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**Commentary on Revelation**

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Introductory

Many readers of the Bible treat it as though it were like a

"puzzle-picture," where we have to "find a face," or "a man," or some

other object. No matter what part of the Bible may be read, the one

object seems to be to "find the Church." For, the "Word of truth" not

being rightly divided, or indeed divided at all, the whole Bible is

supposed to be about every one, in every part, and in every age; and

the Church is supposed to be its on pervading subject.

This arises from our own natural selfishness. "We" belong to the

Church, and therefore all "we" read "we" take to ourselves, not

hesitating to rob others of what belongs to them. Here is a case in

point. Open your Bibles at Isa. xxix. and xxx., and at the headings of

the pages, at the same opening we read, "Judgment upon Jerusalem," and

"God's mercies to His Church"! This is a "dividing" of the word (by

man) indeed! but whether it is "rightly dividing" is another matter.

The book is declared to be "The vision of Isaiah...which he saw

concerning Judah and Jerusalem." And yet in spite of this, the

blessings spoken of Judah and Jerusalem are taken away and given to the

Church, while the curses and judgments are kindly left for "Judah and

Jerusalem!"

On this system of interpretation the Bible is useless for the purposes

of Divine revelation. It is made a derision to its enemies, a ground

for the attacks of infidels, while it becomes a stumbling-block to its

friends. And yet it is on this same principle that the Apocalypse is

usually treated. Everywhere the Church is thrust in : John (in ch. iv.

1) represents the Church; the living creatures, or Cherubim (ch. iv.)

are the Church; the four and twenty elders (ch. iv., v.) are the

Church; the 144,000 (ch. vii.) are the Church; [1] the great multitude

(ch. vii.) is the Church; the "woman clothed with the sun" (ch. xii.)

is the Church; the man-child (ch. xii.) is the Church; the bride (ch.

xix.) is the Church; the "New Jerusalem" (ch. xxi.) is the Church; the

"seven churches" are the Church; and so they go on, until the humble

reader of the book is bewildered and disheartened. No wonder the book

is neglected. The wonder would be if it were not.

Now, it is with the object of lifting those who desire to understand

this prophecy out of the quagmire of tradition that we propose to write

these papers.

We believe we shall best accomplish our object by departing from the

usual custom of expositors, and leaving the interpretation of words and

sentences and verses until after we have learned the scope of the book,

and ascertained the great principle on which all interpretation must be

based.

Let us say at once that we believe, and must believe (1), that God

means what He says; and (2), that He has a meaning for every word that

He says. All His works and all His words are perfect, in their choice,

order and place: so perfect, that, if one word or expression is used,

there is a reason why no other would have done.

On these lines we shall proceed to put forth and explain our theses or

propositions: begging our readers not to start at the bare statement of

them, but prayerfully to test the reasons which we shall give; and to

remember that, while some are sufficient of themselves to establish our

position, yet, we depend on the cumulative evidence of the whole of

them taken together.

Our great fundamental proposition - which we may as well state at once

- is, that

The Church is not the subject of the Apocalypse.

However startling this may sound and may seem to some of our readers,

we implore you not to dismiss it, but to test the reasons we shall give

by the Word of God itself, and to weigh them in "the balances of the

sanctuary." Try to forget all that you have "received by tradition,"

and ask from whom you learned this or that. Be prepared and ready to

unlearn anything that you may have received from men, and learn afresh

from the Word of God itself.

The first chapter furnishes us with fifteen proofs of our fundamental

proposition.

Our first point, in proof of our great proposition, is

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THE FIVE-FOLD DIVISION OF THE BIBLE.

The whole Bible is divided into five great divisions, each determined

by its subject-matter.

1. The Old Testament has for its subject the King and his coming

Kingdom, in promise and prophecy.

2. The Four Gospels the Kingdom offered and rejected. The King

crucified by Israel in the Land.

3. The Acts and earlier Pauline Epistles; the King and Kingdom

re-offered (iii. 19-21); and rejected, by the Dispersion in Rome (Acts

xxviii. 25, 26).

4. The Later Pauline Epistles. The Kingdom in abeyance. The King made

Head over all things to the Church.

5. The Apocalypse. The Kingdom set up with Divine judgment, in

Power-Glory. The King enthroned.

Then, during the fourth of these, we have the Epistles relating to the

Mystery - the Church of God - during this present interval, while the

King is in heaven and His Kingdom is in abeyance; and, while the

preaching of "the gospel of the kingdom" is suspended, and "the gospel

of the grace of God" is proclaimed. Of course, if there is no

difference between these two pieces of "good-news," and the kingdom is

the same thing as the Church or Body of Christ, then there is an end of

the whole matter; not merely of our task, but of the Bible itself. For,

if words do not mean what they say when used of a plain, literal,

matter of fact like this, then words are useless for the purposes of

revelation altogether. We have concealment and confusion in its place;

and an Apocrypha instead of an Apocalypse.

But, believing in the perfection of God's words, and not merely of his

Word, we submit that we have here a first great reason for our

proposition, that the Church (the body of Christ) is not the subject of

the Apocalypse.

It will be easier to receive this when we come to accumulate the

evidence. We submit this first reason, simply asking our readers to

believe what God says.

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THE HEBREW CHARACTER OF THE BOOK.

Though this may be considered by some as a minor point, it is so

important that it must not be passed over.

Most critical commentators have to deal with it: because from the

earliest times the enemies of the Book have made use of this undeniable

fact in order to argue that it has no right to a place in a Canon of

the other Greek Books of the New Testament!

The Hebrew character of the book is shown in its use of idioms,

expressions, words and phrases, which cannot be called Greek; and

indeed is called by many "bad Greek."

Professor Godet in his Studies on the New Testament, says, p. 331: "The

only serious objection that can be urged against the authenticity of

the Apocalypse, lies in the difference which is observable between its

style, and that of the fourth Gospel. The latter is free from Aramaic

expressions, the former is saturated with them." And again (p. 351),

"the Apocalypse bears, from one end of it to the other, the character

of a Hebrew prophecy."

The argument based on this fact by the opponents of the Apocalypse is

dealt with by scholars in various ways. But the subject is not one

which would be of general interest to grammar. Those who wish to see

the subject exhaustively treated are referred to the Commentary on the

Apocalypse, by Moses Stuart, who devotes over twenty pages to it (pp.

190-210).

There is however another side to the question: and that is, that, while

the enemies use the fact against the Book itself, we use it against the

popular interpretation of it. Though the language is Greek, the

thoughts and idioms are Hebrew; and this links it on, not to the

Pauline epistles, but to the Old Testament, and shows that its great

subject is God's final dealings with the Jew and the Gentile; and not

the Church of God.

Connected with this fact there is another, that emphasizes it in a

remarkable manner. It is not only Hebrew in character as to its

linguistic peculiarities, but especially in its use of the Old

Testament. Only those who have most intimate acquaintance with the Old

Testament can properly understand the Apocalypse. But all who know

anything of old Testament history cannot fail to detect the almost

constant reference to it.

All the imagery - the Temple, the Tabernacle, the Ark of the Covenant,

the Altar, the Incense, the heads of the twenty-four courses of Priests

(the pattern of which David's was a copy, I Chron. xxviii. 19, see

chap. xxv., and compare Heb. ix. 23, etc), all this belongs peculiarly

to Israel.

The same may be said of the judgments, which follow on the lines of the

plagues of Egypt, and therefore are to be just as real: indeed they are

to exceed in dread reality those which were executed in the Exodus from

Egypt. For it is written (Ex. xxxiv. 10) - "And he said, Behold, I make

a covenant: before all they people I will do marvels, such as have not

been done in all the earth, nor in any nation; and all the people among

which thou art shall see the word of the lord; for it is a terrible

thing that I will do with thee." It is the fulfilment of this covenant

with Israel which is the great subject of the Apocalypse.

But it is when we come to look at the literary connection between the

Old Testament and the Apocalypse that we find evidences of the most

striking kind.

If we count up the number of Old Testament passages quoted or alluded

to in the New Testament, [2] we find that the gospel of Matthew has a

very large number, amounting in all to 92. The Epistle to the Hebrews

comes higher still with 102. Now both these books are connected in a

special manner with Israel. Matthew, it is universally admitted, stands

out among the four Gospels as being specially Jewish in its character.

And the Epistle to the Hebrews was specially written to Hebrews, and

they are addressed as such.

Now, when we turn to the Apocalypse, what do we find? The result which

to our mind is overwhelming. No less than 285 references to the Old

Testament. More than three times as many as Matthew, and nearly three

times as many as the Epistle to the Hebrews.

We ask whether this does not give the book of Revelation a very special

connection with the Old Testament, and with Israel? It is undoubtedly

written about the people of the Old Testament who are the subjects of

its history. These will understand it as Gentile Christians can never

hope to do. [3]

We are merely stating certain important facts which must be taken into

account by any who are seeking to find out what the Book of Revelation

is all about. The facts exist, and the question is, What do they say to

us?

Not until we discover this, and thus learn the scope of the book, can

we hope to understand it.

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[2] We take the lists as given in Bagster's Bible.

[3] It is most remarkable that at the present time, 1900, a movement

has been commenced in Palestine to overcome the difficulty arising from

the fact of Jews assembling in Palestine speaking different languages.

Hebrew is to be made and to become the common vernacular! It is not

only to be taught in all the Jewish schools, but all other subjects are

to be learnt in Hebrew. With this fact must be stated another, and that

is the recent wide-spread publication of the Salkinson-Ginsburg Hebrew

New Testament by the Trinitarian Bible Society and the Mildmay Mission

to the Jews, amounting to some three-quarters of a million copies.

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THE CHURCH NOT THE SUBJECT OF OLD TESTAMENT PROPHECY.

Closely connected with this foregoing point, that the book is Hebrew in

character, and intended specially for Hebrews, is another undoubted

fact, that the Church of God is not the subject of the Old Testament,

either in history, type, or prophecy.

Passages, &c., may be found there and used to illustrate what is

subsequently revealed. But this can be done only by way of application,

and not by way of teaching or of interpretation.

Because, of the "Mystery" or the secret concerning the Church of God,

we are told that it "was kept secret since the world began" (Rom. xvi.

25). That "in other ages it was not made known unto the sons of men"

(Eph. iii. 5). That is, "from the beginning of the world, hath been hid

in God" (Eph. iii. 9). That it "hath been hid from ages and from

generations, but now is made manifest to the saints" (Col. i. 26).

These statements are "the true sayings of God," and not our own. We

have no choice but to believe what He says. If any hold that, in spite

of all this, the Church was not "hid in God," but was the subject of

Old Testament prophecy, then we have nothing more to say to them; for,

if they will not believe God, it is not likely they will believe us.

But, believing God, we ask whether the Church is likely to be the

subject of prophecy in the Apocalypse, especially when its future is

clearly foretold in the Epistles which contain the revelation of the

Mystery. There we learn what is to be the future and end of the Body of

Christ. The members of that Body are merely waiting to be "received up

in glory" (1 Tim. iii. 16). They are waiting for their "calling on

high" (Phil. iii. 14). They are looking for the Saviour, the Lord Jesus

Christ, who shall change their vile bodies that they may be fashioned

like unto His own glorious body (Phil. iii. 20, 21).

But all this, we submit, takes place before the Apocalypse opens. There

we have, not the coming of the Lord to take away His Church, but, the

revelation of the events which shall take place after the Church has

been "received up in glory." These events will take place during "the

day of the Lord," when He shall come not in grace, but in judgement;

not in mercy, but in wrath. But this brings us to our fourth point.

What is the meaning of "the Lord's Day," in chap. i. 9?

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THE LORD'S DAY

In Rev. i. 9 we are told that John saw and received this revelation on

"the Lord's Day." Leaving the former part of this verse for the

present, let us notice the latter expression, "the Lord's Day." [4]

The majority of people, being accustomed from their infancy to hear the

first day of the week called the Lord's Day, conclude in their own

minds that that day is thus called in Rev. i. 9 because that was the

name of it. But the contrary is the fact: the day is so called by us

because of this verse.

In the New testament this day is always called "the first day of the

week." (See Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1,

19; Acts xx. 7; I Cor. xvi. 2.). Is it not strange that in this one

place a different expression is thought to refer to the same day? And

yet, so sure are the commentators that it means Sunday, that some go as

far as to say it was "Easter Sunday," and it is for this reason that

Rev. i. 10-19 is chosen in the New Lectionary of the Church of England

as the 2nd Lesson for Easter Sunday morning.

There is no evidence of any kind that "the first day of the week" was

ever called "the Lord's Day" before the Apocalypse was written. That it

should be so called afterwards is easily understood, and there can be

little doubt that the practice arose from the misinterpretation of

these words in Rev. i. 9. It is incredible that the earliest use of a

term can have a meaning which only subsequent usage makes intelligible.

On the contrary, it ceased to be called by its Scripture name ("the

First day of the week"), not because of any advance of Biblical truth

or reverence, but because of declension from it. The Greek "Fathers" of

the Church were converts from Paganism: and it is not yet sufficiently

recognized how much of Pagan rites and ceremonies and expressions they

introduced into the Church; and how far Christian ritual was elaborated

from and based upon Pagan ritual by the Church of Rome. Especially is

this seen in the case of baptism. [5]

It was these Fathers who, on their conversion, brought the title

"Sunday" into the Church from the Pagan terminology which they had been

accustomed to use in connection with their Sun-worship.

Justin Martyr (114-165 A.D.) in his second Apology (i.e., his second

defence of Christianity), says, [6] in chap. lxvii. on "The weekly

worship of the Christians," - "On the day called SUN-DAY all who live

in the country gather together to one place... SUN-DAY is the day on

which we all hold our common assembly, because it is the first day on

which God, having wrought a change in the darkness and matter, made the

world; and Jesus Christ our Saviour on the same day rose from the dead.

For He was crucified on the day before that of SATURN [i.e., Saturn's

day]; and on the day after that of Saturn, which is the day of the SUN,

having appeared to his apostles and disciples, He taught them these

things, which we have submitted to you also for your consideration."

It is passing strange that if John called the first day of the week

"the Lord's Day," we find no trace of the use of such a title until a

hundred years later. And that though we do find a change, it is to

"Sunday," and not the "the Lord's Day" - a name which has become

practically universal. [7]

Some Christians still perpetuate the name of the Lord's Day for Sunday:

but it is really the survival of a Pagan name, with a new meaning,

derived from a misunderstanding of Rev. i. 9.

Objection has been taken to the interpretation of "the Lord's Day"

here, because we have (in i. 9) the adjective "Lord's" instead of the

noun (in regimen), "of the Lord," as in the Hebrew. But what else could

it be called in Hebrew? such objectors do not seem to be aware of the

fact that there is no adjective for "Lord's" in Hebrew; and therefore

the only way of expressing "the Lord's Day" is by using the two nouns,

"the day of the Lord" - which means equally "the Lord's Day" (Jehovah's

day). It is useless, therefore, to make any objection on this ground;

for if a Hebrew wanted to say "the Lord's Day," he must say "the day of

the Lord."

In the Greek there are two ways of expressing this (as in modern

languages); either by saying literally, as in Hebrew, "the day of the

Lord" (using the two nouns); or by using the adjective "Lord's"

instead. It comes to exactly the same thing as to signification; the

difference lies only in the emphasis.

The natural way of qualifying a nouns is by using an adjective, as here

- (...) (kyriakee) Lord's; and, when this is done, the emphasis takes

its natural course, and is placed on the noun thus qualified ("day").

But when the emphasis is required to be placed on the word "Lord;"

then, instead of the adjective, the noun would be used in the genitive

case, "of the Lord." In the former case (as in Rev. i. 9), it would be

"the Lord's DAY." In the latter case it would be "THE LORD'S day." The

same day is meant in each case, but with a different emphasis.

By way of illustration and proof, we may call attention to the fact

that we have the corresponding expressions concerning another "day." In

Luke xvii. 22 we have "the days of the Son of Man," where the emphasis

must be on "THE SON OF MAN" (as shown by the context). While in 1 Cor.

iv. 3 we have "man's DAY," with the emphasis on "day," marking that

"day" as being actually present, as it now is. This is so clear from

the context that it is actually translated "judgment," which is exactly

what it means. The apostle says - "It is a very small thing, that I

should be judged of you, or of man's DAY." The emphasis is on day,

because the time in which we now live is the time, or "day," when man

is judging. Another day is coming, and that is the day when the Lord

will be present, and He will be the judge. This is the reason why the

adjective (...) (anthropinee) man's is used in 1 Cor. iv. 3; and this

is why (...) (kyriakee), Lord's is used in Rev. i. 9. So far from the

use of the adjective being an argument against our conclusion, it is an

argument in favour of it. For what is the "DAY of the Lord" or "the

LORD'S day"? The first occurrence of the expression (which is the key

to its meaning) is in Isa. ii. 11. [8] It is the day when "the lofty

looks of man shall be humbled, and the haughtiness of men shall be

bowed down, and the Lord alone shall be exalted.

That is the one great object of all the future events, seen by John in

vision, and recorded for us in the Apocalypse.

One other fact has to be stated, and that is the reason why the first

day of the week came to be called "Sunday." It was called by the Pagan

"Dominus Sol," the Lord Sun. Hence the Latin name "Dies Dominica," used

by the early Christian Fathers for the Sunday, and the speedy

transition of its name from "the Lord Sun" to "the Lord's Day," and

then "Sunday." Bingham (Ant. xx., sec. 5) mentions the fact that it was

the custom in the Primitive Church to replace heathen days and

festivals by those which were Christian. We see one result of this in

our Yule-tide and Christmas. Bingham (Ant. xx., sec. 2) also mentions

the fact that the early Christians were charged with being worshippers

of the sun. Tertullian also admits that Christians were only looked

upon by some as a sect of sun worshippers: [9] while some account for

this on other grounds: (e.g. the sects of the Gnostics and Basilideans

having retained or introduced solar forms of worship). Yet these facts

are better and more fully accounted for by the adoption of the name

"the Lord's Day" for the Sunday; while it serves to throw light on the

transition from the original name of "the first day of the week."

From all this evidence we feel justified in believing that the

Apocalypse consists of a series of visions, which set forth the events

connected with "the Revelation of Jesus Christ," which will take place

during "the Lord's DAY;" that day being so called because it is viewed

as being then present; and as it had been called heretofore in

prophecy, "the day of the Lord."

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[4] For further information on this subject see a separate pamphlet on

The Lord's Day, by the same author and publisher, 1907.

[5] See The Buddha of Christendom, by Dr. Robert Anderson, C.B. Hodder

and Stoughton, page 68 and chap. ix.

[6] T. and T. Clark's edition, pages 65, 66.

[7] The French, Spanish, and Italian nations have retained the Roman

Pagan names. The English is tainted with Scandinavian mythology. The

1st day they call Dies Dominica, the Lord's Day (i.e., the day of the

lord, the sun). All the Oriental nations called the sun "lord." The

Persians called their god Mithra (the sun), i.e., the lord Mithra. The

Syrians called it Adonis, which is from the Hebrew Adonai, lord. The

Hebrews called it Baal (which means lord) and Moloch. Porphyry, in a

prayer to the sun, calls him "Dominus Sol." The Romans kept the Pagan

name, Dies Dominica (the day of the lord sun), for the first day of the

week; but called the others by the names of the moon and planets to

which they were dedicated. Thus we have Dies Lunae (day of the moon),

Dies Martis (day of Mars), Dies Mercurii (day of Mercury), Dies Jovis

(day of Jupiter), Dies Veneris (day of Venus), Dies Saturnii (day of

Saturn).

[8] It should be noted that the expression (...) (yom Jehovah, the day

of the Lord) occurs (in the Hebrew Bible) sixteen times, viz., Isa.

xiii. 6,9. Ezek. xiii. 5, Joel i. 15; ii. 1, 11; iii. 14; iv. 14. Amos

v. 18 (twice), 20. Obad. 16 (Heb. 1). Zeph. i. 7, 14 (twice), and Mal.

iv. 5 (Heb. iii. 23).

In four other places where we have in the English Bible "the day of

the Lord," the Hebrew has the preposition lamed (...) for or to, before

the word Jehovah. In Isa. ii. 12, Ezek. xxx. 3, and Zech. xiv. 1 it

means "a day for Jehovah"; and in Zech. xiv. 7 it means "a day (known)

to Jehovah."

In other places where we have in English "the day of the Lord,"

there is some other word between yom and Jehovah in the Hebrew (such as

"wrath" or "vengeance;" i.e., the day of the wrath of the Lord)! and

therefore these cannot be included as examples of this expression, "the

day of the Lord."

In the New Testament the expression occurs four times; viz., 1

Thess. v. 2. 2 Thess. ii. 2 (according to all the critical Greek texts

and R.V., instead of "the day of Christ.") 2 Pet. iii. 10, and Rev. 1.

10.

It is remarkable that all these occurrences are stamped with the

number four, which marks that day has having special relation to the

earth. In the New Testament four times. In the Old Testament, with the

preposition, four times; and simply yom Jehovah 16 times (i.e. the

square of four). This is merely a note in passing, but it is most

significant.

[9] Tertullian Ad Nationes, Bk. i. chap. xiii., and Apologeticus, C.

16. (Latter half).

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THE TITLES OF CHRIST.

The titles used of the Lord Jesus Christ in the Revelation afford

further evidence as to the Church of god not being the subject of that

Book.

We propose to consider seven of these, all used in the Introduction

(chap. i).

The most important of these is that given in connection with his vision

in chap. i. 13-16. In ver. 13, He is called

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THE SON OF MAN

This is a title connected with the Lord Jesus in relation to the earth.

Its first occurrence in Psa. viii. fixes its peculiar signification.

That Psalm begins and ends with a reference to the "earth," and, after

speaking of "the Son of Man," it adds: "Thou madest him to have

dominion over the works of Thy hands."

It will be found, therefore, that wherever this title occurs, it always

refers to the Lord Jesus in connection with His dominion in the earth.

[10] And, when used of His second coming, it refers to the judgment

which He is then and there to exercise.

It is most remarkable, and so remarkable as to make it practically

conclusive, that this title, while it occurs eighty-four times in the

New Testament, is never once used in the Pauline epistles addressed to

Churches; thus proving that this title has nothing whatever to do with

the Church. But while it has no connection with the Church, in the

Epistles, it occurs no less than eighty times in the four Gospels and

Acts, because there we have Christ on the earth, and the presentation

of the King and the Kingdom.

But, when again he reveals Himself by this title, it is in the Book of

Revelation (i. 13 and xiv. 14). [11]

Thus we are pointed to the fact, and told (if we have ears to hear),

that the Apocalypse relates to the coming of "the Son of Man" to

exercise judgment in and assume dominion over the earth.

It is remarkable that the first use of the title in the New Testament

is in Matt. viii. 20, where it is said: "The Son of Man hath no where

to lay His head": and the last is in Rev. xiv. 14, where the Son of Man

is seen "having on His head a golden crown." Both are connected with

his "head," and with the earth; while in the latter there is associated

both judgment and dominion.

The significance of this title is further proved by its contrast with

the title "Son of God" in John v. 25-27: "Verily, I say unto you, the

hour is coming, and now is, when the dead shall hear the voice of THE

SON OF GOD, and they that hear shall live. For as the Father hath life

in Himself, so hath He given to the Son to have life in Himself; and

hath given Him authority to execute judgment also; because He is THE

SON OF MAN."

It is thus clear that the use of this title twice in Revelation (i. 13

and xiv. 14), and not once in the Church Epistles, is a further proof

that the Church is not the subject of the Apocalypse.

