophetical symbols of the coming in of the Christian kingdom at the fall of Rome.

II. THE DESTRUCTION OF THE INVADERS.

"Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord God; In that day, when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army: "and thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have
I spoken, Surely in that day there shall be a great shaking in
the land of Israel; so that the fishes of the sea, and the
fowls of the heaven, and the beasts of the field, and all creeping
things that creep upon the earth, and all the men that are upon
the face of the earth, shall shake at my presence, and the moun-
tains shall be thrown down, and the steep places shall fall, and
every wall shall fall to the ground. And I will call for a
sword against him throughout all my mountains, saith the Lord
God; every man's sword shall be against his brother. And
I will plead against him with pestilence and with blood; and I
will rain upon him, and upon his bands, and upon the many
people that are with him, an overflowing rain and great hail-
stones, fire, and brimstone. Thus will I magnify myself, and
sanctify myself, and I will be known in the eyes of many
nations, and they shall know that I am the Lord.”

This second passage, down as far as the 17th verse, is a re-
announcement of the coming invasion of Israel, in the same
language as was used in the foregoing; and the verse mentioned
is remarkable as stating the remoteness of the period in which
the accomplishment of the prophecy should happen: “Art thou
he of whom I have spoken in old time by my servants, the
prophets of Israel?” In point of fact, the interval between the
utterance of the prophecy by Ezekiel, and the beginning of its
fulfilment, was more than two thousand years.

At the 18th verse, then, properly begins the account of the de-
struction of the heathen army, and the consequent liberation of
Israel from its state of bondage. God's anger, says the prophet,
shall be kindled against the invaders; the land they have occu-
pied shall be convulsed by a great earthquake; bloodshed and pes-
tilence shall overtake them; every man's sword shall be against
his brother; finally, an overflowing rain of fire and brimstone,
the same as is spoken of in the corresponding passage of the
Apocalypse, shall utterly consume the destroyers of the “be-
loved city.” Here, as always, the earthquake is the symbol of
the creation of a new order of things out of the ruins of the old;
and the turning of every man's sword against his brother implies
the same as is announced by Zechariah of the enemies of Jeru-
salem: “It shall come to pass in that day, that a great tumult
from the Lord shall be among them; and they shall lay hold
every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."* It is to be understood, that is, as indicating that the modern temporal kingdoms shall perish, as formerly did the Roman empire, by self-dissolution. The full meaning of the rain of fire and brimstone will appear from the passage next following.

III. THE BURIAL OF THE INVADERS.

xxxix. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold † I come unto thee †, O Gog, the chief prince of Meshech and Tubal; † and I will † allure thee away, and draw thee with an hook †, and I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. † But then will I † smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the † eagles †, and birds of every sort, and to the beasts of the field to be devoured. 5 Thou shalt fall upon the open field, for I have spoken it, saith the Lord God. 6 And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord. 7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel. 8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken. 9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: 10 so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. 11 And it shall come to pass in that day that I will give unto Gog, † for a place where a grave is to

be had in Israel, the valley of the trespassers by the eastern sea, even that which stoppeth the breath of the passers: and there they shall bury Gog and all his multitude: and they shall call it 'the valley of the multitude of Gog.' And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a remembrance, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, to be passers through the land to bury the trespassers that remain upon the face of the earth, to cleanse it: after the end of seven months shall the passers through the land search and pass; and when any seeth a man's bone, then shall he set up a sign by it till the buriers have buried it in the valley of the multitude of Gog. And also the name of the city shall be Multitude: thus shall they cleanse the land."

The first six verses of this passage repeat the account just given of the slaughter of the invading army. Next, that Israel brought the invasion upon itself by its wickedness is implied in the 7th verse: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more." It is then added (ver. 9, 10.), that the weapons of all kinds lying with the bodies of the slain on the field of battle shall serve the cities of Israel for fire-wood seven years. This indicates, first, that the number of the slain is inconceivably great, in other words, that the visitation announced is one of a most sweeping and destructive character (compare the mention of the "multitude of Gog," in the 11th and 16th verses): and, secondly, it symbolises, what also is directly stated (ver. 10.), that "Israel shall spoil those that spoiled them, and rob those that robbed them;" that is, that the spoliation suffered by the Church both figuratively in the loss of its empire, and literally in the confiscation of its temporal wealth, shall be requited on the authors of it. And this shall be accomplished in the course of "seven years," that is, it would seem, in the course of some sevenfold period of time of unknown duration. All we can say is, that some conspicuous event or other will doubtless indicate the termination of the period intended, when the time comes.
Then follows, to the end of the passage (ver. 11—16.) the remarkable account of the burial of the slain enemy by the people of Israel. And, first, as to the time occupied by this burying;—it is said to be seven months (ver. 12.). Moreover, after the seven months are ended, select persons are described as still diligently searching the land for the bones of the slain which may chance to be yet lying there; in order to their removal. This cleansing of the Holy land from the defilement of the dead bodies, meaning, as it must, the restoration of the Church-empire in its former integrity, is so nearly identical with the seven years’ burning of the weapons, that the seven months might naturally be regarded as one and the same period with the seven years. Whether such be the case, however, or whether they represent, on the contrary, a distinct shorter period, either following or comprised in the longer, can be determined by the event only. In any case, the thorough searching of the land, spoken of as occurring subsequent to the seven months, can only imply that the perfect restoration of the Church-kingdom will be very gradually accomplished, and that some indefinitely long time must elapse before it happens; perhaps in like manner as the medieval Church-empire was only fully developed some seven or eight centuries later than the beginning of the millennium; all which interval might apparently have been expressed in the Apocalypse, had it been thought good, as a time in which the relics and vestiges of the Antichristian power slain at Armageddon were in course of removal.

Next, the place of this burial claims attention. As the armies of Gog and Magog were before spoken of as destroyed by an "overflowing rain of fire and brimstone," evidently after the manner of Sodom, inasmuch as, being a manifestation of Antichrist, they are (no less than was Rome in a former day) the "city which spiritually is called Sodom," so they are here further represented as buried, like the same city, in the waters of the Dead Sea; for that Sea, occupying as it does the southern extremity of the deep valley of the Jordan, and lying over against the Mediterranean on the east of Palestine, is the "valley of the eastern sea" here spoken of (ver. 11.). Emphatically too is it called a "valley," as being the "valley of the
shadow of death.” The abyss of the Dead Sea, with its heavy, oppressive atmosphere, and sulphureous exhalations, stands in the same contrast to the “mountains of Israel” (ver. 2.) towering precipitously above it in free air, as its counterpart and prophetic synonym, the valley of Hinnom or Gehenna, does to the citadel of Mount Zion. The entire conformity of this account to that of the destruction of Gog and Magog in the Apocalypse is manifest: there, as here, allusively to the fate of Sodom, the Antichristian army is consumed by “fire from heaven;” further the “Devil who deceives them,” and in whom they are virtually personified, is cast into the fiery lake, this same sulphureous Dead Sea of Ezekiel; and, moreover, the “smoke of the torment” of the fiery lake is spoken of as going up*, just as here suffocating vapours, “taking away the breath” of those who approach them, proceed from the same waters.

The words of the 16th verse, “Also the name of the city” (equally with that of the valley of the Dead Sea) “shall be Multitude,” are a further reference to the particular city, Sodom.