The Church has no more to do with Christ under the title of "The Son of

Man" than the Syro-Phoenician woman had anything to do with Him as "the

Son of David."

We ought to add that this fact is a key to all the passages where this

title is used: and shows that Matt. xiv. and xxv. have nothing whatever

to do with the Church of God, because of the use of this title in xxiv.

30, and xxv. 31. Both refer to His coming in clouds to the earth in

judgment, after the Church has been taken up, and after the Great

Tribulation.

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[10] See The Divine Names and Titles, by Dr. Bullinger.

[11] Between the Gospels and the Revelation there are only two

occurrences, one where Stephen sees Him (Acts vii. 56) in a vision,

standing as though to avenge the blood of His servant, then being shed

on the earth (anticipatory of His action in the Apocalypse); and once

in Heb. ii. 6, where it is merely a quotation of Psalm viii.

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THE ALMIGHTY

This title is used nine times [12] in the Apocalypse, and only once

elsewhere in the rest of the New Testament (2 Cor. vi. 18). [13]

It is (...) (pantokrator) and means having dominion over all, and is

used in the Old Testament as the Septuagint translation of "Lord of

Hosts" (Heb., Jehovah, Sabaioth; see 2 Sam. v. 10; vii. 25, 27).

In Revelation the title is used in i. 8; iv 8; xi. 17; xv. 3; xvi. 7,

14; xix. 6, 15, 22.

"The Lord of Hosts" means Jehovah of the hosts in heaven above, and on

the earth beneath; and especially of the hosts of Israel. Its first

occurrence is (as usual) most significant (see 1 Sam. i. 3, 11; and iv.

4), when Israel was reduced to a low estate - oppressed by the

Philistines. All had failed. The Judges had failed. The priests

(witness Eli) had failed: there was "no king in Israel:" and God's

sanctuary was defiled.

But the revelation of this title at this juncture, and here used for

the first time, told of the blessed fact that there was going to be a

king; and a judge too; as well as a Priest upon His throne; that the

sanctuary was going to be cleansed (Rev. xi.), and the oppressors of

Israel destroyed. Israel is, conversely, called "The Lord's Host" (see

Exod. xii. 42), when, at the moment of the formation of the nation at

the end of the 430 years of sojourning and servitude, and the birth of

the new nation at the Exodus, we read these most significant words:

"and it came to pass at the end of the 430 years, even the self-same

day it came to pass, that all the hosts of the Lord went out of the

land of Egypt."

And further, we may note that, in Joshua v. 14, 15, we have the real

connection between "the Lord of Hosts" and "The Hosts of the Lord."

Jehovah-Jesus announces His coming as "the Captain of the Lord's Host,"

to lead them on, to fight their battles, to judge the nations, and give

them rest, and settle them in their own land.

Now, we ask, Is it not most significant that this is the title used

here in the Apocalypse, nine times? Does not the fact speak to us and

say that, when that book opens Israel is in low estate? That Priests

and people alike have failed, and there is "no king." Does it not say

that "the Captain of the Lord's host" is coming down as their judge and

vindicator, to deliver them from their oppressors, to fight for them,

and give them rest, and to bring them into their own land?

Surely the association of this title, Pantokrator, with the Lord of

Hosts in the Old Testament, and with Israel; its frequent use in

Revelation, and its practical absence in the Church Epistles, shuts us

up to the fact that we have in this book, not the Church, but that

which concerns the Jew and the Gentile.

It is in this book we have that which the first occurrence of the title

in the Book of Psalms relates to:

"Who is this King of glory (i.e. this glorious King)? The Lord of Hosts

- He is the King of Glory."

And it is the object of the Apocalypse to show how this comes about,

and how He becomes the King of kings and Lord of lords (xix. 16). And

how all "the kingdoms of the world are become the kingdoms of our Lord

and of His Christ" (xi. 15).

Then, too, will Israel fulfil the forty-sixth Psalm, and say:

"The Lord of Hosts is with us; The God of Jacob is our refuge."

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[12] Nine is the number of judgment (see Number in Scripture by the

same Author).

[13] Ten is the number of ordinal perfection.

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LORD GOD

In i. 8 the title "god" must be added to the word "Lord," according to

all the Critical Greek Texts [14] and the R.V.

In chap. xxii. 6 we have the same title. Thus at the end of the book

and at the beginning we have this peculiar title, which seems to

enclose all that the book contains, and stamp it all with that which

the title signifies. What is signifies is clear from the place where we

first find it, vix., in the second of the twelve divisions of Genesis

(chap. ii. 4 - iv. 26). This division is called "the generations of the

heavens and of the earth."

In the Apocalypse we have the final results of all that pertains to the

heavens and the earth.

The title "Lord God" is the title used in this division, which treats

of the settlement of man in Paradise, or garden of the Lord. In the New

Testament it first appears in the Apocalypse; where it has reference to

the undoing of the effects of the curse (describe in that section of

Genesis), and to the making of the earth again into the Paradise [15]

of God - the garden of the Lord.

The title implies all this: viz., that God is about to do all that

Jehovah has revealed. For Elohim is the God of creation and the

commencement of life, while Jehovah is the God of revelation and the

development and sustainer of life with regard to His covenant People.

Elohim (God) expresses the power which accomplishes; Jehovah (Lord) the

grace which provides.

Hence in Gen. ii. 4 - iv. 26, and in Rev. i. 8, and xxii. 5 we meet

with this title; which links the two books together in a most

remarkable manner, and gives the pledge that Paradise lost will become

Paradise regained; and that the curse which drove man out shall no

longer keep him out, but shall be "no more" for ever.

This use of the title "Lord God" thus assures us that He who made the

promise of Gen. iii. 15, that the Serpent's head should one day be

crushed, will, in His own day (the Lord's day), finally crush the

Serpent's head.

The fact that this title is never used in connection with the Church of

God, affords us one more great and important proof of our proposition

that [the] Church is not the subject of the Apocalypse, but that it has

to do with the Jew and the Gentile.

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[14] Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and

Hort.

[15] The word Paradise occurs in the New Testament three times. Luke

xxiii. 43, where the Lord spoke of it in promise and prophecy; in 2

Cor. xii. 9, whither Paul was caught away; and in Rev. ii. 7.

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THE FIRST AND THE LAST

This title is used in Rev. i. 11. It is used again in 1. 17, ii. 8, and

xxii. 13, but is never found in connection with "the Church of God." On

the other hand, it is a title closely associated with "the Jew and the

Gentile," as the following Scriptures will testify.

Is. xli. 4, 5: "Who hath wrought and done it, calling the generations

from the beginning? I, Jehovah, THE FIRST AND LAST; I am He. The isles

saw it, and feared; the ends of the earth were afraid."

Is. xliv. 6: "Thus saith the Lord, the King of Israel, and his

Redeemer, the Lord of hosts; I AM THE FIRST, AND I AM THE LAST; and

beside me there is no God."

Is. xlviii. 12: "Hearken unto me, O Jacob, and Israel, my called; I am

he; I AM THE FIRST, I ALSO AM THE LAST. Mine hand hath laid the

foundation of the earth, and my right hand hath spanned the heavens:

when I call unto them, they stand up together."

Is it not clear, almost to certainty, that when the Lord Jesus

specially reveals Himself by this title, never using it again till He

claims it in the book of Revelation four [16] times, He means to teach

us that He is come to act on behalf of Israel and in connection with

that People with which this title is thus peculiarly associated?

The connection of Isaiah with Revelation in the use of this title is

eloquent to all who have "ears to hear."

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[16] Four being the number that relates specially to the earth."

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THE PRINCE OF THE KINGS OF THE EARTH

This is a title used only in this book (i. 5). Many kings are mentioned

and referred to in the book: but the Lord Jesus comes as their

"Prince;" "King of kings and Lord of lords."

The word is (...) (archon), and occurs in the New Testament 37 times.

It is used of earthly rulers, and spirit rulers of this age; also of

Christ (only of Christ) in relation to the earth; but never in relation

to or in connection with the Church.

He it is of whom His God and Father has declared, "I will make Him my

first-born, higher than the kings of the earth" (Ps. lxxxix. 27).

It is in connection with the earth that He comes, in Revelation, and

hence this title is used. Another testimony to the truth of our

proposition.

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WHO IS TO COME

This also is a definite title of Christ; (...) (ho erchomenos), THE

COMING ONE.

It is not, who is "about to come," [17] as though it were announcing a

fact or an act, as being near at hand: but, it describes a person who

has this for His special title, by which He came to be known. He has

borne that title ever since the great prophecy and promise of Gen. iii.

15. From that time the coming "seed of the woman" has always been the

hope of God's People, and hence He is "The Coming One."

True, He was rejected; therefore that coming is now in abeyance. The

book of Revelation is a prophecy giving further details concerning that

same coming. The Church of God waits for the Saviour, not as the coming

one to the earth. It is as going ones we wait for Him, looking to be

caught up to meet Him in the air.

"The Coming One" is His special title, which connects Him with the Old

Testament prophecies.

The title is never once used in any of the Church epistles. We have it

variously rendered: -

"That cometh," Luke xix. 38. John xii. 13. "He that cometh," Matt. iii.

11; xxi. 9; xxiii. 39. John i. 15; iii. 31 (twice). "Who coming," John

i. 27. "He that shall come," Heb. x. 37. "Which (or that) should come,"

John vi. 14; xi. 27. "He that (or which) should come," Matt. xi. 3.

Luke vii. 19,20. Acts xix. 4. "Which is (or art) to come," Rev. i. 4,8;

iv. 8. [18]

Sixteen times we have the title in the Gospels and Acts and Heb. x. 37;

and then, not again until Revelation; when it is used three times of

Him who was about to fulfil the hope of His People.

This again stamps this prophecy as having to do with Christ as God, who

"is" (essential being), and "was" (in eternity past), and is "the

coming one" (time future).

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[17] This would be (...) (ho mellon erchesthai)

[18] "Which art to come," in Rev. xi. 17, was inserted by a later

scribe, thinking to make it harmonize with i. 4,8; and iv. 8. It must

be omitted according to all the Critical Greek Texts (G[r]. L. T. Tr.

A. [WH.]) and the R.V. It clearly is out of place here, because the

twenty-four elders say, "We give thee thanks, O Lord God Almighty,

which art, and wast, because thou hast taken to thee thy great power,

and reignedst" (not hast reigned). The coming had already taken place

in Rev. xi. 17: and therefore the title of "the Coming One" is omitted

in this passage.

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THE LIVING ONE

"I am He that liveth, and was dead" (i. 18). (...) (ho zon), THE LIVING

ONE. Like the previous title, it is used as a special designation of

the One whose unveiling is about to be shewn to John.

Its use is peculiar to Daniel and Revelation. The two books thus linked

together by it are linked as to their character and subject matter in a

very special manner.

It is used twice in Daniel:- Dan. iv. 34 (31 [19] ) and xii. 7; and six

time in Revelation:- Rev. i. 18; iv. 9,10; v. 14; x. 6; and xv. 7. [20]

In Dan. iv. 34 (the first occurrence), we read of Nebuchadnezzer, "I

praised and honoured HIM THAT LIVETH for ever; whose dominion is an

everlasting dominion, and his kingdom is from generation to generation;

and all the inhabitants of the earth are reputed as nothing; and he

doeth according to his will in the army of heaven, and among the

inhabitants of the earth."

That exactly expresses what He who reveals Himself by the title, "He

that liveth," in Rev. i. 18, has there come to do.

He is coming with the armies of heaven (Rev. xix. 14) to take the

kingdom and the dominion, and to do his will among the inhabitants of

the earth (not the church or the churches).

Dan. xii. 7 and Rev. x. 6 are so similar that we put them side by side.

Both refer to and contrast Christ's relation to eternity and to time:

"He (the angel) held up his right hand and his left to heaven, and

sware by him that liveth for ever that is shall be for a time, times,

and a half, and ... all these things shall be finished" (Dan. xii. 7).

"And the angel... lifted up his hand to heaven, and sware by him that

liveth for ever and ever... that there should be time (R.V. marg.,

delay) no longer" (Rev. x. 5,6).

Who can doubt that Daniel and Revelation are identical as to their

scope; and that they relate, not to this present church period at all,

but to the time when "he that liveth," or the Living One, shall come to

exercise dominion in the earth, and this in connection, not with the

grace of God, but with "the wrath of God" (Rev. xv. 7)? The double

testimony of two witnesses, in Daniel and Revelation, bespeak the fact

that this title relates entirely to the earth, and to man. [21]

The church is heavenly in its calling, its standing, its hope, and its

destiny. But here, everything relates to the execution of judgment on

the earth, and upon man.

There is a related title which is also very significant, "the living

God." This is used in both Testaments, and indiscriminately, because it

has no special reference either to Israel or to the church; but because

of a latent reference it always has, to idols, and to judgment on

idolaters. This is often expressed in the context; but where it is not

actually expressed in words, the thought of idols and idolatry and

idolaters has to be supplied mentally.

The title ("the living God") occurs 13 times in the Old Testament

(Hebrew), and twice in the Chaldee (Dan. vi. 20,26), fifteen times in

all. It begins in connection with apostasy (13), but ends in grace and

blessing (15=3X5).

In the New Testament it occurs sixteen times (4X4), the square of four,

four being the number specially associated with the earth.

The whole matter is so important and full of interest, that we venture

to give all the references.

The first, Deut. v. 26 (23) gives the key (as usual) to the whole. It

is in connection with the giving of the Ten Commandments (with special

reference to the second, iv. 19), when they "heard the voice of the

living God (Elohim) speaking out of the midst of the fire."

We say that the title here used is in connection with idolatry; and

especially in its most ancient and universal form, sun-worship.

A few verses before (Deut. iv. 19), we read, "Lest thou lift up thine

eyes to heaven, and when thou seest the sun, and the moon, and the

stars, even all the host of heaven, shouldest be driven to worship

them, and to serve them," etc.

The whole heathen world worshipped the sun and the host of heaven;

because they "associated with them certain human characters who had

really performed the actions which were thence ascribed to the

celestial bodies. [22] The sun had various attributes; and one was "the

living one." [23] The sun has a conspicuous place in freemasonry; and

sun-worship has its ramifications throughout the whole world. We cannot

impede our argument by giving further details here. We have put them

together in an Appendix, where our readers may see the evidence for

themselves.

Our point is this; that the first use of the title "the living God" has

to do with the voice out of the midst of the fire; and the last use of

it (in Rev. vii. 2) is where God's servants are sealed with "the seal

of the living God," so as to be kept from the then coming most awful

phase of idolatry the world has ever seen, even the worship of the

Beast; and to be preserved from and through the consequent judgments

which shall come on those worshippers.

In Deut. xxii. 40,41, we have (not the title, but) words which connect

the thought contained in it with that time of judgment.

Deut. xxxii. contains that "Song of Moses," of which Rev. xv. 3 speaks,

and the time referred to is Apocalyptic time. "For I lift up my hand to

heaven, and say, I live for ever. If I whet my glittering sword, and

mine hand take hold on judgment; I will render vengeance to mine

enemies, and will reward them that hate me" (Deut. xxxii. 40,41).

Ps. xviii. 46-48 (47-49). "The Lord liveth...It is God that avengeth

me, and subdueth the people under me. He delivereth me from mine

enemies:" etc.

The title also has to do with Israel's restoration and deliverance. See

Jer. xvi. 14,15; xxiii. 7,8.

The judgment on those who use this title of idols is described in Amos

viii. 14.

If our readers will compare all the occurrences which we now give of

this title, "the living God," they will see how (as a whole) they refer

to Israel, to Gentiles, to the earth, to idolaters, and to idols.

Deut. v. 26 (23). Josh. iii. 10. I Sam. xvii. 26,36, where David uses

it against the defiance of Goliath. 2 Kings xix. 4,16. Isa. xxxvii.

4,17, where it is used against the reproach of Sennacherib. Ps. xlii. 2

(3); lxxxiv. 2 (3), where it is used with a latent reference to the

false gods which others worship and seek. So Jer. x. 10; xxiii. 36, and

Hos. i. 10 (ii. 1).

In the New Testament the usage is the same. Matt. xvi. 16; xxvi. 63.

John vi. 69. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Thess.

i. 9 (idols). 1 Tim. iii. 15; iv. 10; vi. 17. Heb. iii. 12; ix. 14; x.

31; xii. 22; and Rev. vii. 2. Sixteen in all (4 in the Gospels and

Acts, 4 in the Church Epistles, 3 in the Pastoral Epistles, 4 in

Hebrews, and once in Revelation).

Enough has been said on this particular title, and upon the seven as a

whole, to show that they all link on the book of Revelation to the Old

Testament and the Gospels, and not to the Church; and that their

cumulative testimony is that Christ is revealed in this book, not in

the character in which He is presented to the Church of God, but in

that character in which He is revealed in the Old Testament in relation

to Israel and the Earth, which is again taken up in the Apocalypse.

There are other titles of Christ in this book which all add their own

testimony; but these we can leave for the present, till we come to them

in their own place. Enough has been said to show that these titles

assumed by the Lord Jesus in the first chapter of this book shut it

entirely off, by way of interpretation, from the Church, which is His

Body.

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[19] Verses in parentheses indicate the number of the verse in the

Hebrew Bible, where it differs from that of the English Bible.

[20] It is referred to in ii. 8, but not used.

[21] For six is the number which marks it as relating to man; while the

total number, eight (twice four) connects it with the earth.

[22] Faber's Mystery of Pagan Idolatry, vol. ii. 223.

[23] Adventures in New Guinea, p. 56.

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THE PEOPLE OF THE BOOK.

"SERVANTS"

This expression tells us who the person are who are specially concerned

in this book; and to whom the Revelation of Jesus Christ is shown. At

the very outset we are thus warned that we are no longer on, but quite

off, the ground of the Pauline Epistles, which are addressed to "sons,"

and not to "servants."

The word is (...), doulos, and means a bond servant.

Now, without denying that the members of the Body of Christ are in a

certain sense the servants of Christ, yet it is also perfectly clear

that this is not their title as to their standing in Christ before God.

It is distinctly declared to each of them, "Thou art no more a servant,

but a son" (Gal. iv. 7). This is the one great point which is insisted

on with reference to their new position in Christ.

Throughout the Old Testament, in passages too numerous to be counted,

God's People Israel are constantly spoken of as His servants. This fact

is too well known to need anything more than its bare statement.

Its significance will be at once seen when we come to the New Testament

Scriptures. There we find the same use of the word whenever Israel is

in question. It occurs 124 times; but as in 39 of these it refers to

domestic servants, or those who serve man, we have to deal only with

the 85 occurrences where it is used with reference to God. Of these 85,

no less than 59 are in the Gospels and Acts. Only six in the Church

Epistles (Rom. i. 1; 1 Cor. vii. 22; Gal. i. 10; Eph. vi. 6; Phil. i.

1; Col. iv. 12), and six in the general and other Epistles (2 Tim. ii.

24; Tit. i. 1; Jas. i. 1; 1 Pet. ii. 16; 2 Pet. i. 1; Jude 1).

But while this is the case with the Epistles, the word "servants"

occurs no less than fourteen times in the book of Revelation, and this,

not in the exceptional manner, as in the Epistles, but as the one

specific and proper title for those who are the subjects of the book.

In the Epistles the use is peculiar, as an examination of the passages

will show. Out of the whole twelve, six are in the first verse of the

Epistle, [24] describing the special character of the writer. For while

all sons serve, and are in a sense, therefore, servants, yet

"servants," as such, are not necessarily sons. In other words a "son"

may be called a servant, but a "servant" can never be called a son.

Hence, the writers of the Epistles, being all engaged in special

service, might well be called servants. And the Apocalypse, being

written concerning Israel, the Israelites are, as appropriately, always

spoken of as "servants."

This evidence may not seem conclusive in itself; but, taken with the

other reasons given, it adds its cumulative testimony to our position

that the book of Revelation has not the Church of God for its subject.

As the members of the Body of Christ, we are "in Christ." We have

received a sonship-spirit, whereby we cry, Abba - i.e., my Father,

"...and if children, then heirs, heirs of God, and joint-heirs with

Christ" (Rom. viii. 15-17).

"As many as are led by Divine-spirit (i.e., the new nature) are sons of

God; for we have not received a bond-service spirit" (v. 14,15). This

is enlarged upon in Gal. iv. 1-7, where the fact is still more clearly

enforced and taught.

May we not ask why, if the Apocalypse be all about the Church of God,

the people are never spoken of by this their new designation of "sons,"

but always by the title used of those in the Old Testament who were

under the Law? Is it not passing strange that this should be so? And is

it not the duty of those interpreters who see the Church as the subject

of the book, to explain to us this striking peculiarity?

Even in the Gospels, in speaking to the Twelve, the Lord Jesus

specially calls their and our attention to such a change in the

relationship, which had then taken place. Not so great a change as that

revealed and contained in the Mystery. He had been showing them

somewhat of the future, and He says (John xv. 15), "Henceforth I call

you not servants; for the servant knoweth not what his lord doeth: but

I have called you friends." In the Apocalypse, He is about to show them

things which must come to pass hereafter; and He does not even call

them "friends," still less does He speak of them as "sons," but He goes

back and takes up still more distant ground, and calls them, without

exception, "servants."

A careful study of the Old Testament with reference to this word

"servants" will help to strengthen our position. In Lev. xxv. 42,

Jehovah declares of them, "they are my servants." Deut. is full of

references to this great fact: and, when we pass to the Apocalypse, and

read it as the continuation of God's dealings with Israel, then all is

clear; and we have no problem to solve, as to why all is turned from

light to darkness, and the "sons of God" are suddenly spoken of as

"servants." Neither have we any difficulty to explain as to why those

who are declared to be no more "servants," but "sons," are continually

called servants, and not sons.

Even John himself, in writing by the same Spirit for the Church of God

(1 John iii. 2), when speaking of them, says, "Beloved, now are we the

sons of God," and he calls them this in view of their seeing Him as He

is, and their becoming like Him. But when he is writing for those who

will be on the earth during the times of the Great Tribulation, he is

Divinely inspired to speak of them, not as "the sons of God," but as

the "servants of God."

We repeat once again, in order to make this point quite clear, that

while "sons" may perform some special service, and therefore may, on

that account, be called "servants:" "servants," on the contrary,

whatever may be the service rendered, can never occupy the position, or

have the title, of "sons."

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[24] Rom., Phil., Tit., Jas., 2 Pet., and Jude.

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THE TITLE OF THE BOOK.

Our next evidence is the title given to the book by the Holy Spirit who

inspired it.

It is not "the Revelation of St. John the Divine," which is man's title

for it. Indeed, among the later MSS., we find fifteen or sixteen

various titles; but the Divine title given in the text, is "The

Revelation of Jesus Christ."

The word (...) apocalupsis. Hence the title of "Apocalypse" so

frequently given to the book.

It is from the verb (...) apocalupto to unveil, from (...) apo away

from, and (...) ~kalumma a veil. Hence Apocalypsis means a taking away

of a veil (as when a statue is said to be unveiled), and thus bringing

into view that which had been before hidden as by a veil. Unveiling is

the equivalent English word.

It is used, of course, in two senses: viz., of a bringing to knowledge

by the removing of the veil of ignorance; or of the visible appearance

of one who had previously been unseen, as though hidden by a veil.

Our point is that, whenever this word is used of a visible person or

thing, it always denotes the visible manifestation of that person; and

it is the same in the case of all material or visible things.

This is not a matter of opinion, but it is a matter of fact, on which

our readers can easily satisfy themselves by examining the passages.

The word occurs eighteen times; and in the following ten places is used

of a person.