Thirdly, the mode of the burial is remarkable. It will be observed that, according to the translation above given of verses 11, 14, and 15, the men of the slain army are named trespassers, and are contrasted with the passers through the land by whom they are buried. The explanation of this rendering is, that the buried and the buriers are both denoted in the original Hebrew by one word admitting, it appears, of being understood in the two senses of “travellers” or “passengers,” and of “haughty” or “presumptuous ones.” A play is accordingly intended on the double meaning of the term, which may be sufficiently expressed in English by substituting “passers” for “travellers,” and “trespassers” for “presumptuous ones;”† by the former being meant the Israelites who carefully pass over the land, and search it, in obedience to the law which forbade the defilement of the holy kingdom by dead bodies‡, and by the latter the haughty heaven-defying armies of Gog and Magog. But the

* Rev. xiv. 10, 11.
† Ewald expresses it in like manner by the two German words “Rei-senden” and “Zerreissenden.”
‡ Deut. xxi. 23.
question remains, Why are the buriers and the buried thus denoted by one word of equivocal meaning? And the answer is this, That the Israel and the enemies of Israel here spoken of are but the same people in different aspects; that (to repeat what has already been said) the existing European nations constituted till the year 1516 the Church-kingdom, when they at length turned upon the Church-kingdom and overthrew it, in the form of temporal kingdoms. *Whenever, then, the Church-kingdom is reestablished, and the temporal kingdoms become again subordinate to that kingdom, "Gog and Magog" will again be absorbed into that Church or holy empire out of which they have fallen; they will change, as it were, their identity, and become again the Israel of God they once were; and thus, whereas at the fall of the Church-empire they "passed over" the Holy land, as invaders, to waste and ravage it, they will hereafter "pass over" it once more in a higher and better sense at the restoration of that empire, to undo, as Israel, the work of destruction they had wrought as Gog and Magog.

Finally, that this burial of the Antichristian army in the Dead Sea represents simply and merely a judgment of a fearful kind upon the present temporal kingdoms, issuing, as above said, in the restoration of the Christian kingdom, is certain from the closely corresponding account of the destruction of the Roman empire in the prophecy of Joel. After describing the coming of the Roman Antichrist to overthrow Jerusalem*, under the figure of a devastating flight of locusts, that prophet goes on to speak of the subsequent destruction of these locusts in the following words:—"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up and his ill savour shall come up, because he hath done great things."† Here, whereas the discomfited locust-army of the Roman Babylon is represented as flying with its rear turned to the Mediterranean and its front to the Dead Sea, the notion conveyed is manifestly that of its being swept into the Dead Sea exactly

* That the Roman Antichrist is the immediate subject of the prophecy appears from chap. ii. 28—32.
† Joel, ii. 20.
as were the locusts of the eighth plague of Egypt into that other grave of the enemies of God, the sea of Egypt. The Roman Antichristian army is accordingly here exhibited as perishing by a fate similar to that which overtakes the army of Gog and Magog in the vision before us; the resemblance of the two prophecies being completed by the mention in Joel of the "ill savour" coming up from the remains of the slain army, where the allusion is, like that in Ezekiel before noticed, to the sulphureous vapours of the Dead Sea, viewed as an abiding memorial of the overthrow of the guilty cities by fire and brimstone.

IV. THE PURPOSE OF GOD EFFECTED BY THE INVASION.

"17 And thou, son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. 20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. 21 And I will set my glory among the heathen, and all the heathens shall see my judgment that I have executed, and my hand that I have laid upon them. 22 So the house of Israel shall know that I am the Lord their God from that day and forward. 23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them. 25 Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 after that they have borne their shame, and all their tres-
passes whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

This last section of the prophecy opens, like the foregoing, with a description, only in greater detail, of the gathering of the fowls, and beasts of the field, to feast on the dead bodies of the slaughtered enemy; how exactly in agreement with the closing part of the account of the battle against the Roman Antichrist in the Apocalypse, where the fowls are similarly described as feeding on the flesh of the slain, is evident. The conclusion of the whole vision then follows, in the form of a solemn announcement of the reason why the overthrow of the holy kingdom by the Antichristian army was permitted to happen. Israel, it is expressly declared, has been "led into captivity among the heathen" because of its wickedness. Because the people of God sinned against Him, at the time when they "dwelt safely" in the land of the millennial Canaan, and "none made them afraid," therefore it is that their kingdom has been taken away, that they have "borne their shame," and have been "given into the hand of their enemies:" "according to their uncleanness and according to their transgressions have I done unto them, and hid my face from them." When they have fulfilled, however, the time of their punishment, then shall come the destruction of those temporal kingdoms, the Antichristian Babylon which has carried them away captive, and God's spirit shall again be "poured out on the house of Israel."

The sum, then, of the conclusions deducible from the prophecy of Ezekiel now before us is, that the Church of the present day is in captivity, and her kingdom in abeyance; that a change, however, in this her condition is now to be expected;

* Rev. xix. 17—21.
THE APPLICATION OF THIS PROPHECY.

that "Jerusalem" is indeed to be "built again, even in troublous times;" and that a judgment eminently resembling, so far as appears, that which desolated the empire of Rome in the fifth century, is impending over the civilised world at this moment. With the eating of the "little book" comes the full understanding of the contents of the prophetic vision, and "lamentations and mourning and woe" are found to be the issue of it.* On the other hand, in mitigation of so fearful a prospect, there is the assurance that God's Spirit shall again be "poured out upon all flesh;"† that possibly, and even probably (for so we may judge from the former literal fulfilment of these words), extraordinary and sensible manifestations of His Presence in the midst of His Church will again be given; and that thus, whatever may be the amount of suffering coming upon the earth, consolation and strength will be provided for His own people in the time of trial.

* Compare Rev. x. 10., and Ezek. ii. 10., iii. 2.
† Ver. 29. Compare Joel, ii. 28.; Acts, ii. 17.
CHAPTER XXI.

EZEKIEL'S VISION OF THE TEMPLE AND HOLY LAND.

Ezek. xl. "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. 

And in the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south. 

And he brought me thither, and behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. 

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel. 

And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building one reed, and the height one reed. 

Then came he unto the gate which looketh toward the east, and went up the seven stairs thereof, and measured the threshold of the gate, which was one reed broad; and the hinder threshold of the gate, which was one reed broad. 

And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. 

Then measured he the porch of the

* The city is south of the Temple (compare Fig. IV.), and both are on a high mountain. So Rev. xxii. 10. 
† See Fig. I. 
§ Fig. I. e. 
¶ i.e. the outer porch. 
¶¶ Ver. 8. is apparently not genuine.
gate, eight cubits; and the projections thereof two cubits; and the inner porch of the gate. 10 And the little chambers of the gate eastward were three on this side and three on that side; they three were of one measure: and the projections had one measure on either side. 11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirty* cubits. 12 The boundary also before the little chambers was one cubit on this side, and the boundary was one cubit on that side‡; and the little chambers were six cubits on this side, and six cubits on that side. 13 He measured then the gate from the roof of one little chamber to the roof of the other: the breadth was five and twenty cubits, door against door; 14 and the threshold-place of the outer porch of the gate, twenty cubits‡, abutting on the chambers round about the court of the gate§; 15 and from the threshold-place of the outer gate to that of the inner porch of the gate, fifty cubits. 16 And there were windows closed with network to the little chambers, and to their projections within the gate round about; and likewise had the porches windows round about within; and upon each projection were palm trees.

Then brought he me into the outer court; and, lo, there were chambers, and a pavement made round about the court: thirty chambers were upon the pavement. 18 And the pavement was at the side of the gates, corresponding to the length of the gates, even the lower¶ pavement. 19 Then he measured the breadth from the outer threshold of the lower gate unto the outer threshold of the inner court, an hundred cubits, eastward and northward. 20 And the gate of the outer court that looked toward the north, he measured the length thereof and the breadth thereof; 21 and the little chambers thereof were three on this side and three on that side; and the projections thereof and the porches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. 22 And its windows, and porches, and palm

* 30 is substituted by Ewald for 13, as required by the context.
† Fig. I. d d.
‡ i. e. in width. Compare ver. 13.
§ The gate is the open court between the two porches.
∥ See Fig. III. a.
¶ Lower, because in the lower or outer court.
trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps, in front of the porch thereof. And the inner court had a gate over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. After that he brought me toward the south, and behold a gate toward the south: and he measured the projections thereof and the porches thereof according to those measures. And there were windows in it and in the porches thereof round about, like those windows: the length was fifty cubits and the breadth five and twenty cubits; and there were seven steps to go up to it, and the porch thereof was before it; and it had palm trees, one on this side and another on that side, upon the projections thereof. And there was a gate in the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits.

Then he brought me to the inner court through the south gate, and he measured the south gate according to the same measures; and the little chambers thereof, and the projections thereof, and the porch thereof, according to the same measures; and there were windows in it and in the porch thereof round about: it was fifty cubits long and five and twenty cubits broad; and its porch was toward the outer court; and palm trees were upon the projections thereof; and the going up to it had eight steps. And he brought me into the inner court toward the east, and he measured the gate according to the same measures; and the little chambers thereof, and the projections thereof, and the porch thereof, were according to the same measures; and there were windows therein and in the porch thereof round about: it was fifty cubits long and five and twenty cubits broad; and its porch was toward the outer court, and palm trees were upon the projections thereof, on this side and on that side; and the going up to it had eight steps. And he brought me to the north gate, and measured it according to the same measures; the little chambers thereof, the projections thereof, and the porch thereof,
and the windows to it round about; the length fifty cubits and
the breadth five and twenty cubits; and the porch thereof was toward the outer court; and palm trees were upon
the projections thereof, on this side and on that side; and the
going up to it had eight steps.

38 And a chamber whose door was by the porch of the east
gate,—there was it that they washed the offering. 39 And in
the porch of the gate were two tables on this side, and two
tables on that side, to slay thereon the burnt offering and the sin
offering and the trespass offering; and at the side of the
conduit*, which is on the north as one goeth up to the entry of
the gate, were two tables; and on the other side by the porch
of the gate were two tables; four tables on this side, and
four tables on that side, by the side of the gate; eight tables,
whereupon they slew their sacrifices; and four tables of
hewn stone for the offering, of a cubit and an half long, and a
cubit and an half broad, and one cubit high, whereupon they
laid the instruments wherewith they slew the burnt offerings
and the sacrifices: and within were borders an hand broad,
fastened round about; and upon the tables were covers to
defend them from the rain and sun.† 44 And he brought me
into the inner court; and I saw two chambers in the inner
court, the one by the side of the north gate, looking toward the
south; and the other by the side of the south gate, looking
toward the north. 45 And he said unto me, This chamber,
whose prospect is toward the south, is for the priests, the
keepers of the charge of the house; and the chamber, whose
prospect is toward the north, is for the priests, the keepers of
the charge of the altar: these are the sons of Zadok among the
sons of Levi, which come near to the LORD to minister unto
him. 47 So he measured the court an hundred cubits long and
an hundred cubits broad †, four-square; and the altar was
before the house.

48 And he brought me to the porch of the house, and mea-
sured each projection of the porch, five cubits on this side and
five cubits on that side; and the breadth of the gate fourteen

* Viz. for supplying water for the washing.
† These tables, &c., existed, it appears, only at the east gate.
‡ Fig. III. cc'e', and Fig. II.

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cubits; and the sides of the gate three cubits on this side and three cubits on that side; the length of the porch twenty cubits, and the breadth twelve cubits; and there were ten steps whereby they went up to it; and pillars were by the projections, one on this side and another on that side. [xli.] Afterward he brought me to the temple‡, and measured the projections, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the projection; and the breadth of the entrance ten cubits; and the sides of the entrance five cubits on the one side and five cubits on the other side; and he measured the length thereof forty cubits, and the breadth twenty cubits.

Then went he inward‡, and measured the projection of the entrance two cubits, and the entrance six cubits, and the sides of the entrance seven cubits. So he measured the length thereof twenty cubits, and the breadth twenty cubits, before the temple; and he said unto me, This is the most holy place. After he measured the wall of the house, six cubits§; and the breadth of every side chamber, four cubits¶, round about the house on every side. And the side chambers were ranged in three stories, threefold, one over another; and an aperture for light‖ was between the wall of the house and the side chambers round about it, so that these abutted upon the light and not upon the wall of the house. And according to the height of the chambers did they become wider, as though the breadth of the house increased as it became higher, round about the house; wherefore the house was wider at the top: and from the lower chamber the ascent was by winding stairs to the middle one, and from the middle to the upper. I saw also the height of the house round about: to the base of the chambers was a full reed; six cubits was it to the floor of the chambers.** The thickness of the wall of the chambers, on the outer side of them, was five

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* Fig. II.
† i.e. the body of the house, or ναός.
‡ Viz. into the Holy of Holies.
§ Fig. II. a.
¶ Fig. II. c.
‖ Fig. II. b. Compare ver. 11.
** The use of these chambers (which are probably the Greek παράπτωμα) is uncertain. Between them and the temple was an open space admitting light (the Greek σπαθόν) five cubits wide; they were ranged one above another in three stories; and the floor of each upper story was broader than the floor of the one immediately below it. (See Ewald, ad loc., who restores the text from the LXX. compared with 1 Kings, vi. 6–8.)
cubits*; and the open space10 between the chambers of the
house and the porches was of the wideness of twenty cubits
round about the house on every side.† 11 And the entrance to
the side chambers was in the open space, one entrance toward
the north and another toward the south: and the breadth of
the space that was left to admit light was five cubits round
about.‡

“12 Now the building of one story which lies over against the
railing, in the recess, toward the west, was seventy cubits broad;
and the wall of the building was five cubits thick round about,
and the length thereof ninety cubits.§ 13 So he measured the
house an hundred cubits long, up to the railing; and the
building of one story, with the walls thereof, an hundred cubits
long; 14 also the breadth of the face of the house, and of the
railing toward the east, an hundred cubits; 15 and he measured
the breadth of the building of one story over against the railing,
which was behind the railing, and the galleries thereof on the
one side and on the other side, an hundred cubits. 16 Now the
inner temple was ceiled, as was also the outer porch of the
temple; the windows were closed with network; and the
galleries round about the three stories of the house even to the
front of the threshold, were of fine wood. 17 And from the floor
up to the windows, even above the door, and even to the inner
house, and without, and on every wall, within and without on
all sides, 18 were made cherubim and palm trees (every palm
tree between two cherubim); and every cherub had two faces;
so that the face of a man was toward the palm tree on the one
side, and the face of a lion toward the palm tree on the other
side: it was made through all the house round about— 20 from
the ground unto above the door were cherubim and palm trees
made. 21 But the wall of the temple had squared posts; ** and
the appearance of the face of the sanctuary was after its own
fashion.† † 22 The altar was of wood, three cubits high, and the