Luke ii. 32 - "A light to lighten the Gentiles," literally "a light for

a revelation to the Gentiles." What was this light? It was a person,

even the Saviour in Simeon's arms, of whom he could say, "Mine eyes

have seen Thy salvation."

Rom. ii. 5 - "The day of wrath and revelation of the righteous judgment

of God." Here it refers to the visible judgment of God, which will be

manifested to all in "the day of wrath."

Rom. viii. 19 - "The manifestation of the sons of God:" i.e., the

visible revelation of the sons of God, when they shall appear and be

manifested in glory with Christ (Col. iii. 4).

1 Cor. i. 7 - "Waiting for the coming of our Lord Jesus Christ." Here,

without doubt, it refers to the personal appearing of Christ. This

passage occurs in one of the earlier epistles of St. Paul, written

during the Dispensation of the Acts, while the offer of the Kingdom and

the King was still open to Israel (iii. 19-21), before the sentence of

judicial blindness was passed upon Israel (Acts xxviii. 25,26). The

words Parousia (1 Thess., &c) and Apocalypse were suitable for that

Dispensation; and, of course, necessitated the personal presence of the

Lord Jesus.

2 Cor. xii. 1 - "I will come to visions and revelations of the Lord."

Here the word is joined to visions as though it meant visible

manifestations of the Lord. Verse 7 may mean either a revelation of

truths, or visible scenes of glory, or both.

Gal. i. 12 - "I neither received it (i.e., the Gospel which he

announced) from man, neither was I taught it [by man], but by a

revelation (i.e., a vision or visible appearance) of Jesus Christ."

There is no reason whatever why the word should not have both meanings.

Why should not the Lord have appeared to him, and made known to him

that message which was given to him? It must have been made known to

him in some way; and he distinctly says it was by Jesus Christ (not by

the Holy Spirit). Therefore it must have been in one of those many

"visions" which he says he saw at different times; and probably during

those three preparatory years which he spent in Arabia (Gal. i. 17,18).

In verse 16 it is the verb that is used and not the noun, and therefore

it does not come within our inquiry.

2 Thess. i. 7 - "When the Lord Jesus shall be revealed from heaven with

His mighty angels." Here, though the English uses the verb, the Greek

has the noun, and reads, "And to you who are troubled, rest with us at

the revelation of the Lord Jesus from heaven, with His mighty angels."

There can be no doubt about this passage. (See below, the chapter on

"The scope of the book, gathered from its place in the Canon.")

1 Pet. i. 7 - "Might be found unto praise and honour and glory at (the)

revelation of Jesus Christ." The context shows that the meaning here is

the same as in 2 Thess. i. 10, and refers to His visible manifestation

with His People in the air at His Revelation.

But, if Peter's words are taken as referring to the remnant, then the

visible manifestation is to them.

So in verse 13, we have the same expression, "at (the) revelation of

Jesus Christ."

Also in iv. 13 where we read of the time "when His glory shall be

revealed;" i.e., visibly manifested.

Now from all these ten passages, is it not clear that the word

Apocalupsis, when it refers to what can be seen (such as a thing or a

person), always means that visible manifestation of that person or

thing?

If so, that is what we have in this book. We have an account of the

various events which are to take place in heaven and on earth,

connected with His visible unveiling. It is His Apocalupsis which God

gave Him the right or authority to show, make known, or represent to

his bondservants what must shortly come to pass.

It is this thrusting of the sense of making known a truth into the word

which, when used of a person, means the appearance of that person, that

has led people commonly to speak of this book in the plural, "the

RevelationS."

We have therefore, in the Title of this book, further evidence that the

subject of this whole book is the visible appearing of Jesus Christ in

power, and glory; and for judgment in the earth. It is not a series of

revelations about Jesus Christ; but the book which gives us the

particulars about the events which are connected with His revelation or

appearing. And it is made known, it says, specially, to his "servants,"

as we saw in our previous point.

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THE DESCRIPTIONS OF THE BOOK.

The descriptive titles given to this book mark it off as being special

in its nature, distinct from the other books of the New Testament; and

in character and keeping with the prophetic books of the Old Testament.

It is called

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THE WORD OF GOD

This is not used as a general term, of the Scriptures or of the Bible,

as such: [25] but in a special sense, not uncommon in the Old

Testament, of the "word which comes from God," or which He speaks.

Hence, a prophetic message, e.g.,

1 Sam. ix. 27. Samuel said to Saul: "Stand thou still awhile, that I

may show thee the word of God."

1 Kings xii. 22. "The word of God came unto Shemaiah, the man of God

(i.e., the prophet), saying." (Compare 2 Chron. xi. 2; xii. 15.)

1 Chron. xvii. 3. "The word of God came to Nathan." (So 2 Sam. vii. 4.)

It is difficult to distinguish between the written Word and the Living

Word. Both make known and reveal God.

In Gen. xv. 1, we read "The Word of the Lord came unto Abram in a

vision, saying, Fear not, Abram, I am thy shield," etc. Here, it is

evidently the Living Word, though it may include both.

When we come to the Apocalypse, we are at once prepared for both --

Vision of the Living Word, and also the prophetic word of the Living

God; both making known to the servants of God the visions and words of

"this prophecy" (ver. 3).

Five times we have this expression in this book. [26] Not in the common

sense, as in the Gospels and Epistles, but in this special sense of a

prophetic message.

In i. 9 John tells us he "was in the Isle that is called Patmos, for

the word of God, and for the testimony of Jesus Christ." Leaving the

latter expression for a moment, we may remark that the popular

interpretation of the word "for" is based on a tradition which

doubtless sprang from a misunderstanding of these words. There is no

idea of banishment in them. It was no accident which lead to the giving

of this prophecy. John went to Patmos "for" the purpose of receiving it

(as Paul went into Arabia, Gal. i. 17). "On account of" is the meaning

of the word here used, for "for." [27] If his preaching of "the Word of

God" was the cause of this being in Patmos, another expression would

have been used. See Exposition below, on i. 9.

Verse 2 tells us that "the word of God" consisted of "the things that

he saw." How could John be banished to Patmos because of, or by reason

of, the things which he saw in Patmos!

No, the truth here recorded is that John was there on account of (i.e.,

to receive) "the word of God," i.e., the prophetic message, even "the

words of this prophecy."

There is a second descriptive title which stamps this book. It is

called

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[25] Though, of course, as the Bible is made up of the words of God, we

may conveniently and very truly use "the Word of God" of the Scriptures

as a whole. See Jer. xv. 16.

[26] Chaps. i. 2; i. 9; vi. 9; xix. 13; xx. 4.

[27] As in Heb. ii. 9, "For the suffering of death crowned with glory

and honour;" and verse 10 - "For whom are all things and by whom are

all things." So Rom. iv. 25, "on account of."

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THIS PROPHECY

Seven times we have the word prophecy in this book, [28] and prophecy

is its one great subject.

It is "prophecy" for us, therefore, and not past history. It is

prophecy concerning the events which shall take place "hereafter"

during the day of the Lord, i.e., during the day when the Lord will be

the Judge, in contradistinction to the present day, i.e., "man's day"

(1 Cor. iv. 3) during which man is judging (to the painful experience

of most of us). See Exposition on i. 10.

Even "Historicists" take some part of this book as prophecy.

Most "Futurists" take from iv. 1 as prophecy.

But we fall back on the first blessing in verse 3: "Blessed is he that

readeth and they that hear the words of THIS PROPHECY."

That reading commences at once; that hearing commences with the

reading. Neither is to be postponed till some future time, or to some

particular part of the book: nor are we to be left in ignorance as to

where our reading and our blessing commences. We believe that "this

prophecy" means "this prophecy," and that we begin at once to read it

and to get the blessing. It cannot be that we are to read on and wait

till we come to some particular verse where the blessing commences. Our

attention to what is written is not to be postponed. All the words are

"the words of this prophecy." John was to bear witness of "all things

that he saw" (ver. 2); and the command is "what thou seest write in A

BOOK." What we have therefore is in "a book;" and that book contains

all that John saw and heard; and it is called "this prophecy." The

whole book, therefore, is prophecy for us. It is "those things which

are written in it" which we are to keep: and it is as a whole Book that

we propose to deal with it. We feel it safer to be guided by what God

Himself calls it than by what man tells us as to what part is prophecy

and what is not. If they who tell us this were agreed among themselves

it would be something; but when they differ, we cannot gain much by

listening to them.

The evidence afforded by this title is, that, as the whole book is

prophecy, the Church of God is not the subject of it: for, as we have

seen, the Church is not the subject of prophecy, but of "revelation."

The future of the Church is given and written for our reading and

blessing in the Pauline Epistles; especially in 1 Thess. iv., where the

Apostle Paul speaks "by the word of the Lord," which means, here as

well as elsewhere, a prophetic announcement. Further, we may add that,

when John is told that he is to prophesy again (x. 11), it is not about

the Church, but about "peoples and nations and tongues and kings."

But there is another title given to this book. It is

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[28] chaps. i. 3; xi. 6; xix. 10; xxii. 7,10,18,19.

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THE TESTIMONY OF JESUS CHRIST

Now, this may mean the testimony concerning Him (the Gen. of the object

or relation); or, the testimony which comes from Him (the Gen. of the

subject or origin), i.e., which he bore.

If we take it as the former, it then agrees with the whole prophetic

word, which is concerning Him as "the coming One."

If we take it in the latter meaning, then it refers to the nature of

the testimony which the Lord Jesus bore when on earth; and does not go

outside it. That testimony related to the kingdom and not to the

Church.

The word for "testimony" is worthy of note. It is (...), marturia

(fem.), and not (...), marturion (neuter). Now, when there are two

nouns from the same root, one feminine and the other neuter, there is

an unmistakable difference, which has to be carefully noted and

observed: i.e., if we believe that we are dealing with "the words which

the Holy Ghost teacheth," as we most certainly do.

The difference here is clear and decided, and a few illustrations will

be convincing.

The neuter noun, ending in (...)(-ion), denotes something definite and

substantial, while the feminine noun, ending in (...)(ia), denotes the

matter referred to or contained in or relating to the neuter noun.

For example: Emporia is merchandise; while Emporion is the place or

building where the merchandise (emporia) is stored (the Emporium).

Apostasia are the matters concerning which there is defection, falling

away, forsaking or revolt (Acts xxi. 21, 2 Thess. ii. 3); while

Apostasion is the act of falling away, or the document, etc., which

contains it. Hence it is the technical term for a bill of divorcement

(Matt. v. 31; xix. 7; Mark x. 4).

Georgia is tillage; georgion is the field where the tillage is carried

on. (1 Cor. iii. 9 only).

Gymnasia denotes the exercises (1 Tim. iv. 8); gymnasium, the place or

building where the exercises are done.

Dokimee is the examination or proof (Rom. v. 4; 2 Cor. ii. 9; viii. 2,

ix. 13, xiii. 3; Phil. ii. 22); while dokimion is the trial, at which

the examination is made and the proofs given (Jas. i. 3; 1 Pet. i. 7

only).

Mneia is remembrance or mention (Rom. i. 9; Eph. i. 16; Phil. i. 3; 1

Thess. i. 2, iii. 6; 2 Tim. i. 3; Philem. 4); mneion is the tombstone

or sepulchre where the mention or remembrance is made.

Soteria is a saving or delivering (and is the general word for

salvation in N.T.); while soterion is the act of saving, and almost the

person who delivers. See Luke ii. 30 (where it is "seen") and iii. 6.

Acts xxviii. 28; Eph. v. 17. [29]

Now, in the Apocalypse, we have maturion (the neuter), testimony, only

once (Rev. xv. 5), where it is used of a thing, "the tabernacle of the

testimony," i.e., the tent and tables of stone which were placed

therein. In every other place (nine times) we have marturia, i.e., the

testimony given or witness borne (i. 2,9; vi. 9; xi. 7; xii. 11,17;

xix. 10, twice; xx. 4). In all these cases therefore, it is testimony

or witness borne, as a reference to them will show.

It seems, then, quite clear that, where we read in this prophecy of

"the testimony of Jesus" (i. 2,9; xii. 17; xix. 10, twice [30] ), it

means the testimony which the Lord Jesus bore or gave on earth as

"Jesus" in the days of His humiliation (not as the Christ as raised

from the dead).

The testimony was, as we have already said, concerning His kingdom and

concerning Israel (see Rom. xv. 8); and it is the same testimony which

the same Jesus gives in the book of this prophecy.

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[29] In some cases these references support these facts; in other they

must be re-interpreted by them.

It will be noted that the accentuation of these words in -ion

intimates that they are all properly adjectives: hence the actual noun

to be supplied in each case will vary with the nature of the noun from

which the adjective is formed. The general distinction, however, holds

good: that the words in -ia represent a process, or habit, and that,

too, under its feminine, not masculine, aspect; while the neuters

represent some special act, or instance of this habit or process, or

some material or instrument by which, or place in which, the habit is

carried out, or the process carried on.

[30] In xx. 4 it is doubtless the testimony concerning Jesus for which

those who gave it were beheaded. (The Gen. of relation.)

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CERTAIN EXPRESSIONS IN CHAPS. i. - iii.

There are certain expressions used throughout the Apocalypse which are

wholly unlike any expressions used in connection with the Church of God

or in the Church Epistles.

Some of these are sufficient in themselves to show that the Church is

not the subject of the Apocalypse, and have been already noticed. But

there are others of importance which require more lengthened treatment;

so we group them together under this heading, referring our reader to

the Exposition which follows, where supplementary comments on them will

be found.

To find these expressions we will not now travel beyond the first

chapter, except for one expression which occurs seven times in chaps.

ii. and iii.

There are sufficient in chap. i. to show us how the Holy Spirit has, at

the very threshold of this book, used these expressions for our

consideration and our guidance.

We find seven of these expressions:-

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UNTO HIM THAT LOVED US

Because "Christ loved His Church and gave Himself for it," we seem

unable, from our natural selfishness, to rise above or beyond the

thought of ourselves.

We, naturally, fill our own vision and see nothing beyond ourselves.

The thought that Jehovah said of Israel, "Yea, he loved the people,"

[31] does not enter into our minds for a moment. Gentile hatred of the

Jew, added to our own natural selfishness, quite cuts out the Jew, not

only from the Old Testament, but out of the Apocalypse also.

And yet is it strange, with the repeated assertions which Jehovah makes

of His love for Israel, that not only should Israel be passed over by

Bible-students, but this love actually taken from Israel and

appropriated to the Church; depriving Israel of God's love and

blessing, and leaving for them only the judgments and the curses.

And yet we have such passages as these concerning Israel:-

Deut. vii. 7,8. "The Lord did not set his love upon you, nor choose

you, because ye were more in number than any people; for ye were the

fewest of all people. But because the Lord loved you, and because he

would keep the oath which he had sworn unto your fathers, hath the Lord

brought you out with a mighty hand, and redeemed you," etc. (See also

Deut. vi. 37; xxiii. 5, etc.)

Hos. xi. 1,4. "When Israel was a child, then I loved him, and called my

son out of Egypt... I drew them with the cords of a man, with bands of

love."

Isa. xliii. 4. "Since thou wast precious in my sight, thou hast been

honourable, and I have loved thee."

Jer. xxxi. 3. "The Lord hath appeared of old unto me, saying, Yea, I

have loved thee with an everlasting love; therefore with lovingkindness

have I drawn thee."

And the Lord, the Redeemer of Israel, says (Isa. liv. 10), "For the

mountains shall depart, and the hills be removed; but my kindness shall

not depart from thee neither shall the covenant of my peace be removed,

saith the Lord that hath mercy upon thee."

We are quite aware that these passages are all appropriated by the

Church to itself; and, therefore, we can hardly expect them to be

received in evidence that the words in Rev. i. 5 are not the words

spoken by the Church. But we must be content to leave the matter here.

"These are the true sayings of God:" and if people will not believe

what God says we can hardly expect them to believe what we say.

Of course we can make an a fortiori application of these words; but

that is quite another matter. If Israel can say, "unto Him who loveth

us," how much more can we say so according to Eph. v. 25, Acts xx. 28,

etc.? But we are dealing now with interpretation; and we must rest

content with simply stating that, by interpretation, these Old

Testament passages speak of Jehovah's love to Israel, and not to the

Church. And, this being so, the words in Rev. i. 5 may we be spoken by

the godly remnant of Israel, as they will afterwards be the language of

the whole People.

We would further anticipate, here, what belongs properly to our

exposition of chap. ii. 4: The first charge brought against His People

in this book, viz., "thou hast left thy first love."

What is this, but what Jehovah calls, in Jer. ii. 2, "the love of thine

espousals," and in Ezek. xvi. 8, "the time of love." Read the whole of

Ezek. xvi. and Ex. xix. 4-6, and say whether we have not here the true

key to Rev. ii. 4.

But, before we leave this expression, we must give the correct

rendering of the whole verse (i. 5), according to all the Critical

Greek Texts and RV. (referring our readers to our further comments in

the exposition below).

Unto him who loveth us (it is the present tense, (...) (agaponti)

loveth, and not (...) (agapesanti) loved; for Jehovah's love for Israel

is an ever-present love, yea, it is "everlasting") and loosed us (past

tense, (...) (lusanti) loosed, and not (...) (lousanti) washed) from

(...) (ek) from or out of; not (...) (apo) away from) our sins by (not

"in") his blood."

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[31] (...) chavav, a very strong word for love, which occurs only in

Deut. xxxiii. 3, and is taken by "The Chovevi Zion" (the lovers of

Zion) as the title of that modern Jewish society.

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KINGS AND PRIESTS

the correct text and translation is as follows, and read on from the

last expression: "And made (not hath made) us (Tregelles read (...)

(heemin) for us) a kingdom, (all read (...) (basileian) a kingdom;

instead of (...) (basileis kai) kings and) priests to his God and

Father (or priests to God, even His Father)."

we have the same expression in chap. v. 10, where the Greek Text has to

be corrected in a similar manner.

There the alteration of the text has been the parent of all the wrong

translations made of it.

It is the song, the new song, sung by the four living creatures, and

the twenty-four elders. [32]

They say (ver. 9): "Worthy art thou to take the book, and to open its

seals; because thou wast slain and madest a purchase for God (the word

"us" must be omitted according to Lachmann, Tischendorf, Alford,

Westcott and Hort, and R.V. There is an Ellipsis. The R.V., having

taken out "us," has supplied "men" in italics. We may supply "a

People," or translate as we have done. All the Texts agree in altering

the pronouns that follow in this and the next verse. This necessitates

the omission of "us" here. If one is changed, all must be changed for

the sake of consistency and sense. But this entirely does away with the

supposition that these heavenly beings were themselves redeemed, or

were the subject of their own song (See below, on chap. v. 9) by thy

blood (a purchase, namely) out of every tribe, and tongue, and people,

and nation, and didst make them (so all the Texts and oldest MSS.) to

our God (Alford omits these words) a kingdom (so all the Texts and best

MSS.) and priests, and they shall reign (so all the Texts and oldest

MSS.) over the earth" (see further on chap. v. 9,10 below).

Here we have again the expression "a kingdom and priests." While we

have not a word like this in the Church Epistles, yet we have a passage

in the Old Testament where very similar words are used, and truth

declared of Israel. Ex. xix. 5,6: "Ye shall be a peculiar treasure unto

me above all people: for all the earth is mine: and ye shall be unto me

a kingdom of priests, and an holy nation."

True, these words are found in the New Testament; but they are in the

Epistle addressed to the sojourners of the Diaspora" [33] : i.e., "the

Dispersion," a believing remnant of scattered Israel. These are the

People who are concerned in the promise of Ex. xix. 5,6, and Rev. i. 6

and v. 10: and not the Church of God.

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[32] The number four and multiple of four (4X6) marks these and their

song as pertaining to the earth and to man as such, not the Church.

[33] (...), scattered abroad, came to be the technical term for the

dispersed portion of Israel. It is found in LXX. Jer. xxxiv. (Sept.

xli.) 17. Ps. cxlvii. 2 (Sept. cxlvi. 2). Judith v. 19. Compare

Josephus, Wars, 7.3. In the New Testament we have the word in John vii.

35. Jas. i. 1. 1 Pet. i. 1. (We may compare the technical use, in

Holland, of the term "The Beggars").

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HIS FATHER

This is the part of the expression which we have just considered: and

it is important.

Twice we have it in this book, spoken of Christ (i. 6 and xiv. 1), but

not once in the Pauline, or Church Epistles.

There, in every one of the Epistles addressed to the Churches

(seventeen times), it is always "OUR" Father. See Rom. i. 7; 1 Cor. i.

3; 2 Cor. i. 2; Gal. i. 4; Eph. i. 2; Phil. i. 2, iv. 20; Col. i. 2; 1

Thess. i. 1,3, iii. 11,13; 2 Thess. i. 1,2, ii. 16. Also in 1 Tim. i.

2; Philem. 3.

When we say that we have "His Father" in revelation, and never in the

Epistles; and "our Father" in the Epistles and never in Revelation, we

have said enough to show that we have here a further point, affording

its cumulative evidence to our fundamental proposition that the Church

of God is not the subject of the Apocalypse.

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KINGDOM AND PATIENCE

John is the "brother" specially of those who were of the seed of

Abraham. The term can hardly be used here, we submit, either of mere

human brotherhood, or of Christian brotherhood, when all else in this

chapter and in the book is so evidently stamped with a Jewish

character.

John says, I "am your brother and fellow-partaker in the tribulation

and kingdom and patience with Jesus."

Here (according to all the Critical Greek Texts and the R.V.) the words

"in the" before "kingdom" must be omitted; and the word "in" must be

inserted before "Jesus": while the word "Christ" must also be omitted

after "Jesus." The verse then stands as we have here given it. The R.V.

inserts the italics "which are in Jesus." The word (...) (en), in, may

well be rendered, with; as it is rendered 138 times in the New

Testament; and then there is no ellipsis to be supplied.

Here is companionship in patient waiting. For that is the meaning of

the word rendered "patience," [34] and it always has the thought of

endurance underlying it.

It is a patient-waiting and enduring in tribulation; yet a patient

waiting and expectation of the "kingdom;" and all this "with Jesus,"

for "this man after he had offered one sacrifice for sins for ever, sat

down on the right hand of God from henceforth expecting till his

enemies shall have been placed as a footstool for his feet."

He is "expecting," and He is also patiently waiting (see 2 Thess. iii.

5, margin), and so are we with Him, but the waiting referred to here is

a patient endurance in tribulation and for the kingdom.

We, too, as members of the Church of God have need of patience, and

endurance; but we are looking, not for the kingdom, but for the KING

Himself (not as King, for He is not so proclaimed till His enemies are

subdued); and though we, too, exercise this patient endurance in

tribulation, it is not in "the tribulation," but we are waiting to be

taken away before that tribulation comes upon the earth.

This expression therefore is worthy of note, and its evidence has to be

added to the other expressions used.

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[34] It occurs seven times in this book: i. 9; ii. 2,3,19; iii. 10;

xiii. 10; xiv. 12.

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OUT OF HIS MOUTH WENT A SHARP TWO

There can be no question as to the meaning of this expression. The

(...) (rhomphaia) a sharp or two-edged sword, is four times attributed

to the Lord in this prophecy, viz., i. 16; ii. 12,16; xix. 15,21. [35]

And in each case it has to do with slaying and not with speaking; with

deeds and not with words.

It is "the captain of the Lord's host" come with his sword (Josh. v.

13). It is the sword of Jehovah come to execute His judgments (Isa.

xxxiv. 6); and with which He will plead with His people (Is. lxvi. 16).

It is the sword referred to under other titles (Isa. xi. 4 and 2 Thess.

ii. 8), with which, at His coming in judgment, He will destroy the Man

of Sin, the Lawless one.

the sword is no priestly weapon; nor can it have any relation to or

connection with the Church of God in any aspect whatsoever: for grace

characterises all relations between "Christ and His Church."

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[35] It occurs also in Luke ii. 35, making five times in all.

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A GREAT VOICE

This expression links on the book of Revelation to the book of

Deuteronomy, especially if we regard it in the connection with the

fire, with which it is associated in each case.

Ten times is the voice of God speaking "out of the midst of the fire"

heard in Deuteronomy: viz., chaps. iv. 12,15,33,36; v. 4,22(19) [36] ,

23(20), 24(21), 25(21), 26(23).

Here, in Rev. i. 10, John hears "a great voice," and it is connected

with fire, for the eyes of the speaker were "as a flame of fire" (ver.

14) and his feet "as if they burned in a furnace" (ver. 15).

In Deut. iv. 12 (the first reference) the expression is associated with

the giving of the Law, and the declaring of Jehovah's Covenant (iv.

13).

The second is a command to "take heed" to the voice (iv. 15), and keep

from idolatry.

The third and fourth are connected with their turning to the Lord when

scattered among the nations, seeking Him and finding Him in the

"Tribulation;" and the being obedient to that voice in "the latter

days" (iv. 27-36). This tells us of the latter days in Revelation, when

they will be brought to hear the "Voice" (iv. 33,36), and to attend to

it.

The fifth is again associated with God's Covenant to which He will be

true (v. 4).

The sixth and seventh with the giving of the Law, v. 22(19), 23(20).

The eighth with the greatness and the glory of Jehovah (v. 24, Heb.

21).

The ninth and tenth are references to it by the People (v. 25,26).

All these are brought together, and combined, and fulfilled in the

Apocalypse, when Israel will again hear that Voice and, take heed to

it, and in their Tribulation turn unto the Lord and seek His face and

find Him and rejoice in the faithfulness of a covenant-keeping God.

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[36] The figures in a parenthesis denotes the different verse

numeration of the Hebrew Text.

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HE THAT HATH AN EAR

This expression is absolutely Hebrew in its character, origin, and use.

It is never used with reference to, or in connection with, the Church

of God.

By application of course it told those who first read it of the cause

of all declension - failure to hear what the Spirit had already said to

the Churches by the Apostle Paul. By application also, it reminds us of

the same cause today. But the interpretation which will exhaust the

seven-fold expression is that which leaps over the present Church

period, and links together the Gospels and Acts with the Apocalypse.

The expression (which is slightly varied in form) as first used in the

Gospels is connected solely with, and marks, a change of dispensation.

When used again in Revelation another great change of dispensation is

about to take place. It is to be wrought by "the Son of Man," who has

received authority to show it to "His servants."

Such a change could be known only to God, ruled and over-ruled by Him.

None but Divine foreknowledge, therefore, could make it known.

The Son of Man alone made use of this weighty expression: and on

fourteen separate occasions He called for the deepest attention to what

was being announced.

Now, the number fourteen is most significant; twice seven, denoting a

special Divine revelation made by "the Son of Man."

And these fourteen [37] are divided into six and eight (just as seven

is divided into three and four). For six of them occur in the Gospels

and eight in the Revelation. Six were spoken by Him as the Son of Man

on earth, and eight as the Son of Man from glory. Six being the number

pertaining to man, and eight being the number connected with

resurrection. [38]

The six occasions on earth are Matt. xi. 15; xiii. 9,43. Mark iv. 23:

vii. 16, and Luke xiv. 35.

The eight from Heaven are Rev. ii. 7,11,17,29; iii. 6,13,22; and xiii.

9.

These, like the six in the Gospels, are Dispensational, and are thus

associated with the great change in God's relation to the earth, to

"the Jew and the Gentile," which was about to take place.

The first use of the expression in Matt. xi. 15 is most significant,

and stamps it as belonging to the setting up of the kingdom with power

and glory. Elijah's presence on the holy mount characterises the scene

there as representing the power and coming of that kingdom (Matt. xvi.

28. 2 Pet. i. 16,17,18), while Mal. iv. 5 (Heb. iii. 23) connects

Elijah's ministry with the setting up of that kingdom.

It has been proclaimed of John before his birth "he shall go before Him

(i.e, Messiah) in the spirit and power of Elijah" (Luke i. 17); and

again, in Luke i. 76,77, it was announced: "And thou, child, shalt be

called prophet of the Highest [39] : for thou shalt go before the face

of the Lord to prepare his ways; to give knowledge of salvation unto

his people, by (marg., for) the remission of their sins," etc.

John the Baptist was therefore invested with Elijah's "spirit and

power" (i.e., Elijah's spiritual power), and was specially designated

as "the prophet of the Most High."

Therefore our Lord could say in Matt. xi. 14,15: "If ye will receive

him, this is (i.e., represents) Elijah which was for to come. He that

hath ears to hear, let him hear."

But "their ears were dull of hearing" (Matt. xiii. 15), fulfilling the

dispensational prophecy of Isa. vi. 10: Therefore they did not "receive

him;" and, consequently, "Elijah the prophet" is still to come. Hence

it is that, in the Book which relates to the events connected with the

ministry of Elijah and his work in connection with the restoration of

the kingdom, we again meet with this dispensational admonition: which

takes us back not merely to Matt. xi. 15, but to Ma. iv. 5, "He that

hath ears to hear, let him hear."

Thus we have in the expression another proof that the Church of God is

not the subject of the Apocalypse; and that we are reading here, not of

the period belonging to the ministry of Paul the Apostle, or of the

period of present Church history, as the historicists assert; but, of

that which belong to the ministry of "Elijah the Prophet."

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[37] The occasions were 14, but the actual occurrences of this example

of the Figure are sixteen on account of the repetition of the Parable

of the Sower in the parallel Gospel records. Sixteen is a square number

(4X4) marking completeness.

[38] For the significance of these numbers see Number in Scripture.

[39] This title is always connected with dominion in the earth. See

Gen. xiv. 18-22.

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THE CHARACTER OF CHRIST'S ADVENT (i. 7).

Another of the points which prove that the Church of God is not the

subject of the Apocalypse is the character of Christ's Coming which is

there announced and described; and with which its events are connected.

This has been already partly shown under the headings of "The Day of

the Lord" and "The Son of Man." But it is now more definitely stated

and distinguished.

The coming of Christ for His Church is quite a different event, and

belongs to quite a different Dispensation. The end for which the Church

is waiting is not judgment or tribulation, but to be "received up in

glory" (1 Tim. iii. 16), to be "called on high" (Phi. iii. 14), to be

changed and have glorious bodies like our Saviour's own body of glory.

Their seat of government exists now in heaven, from whence they look

for the Saviour (Phil. iii. 19-21).

That coming is into the air, and not unto the earth; it is in grace,

and not in judgment; it concerns those who are "in Christ," and not

either Jew or Gentile as such.

Nothing is revealed in the Old Testament or in the Gospels about this

coming. Those books know nothing of it. This coming concerns the

Mystery, which was kept secret from times eternal, and was "hid in

God." The church of God (which is the Mystery) waits for one thing as

its consummation, and that is to be "received up into glory" (1 Tim.

iii. 16). But this is not the subject of the Apocalypse.

To make this more clear we must compare what we call the "second"

Advent with the "first."

When the Coming of the Lord was announced in Micah, v. 2, it was

announced as a coming forth; and in Zech. ix. as a coming unto. The

former speaks of the coming forth at Bethlehem, the latter of the

coming unto Jerusalem.

There was nothing in those prophecies to tell the Jewish reader whether

there would be any interval between these events, or what that interval

would be. The Jewish Bible student might think there was a discrepancy;

while the Jew with the mind of a "higher critic" might see a greater

difficulty, and refuse to believe either Scripture.

But we, today, with our knowledge, know that there was an interval of

more than thirty years between the two events. Both refer to one and

the same Coming, but to two different stages in it; and that all the

events between them go to make up what we speak of as the "first

Coming."

We believe that it will be exactly the same with regard to what we call

the "second Coming." There will be the same two stages, with a similar

interval (or longer it may be) between them, and all the events (which

are recorded in the Apocalypse and elsewhere) will go to make up what

we speak of as "the second Coming."

There will be the coming forth (as at Bethlehem) of "the Lord Himself"

and the calling of His saints on high (Phil. iii. 14), and the

receiving of them in glory (1 Tim. iii. 16); and then, later on, to

fulfil all the prophecies which related to His People Israel; and, as

the Son of man will "come unto" the earth, to take unto Himself His

great power, and reign.

This latter coming is connected with "the Day of the Lord," and it is

that which is the subject of the Book of Revelation.

Chap. i. 7 settles this for us: "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."

Only Jew and Gentile are in this verse, and not the Church of God.

This is the Coming of which the Old Testament speaks. It knows no

other. See Dan. vii. 13 and Zech. xii. 9,10, which is the Scripture

referred to here. [40]

This is the Coming which the Lord spoke of when on earth in Matt. xxiv.

30,31; xxvi. 64, and elsewhere (mark the "ye"). What He there said is

perfectly clear, and in perfect harmony with all that had been said in

the Old Testament. To read Eph., Phil., and Col. into the Gospels is

only to create confusion; and make a difficulty where none before

existed: it is to use one truth for the upsetting of another truth.

The same difficulty is created when we arbitrarily introduce these

later Prison Epistles of Paul into the Apocalypse.

To save us from making such a disastrous mistake, the Holy spirit gave

special instruction in 1 Thess. v., immediately after He had inspired

the revelation of 1 Thess iv. If we heed this and learn its great and

important lesson, all will be perfectly clear.

1 Thess. v. 1. "But of the times and the season, brethren, ye have no

need that I write unto you."

Why, "no need"? Simply because the Coming forth into the air and our

"gathering together unto Him" there, do not depend on any time or

season. His "Coming unto" the earth does; but that is not what he had

been speaking about in the chapter immediately before (Thess. iv.).

2. "For yourselves know perfectly that the day of the Lord so cometh as

a thief in the night."

It is the "day of the Lord" which (as we have seen above) is the

subject of the Apocalypse: and in Rev. iii. 3, the Lord distinctly

warns as to His Coming "as a thief," which is the very opposite of what

we read of in Eph., Phil., and Col., and even in 1 Thess. iv., v. For

mark the sudden change of pronouns in the latter chapters.

3. "For when THEY shall say, 'Peace and safety,' then sudden

destruction cometh upon THEM...and THEY shall not escape."

It is this "destruction" which the Apocalypse describes. It is this

which gives its character to "the day of the Lord." It is "sudden," and

comes "as a thief;" and it comes upon "THEM" and "THEY," not upon us:

for mark the change of pronouns again.

4. "But YE, brethren, are not in darkness, that that day should

overtake YOU as a thief."

Here, our point is distinctly, emphatically, and categorically stated,

with a precision and explicitness which leaves nothing to be added. Can

anything be more clear than the fact that the Church of God is not the

subject of the Apocalypse? And that the "Coming" which is the subject

of this book is not the Coming for which the Church of God is now

longing, waiting, and looking?

If some of our points are cumulative in their evidence, this one point,

by itself, is sufficient to establish our fundamental proposition that

the Church of God is not the subject of the book of Revelation, either

in prophecy or in history.

The book is "prophecy," as we have seen; and therefore it awaits a

future fulfilment in "the day of the Lord," when the Lord Jesus shall

be unveiled as the Son of man, and every eye shall see Him.

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[40] It might be rendered "the Land" better than "earth" in Rev. i. 7.

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THE VISION OF THE SON OF MAN.

This is essential, for it is directly associated with the object and

purpose of the book.

The only other place in the whole Bible where we have anything like it

is in Daniel x. 5,6, where in every particular the resemblance is the

same. His girdle is of gold; His eyes as fire; His feet as brass; His

voice as many waters (Rev.), and as a multitude (Dan.); His countenance

as the sun (Rev.) and the appearance as lightening (Dan.).

In Daniel it is "a certain man" (Heb. one - a man). In Rev. it is "one

like unto the Son of Man."

The Two Visions being identical as to the Person and as to His

appearance, and also as to the effect on Daniel and John respectively,

it is not more than probably that the purpose is also the same in each

case?

In Daniel we are expressly told why the Vision was sent. "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... I will shew thee that

which is noted in the scripture of truth" (Dan. x. 14, 21).

The expression, "thy People," is most significant. It is not the Church

of God which is in question, but Daniel's People, Israel. This People

had been the subject of Daniel's prayer (Dan. ix. 4-19). He call them

(in speaking to God) "Thy People" (vv. 15, 19); and in the answer to

the prayer (ix. 24), as well as here (x. 14) and in xii. 1, the angel

speaks of them to Daniel as "thy people." [41]

Is it not certain that this People is the subject, and what is to

befall them in the latter day is precisely the import, of the vision

which John saw in Rev. i. 13-16.

It had been given to that glorious One to show unto His servants things

which shall be "hereafter," and that was what was to befall Daniel's

people (Israel) "in the latter days."

In Rev. we have "the latter days" - even "the Day of the Lord," and the

time has come to show John that which is noted in the scripture of

truth.

The people, therefore, who are the subjects of the Revelation, are

Daniel's People, and not the Church of God.

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[41] It is beautiful to notice that when Daniel confesses the sins of

this People he uses, throughout, the pronouns, "we," "us," and "our"

(see verses 5-10, 14-16). But when he pleads with God for them on the

ground of the everlasting covenant, it is always "Thy": "Thy People,"

"Thy City," "Thy Sanctuary," "Thy righteousness," Thy great mercies,"

"Thy Name's sake."

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THE COMPLEMENT OF GENESIS.

The Apocalypse is connected very closely with the Old Testament, and

not as we have seen with the New; with Genesis, and not with the Church

Epistles.

Indeed, the connection between Genesis and Revelation is so marked that

many have noticed it.

It will be only necessary for us therefore to exhibit the likenesses

and contrasts in parallel columns. No comment will be necessary.

In Genesis we have the book of the Beginning; in revelation the book of

the End (not the whole period which we call A.D., but the end of it).

The Apocalypse completes all that Genesis begins, and introduces the

New Creation, lest we should think there is nothing beyond.

In Genesis we have therefore the primal creation and the history of the

curse which came upon it: Revelation tells how that curse will be

removed, and the New Creation brought in.

In Genesis we have Satan's first revolt, and in Revelation his final

revolt. The parallel between the two books may be thus set forth: -

Genesis

Revelation

The Earth created (i. 1)

Earth passed away (xxi. 1).

Sun, moon and stars for Earth's government (i. 14-16).

Sun, moon and stars connected with Earth's judgment (vi. 12; viii. 12;

xvi. 8).

Sun to govern the day (i. 16).

No need of the sun (xxx. 23).

Darkness called night (i. 5).

"No night there" (xxii. 5).

Waters called seas (i. 10).

"No more sea" (xxi. 1).

A river for Earth's blessing (ii. 10-14).

A river for the New Earth (xxii. 1,2).

Man in God's image (i. 26).

Man headed by one in Satan's image (xiii.)

Entrance of sin (iii.).

Development and end of sin.

Curse pronounced (iii. 14,17).

"No more curse" (xxii. 3).

Death entered (iii. 19).

"No more death" (xxi. 4).

Cherubim first mentioned in connection

with man (iii. 24).

Cherubim final mention in connection with man.

Man driven out from Eden (iii. 24).

Man restored (xxii.).

Tree of life guarded (iii. 24).

"Right to the Tree of Life" (xxii. 14).

Sorrow and suffering enter (iii. 17).

No more sorrow (xxii. 4).

Man's religion, art, and science, resorted to

for enjoyment apart from God (iv.).

Man's religion, luxury, art, and science, in their full glory judged

and destroyed by God (xviii.).

Nimrod, a great rebel and King, and hidden anti-God, the founder of

Babylon (x. 8-10).

The Beast, the great Rebel, a King, and manifested anti-God, the

reviver of Babylon (xiii., xviii.).

A flood from God to destroy an evil generation (vi.-ix.).

A flood from Satan to destroy an elect generation (xii.).

The bow the token of God's covenant with the Earth (ix. 13).

The bow, betokening God's remembrance of His covenant with the Earth

(iv. 3; x. 1).

Sodom and Egypt, the place of corruption and temptation (xiii., xix.).

Sodom and Egypt again (spiritually representing Jerusalem) (xi. 8).

A confederacy against Abraham's people overthrown (xiv.).

A confederacy against Abraham's seed overthrown (xii.).

Marriage of first Adam (ii. 18-23).

Marriage of last Adam (xix.).

A bride sought for Abraham's son (Isaac) and found (xxiv.).

A Bride made ready and brought to Abraham's Son (xix. 9). See Matt. i.

1.

Two angels acting for God on behalf of His People (xix.).

Two witnesses acting for God on behalf of His people (xi.).

A promised seed to possess the gate of his enemies (xxix. 8).

The promised seed coming into possession.

Man's dominion ceased and Satan's begun (iii. 24).

Satan's dominion ended and man's restored (xxii.).

Sun, moon and stars associated with Israel (xxxvii.).

Sun, moon and stars associated again with Israel (xii.).

Therefore

The Church not preconfigured.

The Church not to be looked for.

It is surely impossible for us to read these solemn parallels and

contrast without coming to the conclusion that there must be the

closest possible connection between the two books.

They are joined together by God in a way so that no man can put them

asunder.

God has joined the Revelation to Genesis; man joins it with the

Epistles.

God has joined it with Jews, Gentile and the Earth; man joins it with

Christendom.

God has joined it with what He had before written in Genesis; man joins

it with what man has written himself in Church history!

Can perversity go further than this? Is it any wonder that the book is

misunderstood by so many, and neglected by most? For what can be made

of it when such elements of confusion are introduced?

When God has placed the key to the book at the very threshold, in the

first chapter, man deliberately ignores it, and makes another, which he

presents to those who would fain enter; but, when it is tried, it is

found that none of the wards fit the lock, and the door either has to

be forced, or all hope of entrance abandoned!

And yet, when we look at the general scope of the book which will be

given later on, how wonderous it is! How Divinely perfect! And, at the

same time, how simple and easy! So simple that a child can become

interested in it, and the humblest saint understand it.

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THE SUMMARY OF ITS CONTENTS (i. 19).

In chapter i. 19 we have the summary of the contents of the whole book.

It is the misunderstanding of this verse which, we believe, has led so

many astray, and turned so many into the wrong channel. This verse is

usually taken as referring to three things, marking off the book into

three divisions:

The things which thou sawest (past). The things which are (present).

The things which shall be hereafter (future).

Having got these three divisions, then comes a difference of opinion as

to exactly where and how these contents of the Book are to be divided.

But there is another rendering which we wish to present, suggested, in

part, by Moses Stuart and Dean Alford. This removes all such

difficulties, and shows that there is no such three-fold division; and

that instead of three subjects we have only one.

John was instructed to write what he had seen. It is clear, therefore,

that this first chapter is the Introduction to the whole Book, and

consequently, like all other Introductions, is written, or supposed to

be written, last of all. For, at the very commencement (in i. 2), it is

said of John that he "bare record of the Word of God (i.e., as we have

seen, the prophetic message), and of the testimony of Jesus Christ

(which He bore) and of all things that he saw."

If this chapter then be not written after John had see these things,

the words are without meaning; for in that case John had as yet seen

nothing!

Verse 19 (which we are considering) is part of this Introduction, and

therefore the words "which thou sawest" are used in the same sense as

in verse 2. John had seen, or is supposed to have seen, all the Visions

of the Book when the command to write was given to him. This explains

why the word "therefore" must be added in the Greek (according to all

the Critical Greek Texts and the R.V.). Moreover, it is specially

declared at the very end of the book (chap. xxii. 16), "I Jesus have

sent mine angel to testify unto THESE THINGS in the assemblies":

showing that "the things which thou sawest" refer, not as is generally

supposed, only to the things in chap. i., but to the contents of the

whole book.

Having seen all these things the command is - "Write therefore the

things which thou sawest, and what they are (i.e., what they signify),

[42] even the things which shall come to pass (i.e., happen, as in Acts

xxvi. 22) hereafter."

According to this rendering, which may be rejected as an

interpretation, but cannot be condemned as a translation, there is only

one thing stated as the subject-matter of what was to be written, and

not three things. It relates not to past, present, and future, but to

the future alone - "hereafter," or, as it says in Dan. xi. 14, "in the

latter days."

Some lay a stress on the words (...), meta tauta, which mean literally

after these things. But an examination of other places where they occur

will show that when used in narrative they may imply historical

sequence (as in Luke v. 27; x. 1; xii. 4; xvii. 8; xviii. 4. John iii.

22; v. 14; vii. 1; xix. 38; xii. 1. Acts xiii. 20; xviii. 1); yet when

used in connection with promise or prophecy, they, as naturally, are

indefinite, hereafter. (John xiii. 7. Acts vii. 7. 1 Peter i. 1, where

it is rendered "should follow," and has not followed even yet). In any

case, the A.V. and R.V. both render the expression "hereafter" where it

occurs in Revelation, viz., i. 19; iv. 1; and ix. 12, in a prophetic

sense.

There is no necessity therefore for anyone to regard any portion of the

book as relating to the present church period. This (in which we live)

is the Dispensation of the Holy Spirit; but that (which is the subject

of the Revelation) is wholly the Dispensation of the Son of Man - the

revelation or unveiling and manifestation of Jesus Christ.

That is still future. The book which describes it must likewise be

future also, and relate only to "the things which shall be hereafter."

See further notes on chap. i. 19.

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[42] As to this rendering, "and what they ARE," the verb to be is

constantly translated to mean or signify. See Matt. ix. 13: "But go ye

and learn what that IS" (A.V. and R.V. meaneth). Matt. xii. 7: "but if

ye had known what that IS" (A.V. and R.V. meaneth). Luke xv. 26: "He

asked what these things WERE" (A.V. meant; R.V. might be). Acts ii. 12:

"What IS this?" (A.V. and R.V. What meaneth this). Acts x. 17: "Now,

while Peter doubted in himself what this vision WAS which he had seen"

(A.V. What this vision should mean; R.V. might mean). So, "and what

they ARE" should be rendered "and what they mean," or signify.

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THE SEVEN ASSEMBLIES AS A WHOLE (i.11).

We must here, at the outset, remove the greatest source of all the

misunderstandings which have arisen with regard to these seven

"churches."

The fact of their being called "churches" has naturally led

commentators and students of this book to infer that it is the Church

of God, or at any rate the historic Christian Church, which is meant.

The difficulty is thus arbitrarily created. The Bible student is at

once confronted with an overwhelming difficulty. He has read the

Epistles which are addressed to the churches by the Holy Spirit through

the Apostle Paul; and, on turning to the Epistles in Rev. ii. and iii.,

he is at once conscious of a striking change. He finds himself suddenly

removed from the ground of grace to the ground of works. He meets with

church-officers of whom he has never before heard; and with expressions

with which he is wholly unfamiliar: and he is bewildered.

Two courses are open to him: either to try and force the words into a

meaning to suit both, thus lowering the standard of the Church of God,

and the Christian's own standing in Christ; or, to invent some purely

imaginary interpretation and baseless hypothesis by applying them to

Christendom, and holding that instead of seven assemblies we have seven

stages of Church history: some going so far as to give the very years

which mark off these periods.

Those who feel this to be a very difficult task, and lack the knowledge

of history which is absolutely essential to this system of

interpretation, wonder why God gave to Jesus Christ to show unto His

servants what must come to pass hereafter, and yet expected them to

become deep students of history in order to understand what He has

revealed!