* Fig. II. d.         † Fig. II. f.         † Fig. II. b.
§ Fig. III. e (the Greek áρτοόσμος).
¶ Fig. II. eee'ε'. (Fig III. d'd'.)
‖ Viz. the other or westernmost railing, Fig. III. d'd'. (Compare ver. 12.)
** Compare 1 Kings, vii. 5.
†† Out of reverence the prophet passes over the description of the Holy of
Holies. Compare ver. 3., where the angel alone is said to enter it.
length thereof two cubits, and the breadth two cubits; and the corners thereof, and the frame thereof, and the walls thereof were of wood: and he said unto me, This is the table that is before the LORD. 23 And the temple and the sanctuary had two doors; 24 and the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door; 25 and there were made on them, on the doors of the temple, cherubim and palm trees, like as were made upon the walls; and there was leaf-work upon the face of the porch without; 26 and there were closed windows and palm trees on the one side and on the other side, on the sides of the porch; and there was leaf-work upon the side chambers of the house."

xlii. "Then he brought me forth* into the inner court the way toward the north; and he brought me to the fifteen chambers† which were over against the railing, and the building of one story; 2 even on the length of those hundred cubits toward the north, and the breadth of fifty cubits ‡, 3 over against the twenty cubits § abutting on the inner court; they were after the manner of the pavement of the outer court||, gallery over gallery in three stories: 4 and before the chambers was a walk of ten cubits breadth into the inner court, an hundred cubits long; and their doors were toward the south. 5 Now the upper chambers were shorter; for the galleries take away space from them, namely from the lower and from the middlemost chambers of the building; 6 for they were in three stories, but had not pillars as the pillars of the courts; therefore the lowest and the middlemost from the ground had space taken from them.¶ 7 But the outer wall, in like manner as the chambers toward the outer court over against

* i. e. out of the temple.
† Viz. g' and g, on the northern side of the plan, Fig. III.
‡ i. e. the chambers occupy those fifty cubits broad which the adjacent gate is long.
§ Viz. the twenty cubits not built upon (according to xli. 12.); in other words, then, the two walks d's d', Fig. III.
|| Viz. Fig. III. h.
¶ i. e. they consist, like the chambers in the outer court, of three stories with galleries, but differ from the other chambers in the two courts, in that they become narrower with each story, as the galleries of the two upper stories, instead of resting on a range of pillars, run along the top of the two lower stories.
the inner chambers, was fifty cubits long: * for the length of the chambers that were in the direction of the outer court was fifty cubits; and these lay over against the other, making together with them an hundred cubits; * and under these chambers was the entrance on the east side, as one goeth unto them from the outer court. 10 There were chambers in the thickness of the wall of the court toward the south, over against the railing and the building of one story; with a way before them after the manner of the chambers which were toward the north: according to the length and breadth of those chambers, and according to all their goings forth, and boundaries, and enterings in, even so were the chambers which were toward the south: 12 the entrance was at the head of the way, even the way leading to the boundary wall, the way from the east as one cometh in. 13 Then said he unto me, The north chambers and the south chambers, which are over against the railing, they be holy chambers *, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. 14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people."

* These chambers (ver. 1—13.), the holiest in the temple-enclosure, lie on the north and south sides of the building of one story. The northernmost of them, which alone are minutely described (ver. 1—9.), extend along the whole length of the one hundred cubits of the western court, at right angles to the railing; and are divided into two halves, those running westwards (Fig. III. g.), which abut on the wall (fifty cubits wide) of the outer court; and those running eastwards (Fig. III. g'), that is, in the direction of the inner court; while in front (or south) of them runs a walk (Fig. III. f'd'd) an hundred cubits long and ten wide (ver. 4. 9.), reaching from the entrance (or forecourt) of the inner court, to the boundary wall (ver. 12., and xlv. 19.).

† xlv. 19.—24. is here subjoined as continuing the subject of the preceding passage.

‡ i. e. the northern gate of the inner court.
priests, which looked toward the north; and behold there was
a place quite in the back toward the west; and he said unto me,
This is the place where the priests shall boil the trespass
offering and the sin offering, where they shall bake the meat
offering; that they bear them not out into the outer court,
sanctifying the people. Then he brought me forth into the
outer court, and caused me to pass by the four corners of the
court; and, behold, in every corner of the court there was a
court; in the four corners of the court there were smaller
courts, forty cubits long and thirty broad; these four corners
were of one measure. And there were fences round about in
them, round about them four; and boiling places were made
under the fences round about. Then said he unto me, These
are the places of them that boil, where the ministers of the house
shall boil the sacrifice of the people. [xlii.] So when he had
made an end of measuring the inner house, he brought me forth
toward the gate whose prospect is toward the east, and measured
it round about. He measured the east side with the measuring
reed, five hundred by the measuring reed; he turned and
measured the north side, five hundred by the measuring reed;
he turned and measured the south side, five hundred by the
measuring reed; he turned about to the west side, and
measured five hundred by the measuring reed; he measured it
by the four sides; it had a wall round about, five hundred cubits
long and five hundred broad, to make a separation between the
sanctuary and the profane place.”

xliii. “Afterward he brought me to the gate, even the gate
that looketh toward the east; and behold the glory of the God
of Israel came from the way of the east; and his voice was like
a noise of many waters: and the earth shined with his glory.
And it was according to the appearance of the vision which I
saw, even according to the vision that I saw when he came to
destroy the city: and the forms of the car were like the vision
that I saw by the river Chebar; and I fell upon my face.
And when the glory of the LORD came into the house by the
way of the gate whose prospect is toward the east, then the
spirit took me up, and brought me into the inner court; and,

* Fig. III. i.
† i. e. the eastern gate of the outer court.
behold, the glory of the Lord filled the house. 6 And I heard him speaking unto me out of the house; and the man stood by me. 7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever,—and the house of Israel shall no more defile my holy name, neither they, nor their kings by their whoredom, nor by the carcases of their dead kings; 8 in their setting of their threshold by my thresholds, and their post by my posts, whereas the wall is between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger: 9 now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever! 10 thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and the fashion and the beauty thereof, 11 that they may be ashamed of all that they have done: show them the form of the house, and the fashion thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof, and write them in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12 This is the law of the house upon the top of the mountain, the whole limit whereof round about is most holy. Behold, this is the law of the house.

13 And these are the measures of the altar in cubits: the cubit is a cubit and an hand breadth: even the stand shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: 14 and this shall be the height of the altar;—from the stand to the lower fence two cubits, and the breadth one cubit; and from the lesser fence even to the greater fence shall be four cubits, and the breadth one cubit; 15 and the hearth four cubits; and upward from the hearth four horns; 16 and the hearth twelve cubits long, twelve broad, square in the four sides thereof; 17 and the fence fourteen cubits long and fourteen broad in the four sides thereof, and the border about it half a cubit; and the stand thereof a

* From ver. 7. to ver. 11. is all one sentence.
THE APOCALYPSE.