No wonder that most Bible readers, after struggling for a time with

this fantastic idea, give it all up in despair; abandoning the reading

of the book, and losing the "blessing" which is pronounced upon its

readers.

As a first step toward removing this great evil, let us note at once

that the word (...) (ecclesia), rendered "church," is by no means

limited to the restricted sense which is thus forced upon it.

Ecclesia means simply an Assembly: any assembly of people who are

called out (for that is the etymological meaning of the word) from

other people.

Hence, it is used of the whole nation of Israel as distinct from other

nations.

The Greek word Ecclesia occurs seventy-five times in the Septuagint

Translation of the Old Testament, and is used as the rendering of five

different Hebrew words. As it is used to represent one of these,

seventy times, we need not concern ourselves with the other four words.

This Hebrew word is (...) (Cahal), from which we have our English word

call. It means to call together, to assemble, or gather together, and

is used of any assembly gathered together for any purpose. This Hebrew

word Cahal occurs 123 times, and is rendered: "congregation," 86 times;

"assembly," 17; "company," 17; and "multitude," 3 times: but is never

rendered "church." Its first occurrence is in Gen. xxviii. 3 - "that

thou mayest be a multitude (margin, assembly) of people," i.e., a

called-out people. That is what Israel was, a people called out and

assembled from all other peoples.

In Gen. xlix. 6 we read - "O my soul, come not thou into their secret

(Council or Senate); Unto their assembly (cahal), mine honour, be not

thou united."

Here the word cahal is used, not of all Israel as called out from the

nations, but of the assembly of those called out of form the Tribal

Assembly (or Council) of the tribes of Simeon and Levi.

Then, it is used of the worshippers, or those called out from Israel,

and assembled before the Tabernacle and Temple, and in this sense is

usually rendered "congregation." This is the meaning of the word in Ps.

xxii. 22: "In the midst of the congregation will I praise Thee;" and

verse 25: "My praise shall be of Thee in the great congregation."

This is the usage of the word in the Gospels, and even in the Acts of

the Apostles before the new use, which the Holy Spirit was going to

make of the word, was revealed.

When Christ said, "Upon this rock will I build my Ecclesia," He did not

use the word in the exclusive sense in which it was afterwards to be

used, but in the older and larger sense in which the word had been

before used, which would embrace the whole assembly of His People,

while not excluding the future application of the word to the Church or

Body of Christ when that secret should have been in due season

revealed.

When the Spirit, by Stephen, speaks of the Ecclesia in the wilderness

(Acts vii. 38), he means the congregation of pious worshippers of God

at the Tabernacle.

When the Lord added to the Ecclesia daily (Acts ii. 47), He added to

the number of those 120, who first assembled themselves together in the

upper room in Jerusalem.

When Saul says he persecuted the Ecclesia of God, he does not use the

word in the limited sense, which it subsequently acquired after he had

received the special revelation concerning it: but in the sense in

which it had been used up to, and in which it was used at, that time.

It means merely that he persecuted the People of God - the congregation

of God. He is speaking of a past act in his life which took place long

before the revelation of the secret, and his words must be interpreted

accordingly. We must not read into any of these passages that which was

the subject of a subsequent revelation! which passages are perfectly

clear without it. The word Ecclesia in the Old Testament, the Gospels,

and (for the most part) in the Acts, must be taken in the sense of its

earlier usage as meaning simply the congregation or assembly of the

Lord's people, and not in the sense which it acquired, after the later

and special signification had been given to it by the Holy Spirit

Himself.

As we have already abundantly shewn, in the consideration of our

foregoing thirteen points, the Apocalypse is linked on to the Old

Testament, the Gospels, and the Acts (and not to the later Pauline

Epistles), and we ought to use the word Ecclesia in the sense in which

it is there used; and not, surely, in the newer and special sense which

it acquired, and in which it is used, in the Epistles.

In the Pauline Epistles we read nothing about an "angel" as having to

do with the churches of God which Paul planted.

But we do meet with the word Angel in connection with the Synagogue;

(though not in the Old Testament). There, there was an officer, who was

called Sheliach Tzibbur (...): Tzibbur meaning Assembly; and Sheliach,

the Angel or Legate of the Assembly, and the Leader of Divine worship,

from (...) (shalach) to send.

The chief officer was the Archisynagogos, or "Ruler of the Synagogue;"

and after him came the Sheliach Tzibbur; or "Angel of the Assembly,"

who was the mouthpiece of the congregation. His duty it was to offer up

public prayer to God for the whole congregation. Hence his title;

because, as the messenger of the assembly, he spoke to God for them.

[43]

When we have these facts to our hands, why arbitrarily invent the

notion that "angel" is equivalent to Bishop, when there is not a

particle of historical evidence for it?

Episcopoi, or Bishops, are clearly spoken of in other parts of the New

Testament (though not in the modern sense of the term. See Acts xx. 28;

Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7). But the office of "Angel" in the

Church of God is never used either inside or outside the Word of God.

One might just as well argue for the popular interpretation of the word

"angel," from the fact that the word has been so used and applied by

the "Catholic Apostolic" Church within recent times.

Add to this the use of the word synagogue, which we have in Rev. ii. 9

and iii. 9. Here again translators mislead us. For, while the Greek

word occurs 57 times in the New Testament, and is translated synagogue

55 times, it is rendered "assembly" in Jas. ii. 2, and "congregation"

in Acts xiii. 43.

It should, of course, be rendered synagogue in these two places, as

well as in all the others, as it is in the R.V. (though in Jas. ii. 2

it has assembly in the margin). Had the A.V. so rendered it in Jas. ii.

it would have marked and emphasised the fact that James wrote "to the

Twelve Tribes which are scattered abroad," and would have shown how his

epistle has a present point of appeal to the scattered people, [44] as

well as a direct future application to them, like that of the seven

epistles in Rev. ii. and iii. In any case, the use of the word

"synagogue" in Rev. ii. 9 and iii. 9 stamps these Epistles as Jewish,

Satan's synagogue being put in opposition to the other assemblies.

When the word Ecclesia, in the Apocalypse is rendered "Church," and the

word "Synagogue" in Rev. ii. 9 and iii. 9, is interpreted of the

church, it is playing fast and loose with the "words which the Holy

Ghost speaketh," and which He has employed, not only for His

revelation, but for our instructions.

We hold that the Apocalypse contains a record (by vision and prophecy)

of the events which shall happen "hereafter" in the Day of the Lord;

that the whole book is concerned with the Jew, the Gentile, and the

Earth, but not with the Church of God, or with Christendom; or with the

latter only so far as the present corruption of Christianity shall

merge in the great apostasy, and form part of it, after the Church, the

Body of Christ, shall have been removed.

But there will be a people for God on the earth during those eventful

years. There will be the remnant of believing Israelites; the 144,000

sealed ones; the great multitude; and other bodies of faithful ones who

are referred to all through the Book (see chaps. vii., xi., and xii.

17). In which latter passage we read of "the remnant of her (the

woman's) seed, which keep the commandments of God, and have the

testimony of Jesus Christ."

Will not these need special instruction? Have these been forgotten by

Him who sees the end from the beginning? The Pauline Epistles will of

course be of use as an historical record of what will then be past,

just as we have the record of Israel's history in the Old Testament

now.

Our answer to these questions is that God has provided for their

instruction, and warning, and encouragement, in the second and third

chapters of this book.

Right at the beginning they are the first subjects of Divine

remembrance, provision, and care. Their needs must be first provided

for, before anything else is recorded of the things which John saw; and

there they will find what is specially written for their learning.

Even now, the nucleus of this Remnant is being prepared. Hundreds of

Jews are believing in Christ as the Messiah, who know nothing of Him as

the Saviour. And even among the unbelievers in Israel a political

movement is on foot which may speedily lead up to and issue in the

events of which Revelation treats.

Of course this means that we are to consider the interpretation of Rev.

ii. and iii. as future, and belonging to the "hereafter." As to

application, we, of course, quite understand, and readily admit that

these epistles have been read by the saints of God all through the

ages; and all who have thus read them have received a blessing

according to the promise. We may so read them now, ourselves, and apply

them, so far as we can do so consistently with the teaching for this

dispensation of grace, contained in the Pauline Epistles. Applying

these thus we leave the full and final interpretation for those to whom

it will specially belong hereafter.

Few are aware that the evidence as to the existence of these assemblies

as churches is very scanty. Indeed, concerning some, not only is

evidence wanting; but concerning others it is quite opposed to their

ever having existed at all.

Tertullian [45] (about 145-200) says that leaders of certain sects,

such as Cerdon and Marcion, rejected the Apocalypse on the ground that

it could not have been written by John, inasmuch as (among other

reasons) there was no Christian Church in existence at Thyatira in the

time of John.

Epiphanius (who wrote about A.D. 367) deals with the Alogi, a sect

which disputed the genuineness of the Apocalypse, and on the same

grounds. He quotes their words: "moreover, some of the [the Alogi]

again seize on this passage in this same Apocalypse [Rev. ii. 18]. And

they allege, by way of opposition, that it is again said: 'write to the

angel of the Church which is in Thyatira,' although there was no

Christian Church in Thyatira. How then could he write to a church which

was not in existence?" [46]

The answer of Epiphanius acknowledged the historical fact: but his

answer was that St. John wrote to the church at Thyatira, not because

it was then in existence, but because it would be at some future time.

We do not see how he could have given a better answer.

In A.D. 363 was held the Council of Laodicea. It was attended by

thirty-two bishops of Asia, among whom was the bishop of Ephesus. This

Council framed a list or canon of the sacred books, but the Apocalypse

was not included in the catalogue.

How can we account for this as a historical fact if these seven

churches were all then existent; and if these epistles were sent to

them at the time, Laodicea being one of them?

The facts being what they are, the enemies of the Bible draw from them

an entirely false conclusion. They use them against the authenticity

and genuineness of the Apocalypse, and against its claim to a place in

the Canon of Scripture.

We, on the contrary, strongly hold the canonicity and inspiration of

the Apocalypse, but we use the undoubted historical facts against a

false system of interpretation which is a very different thing.

An opponent of the Bible, in a large and important work, uses the

common system of a apocalyptic interpretation as an argument against

all Scripture. Speaking of Revelation, he says, "As all parties admit

that it contains the destiny of the church, each sect has applied it to

itself, frequently to the exclusion of all others."

All parties, we are thankful to say, do not admit to the popular system

of interpretation; and our present object is to show that there is a

"more excellent way," not of interpreting it, but of believing it; a

way which, while it honours it as the word of God, satisfactorily meets

the erroneous conclusions drawn from facts.

If these "churches" are future assemblies of Jewish believers on the

earth, after the Church has been "caught up to meet the Lord," then all

is clear, consistent, and easy to be understood.

The real difficulty is created by attempting to read the Church into

the book where it has no place.

As to the "seven lamp-stands," ought not this expression at once to

send our thoughts back to the one golden lamp-stand of the Tabernacle

(Exod. xxv. 31-39). ONE lamp-stand with seven lamps, indicative of

Israel's unity in the Land and in the City? Here, the scattered

condition of the nation is just as distinctly indicated by the fact

that the seven lamps are no longer united in one lamp-stand. The nation

is no longer in the Land, for Jerusalem is not now the center; but the

people are "scattered" in separate communities in various cities in

Gentile lands. So that just as the one lamp-stand represents Israel in

its unity, the seven lamp-stands represent Israel in its dispersion;

and tells us that Jehovah is about to make Jerusalem again the center

of His dealings with the earth.

We must further note that John was not told to send seven separate

letters to seven separate assemblies, as is generally assumed and

believed. Indeed the contrary is the fact. The great Voice said, "What

thou seest, write in A BOOK and send IT unto the seven assemblies."

Over three-quarters of a million copies of this Book of the Revelation

have in the last few years been placed in the hands of the Jews

throughout the world. We allude to the Salkinson-Ginsburg translation

of the New Testament in Hebrew, published by the Trinitarian Bible

Society, and distributed by the Mildmay Mission to the Jews, and by

other similar agencies throughout the world.

So that "the book" has been and is being sent to those for whom it was

written, and at no distant day many assemblies of Jews will hear and

read the words of this prophecy, and a people be prepared who will keep

"the words of this prophecy," and receive in a special manner the

blessing pronounced in i. 3.

They will be able to understand what is now so inexplicable to Gentile

Christian readers. We find nothing in our Pauline Church Epistles that

fits into what is said to these assemblies. But those readers will be

at once reminded of the various stages of their own past history, and

they will find in almost every sentence some allusion to the

circumstances in which they will find themselves as described in this

book.

We will show this; first, from the references made to their past

history; and when we come to deal with these Epistles separately, we

will, in some circumstance in the Apocalypse itself, give a reference

to nearly every sentence in these seven Epistles.

It is a remarkable fact that

Seven past phases of Israel's history

are referred to in these Epistles: and the literary order in Revelation

corresponds with, and answers to, the historical order in the Old

Testament.

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EPHESUS

In the Epistle to the Assembly at Ephesus, the reference is to Exodus:

to God's love in choosing them out of Egypt, and them making them a

nation. See Hos. xi. 1: "When Israel was a child, then I loved him, and

called my son out of Egypt." In Jer. ii. 2 we see this "first love,"

which Jehovah calls "the love of thine espousals." And in Ezek. xvi. we

have a full description of the workings and outcome of this "first

love." The whole of Ezek. xvi. must be read with Ex. xix. 4-6. It is

this "first love" which Israel is here charged with having "left." This

is the beginning of all the subsequent evil.

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SMYRNA

In Smyrna, we have a reference to a definite time of trial.. In the

wilderness it was forty years. Here it is ten days. If any wish to make

this stand for ten years it must be on their own responsibility. We

only press the point that a corresponding time of trial is referred to;

and that it is a definite and limited time.

We are aware of the "interpretation" proposed as to there having been

ten persecutions of "Christians" between A.D. 57 and 284. But

unfortunately for this theory, there is nothing said here as to any

number of separate persecutions: but only as to the duration of one! It

is evident that no system of interpretation which is based on such

imaginations will be of any service to us in our understanding of this

book.

The year-day system, as a principle of prophetic interpretation, is a

human invention; and as unnecessary as it is mischievous.

When God says a "day" He means a day, and when He says a year He means

a year. Even in those very passages where He makes one day to stand for

a year, the words are used in each case in their literal sense and

natural meaning.

When the spies were gone 40 days, and Israel was made to wander 40

years ("a year for a day"), "day" means day and "year" means year (Num.

xiv. 34). Because God thus orders it here, we have no authority to do

this on our own responsibility in every other place.

When Ezekiel was told to lie on his left side 390 days, it does not

mean that he was thus to lie for 390 years! And when Jehovah says, "I

have laid upon thee the years of their iniquity according to the number

of the days, 390 days" (Ezek. iv. 4,5), it is clear that "days" means

days, and "years" means years.

And when Ezekiel does the same with respect to Judah, 40 days, Jehovah

says, "I have appointed thee each day for a year" (Ezek. iv. 6, and see

margin). We have the same plain and literal statement of facts.

When human interpreters take upon themselves to "appoint" the same in

other cases, whether 1260 days or "ten days," or any other number, they

incur a very grave responsibility. They do not adopt this "system" in

other prophecies, and dare not. For when, in Gen. vii. 4, God says,

"For yet seven days, and I will cause it to rain on the earth forty

days and forty nights," it is said to have been so fulfilled. (vers.

10, 12).

When, in Gen. xl. 12, 13, it is said "the three branches are three

days," the fulfillment is given in verse 20: - "And it came to pass on

the third day," etc. (not year).

When God prophesied of the flesh that He would give Israel to eat, the

days meant days (Num. xi. 19, 20).

So here, in Rev. ii. 9, the expression "ten days" means ten days: and

many Jews in many cities already know what it is to suffer an

anti-Semite tribulation for days together. Why not here and under these

circumstances?

Haman had one day given to him to "destroy the Jews"! Why not another

"Jews' enemy" be allowed ten days?

And what is this or any such period to do with the Church of God, which

has nothing whatever to do with "times and seasons" (1 Thess. v. 1)?

It is quite probable that the time referred to here may that of Matt.

xxiv. 9, 10, and Isa. lxvi. 5.

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PERGAMOS

In Pergamos we have the reference to Balaam, which will have its

counterpart in a yet future day.

Through "the counsel of Balaam" (Num. xxxi. 16, etc.) Israel was

entrapped and led into the worst form of Midianitish idolatry, when

"Israel joined himself unto Baal-peor" (Num. xxv. 3).

In the coming future day Pergamos will be in a special manner the seat

(or throne) of Satan (ii. 13; and compare xiii. 2), and a form of

idolatry more awful than that of Baal-peor will be on the earth. Peter,

writing to the Dispersion, tells of this future time in 2 Peter ii.,

and in verse 15 he speaks specially of their "following in the way of

Balaam the son of Bosor."

Jude also connects his description of a similar phase of idolatry with

"the error of Balaam" (verses 10-13).

It is clear, therefore, that that special feature of idolatry connected

with Balaam's "counsel" is referred to in Rev. ii. 14, and will be

revived in the period described in the Apocalypse.

And, as, upon this great evil the special judgment of the "sword" was

sent and executed (Num. xxxi. 1-15), so here. He who speaks to the same

People of the same evil, speaks also of the same judgment, "I will

fight against them with the sword of my mouth" (Rev. ii. 16), which

threat will be carried out in chap. xix. 21. This is why we have that

special mention of the "sharp sword," describing the speaker in ii. 12,

referring to the same feature of the Vision as seen in i. 16.

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THYATIRA

In the Epistle to Thyatira we have the reference to another and more

intensified form of idolatry as developed and established in the days

of Ahab, king of Israel; another who, like Balaam, "made Israel to sin"

(1 Kings xvi. 30).

Ahab was the first king who officially introduced and organised he most

abominable form of heathen idolatry that the human mind ever conceived

(1 Kings xvi. 33). See Revised Version, where the special significance

of this abomination is conveyed and contained in the word "Asherah." To

particularise on this form of idolatry would be only to defile the

mind. The Lord Himself in this Epistle (Rev. ii. 20-24) gives a clue to

it. We may, perhaps, add that what was introduced into Israel by Balaam

(see Rev. ii. 14) became elevated into a national religious system

under Ahab and Jezebel, as it had long been recognised among the

heathen nations around.

What that religious system of licentious idolatry was is well known;

but something may be gathered from a recently-discovered Papyrus, [47]

containing about a sixth of the Ascension of Isaiah, which had before

been known only in an Ethiopic Translation (except a mutilated

Lectionary in Paris). The origin of this Papyrus is very ancient, and

its historical facts may be taken as correct, separated from its

vaticinations. It says, speaking of the condition of things in the days

of Israel's Kings - "And Manasseh turned aside his heart to serve

Beliar [i.e., Belial]; for the angel of lawlessness who ruleth this

world is Beliar, whose name is Malambuchus. And he delighted in

Jerusalem because of Manasseh, and made him strong in Jerusalem. And

sorcery and magic increased, and divination and auguration and

fornication and the persecution of the righteous at the hands of

Manasseh... And when Isaiah the son of Amoz, saw the lawlessness which

was being committed in Jerusalem, and the worship of Satan, and his

triumph, he withdrew from Jerusalem, and settled in Bethlehem of

Judea."

The Papyrus goes on to speak of Zedekiah, the son of Chenaanah, as

being "the teacher of the four hundred prophets of Baal;" and tells how

Isaiah "called Jerusalem Sodom, and the rulers of Judah and Israel he

named people of Gomorrah." This was of course in reference to the

special sins of Sodom and Gomorrah. See Isa. i., &c.

Many proofs abound to show that some similar system will yet be

revived. None can be imagined which would more quickly and universally

take hold upon the world, and unite all communities - and even the

worst of characters, by making all, thus, to become religious, and yet

able to degrade and gratify the instincts of human nature under the

guise of religion.

Nor can we conceive any form of corruption which would mark off the

people of God more effectually, and cause them to be separated from the

abounding wickedness around them.

This is the best explanation which can be given of those solemn verses,

Rev. ix. 20, 21: or rather, it is this passage which is itself the

explanation of the awful character of Antichrist's great universal

system of Religion, which even God's plagues, up to the point of time

there referred to, will have failed to remove, and which will call down

the yet greater judgments of "the seven vials."

These verses (Rev. ix. 20, 21) are so weighty that we must them in

full.

"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 (R.V. marg. demons), and idols of gold, and silver, and brass,

and stone, and of wood: which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of

their fornication, nor of their thefts."

Our point, however, must not be forgotten, which is, to draw attention

to the fact, that the mention of this evil in these Epistles

corresponds with the historical order in Israel's history in the Old

Testament.

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[47] Now in Lord Amherst's collection, and published under the title of

the Amherst Papyri (Oxford Press).

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SARDIS

We have had four references to Israel's history in the Old Testament,

and as four is the number connected with the earth, so these four have

been connected with Israel in the earth and the Land; and with the

culminating sin of departure from the love of God manifested to the

Nation. Israel had "left her first love," forsaken God, and joined

herself to idols in the most abominable form.

This is the climax of Israel's sin. All else in this history is

judgment, until Israel is removed from the Land and taken away out of

God's sight. His name is practically blotted out, never again to be a

separate ten-tribed kingdom. So blotted out, in fact, that men speak

today of the lost [48] ten tribes.

Indeed, the prophecy of Deut. xxix. 20 is fulfilled, not only as to the

individual and to the Tribe; but there is an application to the whole

nation. In Deut. xxix. 18, 20 (17, 19) there is the threat to blot out

the name of the "man" or "tribe" who shall introduce idolatry. As a

matter of fact, the Tribes of Dan and Ephraim were the first to

introduce it; and their names are blotted out from the tribes of those

who are to be sealed in Rev. vii.

It is in this Epistle, next in order (to the assembly at Sardis) that

we have the reference to this silence, in the promise to the few names

of such as have not defiled their garments: "He that overcometh... I

will not blot out his name out of the book of life, but I will confess

his name before my Father and before his Angels" (Rev. iii. 5).

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[48] Not that they are "lost" in the proper sense of the word: but the

proverbial expression is significant.

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PHILADELPHIA

We have had two references to Israel's history, and now we are to have

two references to Judah's, and these refer, not any more to failure,

sin and judgment; but to the hope of restoration and blessing.

As Ahab, king of Israel, was the first to introduce and establish the

Asherah worship, so the reference here, in the Epistle to the assembly

of Philadelphia, is to Hezekiah, king of Judah, who did much to destroy

it and cast it out.

In 2 Chron. xxxi. 1, Hezekiah "brake in pieces the pillars (marg.

obelisks), and hewed down the Asherim" (R.V.).

His two predecessors, like himself, are described with special

reference to their connection with the Temple and with the Temple

worship. Indeed, these three kings of Judah are linked together as

being three of the four reigns in which Isaiah prophesied, namely,

"Jotham, Ahaz, and Hezekiah" (Isa. i. 2).

Jotham "entered not into the temple of the Lord" (2 Chron. xxvii. 2).

Ahaz "shut up the doors of the house of the Lord" (2 Chron. xxviii.

24).

Hezekiah, at the beginning of his reign, "in the first year, in the

first month, opened the doors of the house of the Lord" (2 Chron. xxix.

3).

In Isa. xxii. 22 there is a further reference to this point. Shebna,

the Treasurer, had misused his trust for his own glorification (see

Isa. xxii. 15-19). On this account he was ordered to be deposed, by

Divine command, and "the key of the house of David" was laid upon the

shoulder of Eliakim, the son of Hilkiah (vers. 20-25): "And the key of

the house of David will I lay upon his shoulder; so the shall open, and

none shall shut, and he shall shut, and none shall open" (ver. 22).