*cubit about; and its stairs shall look toward the east.* 18 And he said unto me, Son of man, thus saith the Lord God: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon and to sprinkle blood thereon: 19 Thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering; 20 and thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the fence, and upon the border round about: thus shalt thou cleanse and purge it. 21 Thou shalt take the bullock also of the sin-offering, and one shall burn it in the separate place† of the house, without the sanctuary. 22 And on the second day thou shalt offer a he goat without blemish for a sin offering, and they shall cleanse the altar as they did cleanse it with the bullock. 23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. 24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. 25 Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. 26 Seven days shall they purge the altar, and purify it, and consecrate it. 27 And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your thank offerings; and I will accept you, saith the Lord God.”

xlv. “Then he brought me back to the outer gate of the sanctuary, which looketh toward the east; and it was shut. 2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the

* The altar, properly so called, is one cubit wide and six high; it has a border at the top, and is set in a hollow stand enclosing it, one cubit high; the hearth on which it stands, and from the corners of which spring four horns, is four cubits high, twelve broad, and twelve long. At a distance of one cubit from this is the fence, which rises to a level with the top of the altar, and has before it a smaller one, which rises only two cubits above the hearth. The large outer fence has also a border and a stand.
† Sc. the westernmost court (xlv. 19.).
THE HOLINESS OF THE EAST GATE.

445

Lord, the God of Israel, hath entered in by it, therefore it shall be shut. 3 It is for the Prince: the Prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. 4 Then brought he me to the north gate before the house; and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. 5 And the Lord said unto me, Son of man, mark well and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. 6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house; yea, have let them offer unto me my meat, the fat and the blood, and have thus broken my covenant, besides all your abominations; 8 and have not kept mine holy ordinances, but yourselves have appointed the keepers of my charge in my sanctuary; 9 thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel; 10 but the Levites that went away far from me, when Israel went astray, which went astray from me after their idols; they shall even bear their iniquity, and shall be ministers in my sanctuary, having charge at the gates of the house and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them; 12 because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity. 13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near unto any of my holy things, in the most holy place: but they shall bear their shame and their abominations which they have committed; 14 but I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.
But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all my assemblies, and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days; and in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. And even this shall be unto them for an inheritance, 'I am their inheritance:' and ye shall give them no possession in Israel:
I am their possession. 29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. 30 And the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your corn, that he may cause the blessing to rest in thine house. 31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.”

xlv. “Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be five and twenty thousand cubits, and the breadth ten thousand: this shall be holy in all the borders thereof round about. 2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.* 3 And of this measure shalt thou measure it; the length five and twenty thousand, and the breadth ten thousand; and in it shall be the sanctuary, the most holy place. 4 It is an holy portion of the land for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. 5 And a five and twenty thousand of length, and a ten thousand of breadth, shall also the Levites†, the ministers of the house, have for themselves for a possession, for habitable houses. 6 And ye shall appoint the possession of the city five thousand broad and five and twenty thousand long‡, over against the oblation of the holy portion: it shall be for the whole house of Israel. 7 And a portion shall be for the Prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward, and in length corresponding to the portions of the several tribes from the west border unto the east border.§ 8 It shall be unto him for land, even for a possession in Israel; that my princes may no more oppress my people, but give the land to the house of Israel according to their tribes. [xlvi.] 16 Thus saith the Lord

* Fig.IV. a. † Fig.IV. ‡ Fig.IV. § See the fuller explanation of this, xlviii. 8—22.
God; If the Prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the Prince; only his sons' inheritance shall belong to them. 18 Moreover the Prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession."

xlv. "9 Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. 10 Ye shall have just balances, and a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer. 12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. 13 This is the oblation that ye shall offer*; the sixth part of an ephah of an homer of wheat; and ye shall give the sixth part of an ephah of an homer of barley; 14 as for the tribute of oil, the bath of oil, ye shall offer the tenth part of a bath of an homer; the ten baths one homer, forasmuch as the ten baths make an homer; 15 and one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for thank offerings, to make reconciliation for them, saith the Lord God. 16 All the people of the land shall give this oblation to the Prince in Israel. 17 And it shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel; he shall prepare the sin offering, and the meat offering, and the burnt offering, and the thank offerings, to make reconciliation for the house of Israel. 18 Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

* Viz. as tribute to the Prince.
and the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the fence of the altar, and upon the posts of the gate of the inner court; and so shalt thou do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten: and upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin offering; and the seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days, and a he-goat daily for a sin offering; and he shall prepare as a meat offering an ephah for the bullocks, and an ephah for the rams, and of oil a hin to the ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil. Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened; and the Prince shall enter by the way of the porch of the outer gate, and shall stand by the post of the gate, and the priest shall prepare his burnt offering and his thank offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. And the burnt offering that the Prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish; and the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to the ephah; and in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an
ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. 8 And when the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. 9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it; 10 and the Prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. 11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to the ephah. 12 Now when the Prince shall prepare a voluntary burnt offering or thank offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his thank offerings as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. 13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish; thou shalt prepare it every morning; 14 and thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. 15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.”

xlvii. “Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the south side of the house over against the altar. 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold there ran out waters on the south side. 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the
THE HEALING WATERS.

waters; the waters were to the ankles. 4 Again he measured a thousand and brought me through the waters; the waters were to the knees. Again he measured a thousand and brought me through; the waters were to the loins. 5 Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6 And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return to the source of the river. 7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. 8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and afterward go toward the west: in the west is the mouth thereof. And the waters shall be healing waters; 9 and it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.* 10 And it shall come to pass that the fishers shall stand upon it from En-gedi even unto En-eglaim †; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11 But the goings out and the comings in thereof shall not be healed; they shall be given to salt. 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Thus saith the Lord God: This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions; and ye shall inherit

* This river, the paradise-water of Zech. xiv. 8., rises at the door of the sanctuary, flows to the south or south-east into the barren unhealthy valley of the Jordan, which it renders fruitful; so into the Dead Sea, which it heals, and which henceforward becomes full of fish; and thence westwards into the great sea (D'), the Mediterranean.
† i. e. the whole extent of the Dead Sea.
it, one as well as another: the land concerning the which I lifted up mine hand to give it unto your fathers, even it shall fall unto you for inheritance. And this shall be the border of the land toward the north side: from the great sea, the way of Hethlon, as men go to Zedad, Hamath, Berothah, Sibraim which is between the border of Damascus and the border of Hamath, Hazar-hatticon which is by the border of Hauran; so the border from the sea shall be Hazar-enan, the border of Damascus and further northward, and the border of Hamath: this is the north side. And the east side ye shall measure from Hauran, and Damascus, and from Gilead, and the land of Israel, by Jordan, from the border unto the east sea: this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh to the river by the great sea: this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath: this is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel; and it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God. Now these are the names of the tribes: from the north end by the way of Hethlon as one goeth to Hamath, Hazar-enan, the border of Damascus northward by the way of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of

* The borders of the land are given as in Num. xxxiv. 1—12.
† Ver. 17. is merely a repetition.
THE DIVISIONS OF THE OBLATION.

Reuben, from the east side unto the west side, a portion for Judah. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand in breadth and length, after the manner of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. And for these shall the holy oblation be: for the priests, toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof. (The sanctuary shall be for the priests of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.) To them does it belong, being set apart from the oblation of the land as a thing most holy, by the border of the Levites.

And over against the border of the priests the Levites shall have five and twenty thousand in length and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand: and they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for it is holy unto the LORD. And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred cubits, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And as for the residue in length over against the oblation of the holy portion, ten thousand eastward and ten thousand westward, which is even over against the oblation of the holy portion, the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the
tribes of Israel. 20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city. 21 And the residue shall be for the Prince, on the one side and on the other of the holy oblation, and of the possession of the city; over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions of the tribes, shall belong to the Prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof; 22 it shall be between the possession of the Levites, and the possession of the city, and in the midst of the land which is the Prince’s; even between the border of Judah, and the border of Benjamin, and the land of the Prince.*

"23 As for the rest of the tribes, from the east side unto the west side Benjamin shall have a portion. 24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. 25 And by the border of Simeon, from the east side unto the west side, Issachar a portion. 26 And by the border of Issachar, from the east side unto the west side, Zebulon a portion. 27 And by the border of Zebulon, from the east side unto the west side, Gad a portion. 28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. 29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God. 30 And these are the goings out of the city: on the north side four thousand and five hundred cubits; 31 and the gates of the city are after the names of the tribes of Israel; three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi: 32 and at the east side four thousand and five hundred; and three gates; one gate of Joseph, one

* The territory of Canaan is represented as divided into thirteen parts: seven of these are assigned to seven of the twelve tribes in order, from north to south; then follows an eighth, containing the four-square oblation (Fig. IV.), the land eastward and westward of which oblation is assigned to the Prince; and south of this eighth part follow the portions of the five remaining tribes. The length of the thirteen portions is accordingly from east to west, and their breadth from north to south.
What is meant by the temple.

No good reason whatever, so far as I am aware, can be assigned for doubting the truth of the conclusion arrived at by the German commentator, whose interpretation and restoration of the text of Ezekiel's last vision has been given in the foregoing pages*, that the Temple, here so minutely described, is no other than the exact counterpart of that erected by Solomon on Mount Moriah. To the question, What is meant by the prophet's foretelling the rebuilding of that Temple, it has already been answered that the fulfilment of the vision is seen in the New Jerusalem of the Fifth empire; that Ezekiel's Temple is simply an exhibition of the Church of the Gospel in Legal imagery.† This is certain, first from the circumstance that this Temple is represented as standing in the centre of that Paradise-Canaan, with its river of living water and tree of life, which reappears in the Apocalyptic account of the New Jerusalem; and secondly, from the fact that the Apocalypse itself represents the Church under the image of the Temple and also virtually identifies the Temple with the Holy City, when, in the account of the three times and a half of the Church's humiliation, to St. John there is said to be given the "reed like unto a rod," and he is told to "measure the temple of God, and the altar, and them that worship therein," but to leave out and not to measure "the court which is without the temple," this being "given unto the Gentiles" who are to "tread under foot

* For all questions relating to the emendation of the Hebrew text, the reader is referred to Ewald's volume. It should also be stated that the plans illustrative of the vision are not borrowed from him, but have been drawn in accordance with what I suppose to be the meaning of the vision as explained by him.
† See p. 176.
the holy city." Thus the rebuilding of Solomon's temple described by Ezekiel is equivalent to that rebuilding of Jerusalem "from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses," foretold by Zechariah*; and as in the latter case most undoubtedly the thing meant is simply the coming in of the New Jerusalem of the Apocalypse, nor is it possible to attach any particular meaning to the details of the rebuilding, so neither in Ezekiel's temple is it needful to consider any particular symbolical sense to be latent in the minute specifications of the courts, the chambers, the gates, the measurements, or the ceremonial ordinances there given. This may also be inferred from the account given of the measuring of the Gospel Jerusalem by St. John; first, in that the "cubit" is there said to be "after the measure of a man, that is, the angel," by which is meant that the measurements both in the Apocalypse and in Ezekiel are all to be understood in an angelic or spiritual sense; and secondly, in that Twelve, or the Church-number, is the one basis of all the measurements of that city. "He that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof: and the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height of it are equal: and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."†

Ezekiel's vision of the Temple is, in fact, a kind of epitome of the various peculiar features of that Legal dispensation, which, according to the teaching of the Epistle to the Hebrews, was symbolical in every part of it of the Gospel system, and the complete fulfilment of which in the Gospel was indeed the very reason why the Law is so often represented in Scripture as perpetuated in the Gospel. A minute examination, however, of the details of the Legal system is not now necessary; and the whole account of the Temple here given may be summed up, sufficiently for our immediate purpose, in the following statement:—The promise of the vision is, that in the times of the

* Zech. xiv. 10. See p. 315.  
† Rev. xxi. 15—17.
Fifth empire there shall again be a Temple (namely the Church), the true counterpart, in a spiritual form, of the old Temple; that in it the true Israel shall again assemble as formerly to worship God; that again there shall be a Priest of this Temple (namely Christ), who shall make perpetual atonement for the sins of Israel; that this Priest shall also be a King ruling in righteousness; and finally, that this King shall be not Man only but God*; even as this fourfold manifestation of Him is seen in the four Cherubim which solemnly enter the Temple by the east gate.

In the account, which we may now proceed to consider, of the waters of life issuing from this Temple, running down into the Dead Sea and thence into the Mediterranea, and so converting both the one and the other into living water (ch. xlvii.), after the manner of the “living waters” which “go out from Jerusalem, half of them toward the former and half toward the hinder sea,” according to the passage of Zechariah before explained†, three points are to be noticed. First, the gradually increasing depth of the river is particularly insisted on (ver. 3—5.): for the waters at the distance of the first thousand cubits are said to be to the ancles, at that of the second thousand to the knees, at that of the third thousand to the loins, and at that of the fourth thousand to be “waters to swim in, a river that could not be passed over.” And here the gradual character of the extension of the Church’s power is the thing represented: it is the counterpart of that growth of the mustard tree from the smallest of seeds, spoken of in our Lord’s parable.—Next, the entire Dead Sea is said to be healed by the living waters, excepting only “the goings out and the comings in thereof:” these are not to be healed, but are to continue salt and bitter to the taste, and fatal to life, as they were before (ver. 10, 11.). Whereas then it appears that some traces of the old Antichristian Fourth empire, that “Sea” in which “every living thing died,” are to remain under the Fifth, here is the recognition of that continuance, in a subordinate and limited form, of the kingdoms of the world during the times of the Church kingdom, that subjection, namely, of the temporal power