Eliakim means God will raise up: and there can be no doubt whatever

that we have here a prophetic reference to Christ, whom God would raise

up. Indeed, the whole passage (vers. 20-25) reads more like prophecy

than history; and points very distinctly forward to the Temple which He

Himself will build, and will fill with His glory.

It is remarkable to notice how, in writing to this Assembly in

Philadelphia (Rev. iii. 7), the Lord takes these very words and applies

them to Himself, saying: "These things saith he... that hath the key of

David, he that openeth, and no man shutteth; and shutteth, and no man

openeth."

The reference here to Isa. xxii. 22 is unmistakable, and it is clear

that we have a reference to another and subsequent, but closely

connected, event in the Old Testament history.

With this reference we can understand the announcement to the Assembly

of Philadelphia in Rev. iii. 8: "Behold, I have set before thee an open

door, and no man can shut it."

And we can understand also the reference to the Temple in the promise,

"I will make him a pillar in the temple of my God, and he shall go no

more out" (Rev. iii. 12).

We are taken right on, beyond Jerusalem and its Temple, to the days of

final blessing, even to the new Jerusalem and "the Temple of my God,"

when Isa . lxii. 2 shall be fulfilled: "And the Gentiles shall see thy

righteousness, and all kings thy glory: and thou shalt be called by a

new name, which the mouth of the Lord shall name."

When this is exactly what is promised in Rev. iii. 12, "I will write

upon him my new name," it is difficult to understand how such a promise

could ever have been diverted from Israel to the Church: taken away

from what it is directly associated with; and applied to that with

which it has no connection whatsoever.

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LAODICEA

We reach, in this last Epistle, the lowest point of Judah's

degradation, in that long line of departure from God, from the day

Israel left her "first love," even the day of her espousals, when

brought forth out of Egypt, down, down through one vast scene of

idolatry and judgment, until we find that nation described in the

Epistle to the Assembly in Laodicea in a condition of spiritual

destitution such as characterised the People in the period of the Minor

Prophets.

Indeed, so complete is the correspondence, that to see it we must wait

till we take the Epistle sentence by sentence, and look at the passages

from the Prophets, which we shall there place side by side. We give one

or two as examples:

Rev. iii. 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."

Hos. ii. 5, 8, 9 - "For their mother hath played the harlot;... for she

said, I will go after my lovers that give me my bread and my water, my

wool and my flax, mine oil and my drink... For she did not know that I

gave her corn, and wine, and oil, and multiplied her silver and gold,

which they prepared for Baal. Therefore will I return, and take away my

corn in the time thereof, and my wine in the season thereof, and will

recover my wool and my flax given to cover her nakedness. And now will

I discover her lewdness in the sight of her lovers," etc. etc.

The whole of Hosea ii.-v., xii. 8, etc., must be read to see the

pointed reference to this stage of Israel's condition. Compare also

Hag. i. 6; Jer. xiii. 25, 26; v. 27; Zech. xi. 5, 13-18.

Rev. iii. 18 - "I counsel thee to buy of me gold tried in the fire,

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."

Compare with this Isa. lv. 1, 2; Hos. ii. 3; Jer. xiii. 25, 26; Isa.

lix. 10; lxvi. 17; See also Mal. iii. 3

Rev. iii. 19 - "As many as I love, I rebuke and chasten: be zealous

therefore, and repent."

Isa. xliii. 4 - "Since thou was precious in my sight, thou hast been

honourable, and I have loved thee." So Deut. vii. 8; Deut. viii. 5 -

"Thou shalt also consider in thine heart, that as a man chasteneth his

son, so the Lord thy God chasteneth thee." Mal. iii. 7 - "Return unto

Me and I will return unto you" is another form of Rev. iii. 19.

In verse 16, the Lord speaks of spueing out the angel. This is the very

expression used prophetically in Lev. xviii. 25-28 of Israel; where

Jehovah warns that, if they adopted the abominations of heathen

idolatry, the Land might spue them out (compare Jer. ix. 19; Ezek.

xxxvi. 13, 17).

All this shows that the references in this last Epistle do not in any

way fit the Church of God, but agree in every particular with Israel's

history, and are referred to so as to enlighten them from their own

past history, and thus warn them as to future evils which will then

surround them.

When the Church has been removed, and Israel is again dealt with, the

religious condition of the nation will exactly correspond with its

condition at the Lord's first coming.

There will be, as there was then, plenty of religion. Isa. i. 10-15

minutely describes the state of things, as they were then and will be

again in the future.

The truth of "this prophecy will be amply evidenced - "Thou sayest, I

am rich, and increased with goods, and have need of nothing."

The Pharisee's prayer (Luke xviii. 11, 12) exemplifies it. The parables

of the great supper, the wedding garment, etc., describe it. The people

were blind. The answer to the question, "Are we also blind?" (John ix.

40, 41) proves it.

The call to the wedding feast will be, as then, individual. Matthew was

called, Zacchaeus was called, and many others; and those who heard that

call were unable to resist its commanding and enabling power.

It is the great wedding feast of Rev. xix. 9 to which the parables

pointed.

These "servants," to whom this epistle is addressed, will understand

the solemn warning, "Behold, I stand at the door, and knock." "To the

twelve tribes scattered abroad" it was announced "the judge standeth

before the door" (Jas. v. 9).

The then nearness of the Judge is the thought conveyed in this

announcement. He will be then near at hand, and ready to be revealed.

We are aware that the warning in chap. iii. 20, "Behold, I stand at the

door, and knock," has been universally interpreted of the nearness of

the Saviour in grace to those living in this present Church

Dispensation, and this has been fostered by painters who have done so

much to present perversions of Scripture to the eye.

It is a perversion which just suits the old nature, for it puts man in

the place of Almighty God, and turns the Lord Jesus into a helpless

suppliant. All this is foreign to the doctrines of grace, and makes

them all of none effect.

Moreover, this popular interpretation is out of keeping with the

context. For, all through these seven Epistles the Lord is in the

character of a Judge, rewarding His "servants" according to their

"works." To those looking for Him and ready to receive Him, He appears

according to His promise in Luke xii. 35-40: "let your loins be girded

about and your lights burning: and ye yourselves like unto men that

wait for their lord, when he will return from the wedding; that when he

cometh and knocketh, they may open unto him immediately. Blessed are

those servants, whom the lord, when he cometh, shall find watching:

Verily I say unto you, that he shall gird himself and make them to sit

down to meat, and will come forth and serve them. And if he shall come

in the second watch, or come in the third watch, and find them so,

blessed are those servants. And this know, that if the good-man of the

house had known what hour the thief would come, he would have watched,

and not have suffered his house to be broken through. Be ye therefore

ready also: for the Son of Man cometh at an hour when ye think not."

Here, we have the "Son of Man;" the "servants;" the illustration of the

"thief;" the "watching;" the "knocking;" the "opening," and the

"sitting down to meat." Surely we have in Rev. iii. 20, the fulfilment

of this prophecy.

How simple it all is when we look at this Epistle as relating to

backsliding Israel, and read it in the light of the Prophets and the

Gospels. How much more satisfactory to find these illustrations in the

Old Testament Scriptures, instead of being occupied with the

conflicting and fanciful references to certain phases of ecclesiastical

history, which have no Scriptural foundation whatever, and rest

entirely on human imagination. All is confusion as to interpretation,

and error as to doctrine, the moment we introduce the Church or the

present dispensation into these Epistles.

We have seen enough in the consideration of this fourteenth point to

furnish us with further evidence that the Church is not the subject of

the Apocalypse.

The same is seen when we look at our last point, viz., the order of the

promises contained in these Epistles.

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[43] See Jennings' Jewish Antiquities; and Article Synagogue in Kitto's

Biblical Cyclopaedia, vol iii. 903.

[44] As well as saved a great deal of controversy as to the anointing

with oil, etc., in Jas. v. 14; and as to "faith" and "works."

[45] Contr. Marcion i. 1.

[46] (...) Epiphanius Adversus Haereses, Book II., Vol. I. Haeres li.

Sec. xxxiii. (Migne's Ed. Vol. xli., p. 948).

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THE PROMISES TO THE SEVEN ASSEMBLIES.

As we have seen that the references to the Old Testament in the seven

Epistles correspond with the historical order of the events, so it is

with respect to the promises contained in these Epistles. The literary

order follows the historical order.

They are written to a People supposed to be well-versed in the history

of the Old Testament, and well-acquainted with all that had happened to

their fathers and had been written for their admonition. Instructed in

the past history of their nation, they will readily understand the

relation between the testings and judgments in the past with which they

are familiar, and those similar circumstances in which they will find

themselves in a yet future day.

While the historical events connected with the rebukes are carried down

from Exodus to the period of the Minor Prophets, the promises cover a

different period; commencing with the period of Eden, and ending with

the period of Solomon.

The subjects of the rebukes follow the order of the departure of the

People from Jehovah. Their decline and apostasy is traced out in the

historical references contained in these Epistles.

All blessing depended on the national adherence of the chosen nation to

the conditions of the Covenant made with them from the days of the

Exodus to the days of the Minor Prophets.

We see them, in the history, coming down, down, down; till we find them

stripped of all blessing (nationally), poor, miserable and blind. All

that seems to be hoped for, or looked for, among the People is a few

individuals who will speak to one another and think upon the Coming One

(Mal. iii. 16). Later, we see these in the persons of Zacharias and

Elisabeth (Luke i. 5,6), Simeon (Luke ii. 25), and Anna (Luke ii.

36-38), and others, "who were waiting for the consolation of Israel,"

and looking "for redemption in Jerusalem." (Compare Mark xv. 43 and

Luke xxiv. 21).

We have seen that this same historical order is followed in these seven

Epistles to the Assemblies.

But when we turn to the PROMISES, then all is different. They proceed

in the opposite direction. The order, instead of descending - from

Israel's highest ground of privilege (Exodus) to the lowest stage of

spiritual destitution (Minor Prophets) - ascends, in the counsels of

Jehovah, from tending a garden to sharing His throne.

This will be readily seen as we trace it out in the promises made in

Rev. ii. and iii.

But first we must note that they are all intensely individual. There is

no corporate existence recognised as such. Each one of the seven

promises commences with the same words, "to him that overcometh." This

answers to the language of the Four Gospels, and the Epistle to the

Hebrews: e.g., "He that endureth to the end," and resists all the flood

of evil by which he will be surrounded, he shall be saved.

Such phraseology is foreign to the language of the later Pauline Church

Epistles.

The whole period covered by "the day of the Lord" is called the final

meeting of the ages, or the (...) (sunteleia); but, the crisis in which

it culminates is called the (...) (telos), the end of the age.

Both are rendered "end" in the New Testament, but the use of these two

words must be carefully distinguished.

Sunteleia denotes a finishing or ending together, or in conjunction

with other things. Consummation is perhaps the best English rendering.

[49] It implies that several things meet together, and reach their end

during the same period; whereas telos is the point of time at the end

of that period. [50] For example, in Matt. xxiv. 3 the disciples ask,

"What shall be the sign of thy coming, and of the sunteleia of the

age."

In His answer to this question the Lord speaks of the whole period, and

covers the whole of the sunteleia. But three times He mentions the

telos (1) to say that "the telos is not yet" (verse 6); (2) to give a

promise to him "that shall endure unto the telos" (verse 13); (3) to

mark the crisis in verse 14, which comes immediately after the close of

the preaching of "the gospel of the kingdom." "Then shall the telos

come." The sign of the telos is the setting up of "the abomination of

desolation spoken of by Daniel the prophet." Thus the telos, and he who

endures to this, the same shall be saved, and will be among the

overcomers specially referred to in these seven Epistles; to whom these

promises are made, and to whom they peculiarly refer.

They are seven in number, as we know: but we have to note that the

seven here, as elsewhere, is divided into three and four.

Each Epistle ends with two things: (1) an injunction to "hear;" (2) a

promise to him that "overcometh." In the first three Epistles the

Promise comes after the Injunction. In the last four it comes before

it.

This is because the first three are connected, by reference, to what is

written of the Divine provisions in the books of Genesis and Exodus

(the Garden and the Wilderness); while the latter four are connected

with the Land and the thrones of David and Solomon: the number three

marking Heavenly or Divine perfection; and the number four having to do

with the earth.

Let us look at these Promises in order.

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THE FIRST

refers to Genesis ii., the promise being, "I will give to eat of the

tree of life, which is in the midst of the paradise of God" (Rev. ii.

7).

God begins from Himself. The Apocalypse related not only to Israel, but

to the earth; and the first promise goes back to Eden and to the "tree

of life."

The way to that tree was lost: but was "kept" (or preserved) by the

cherubim (Gen. iii. 24). These cherubim next appear in connection with

the way to the Living One, in the Tabernacle, and are thus linked on to

Israel.

Only in Israel's restoration can the way to the "Tree of Life" be

restored.

Sovereignty and government on the earth is the great subject of the

Apocalypse; therefore the promise goes back to the point where

sovereignty was ignored and government was overthrown. This becomes the

starting-point. That is why the cherubim reappear in the Apocalypse,

intimately associated with this work of restoration of Divine

Government on the earth. their song is of "creation" (Rev. iv. 11).

Their likeness is to creation. Their song is of the redemption of

Israel (not their own. See the notes on them in chap. iv. and v.).

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THE SECOND

refers to Genesis iii., the promise being "Be thou faithful unto death,

and I will give thee the crown of life." "He that overcometh shall not

be hurt of the second death" (ii. 10, 11). The reference is to Genesis

iii., where death first enters. But the promise goes beyond this; for

it relates not merely to the death which came in with sin, but to the

"second death," which is revealed in Rev. xx. 14; xxi. 8.

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THE THIRD

refers to Exodus. The promise is, "I will 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" (ii. 17).

It is in this third Epistle, which refers to the wilderness period and

Balaam's counsel, that we have a special reference to the manna, the

wilderness sustenance, of which Exodus contains the record. "Bread from

Heaven" and "Angels' food" (Ps. lxxviii. 24,25) are set over against

the lusts of the flesh and spiritual idolatry. The manna was to be

"hidden" in the Ark of the Covenant, "that they may see the bread

wherewith I have fed you in the wilderness, when I brought you forth

from the land of Egypt... so Aaron laid it up before the Testimony to

be kept" (Ex. xvi. 32-34). This "hidden" food is for remembrance; to

remind them that God can supply the remnant of His People in the coming

day, when none shall be allowed to buy or sell (Rev. xiii. 16,17), and

therefore to buy food to eat, unless they consent to bear the "mark of

the Beast."

God supported His People in the wilderness, where they could obtain no

food: Why not here? The false prophets will eat to the full at the

table of another Jezebel: Why should not God "furnish a table" (Psa.

lxxviii. 19) for His own in that coming day, in that wilderness whither

they will flee (Rev. xii. 14)? The one was literal: why not the other?

Why go out of our way to seek for a strange interpretation alien to the

subject, when we have one ready to hand in the Old Testament Scriptures

which are being referred to? That manna was to be "hidden," and "kept,"

to remind them that God can still, and will again "furnish a table in

the wilderness," that they may again be "nourished for a time, and

times, and half a time" (Rev. xii. 14).

There is a further promise as to the "white stone" and the "new name."

Again we ask, Why go to our own imaginations, or to Pagan customs, for

interpretations, when we have in this same book of Exodus [51] the

account of the stones on which the names of the Tribes were engraven:

Two on the High Priest's shoulder, with six names on each (collective);

and twelve on the breastplate, with one name on each (individual). The

individual names being placed "upon his heart" (the place of love), and

the collective names "upon his shoulders" (the place of strength)

(Exod. xxviii. 8-30).

Besides these stones there were the stones of the "Urim and Thummin,"

of which little or nothing is known. These may have "white" for aught

we know; but we do know that they were associated with a hearing and

answering God dwelling in the midst of His People.

Here, amid their scenes of trial and tribulation, when God's people

will find themselves in another wilderness, they are reminded, by this

Exodus-promise, of Jehovah's presence with them; and of the blessed

fact that He has their names in remembrance; that His love is

everlasting; that His strength is almighty, and able to nourish them

when their enemies might prevail and human resources fail.

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[51] In the Hebrew Canon Exodus is called the Book of "the Names." See

Names and Order of the Books of the Old Testament, by Dr. Bullinger.

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THE FOURTH

refers to the books of Numbers and Samuel. The promise is, "to him will

give power over the nations: 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. And I will give him the morning star" (Rev. ii.

26-28).

Here again the literary order in the Apocalypse goes forward with the

historical order: for it is in the book of Numbers that we have the

basis of this promise given to the same People, who were the subjects

of it there. For "there shall come a Star out of Jacob, and a Sceptre

shall rise out of Israel, and shall mite the corners (marg. princes) of

Moab, and destroy all the children of Sheth. And Edom shall be a

possession, Seir also shall be a possession for his enemies; and Israel

shall do valiantly. Out of Jacob shall come he that shall have

dominion, and shall destroy him that remaineth of the city" (Numbers

xxiv. 17-19).

This promise and prophecy had a first foreshadowing fulfilment in

David; showing what was in store for David's Son and David's Lord: even

for Him who was the "root and the offspring of David."

Luke i. 31-33 tells of His conquest, and of His reign on David's

throne.

David, we have said, foreshadowed it: for he could say in the words of

his song, "thou hast girded me with strength to battle; them that rose

up against me hast thou subdued under me. Thou hast also given me the

necks of mine enemies, that I might destroy them that hate me.... Then

did I beat them as small as the dust of the earth, I did stamp them as

the mire of the street" (2 Sam. xxii. 40,41,43).

This was the theme of David's song "in the day that the Lord had

delivered him out of the hand of all his enemies."

And this heralds the yet more glorious song in honour of David's Lord

when the kingdoms of the world shall have become the kingdom of our

Lord and of his Christ, and he shall reign for ever and ever (Rev. xi.

15).

The promise is given in this fourth Epistle, because the prophecy of

Numbers xxiv. 17-19 has never yet been really fulfilled. "The

day-spring (the morning star) did visit His people" (Luke i. 78); but

He was rejected; and therefore the fulfilment remains in abeyance, as

well as that of Luke i. 31-33.

In Rev. ii. 26-28 the time is at hand for the fulfilment of it. Hence

the promise is repeated; and in chap. xx. 4 we see it accomplished; for

the "morning star" shall then have risen (Rev. xxii. 16), and the

prophecy of Psalm ii. shall be fulfilled.

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THE FIFTH

refers again to the times of David -- not the beginning of his reign,

but to the end of it.

It is a double promise, negative and positive, and both have to do with

the names of individuals.

"I will not blot out his name out of the book of life; but I will

confess his name before my Father, and before his angels" (iii. 5).

The reference is to "the last words of David" in 2 Sam. xxiii. They

follow "the words of this song" in the previous chapter.

These "last words of David" were uttered as he was about to give up the

throne and the kingdom to Solomon; when the conflict was to end, and

issue in dominion, and in a glorious reign of peace: foreshadowing the

time when this promise of Rev. iii. 5 is about to be fulfilled, and the

Apocalyptic judgments are about to issue in millennial glories.

"I will not blot out his name."

"I will confess his name."

So runs the double promise, and it is exactly what we see in the

history which is thus referred to.

David is confessing the names of his overcomers, and the confessing of

them begins, "These be the names of the mighty men whom David had" (2

Sam.xxiii. 8).

They had "gathered themselves to him" in the day of his rejection. For,

though he had been anointed as king, he was not as yet sitting on his

own throne, but was in the cave Adullam, or the place of testimony.

[52]

They had gone to him in their distress and debt and bitterness of soul

(I Sam. xxii. 1,2), and David "became a captain over them." They had

followed him through all his conflicts: and now, on the eve of the era

of glory and peace, their names are confessed before all.

Their deeds are announced, and their exploits are recorded. But there

are some who are "blotted out."

Joab is not there, though "Abishai, the brother of Joab," is there (2

Sam. xxiii. 18); "Asahel, the brother of Joab," is there (verse 24);

"Nahari...armour-bearer to Joab," is there (verse 37); but not Joab

himself. He was a "mighty man." He had been the commander-in-chief of

David's forces, a valiant soldier, a great statesman and wise

counsellor; but, while he was all this and more, he was not an

overcomer, for his heart was not right with David. He remained loyal

when Absalom rebelled; but he took part in the treason of Adonijah.

Ahithophel is not there; though we read of "Eliam the son of

Ahithophel" (verse 34). He was David's greatest counsellor; so wise,

that when he spoke "it was as if a man had enquired at the oracle (or

word) of God" (2 Sam. xvi. 23). But he was not an overcomer, and he is

not "confessed" even before men. He took sides with Absalom in his

rebellion; and he is blotted out from this list of names.

Abiathar, too, is blotted out, for not even is his name here. He was

David's beloved friend (see 1 Sam. xxii. 20-23), but he was not an

overcomer. He remained loyal in the treason of Absalom, but joined in

that of Adonijah.

The other names are duly confessed.

The scene is unspeakably solemn; and has, by application, a warning

voice for all. But, by interpretation, it comes with special force in

this promise to the Assembly at Sardis, and refers to the fulfilment of

Matt. x. 32, 33 and Luke xii. 8, 9. "Whosoever therefore shall confess

me before men, him will I confess also before my Father which is in

heaven. But whosoever shall deny me before men, him will I also deny

before my Father which is in heaven." Thus this promise refers not only

to that solemn past scene in Israel's history, but is shown to be

closely connected with the Four Gospels, and points on to the scenes of

final judgment and glory in connection with David's Lord, and "a

greater than Solomon."

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[52] Adullam means their testimony.

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THE SIXTH

refers to Solomon, as does the seventh (Laodicea). In the former the

reference is to the "Temple" and to the "City;" while, in the latter,

it is to the "Throne."

The promise runs (iii. 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 my

new name."

The reference here to Solomon is unmistakable.

He it was who built the temple, and put in its porch those mysterious

pillars "Jachin and Boaz" (1 Kings vii. 13-22; 2 Chron. iii. 17).

"And he set up the pillars in the porch of the temple: and he set up

the fight pillar, and called the name thereof Jachin (i.e., He shall

establish): and he set up the left pillar, and called the name thereof

Boaz (i.e., In it is strength)."

Strength and permanence were thus announced to all who entered that

wondrous Temple.

The Temple of God is brought in this Epistle into contrast with the

Synagogue of Satan, and those were of the latter who "say they are Jews

and are not." That synagogue has neither strength nor permanence. But

the overcomers are endued with Divine strength, and shall have eternal

inheritance, for they "shall go no more out."

Moreover, the promise refers to the name of the overcomer being written

in "the city of my God."

There can be only one interpretation to this promise. Anyone acquainted

with Old Testament phraseology will at once go back in memory to such

Psalms as xlviii., cxxii., and lxxxvii. In this latter we read:

"Great is Jehovah, and greatly to be praised:

In the City of our God -- His holy mount.

Beautiful for situation, The joy of the whole earth, is Mount Zion,

The sides of the north, the city of the great king.

As we have heard, so have we seen;

In the city of the Lord of hosts,

In the city of our God: God will establish it for ever" (Psa. xlviii.

1, 2, 8)

"His foundation is in the holy mountains.

Jehovah loveth the gates of Zion

More than all the dwellings of Jacob.

Glorious things are spoken of thee,

O city of God. Selah.

I will make mention of Rahab and Babylon to them that know me:

Behold Philistia, and Tyre, with Ethiopia,

This one was born there.