* See p. 177.  † Zech. xiv. 8. See p. 321
to the spiritual in medieval Christendom, which has already come under consideration in former pages. An image of exactly the same kind occurs in the "profane place," or enclosure, fifty cubits wide, surrounding the outer wall of the temple, and directly contrasted in the vision with the holy ground from which it is separated by means of that wall: "He measured [the temple] by the four sides; it had a wall round about, five hundred cubits long, and five hundred broad, to make a separation between the sanctuary and the profane place" (xlii. 20.). Moreover, the four-square city standing on the southern side of the holy oblation, as being in its prophetical meaning synonymous with the Temple, is surrounded with a similar enclosure of two hundred and fifty cubits (xlviii. 17.); and here a comment is supplied in what is said of the Apocalyptic Jerusalem: "Blessed are they that do his commandments, that they . . . . . may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."†—Thirdly, it is hardly necessary to point out, that in trees being said to grow on either side of the bank of the river, which "bring forth new fruit according to their months, . . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine" (ver. 12.), here is the counterpart of what is said in the Apocalypse, that "in the midst of the street, . . . and on either side of the river, was there the tree of life, which bare twelve fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."§ The only difference is that St. John, in the mention of the "twelve fruits," characteristically brings out the allusion to the number twelve latent in the expression "every month" or "according to their months,"|| and also that he represents the river as flowing not through the land of Canaan, after the manner of Ezekiel, but through "the street of the city," thus making it evident that the prophetical Canaan is identical with the city.

* See pp. 374, 375. † Ch. xlv. 2. ‡ Rev. xxii. 14, 15. Compare xxi. 8. § Rev. xxii. 2. || See p. 396.
vision, the arrangement of the component parts of the "four-square oblation," and the place assigned to this oblation in the arrangement of the several divisions of the holy land.

What is meant generally by the thirteenth district containing this oblation, appears from the analogy of the position of Levi in relation to the twelve tribes of the historical Canaan. As Levi, the holy tribe, was typical of the Redeemer, and therefore also of the entire nation of Israel, or people of God, viewed as one with the Redeemer, so here is the thirteenth or holy district the representative and counterpart, as it were, of the twelve others assigned to the twelve tribes. And, agreeably to this view, we find in it the representation of that same fourfold manifestation of Christ which, according to the Apocalypse, is exhibited in the twelve tribes when arranged in that four-square order in which they become simply identical with the four Cherubim. Thus the Kingly manifestation of Christ is alluded to in the mention of the territory assigned to the Prince on either side of the four-square oblation (xlv. 7.); the Priestly, in that part of the oblation which is assigned to the Priests and Levites (xlviii. 10—14.); the Divine, in that Temple which is solemnly entered by the Almighty, and is said to be "the place of the throne" of "the God of Israel" (xlili. 1—7.); and the Human, in that city on the south side of the Temple, to the inhabitants and servants of which is assigned all that part of the oblation which is not included in the ground specially given to the Priests and Levites (xlviii. 15—19.).

Now this holiest of holy ground, this Canaan within Canaan or Temple within the Temple, so to call it, is located not where we might have naturally expected it would be, in the very middle of the territory of the twelve tribes, that is, between the sixth and the seventh tribe, so as to have six tribes to the northward of it and six to the southward, but between the seventh and eighth tribe, so that seven tribes are situate to the northward of it, and only five to the southward.* Here is an arrangement too peculiar to be without meaning; — and the explanation of it is this: —

A similar division of the twelve tribes into five and seven occurs in the account of the first settlement of the people of

* Ch. xlviii. 1—8., 23—29.
Israel in the land of Canaan. The tabernacle was set up, it is recorded, in Shiloh, at the time when five tribes had received their inheritance, and before the seven remaining had obtained theirs.* Now it was shown early in this volume† that the setting up of the tabernacle in Shiloh occurred at the end of the 476 years beginning with the first year of the sojourn of Israel in the land of Egypt, and that these 476 years are the counterpart of the time of the continuance of the Israel of God in the Roman empire. The idea is thus naturally raised in the mind, that the present division of the twelve into seven and five tribes by the Holy portion of land, the counterpart of the tabernacle, must be indicative of time; and the conclusion then immediately follows that the seven and the five tribes represent respectively the 476 years of the continuance of the Roman power, and the forty years intervening between the fall of that power and the beginning of the millennial kingdom in 516; for the 476 years are in fact viewed in the Apocalypse as "seven times," and the 40 (the period of expectation or waiting) as "five times."‡ Thus the announcement of the vision is, virtually, that not till the "seven" are combined with the "five times," the 476 years with the 40, does there come into being that perfect manifestation of the Church-kingdom, the prophetical symbol of which is the "twelve" (the Church-number) formed by the "seven" and the "five" added together.

And to the same effect is the inference deducible from the proportions of the component parts of the four-square oblation. The length of the several sides of the oblation is 25,000 cubits, the measures of the four sides thus amounting together to the round number of 100,000. And the division of it is this: The northernmost part of it, to the depth of 10,000 cubits, is assigned to the Levites; then another portion similar to this, to the Priests, in the centre of which is the Temple; and the remainder, to the amount of 5,000 in breadth, is set apart for the City. Thus the entire oblation is divided into two parts and a half.§ And further, the half-part is itself correspondingly divided into two parts and a half on a smaller scale, the two parts being the two districts of 10,000 cubits in length and 5,000 in breadth.

* Josh. xviii. 1, 2. † See p. 79. ‡ See pp. 45. and 331. § See Fig. IV.
which are assigned, on either side of the City, to the servants of the City, and the half-part being the City itself, which, including the suburbs, is 5,000 cubits in length and the same in breadth. Moreover, the breadth of the suburbs of the City being 250 cubits, and the City itself being a square of 4,500 cubits, the measurements of both may be divided into two and a half like the 25,000, 250 and 4,500 being either of them exactly divisible by five. Now it cannot be doubted that in this "two and a half," thus prominently brought into view in the scheme of the oblation, we have the counterpart of those two tribes and a half (the correlative of the two months and a half spoken of in the last chapter of Daniel), which had their place on the further side of the Jordan, on the edge of the wilderness, and consequently represent, as we have seen, the forty years immediately preceding the entrance of the Israel of the Gospel into "Canaan" in 516.*

In this point of view, therefore, or regarded as consisting of two parts and a half, the oblation is the equivalent of the five tribes which it separates off from the other seven, these five being, as just said, representative, by virtue of their number, of the same period.

Finally, the reason is now apparent why in the scheme of the oblation the upper or first part is assigned to the Levites, the second to the Priests and to the Temple, and the third to the City. The thing typified is that gradual, and as it were natural, growth of the Church-empire ("first the blade, then the ear, after that the full corn in the ear"†), which is otherwise represented by the gradual deepening of the holy waters as they flow from the sanctuary. The seven northernmost tribes represent, as was just said, the 476 years of the sojourn of the Church in the wilderness of the Fourth empire. At the fall of that empire she enters on the forty years intervening between the wilderness and the millennial Canaan of 516; and these forty years, being the territory of the two tribes and a half, are holy ground; which is the reason of their being represented in the two parts and a half of the holy oblation adjoining the seventh tribe. Whereas, however, the outlying two tribes and a half are not Canaan, but the Church is ever drawing nearer and nearer to Canaan during

* See p. 396.  
† Mark, iv. 28.
the forty years, so is this her gradual approach to that holiest of holy ground represented in the arrangement of the oblation, in the circumstance that the least holy part of it is the northernmost, being that of the Levites*, — that this is followed by the holier territory of the Priests, containing the Temple,— and that the last part, the territory of the City, is the holiest of all; the City itself being identical, as the account of it shows†, with that New Jerusalem which is the sum and completion of all the prophetical visions of the Gospel kingdom.

* See the contrast drawn between the Priests and the Levites, ch. xlv. 10—16., xlvi. 11.
† Ch. xlvi. 31—34.
TABLE SHOWING THE RANGE OF THE SEVEN SEALS IN
RELATION TO THE EMPERORS OF ROME.

<table>
<thead>
<tr>
<th>Seal I.</th>
<th>Seal II.</th>
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<th>Seal V.</th>
<th>Seal VI.</th>
<th>Half-hour of Silence, Seal VII.</th>
</tr>
</thead>
</table>

Trumpet I. and Vial I.

- M. Aurelius.
- Commodus.
- Pertinax.
- Julianus.
- Septimius Severus.
- Caracalla, and Geta.
- Macrinus.
- Elagabalus.

Trumpet II. and Vial II.

- Alexander Severus.
- Maximinus.
- Gordianus I.
- Gordianus II.
- Pupienus Maximus.
- Balbinus.
- Gordianus III.
- Philippus.
- Decius. The pestilence and the Gothic invasion begin A.D. 250.

Trumpet III. and Vial III.

- Trebonianus Gallus.
- Aemilianus.
- Valerian.
- Gallienus.
Claudius II. Cessation of the pestilence.
Aurelian.
Tacitus.
Florianus.
Probus.
Carus.
Carinus.
Numerianus.
Diocletian. Beginning of the period of recovery.
Maximian.
Constantius I.
Chlorus.
Galerius.
CONSTANTINE I. the Great.
Licinius.
Constantine II.
Constantius II.
Constans I.
JULIAN.
Jovian.
(Western Empire.) (Eastern Empire.)
Valentinian I. Valens, 
Gratian. &c. &c.
Valentinian II.
Theodosius I. (Emperor of both East and West).
Honorius. ALARIC takes Rome A.D. 410.
Theodosius II. (Emperor of both East and West).
Valentinian III. ATTILA threatens Rome.
Petronius Maximus. GENSERIC takes Rome.
Avitus.
Majorian.
Libius Severus.
Anthemius.
Olybrius.
Glycerius.
Julius Nepos.
Romulus Augustus deposed by ODOACER, A.D. 476.
Fig. I.

PLAN OF THE THREE GATES OF THE OUTER COURT OF THE TEMPLE ACCORDING TO EZEKIEL.

Outer wall six cubits

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<th>a</th>
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Scale in cubits.

a a. Outer and inner threshold, 6 cubits wide.
b b b b. Outer porch, 20 cubits by 10.
c c c c. Inner porch, 20 cubits by 10.
d d. Boundary before the chambers, 1 cubit wide.
e. Porters' chambers, 6 cubits square, 5 cubits apart, and 6 cubits distant from the boundaries d d.
Fig. II.

PLAN OF THE TEMPLE AND INNER COURT.

a. Wall.

b. Open space admitting light to

c. A row of chambers, or porches, encircling the temple.

d. Wall.

e. Railing bounding the inner court on the west.

f. Open space.
Fig. III.

PLAN OF THE TEMPLE-AREA.

a. Outer or lower court of the Temple.
b. Gates, each 25 cubits broad, and 50 long.
c c c' c'. Inner or upper court, 100 cubits square.
d d d' d'. Western court, containing e, the building of one story, the wall of which is 5 cubits thick.
d f d'. Way, 10 cubits broad, and 100 long.
g. Place for 15 chambers.
g'. The same.

h. Place for 30 chambers.
i. Courts, 30 cubits by 40.
Fig. IV.

THE FOUR-SQUARE OBLATION.

Portion of the Levites

Portion of the Prince

Portion of the Priests

Portion of the servants of the city

a. The temple, 500 cubits square, and enclosed in suburbs 50 cubits wide all round.

b. The city, 4500 cubits square, enclosed in suburbs 250 cubits wide all round, and having three gates on each of its four sides.

THE END.
### CLASSIFIED INDEX—continued.

<table>
<thead>
<tr>
<th>Page</th>
<th>Natural History in General</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Catto's Popular Conchology</td>
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<tr>
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<td>Doubleday, Westbrook, &amp; Hewitt's</td>
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<td>Eplenmer and Young on the Salmon</td>
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<td>Kemp's Natural Hist. of Creation</td>
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<td>Kirby and Spence's Entomology</td>
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<td>Law's Elements of Natural History</td>
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<td>Youatt's The Dog</td>
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<td>The Horse</td>
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<td>Blaine's Rural Sports</td>
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<td>Brandle's Science, Literature, &amp; Art</td>
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<td>Murray's Encyclo. of Geography</td>
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<td>Webster's Domestic Economy</td>
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<th>Page</th>
<th>Political Economy and Statistics</th>
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<td>Bankfield's Statistical Companion</td>
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<td>Bank's Lectures on Agriculture</td>
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<td>Francis's Bank of England</td>
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<td>M'Arthur's Political Economy</td>
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<td>Pashley On Pauperism</td>
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### The Sciences in General and Mathematics.

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<thead>
<tr>
<th>Page</th>
<th>The Sciences in General and Mathematics</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Bourne's Catechism of the Steam Engine</td>
</tr>
<tr>
<td></td>
<td>On the Screw Propeller</td>
</tr>
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<td>Brande's Dictionary of Science, &amp;c.</td>
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<td>Delisle's Geology of Cornwall, &amp;c.</td>
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<td>De la Rive's Electricity</td>
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<td>Herschel's Outlines of Astronomy</td>
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<td>Humboldt's Aspects of Nature</td>
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<td>Lardner's Cabinet Cyclopaedia</td>
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<td>Lord's Companion to Wood's Almanac</td>
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<td>M'Gill's Essays on the Use of the Body</td>
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<td>Moore On the Use of the Body</td>
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<td>Moseley's Practical Mechanics</td>
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<td>Owen's Lecture on the Sun</td>
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<td>Stow's Cabinet Cyclopaedia</td>
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<td>Tennyson's Songs of Innocence and Experience</td>
</tr>
</tbody>
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### Rural Sports.

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<thead>
<tr>
<th>Page</th>
<th>Rural Sports</th>
</tr>
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<tr>
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<td>Blaine's Dictionary of Sports</td>
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<td>Cecil's Stable Practice</td>
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<td>On the Use of the Body</td>
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<td>The Cricket Field</td>
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<td>The Horse</td>
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### VeterinaryMedicine,&c.

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<thead>
<tr>
<th>Page</th>
<th>VeterinaryMedicine,&amp;c.</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Cecil's Stable Practice</td>
</tr>
<tr>
<td></td>
<td>Central Horse</td>
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<td>Pocket and the Stud</td>
</tr>
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<td></td>
<td>Practical Horsemanship</td>
</tr>
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<td>Slave Trade and Table Talk</td>
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<td>Stud (The)</td>
</tr>
<tr>
<td></td>
<td>The Horse</td>
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### Voyages and Travels.

<table>
<thead>
<tr>
<th>Page</th>
<th>Voyages and Travels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Adam's Canterbury Settlement</td>
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<td>Adam's Statistical Account of the United States</td>
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<td>Eothen</td>
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