And of Zion it shall be said, This and that man was born in her.

And He, the Most High, shall establish her.

Jehovah shall count, when he writeth up the peoples

'This man was born there.' Selah.

As well the singers, as the players on instruments [shall say]

'All my springs are in thee'" (Psa. lxxxvii.).

True, the chapter-headings of the A.V. may call this "the nature and

glory of the Church." But we shall prefer to believe God in so plain

and literal a description of "the city of God:" and those who are the

subjects of the promise will have a blessed knowledge of what it will

mean to be written "in the city of my God."

Ezekiel (chap. xiii.) also addresses Israel; but as he speaks not of

promises and blessings, it is not interpreted of the Church, but it is

left for the persons mentioned; though they are not more clearly

defined here than in the above Psalm. In verse 9 we read of those who

"shall not be in the assembly of my people, neither shall they be

written in the writing of the house of Israel, neither shall they enter

into the land of Israel; and ye shall know that I am Adonai Jehovah"

(Ezek. xiii. 9).

The promise in Rev. iii. 12 refers to the New Jerusalem (chap. xxi. and

xxii.). If the city of David and Solomon was such that "glorious

things" were spoken of it as "the city of God," what will be the

glories of that city which "cometh down out of heaven from my God"? And

what will be the blessing of Zion and Jerusalem when, as written in

Isa. lxii. 1, "the righteousness thereof shall go forth as brightness

and the salvation thereof as a lamp that burneth"? Then it is that the

promise is given, "Thou shalt be called by a new name, which the mouth

of the Lord shall name." (Compare Isa. lx 14). In Isa. lxii. 4 and 12

we have further instruction as to this "new name" referred to in Rev.

iii. 12.

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THE SEVENTH

refers to the throne, of which Solomon's was in every respect the ideal

type.

This, the highest promise, is given to the overcomers in the lowest

condition of Israel's degradation, which is described as in danger of

being "spued out."

What that was we have already seen (page 89), and now we have the

chiefest of all the promises. The overcomers in that last terrible

condition of things are the ones who most need the greatest of Divine

help and encouragement. Hence the highest promise is given.

"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" (Rev.

iii. 21).

To Solomon is the great promise of the throne vouchsafed through David.

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I

will set up thy seed after thee... and I will establish his kingdom. He

shall build me an house for my name, and I will stablish the throne of

his kingdom for ever" ( 2 Sam. vii. 12, 13).

The defection of those who should follow Solomon on that throne was

foreknown and provided for. The whole of Psalm lxxxix. should be read

in this connection, as explaining how and why the throne should come to

be in abeyance. After referring to this in verse 14, the promise goes

on: Yet

"My mercy shall not depart away from him...

"And thine house and thy kingdom shall be established for ever before

thee:

"Thy throne shall be established for ever" (2 Sam. vii. 15, 16).

How and when this promise will be fulfilled, after the period of

chastening referred to in verse 14 (of 2 Sam. vii.) shall have ended,

is described in Dan. vii. There we have fully set forth how "the Son of

Man" shall receive the kingdom and the throne, and how "the saints of

the Most High" shall share that throne with Him, as promised in this

Epistle.

The title used in Dan. vii., "The Most High" is very significant, and

shows that the whole scene relates to the earth. Whenever this title is

used this is its meaning and teaching. Its first occurrence, in Gen.

xiv. 18-24 marks it as belonging to the "possessor of heaven and

earth." It was as "the Most High" that He divided to the nations "their

inheritance" in the earth (Deut. xxxii. 8), which, as its "possessor,"

He alone had the right or the power to do. In Psa. lxxxiii. 18 He is

called "the Most High over all the earth." And so it is in all the

thirty-six occurrences of the title in the Old Testament.

The expression, "the saints of the Most High," tells us that the people

referred to are an earthly people, even those whose promise is an

earthly throne and an earthly kingdom. Not the church of God,

therefore, whose calling, standing, hope and destiny are heavenly.

Four times is the expression used in Dan. vii. In verse 18 "the saints

of the Most High shall take the kingdom, and possess the kingdom for

ever, even for ever and ever."

In verses 21, 22 the fourth Beast "made war with the saints and

prevailed against them (as related in Rev. xiii. 7); 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."

In verse 25 the Beast "shall speak great words against the Most High,"

&c. (as related also in 2 Thess. ii. 4, and Rev. xiii. 5, 6).

In verse 27 we read that "the kingdom and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of

the saints of the Most High, whose kingdom is an everlasting kingdom,

and all dominions shall serve and obey him."

These are the "elect," who shall be "gathered together from the four

winds, from one end of the heaven to the other," when the "Son of Man"

shall come down on the earth (Matt. xxiv. 30, 31). Then shall His

"call" go forth, "Gather my saints together unto me." This is when He

will call "to the earth, that He may judge His People" (Psa. l. 4, 5;

read the whole Psalm).

And when, later, in Matt. xxv. 31, we read, "When the Son of man shall

come in his glory, and all the holy angels with him, then shall he sit

upon the throne of his glory": then there will be a different

gathering, not of His "elect" (see Matt. xxiv. 31), but "before him

shall be gathered all nations," [53] according to Joel iii. 1, 2 and

11, 12.

This throne of the special judgment of the "nations" leads up to and

ends in the permanent throne of Divine government, according to Jer.

iii. 17.

Then will this promise be fulfilled to the overcomer: "I will grant to

sit with Me in my throne, even as I also overcame, and am set down with

my Father in His throne (Rev. iii. 21).

This promise, therefore, like all the others is not given to the Church

of God. The members of that glorious body will have already been

'caught up to meet the Lord in the air," and will have had their part

in the "gathering together unto him" there, before the cry of Psa. l. 5

goes forth to "the earth, that he may judge his people," and "gather

his (earthly) saints together."

Thus we have traced the upward path -- the ascending scale of the seven

promises of these seven Epistles, and seen how are they to be

interpreted of Israel, whose downward path is here also so wonderfully

set forth in these same Epistles.

This concludes our fifteen preliminary points; and we submit that their

cumulative evidence establishes our fundamental position that, the

"Church of God" does not form the subject of the Apocalypse. Our

interpretation confines that subject to the "Jew" and the "Gentile" (I

Cor. x. 32). Whether "the word of truth" is thus "rightly" divided is

for our readers to determine for themselves, according to the evidence

which we shall put before them.

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[53] See the structure of the whole of this great prophecy of Matt.

xxiv. and xxv. in Things to Come, vol. vi., p. 103.

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[49] The word occurs only in Matt. xiii. 39, 40, 49; xxxiv. 3; xxviii.

20, which shows that this verse refers to a yet future day. And in Heb.

ix. 26, which refers to the sunteleia of the former dispensation. It is

the Septuagint rendering of (...) (keytz) in Dan. xii. 4, 13.

[50] Telos is significant in this connection, in Matt. x. 22 and Rev.

ii. 26.

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[1] Notwithstanding they are expressly stated to be "of all the tribes

of the children of Israel." Had it been for judgment that they were

sealed, we should never have heard of these being "the Church."

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THE SCOPE OF THE APOCALYPSE SHEWN BY ITS PLACE IN THE CANON

The scope of the Apocalypse is the most important of all the

preliminary subjects connected with its interpretation. Apart from its

true scope, no correct interpretation is possible. This scope is best

gathered from its structure; but, before considering this, we propose

to look at it as shown by its place in the Canon of Scripture, and by

the relation in which it stands to the other books of the New

Testament. This is the first thing that must be discovered in order to

get an insight as to its place, subject, object and scope.

The order of the books of the New Testament as a whole varies, both in

the manuscripts, versions and catalogues [54] which have been preserved

and have come down to us.

But while the order of the separate books may vary, they are always

arranged in four groups which never vary: -- (1) The Four Gospels. (2)

The Acts of the Apostles. (3) The Epistles. (4) The Apocalypse.

The four groups always follow each other in this order. We say four

"groups"; but it will be observed that only the first and third groups;

the second and fourth consist of only one single book each.

The order of the separate books in these two groups varies. For

example, the order of the Gospels varies. The order of the Epistles

varies, for in some lists Paul's Epistles come before the general and

other Epistles, and vice versa. But, like Paul's Epistles addressed to

churches, which never vary in their order, so thee four groups never

vary in their order.

Their inter-relation may be set forth, in brief, in the following

structure:--

The New Testament Books

Gospels

| THE FIRST ADVENT. The coming of the "Son of Man" to present the

kingdom. The rejection of the kingdom and crucifixion of the King.

The Acts and the Earlier Pauline Epistles

| H | THE KINGDOM RE-OFFERED. The Acts and earlier Pauline Epistles

(Acts iii. 19, 20). The "Signs and Wonders of the Holy Ghost (Heb. ii.

3, 4). The offer rejected (Acts xxviii. 25, 26).

The Later Pauline Epistles

| H | THE KINGDOM IN ABEYANCE. The "Not Yet" of Heb. ii. 8. The Mystery

revealed and consummated, Rom. xvi. 25, 26; Eph. iii. 1-4; Col. i. 5 -

ii. 3; 1 Tim. iii. 16; Phil. iii. 14.

Apocalypse

| THE SECOND ADVENT. The coming of the "Son of Man" to set up the

kingdom in power and great glory. The establishing of the kingdom and

the crowning of the King.

From this structure it will be seen that the Apocalypse stands out in

special relation to, and connection with the four Gospels, and not with

the Epistles.

The Gospels record the events connected with the First Advent, and the

Apocalypse records the events connected with the Second Advent.

In the Gospels we have "the days of the Son of Man" (Luke xvii. 22); in

the Apocalypse we have "the day of the Lord" (i. 10).

The Gospels close with the great prophecy of "the Son of man in the

clouds of heaven with power and great glory" (Matt. xxiv. 30, xxvi. 64;

Mark xiii. 36; Luke xxi. 27); followed by the account of His

sufferings, piercing and death.

The Apocalypse takes up this theme and opens by declaring the

fulfilment of this prophecy, "Behold he cometh with clouds; and every

eye shall see him, and they also which pierced him" (i. 7): followed by

the account of the judgments; the coming and the crowning.

The Gospels contain the prophecy of the Great Tribulation: the

Apocalypse contains the description of it.

Between the first advent, which is the subject of the Gospels, and the

second advent, which is the subject of the Apocalypse, we have the

present interval, which is the subject of the Acts of the Apostles and

the Epistles.

This interval is thus divided into two distinct periods, (1) that

covered by the Acts of the Apostles and earlier Pauline Epistles, and

(2) that covered by the later Pauline Epistles.

The Acts has for its subject the re-presentation of the King and the

kingdom. Israel is again taken up, and Peter, using the keys of the

kingdom committed to him for this special purpose, opens the kingdom to

Jews and Gentiles. Through the abounding grace of God the kingdom is

again offered to Israel, but this being rejected the cup of Israel's

iniquity is filled up. The people not only rejected Christ Risen, but

they resisted the Holy Ghost. They resisted Jehovah in the Old

Testament, The Messiah in the Gospels, and the Holy Ghost in the Acts.

Though the ministry of Peter partly overlaps that of Paul, yet it is

clear that Israel is specially dealt with as such, until the final

sentence is pronounced in Acts xxviii. 17-28, which was speedily

followed by the taking of the People out of their city and their Land.

Then we have the period covered by the later Pauline Epistles, which

have for their subject the Mystery, or the Church of God.

The church has a different calling, a different standing, and a

different destiny from either Jew or Gentile, and yet, composed of

both, is now waiting for their calling on high (Phi. iii. 14).

It may be that these two parts of the present interval slightly

overlap, as Paul's ministry in the synagogues and among the Gentiles

also overlapped.

Not until shortly after the Apostle's death did God actually (as He had

already begun to do judicially) cause to deal with Israel as Israel,

scattering the People abroad on the earth -- destroying the Temple, and

effectually, for a time, breaking off the natural branches from the

Olive Tree (Rom. xi.).

After this, we have set before us, in the Epistles, the calling and

hope of the church, which is now being taken out, and is waiting to be

taken up, to meet the Lord in the air; waiting for "our gathering

together unto Him" (1 Thess. i. 10; iv. 15 - v. 4; 2 Thess. ii. 1-3

R.V.), before "the Day of the Lord" shall come.

This is fundamental to our whole position, and is necessary, we

believe, to a clearer understanding of the Apocalypse.

It is well therefore that we should further establish the great scope

of the Book as taught us by its position in the New Testament; and its

special relation to the Gospels.

In 1 Thess. v. 4, we are distinctly told "ye, brethren, are not in

darkness, that that day ('the day of the Lord,' verse 2) should

overtake you as a thief."

As the Revelation is the description of that day (i. 10, iii. 3; xvi.

15) and of His "coming as a thief" (compare Matt. xxiv. 43, 44), it is

clear that the promise of 1 Thess. v. 4, must be fulfilled before the

Lord Jesus is thus revealed. Those concerned will be already at "rest,"

with Him "when the Lord Jesus shall be revealed from Heaven with His

mighty angels; in flaming fire taking vengeance on them that know not

God, and that obey not the gospel of our Lord Jesus Christ: who shall

be punished with everlasting destruction, [driven away] from the

presence of the Lord, and from the glory of His power, when HE SHALL

HAVE COME to be glorified in His saints and to be admired in all them

that believe ... in that day" (2 Thess i. 7-10).

The tense here (in verse 10) is not the simple future tense of the

indicative mood, but it is the second aorist tense of the subjunctive

mood, (...) (elthe), and can mean only shall have come. In verse 7,

"when the Lord Jesus shall be revealed" is not a verb at all, but a

noun, (...) (en te apokalupsei), and means at the revelation (lit., at

the Apocalypse).

So that "at the Apocalypse" of Jesus Christ, the Raptured ones of 1

Thess. iv. will already be at rest. They have their "tribulation" now

(vers. 4, 5). This is the teaching of v. 7.

But when the time comes to "recompense tribulation" to the world, then

Christ will already have come to be glorified in His saints. For "in

that day" He "shall have come" to take them up to be with Himself, "for

ever with the Lord." This is the teaching of verse 10.

That this is the only sense in which this tense can be taken is clear

from the following examples of its use :-- Matt. xxi. 40: "When the

lord of the vineyard cometh" (shall have come).

Luke xvii. 10: "So likewise ye, when ye shall have done all those

things." (Here it is so rendered).

Mark viii. 38: "Whosoever therefore shall be ashamed of me... of him

also shall the Son of Man be ashamed (here we have the simple future)

when he cometh (...) (hotan elthe, the same as in 2 Thess. i. 10, i.e.,

shall have come) in the glory of his Father."

In John iv. 25 we have the tense contrasted with another: "I know that

Messiah cometh (lit., is coming), which is called Christ; when He is

come ((...) shall have come) he will tell us all things."

Acts xxiii. 35: "I will hear thee, said he, when (...) thine accusers

are also come" (lit., when thine accusers also shall have come).

John xvi. 13: "Howbeit, when He, the Spirit of truth, is come" ((...)

shall have come).

Rom. xi. 27: "For this is my covenant unto them, when I shall take away

(lit., shall have taken away) their sins."

The prophecy as to Christ's enemies' being put under His feet (Psa. cx.

1) is quoted or referred to six times in the New Testament. Christ is

now at God's right hand "until His enemies shall have been placed (as)

a footstool for His feet." (See Matt. xxii. 44; Mark xii. 36: Luke xx.

42; Acts ii. 34; Heb. i. 13; x. 12, 13). Then He will arise and use

this footstool, treading His enemies under His feet (Psa. xviii.

37-50). This is the subject of the Apocalypse; and result and

fulfilment of it is recorded in 1 Cor. xv. 25, which speaks of Christ's

after-reign, "For He must reign till He hath put (lit., shall have put)

all enemies under His feet." So that the two acts are carefully

distinguished. First, the placing of the footstool; and then the using

of it. The one is at the beginning of the "day of the Lord," the other

is at the end of His reign.

All this is conclusive, and tells us that the church of God will be at

"rest" at the Apocalypse of Jesus Christ. And that, when He comes to

take vengeance on His enemies, He "shall have come" already for His

saints.

This enables us to see the true place of the Apocalypse in the New

Testament. Chronologically it follows on the Epistles, which end with

the taking up of (1 Thess. iv.); but logically, i.e., in the purpose of

the ages (Eph. iii. 10 R.V. marg.), it follows the Gospels; and takes

up the subject of the King and the Kingdom, where it is there left.

There we see it rejected: here we see it established with judgment, and

set up in Divine power and glory.

True, in order of time it follows on the period covered by the

Epistles: and what we have to look for, now, is, not the conversion of

the world, but the judgment of the world. The professing church is

deceiving the world. It tells the world that its mission is to improve

the world and, by improving its sanitation, housing its poor, and

generally preaching the gospel of earthly citizenship, to bring on a

millennium, in which no Christ is thought of or wanted!

While the majority of the Church's teachers are loudly proclaiming that

"the day of the Lord" will not come till the world's conversion comes,

the Spirit and truth of God are declaring that that day shall not come

until the apostasy comes (2 Thess. ii. 3).

While the majority of the Church's teachers are maintaining that the

world is not yet good enough for Christ, the Spirit is declaring in the

Word that the world is not yet bad enough.

There is some difference between these two testimonies; and our labour

will not be in vain, if we learn from this book of the Revelation to

believe God; and, while we "wait for His son from heaven" as our

blessed Hope, to warn the world of increasing apostasy (which may go on

side by side with increasing morality) and of coming judgment.

Yes, coming judgment. That is the scope of the whole book. We have,

here, events which cannot be limited by mere ecclesiastical history;

but a wondrous unveiling of the awful scenes which shall end up God's

controversy with Satan. It has as its field the whole creation, and not

merely a corrupt church in Europe. All the forces of Heaven and Hell

are seen in conflict, and bringing to a head the mighty issues

involved.

On the one side we see,

(1) The full display of the power of God in Christ, opposed to the full

energy of Satan and all his forces in the "day of battle and of war"

(Job xxxviii. 23).

(2) In this final conflict, we see the full array of all the Heavenly

forces which Christ can command and will command. We see spiritual

beings, angels and principalities and powers in Heaven, and the great

physical forces of creation (Zech. xii. 4-8; xiv. 1-4, etc., etc.,)

brought to bear on the great enemy.

(3) That mighty heavenly host will embrace all who have been delivered

and redeemed from "the power of Satan" from the time of sin's

beginning, as well as all the angelic beings who have not fallen.

(4) These heavenly forces are led by "the King of Kings, and Lord of

Lords," -- "the Prince of the Kings of the earth" -- the great "Captain

of the Lord's host."

On the other side, we see

(1) The full display of Satan's power and authority (xvi. 13, 14), and

that, too, from the beginning of his tyranny and usurpation as the

"prince of this world" and its "god" (John xii. 31; xvi. 11; 2 Cor. iv.

4).

(2) To this end, all the hosts which he can and will command, from the

very beginning of his power -- angels and principalities and powers;

men and demons from the pit, and men on earth; all these will be led by

their captain, and all brought to bear against Him who sitteth upon the

White Horse (Rev. xix.; Jude 6; 2 Pet. ii. 4).

(3) This mighty host will be of far wider extent than the minds of

expositors have ever yet conceived.

(4) These forces of earth and hell will have for their leader, Satan,

"the prince of this world."

We have here something far beyond the ordinary interpretations put upon

this Book: and, we believe that few, if any, can possibly realize all

the mighty issues involved in it: and the extent of its results as

affecting creation, Israel, and the nations of the world.

To limit it to Popery, or to Christendom (so called) is, we believe,

wholly to miss the scope of the Book: and, to lose the weighty lessons

if its wondrous Revelation, by committing the mistake condemned by true

logic -- viz., of putting a part (and a small part too) for the whole.

The awful conflict is of far wider extent than this. It exceeds all the

general petty views of its scope; as affairs of State transcend those

of a Parish Vestry.

"Michael and his angels" and "the Dragon and his angels" include the

whole fighting forces of the heavens. Rev. xii. reveals the HEAVENLY

ARMAGEDDON, which will bring to an end the hostilities of ages by a

final overthrow of the wicked (so far as the super-etherial heavens are

concerned).

What the Book tells us of the conflict on earth is of the same

character. The scope of it takes in the whole earth, and leads up also

to an EARTHLY ARMAGEDDON (Rev. xvi. 16).

The Covenant of marvels (Ex. xxxiv. 10) refers to judgments which are

cosmical in the widest sense of the term.

The scope of the book winds up all the affairs of time, and contains

the end of prophecy, the end of knowledge, and the end of the Secret of

God (x. 7), and the dawn of the eternal ages of ages.

In short, the scope of the book, as shown by its place in, and relation

to, the whole canon of Scripture, is the winding up of the affairs of

the whole creation, and the fixing of the eternal states of all things

in heaven and on earth.

We are thankful to feel that we are not alone in taking this serious

view of the real scope of the Apocalypse.

While many fritter away its solemn scenes in the common-place history

of Europe, there are others who see beyond all this, and behold the

Divine interposition in the affairs of the whole creation.

We have information about the church in the Epistles: as we see, even

in them, the indications of the coming corruption which has since

become history. But in the Apocalypse we have something far beyond, and

quite different from all this.

The Epistles prepare us for what we know as Ecclesiastical history; and

they prepare us also for the end and revealed in the Apocalypse.

Eloquent testimony is borne to this, and therefore to our view of the

scope of Revelation, by Canon Bernard; [55] who approaches the subject

from a somewhat different standpoint.

His weighty words are:--

"I know not how any man, in closing the Epistles, could expect to find

the subsequent history of the Church essentially different from what it

is. In those writings we seem, as it were, not to witness some passing

storms which clear the air, but to feel the whole atmosphere charged

with the elements of future tempest and death. Every moment the forces

of evil show themselves more plainly. They are encountered, but not

dissipated. Or, to change the figure, we see battles fought by leaders

of our band, but no security is promised by their victories. New

assaults are being prepared; new tactics will be tried; new enemies

pour on; the distant hills are black with gathering multitudes, and the

last exhortations of those who fall at their posts call on their

successors to 'endure hardness as good soldiers of Jesus Christ,' [56]

and 'earnestly to contend for the faith which was once delivered to the

saints.' [57]

"The fact which I observe is not merely that these indications of the

future are in the Epistles, but that they increase as we approach the

close, and after the doctrines of the Gospel have been fully wrought

out, and the fullness of personal salvation and the ideal character of

the church have been placed in the clearest light, the shadows gather

and deepen on the external history. The last words of St. Paul in the

second Epistle to Timothy, and those of St. Peter in his second

Epistle, with the Epistles of St. John and St. Jude, breathe the

language of a time in which the tendencies of that history had

distinctly shewn themselves; and in this respect these writings form a

prelude and a passage to the Apocalypse."

If these things be so, as we assuredly believe they are, then the

church is not the subject of the Apocalypse.

The Apocalypse follows the Epistles in sequence of time, and is

naturally and historically consequent upon them; but in the Divine

order and plan it is logically and dispensationally consequent on the

Gospels and Acts.

Every previous dispensation has ended in judgment, from Satan's first

rebellion (Gen. i. 1, 2) to his final rebellion (Rev. xx. 8-10) and the

final judgment (verses 11-15).

That this present dispensation shall end in judgment is not only to be

inferred from the uniform history of the past; for it is clearly

foretold in the Epistles. It is this judgment which is described in the

Apocalypse; and it is this book we are now seeking to understand more

clearly. This clearness, we believe, will be greater in proportion as

we see the position occupied by this Book in the New Testament; and in

proportion as we believe that the Church of God has no part in the

great Tribulation, and no participation in those judgments.

That it is not the subject of this book we have endeavoured to

establish in our fifteen preliminary points: and this view will be

further confirmed as we proceed with our consideration and study of the

Apocalypse.

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[54] Such as the catalogues contained in the Muratorian Fragment, A.D.

160-170. Eusebius (H.E. iii. 25), about A.D. 340. Athanasius (Ex.

Festali Epistola (written A.D. 367)) xxxix. tom. i. 767, 961. Ed.

Benedict. Paris 1777. Gregorius Nazienzenus (Garm. Sect. i. xii. 5),

A.D. 391. The Proceedings of the Council of Carthage, A.D. 397.

Ruffinus, A.D. 410.

[55] Bampton Lectures for 1864: The Progress of Doctrine in the New

Testament, by Thomas Dehany Bernard, later Rector of Walcot, and Canon

of Wells. London: Macmillan & Co., 1900 (page 189, 5th ed., 1900).

[56] 2 Tim. ii. 3

[57] Jude 3.

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THE SCOPE OF THE APOCALYPSE SHEWN BY ITS STRUCTURE

Having seen the scope of the Apocalypse as suggested by the place of

the book in the Canon of Scripture, we now propose to gather its scope

from its structure.

This can be done only by looking at the book as a whole.

Most expositions of the book have proceeded on some plan formed

according to the expositor's own idea. These are, for the most part,

clever and ingenious; but, after all, they represent only the opinion

of each individual writer; and are accepted or rejected according to

the opinion of each individual reader. The fact that there are scarcely

two alike out of the vast number of these analyses shows what a poor

foundation these human opinions are to rest upon; and also that there

is room for a serious attempt to search and see whether there be not

some Divine plan in the structure of the book; or whether God has left

us thus at sea, without chart, compass or helm.

Our answer is that God has not thus left us to interpret the book; but

He has given us the book as His own interpretation of what "The Day of

the Lord" is to be. There is a Divine plan in the structure of the

book; and, if we follow this and proceed on its lines, believing what

God says, all will be clear, simple and easy. But if, whenever God says

on thing we immediately assume and assert that he means another thing,

we shall, obviously, have as many different interpretations as we have

interpreters! And who is to direct us in such a chaos of conflicting

opinions.

Were it our aim to enumerate these opinions, and help to [make] a

choice between them, our task would be greater than we could undertake

or carry out. But, as our aim is to treat the book as God's own

description and explanation of the events which are to take place when

the Lord Jesus shall be revealed from Heaven, our task will be a happy

one; for it will be to try to understand what God says and not what man

thinks.

We shall find ourselves giving little more than a translation of God's

own words, first setting them forth according to His own plan.

That this plan is correct and true is not open even to question. It is

so simple that a child will be able to understand it.

After the Introduction (chap. i), which corresponds exactly with the

Conclusion (chap. xxii. 6-21); and the Instruction for people on the

earth during that Day (chap. ii, iii.), which corresponds with matters

concerning people on the New Earth, in chap. xxi. 1 - xxii. 5, we find

that the whole body of the book is divided for us into seven pairs of

connected events.

Perhaps the simplest form in which to first exhibit this will be the

following:�?"

� � � � � � � A | i. Introduction.

� � � � � � � � � � � B | ii, iii. The People on Earth.

� � � � � � � � � � � � � � � X | iv. 1 - xx. 15. Visions.

� � � � � � � � � � � B | xxi. 1 - xxii. 5. The People on the New

Earth.

� � � � � � � A | xxii. 6-21. Conclusion

Now, the Holy Spirit has divided the central number, which we have

marked "X," and which occupies the larger part of the book, into seven

parts. Each of these seven parts consists of two scenes: The former of

which takes place "in Heaven," and the latter "on Earth."

If we examine these more closely, we shall find that they are

correlative: i.e., the scene "in Heaven" is preliminary to, and

explanatory of, the events which follow "on Earth." Things are seen "in

Heaven," and words are there uttered which show the nature and object

of what is about to take place "on Earth."

When God has described a scene as taking place "in Heaven," and caused

Heavenly voices to give the key to what is to follow in another scene

which immediately takes place "on earth"; and this is done seven

consecutive times; is it not strange that writers on the Apocalypse

should overlook this exceedingly simple arrangement; and proceed to

elaborate some complicated analysis of their own; and thus wholly

ignore and break up the division which God has Himself made and given

and marked off so clearly by the repeated expressions "in Heaven" and

"upon the Earth," on purpose to guide us in understanding His book?

How can we trust any analysis, however clever it may be, if these

divisions are broken into, and the Heavenly and earthly scenes are

mixed together? All must be confusion. And any such division of the

book, or any which proceeds on the lines of the chapter-divisions, as

given in the authorised version, will be found useless for the purpose

of gathering the real scope of the book.

Before we proceed further it may be well to set out these Divine

divisions more fully.

� � � A | i.� Introduction

� � � � � � � B | ii, iii.� The people on the earth

� � � � � � � � � � � X | i.� {H ^^1 | iv., v.� In Heaven.� (The

Throne, the Book, and the Lamb.)

� � � � � � � � � � � � � � � � � � � E | vi. 1-vii. 8.� On Earth.�

(The Six Seals and 144,000.)

� � � � � � � � � � � � � � | ii. {H ^^2 | � vii. 9-viii. 6.� In

Heaven.� (The Great Multitude and the Seventh Seal.)

� � � � � � � � � � � � � � � � � � � E | viii. 7-xi. 14.� On

Earth.� (The Six Trumpets.)

� � � � � � � � � � � � � � | iii. {H ^^3 | xi. 15-19-.� In

Heaven.� (The Seventh Trumpet.)

� � � � � � � � � � � � � � � � � � � E | xi. -19.� On Earth.� (The

Earthquake, etc.)

� � � � � � � � � � � � � � | iv.� {H ^^4 | xii. 1-12.� In

Heaven.� (Woman, Child and Dragon.)

� � � � � � � � � � � � � � � � � � � E | xii. 13-xiii. 18.� On

Earth.� (The Dragon and Two Beasts.)

� � � � � � � � � � � � � � | v.� � {H ^^5 | xiv. 1-5.� In

Heaven.� (The Lamb and 144,000.)

� � � � � � � � � � � � � � � � � � � E | xiv. 6-20.� On Earth.�

(The Six Angels.)

� � � � � � � � � � � � � � | vi.� {H ^^6 | xv. 1-8.� In Heaven.�

(The Seven Vial Angels.)

� � � � � � � � � � � � � � � � � � � E | xvi. 1-xviii. 24.� On

Earth.� (The Seven Vials.)

� � � � � � � � � � � � � � | vii. {H ^^7 | xix. 1-16. � In

Heaven.� (The Marriage of the Lamb, etc.)

� � � � � � � � � � � � � � � � � � � E | xix. 17-xx. 15.� On

Earth.� (The Final Five Judgments.)

� � � � � � � B | xxi. 1-xxii. 5.� The People on the New Earth.

� � � A | xxii. 6-21.� Conclusion.

�

The more intently we look on this, and the more carefully we study it,

the more shall we be struck by its beauty and simplicity. How clear,

compared with man's complicated division made according to his own

fancy! So clear that the humblest child of God cannot fail to grasp it.

It requires no explanation; but it will itself explain all things to us

if we have ears to hear.

It is remarkable that in each of these wondrous scenes "in Heaven"

voices with utterances and songs are heard. Not one Heavenly scene is

without some Heavenly voice or utterance. Indeed, there are, altogether

seventeen of these distributed in these seven scenes "in Heaven"; and

this distribution helps us to discover the order and arrangement of

these seven pairs respectively.

No. iv. evidently is the great central pair; both from actual position

as well as from its subject matter. As to position, it occupies,

literally and actually, the central part of the book; while as to its

subject matter, we shall see (when we come to consider it) that it is

as important as its position declares it to be.

Then, Nos. i. and vii. are marked off as corresponding, by the fact

that out of the seventeen heavenly voices ten are in these two pairs;

six being the first scene "in heaven," and four in the last. The

heavenliness of Nos. i. and vii. is also more marked than in any of the

others: for all heaven is engaged in either giving these utterances, or

singing these songs; [58] and it is only in these two scenes that the

four Zoa, or living ones, utter their voices.

In Nos. ii. and vi. we also have another pair �?" the former

characterised by the trumpets, and the latter by the vials �?" the two

most solemn portions of all the judgments which the book contains.

Moreover, it is remarkable that it is in these two that those who pass

through, or come out of, the great tribulation are specially mentioned

as giving these heavenly utterances.

It appears, therefore, from this that these seven pairs are arranged as

an Epanodos: that is to say, the first corresponds with the last (the

seventh); the second with the sixth; the third with the fifth; while

the fourth stands out in the centre; emphasising, by its central

position, its important teaching.

They may be set out formally and briefly thus:

� � � i | Longer and more full of heavenly voices and utterances. (Six

in all).

� � � � � � � � � � � ii | The Trumpets.

� � � � � � � � � � � � � � � � � � � iii | Shorter and less detail.

� � � � � � � � � � � � � � � � � � � � � � � � � � � iv | Central in

subject and position.

� � � � � � � � � � � � � � � � � � � v | Shorter and less detail.

� � � � � � � � � � � vi | The Vials.

� � � vii | Longer and more full of heavenly voices and utterances.

(Four in all).

�

THE HEAVENLY VOICES

are also portioned out according to the above plan:

� � � i | All heaven (6). The four Zoa, or Living ones, and

twenty-four Elders; only here and in No. vii.

� � � � � � � � � � � ii | Those out of the great tribulation (2).

� � � � � � � � � � � � � � � � � � � iii | Great voices (2).

� � � � � � � � � � � � � � � � � � � � � � � � � � � iv | A loud

voice (1).

� � � � � � � � � � � � � � � � � � � v | Great voices (1).

� � � � � � � � � � � vi | Those out of the great tribulation (1).

� � � vii | All heaven (4). The four Zoa, or Living Ones, and

twenty-four Elders; only here and in No. i.

�

From all this it is clear that we have to do with Divine handiwork when

we come to the study of this book.

We have before us not one of the many Apocalyptic writings which have

been put forth at various times by men, which are for the most part

unintelligible dreamings; [59] but we have on which differs from, and

stands out amid, them all; having the Divine impress stamped upon it;

thus marking it as worthy of our deepest attention and most reverent

study.

It may be well to append a complete list or table of these utterances

as a guide to their further study by our readers: �?"

A TABLE OF THE SEVENTEEN HEAVENLY UTTERANCES.

H ^^1. Chaps. iv. and v.

The four Zoa, or Living ones. iv. 8. "Holy, Holy, Holy," &c.

(Three-fold).

The twenty-four Elders. iv. 11. "Thou are worthy ... to receive," &c.

(Three-fold).

The four Zoa, or Living ones, and the twenty-four Elders. v. 9,10. (A

new song). "Thou are worthy to take the book," &c.

Many angels and the four Living ones, and the Elders and thousands of

angels. v. 12. "Worthy is the Lamb," &c. (Seven-fold).

Every creature. v. 13. "Blessing and honour and glory," &c.

(Four-fold).

The four Zoa, or Living ones. v. -14-. "Amen."

H ^^2. vii. 9 - viii. 6

The great multitude out of the great tribulation. vii. 10. "Salvation

to our God," &c.

All the angels round about the throne. vii. 12. "Amen: Blessing, and

glory, and wisdom," &c. (Seven-fold).

H ^^3. xi. 15-19-.

Great voices. xi. -15. "The Kingdom of the world is become," &c.

The twenty-four Elders. xi. 17. "We give Thee thanks, O Lord God

Almighty."

H ^^4. xii. 1-12

A loud voice. xii. 10-12. "Now is come salvation, and strength," &c.

H ^^5. xiv. 1-5

A voice from heaven. xiv. 3. A new song (no words).

H ^^6. xv. 1-8

They that had gotten the victory over the beast, &c. xv. -3. "Great and

marvellous are they works, Lord God Almighty," &c.

H ^^7. xix. 1-16

A great voice of much people in heaven. xix. -1-3. "Alleluia: salvation

and glory," &c. (Four-fold)

The twenty-four Elders and the four Zoa, or Living ones. xix. -4-.

"Amen, Alleluia."

A voice out of the throne. xix. 5. "Praise our God, all ye his people,"

&c.

The voice of a great multitude, &c. xix. -6, 7. "Alleluia: for the Lord

God omnipotent reigneth," &c.

We shall note, as we proceed, the relation of these Heavenly Voices to

the transactions which follow on the earth. Meanwhile, our readers may

make out for themselves a more complete list of these utterances, and

study the distinguishing features of each.

Before closing this chapter, we may add the following from Canon

Bernard's Progress of Doctrine in the New Testament. [60] � He

beautifully expands the thought and the truth involved in the seven

pairs of alternate visions which we have pointed out as being "in

heaven" and "on earth." He says:�?"

"We have here.... a doctrine of the history of the consummation: I mean

that, besides a prophetic record of the facts of the history, we have

(what is of much higher value) an exposition of the nature of the

history. The book is a revelation of the connection between things that

are seen and things that are not seen, between things on earth [61] and

things in heaven [62] ; a revelation which fuses both into one mighty

drama; so that the movements of human action, and the course of visible

fact, are half shrouded, half disclosed, amid the glory and the terror

of the spiritual agencies at work around us, and of the eternal

interests which we see involved. We are borne to the courts above, and

the temple of God is opened in heaven, [63] and we behold the events on

earth [64] as originating in what passes there. There seals are broken,

trumpets are sounded, and vials are poured out, which rule the changes

[of the world]... While we are looking down through the rolling mists

on things that pass below, we are all the time [in vision] before the

throne of God and of the Lamb, and among the four-and-twenty elders,

the four living beings, and the innumerable company of angels; and we

hear voices proceeding out of the throne... and hallelujahs that roll

through the universe. We see, further, that there is cause for this

participation of the world above in the events of the world below; for

it becomes more plain that the earth is the battlefield of the kingdoms

of light and darkness. There is a far bolder revelation that we have

had before of the presence and action of the powers of evil. The Old

Serpent is on one side, as the Lamb is on the other; and the same light

which shows the movements of the Head and Redeemer of our race, falls

also upon those of the enemy and destroyer. In the sense of this

connection between things seen and things not seen lies the secret of

that awe, and elevation of mind, which we felt as children when we

first turned these pages; and the assurance that it has an ever

increasing value to him who has painfully sought to test the mingled

form of good and ill, and to discern some plan and purpose in the

confused scene around him" (pp. 193, 194).

"The books is a doctrine of the power and coming of our Lord Jesus

Christ. 'Behold He cometh with clouds, and every eye shall see him.'

[65] � That is the first voice, and the key-note of the whole. The

Epistles...[in chaps. ii. and iii.] ... all take their tone from this

thought, and are the voice of a Lord who will 'come quickly.' The

visions which follow draw to the same end, and the last voices of the

book respond to the first, and attest its subject and its purpose. 'He

which testifieth these things saith, Surely I come quickly. Amen. Even

so come, Lord Jesus.' [66] ... Toward that hope our eyes have been

steadily directed in the former Apostolic writings; but it is here

presented, not so much in relation to our personal life as to the

kingdom of God and to the world itself upon the whole. It appears here

as the (...) (the sunteleia or consummation of the age), towards which

all things tend... Differences and uncertainties of interpretation as

to the details... still leave us under the sense that it is a history

of the power and coming of our Lord Jesus Christ. This assurance,

enjoyed at all times, grows clearer in the days of trouble, rebuke and

blasphemy: and the darkest times which the prophecy forebodes will be

those in which its fullest uses will be found." [67]

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[58] Singing is mentioned only three times in Revelation: chap. v. 9,

xiv. 3, xv. 3.

[59] Such as The Sibyllene Oracles (180 B.C. - 350 A.D.); The

Testaments of the Twelve Patriarchs (130 B.C - 10 A.D.); The Psalms of

Solomon (70-40 B.C.); The Book of Jubilees (40-10 B.C.); The Ascension

of Isaiah (1-100 A.D.); The Assumption of Moses (14-30 A.D.); The

Apocalypse of Baruch (50-90 A.D.); The Book of Enoch (200-260 A.D.).

[60] Bampton Lectures for 1864. Macmillan. 5th Edition. 1900.

[61] Our italics

[62] Our italics

[63] Our italics

[64] Our italics

[65] Rev. i. 7.

[66] xxii. 20.

[67] Our italics.

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The Introduction: Chapter 1

We now have to deal with each of these eighteen large members [as

previously outlined]. We must expand the structure of each; and then

give a translation, with such explanatory remarks as may be necessary

to help us in understanding the inspired words.

We are aware that some persons consider these structures as more or

less fanciful.

But we may ask, why are we to make a distinction between God's words

and God's works? "All his works are perfect." Students of science never

weary in examining them; and the more closely they examine them the

more of this perfection do they discover in their structure, order,

arrangement, beauty, etc., etc.

But God's words are part of His Works. Why should not students of God's

Word deal with it in the same way, and expect to find the same

perfection of structure, order and beauty? Why are His words to be

treated as though they were imperfect, and His works perfect?

It is written, "The works of the Lord are great, sought out of all them

that have pleasure therein." (Ps. cxi. 2).

We believe that His words also are great and perfect; and as we have,

and trust our readers also have, intense "pleasure therein," we propose

to seek them out and to "search" the Scriptures, so that we may all be

able to say, "I rejoice at Thy word, as one that findeth great spoil"

(Ps. cxix. 162).

Our readers are exhorted to study them carefully, for they are the key

to the whole Book. They show us what is the Scope of the whole; and

also of its various parts. They tell us what is emphatic; and what are

the special points on which we are to fix our attention. Thus we shall

have a constant and never-failing guide ever at hand to direct our

studies and control our thoughts.

In the consideration of these Structures we shall get such an

impression of the Divine source of the Book and of its perfections

(even though we may not fully grasp them), that we shall be impelled to

receive its revelation as "the Word of God," and "not as the Word of

men" (I Thess. ii. 13).

The INTRODUCTION (chap. i) is constructed on exactly the same plan as

the CONCLUSION (xxii. 6-21).

Each consists of four pairs of four members each.

It is not always, or even often, that the Introduction and Conclusion

of a book thus correspond with each other.

But this book of the Revelation is peculiar. Four is the number

symbolising that which has to do with the earth; and sixteen is the

square of four. It is significant that this book should be rounded off

so perfectly as to declare, thus, outwardly and symbolically, that it

relates to this earth; and to the putting square of all that concerns

it.

Everything is out of course now: but all is to be put square ere long;

and in this book we are told how it is going to be done.

The following is the structure of chapter i., which forms the

"Introduction" to the whole book. To appreciate it more, we ought

carefully to compare it with the structure of the "Conclusion," which

will be given in its place.

A | E^^1 | a^^1 | i. 1. The angel testifying.

b^^1| 2. The things testified.

F^^1 | c^^1 | 3-. Benediction.

("Blessed.")

d^^1 | -3. Advent. ("The

time is at hand.")

E^^2 | a^^2 | 4-. John testifying.

b^^2 | -4,5-. The things testified.

F^^2 | c^^2 | -5,6. Ascription. ("Unto

Him.")

d^^2 | 7,8. Advent ("Behold

He cometh.")

E^^3 | a^^3 | 9-. John testifying.

b^^3 | -9-11. The things testified.

F^^3 | d^^3 | 12-16. Advent.

(Visions of the Coming One.)

c^^3 | 17-. Salutation. ("Fear

not.")

E^^4 | a^^4 | -17-18. Jesus testifying (of Himself).

b^^4 | 19. The things testified.

F^^4 | d^^4 | 20-. Advent. (Vision

12-16, d3) referred to.)

c^^4 | -20. Interpretation.

("The 7 stars are," &c.)

This Structure shows us that the emphasis is specially placed on two

things:--

The Advent (F), and

Testimony concerning the Advent (E).

In each of the latter of the two pairs (F^^1, F^^2, F^^3, and F^^4) the

Advent is alternated with four other subjects:--

Benediction,

Ascription,

Salutation, and

Interpretation.

But these are introverted. For, whereas, in the first two pairs the

Advent follows the Benediction and the Ascription respectively, it

precedes the Salutation and the Interpretation in the last two pairs.

Moreover, the Advent is testified in two ways. In the first two pairs

(d^^1 and d^^2) it is testified in words; but in the last two pairs

(d^^3 and d^^4) it is testified in vision. Our attention is called to

this difference by the Introversions in F^^3 and F^^4.

And now, to show how perfectly, not only the introduction, as a whole,

is constructed, but also, how perfect are each of its parts (or

members), we must expand the first member, E1, as an example, in full.

This makes it perfectly clear that in these first two verses we have

the essence of the whole book. This first member, consisting of these

two verses, is divided into two parts, which have a perfect

correspondence with each other. This correspondence is hidden by the

faulty human verse-division. In each division we have the same four

subjects, viz., giving of the Book; Its medium, purpose, and subject;

first, in Intention; and then, in Execution.

E^^1, i. 1, 2. The Angel Testifying and the Things Testified.

Intention |

E^^1 | e | 1-. The Revelation Given] "The Revelation of Jesus

Christ, which God gave

f | -1-. The Medium] "unto him,

g | -1-. The Purpose] "to show unto his servants

h | -1-. The Subject] "things which must shortly

come to pass;

Execution |

E^^1 | e | -1-. The Revelation Given] "And he sent and signified it

f | -1-. The Medium] "by his angel

g | -1,2-. The Purpose] "unto his servant John: who

bare record

h | -2. The Subject] "of the word of God, and the

testimony of Jesus Christ, and of all

things that he saw."

We need not proceed further with the expansions of all these members.

Our readers will have noticed that, in E^^1, we have combined the full

text with the outline or skeleton of the structure. But this text is

from the Authorized Version. In our Exposition we propose to give our

own Translation, with such explanatory notes as may serve to make it

clear.

THE TRANSLATION OF E^^1, chap. i. 1, 2.

i. 1. THE REVELATION OF JESUS CHRIST] This is the Divine title of the

book. All other titles, whether ancient or modern, are human, and are

therefore not worth discussing, or even enumerating. The book is often

called the Apocalypse, which is the transliteration of the Greek word

rendered "Revelation." (...) means literally an unveiling, from (...)

apo away from, and (...) kalupto, to veil: and may be understood either

of the taking a veil from a person, and so causing him to become

visible (as when a statue is said to be unveiled); or of taking a veil

from the future, and disclosing the course of events which shall take

place. [68] Probably both senses are true here. And, if the latter,

then it shows us that what follows in this book is to be taken

literally; for, when the Lord would not reveal, but would hide the

meaning of His words, He spoke in parables and used emblems (Matt.

xiii. 10-16. Mark iv. 11, 12).

With (...) en in, i.e. When he shall be revealed, 2 Thess. i. 7. 1 Pet.

iv. 13.

Manifestation, Rom. viii. 19.

Appearing, 1 Pet. i. 7.

Coming, 1 Cor. i. 7 (marg. revelation).

With (...) eis into, To lighten, Luke. ii. 32.

which God gave to Him] Here it is not the Father who instructs His

children; but , it is "God," as Sovereign, who informs His "servants"

through Christ, who is (in His mediatorial character) emphatically the

Servant (see Is. xlii. 1, 7, &c.), where, as a "bruised reed" and

"smoking flax," He is not broken or quenched "till He have set judgment

in the earth." The time has now come for Him to execute this judgment:

and therefore God, from His throne of government, gives to His Servant,

Jehovah-Jesus, to show. (Compare John v. 19, 20; vii. 16; viii. 28;

xii. 49; xiv. 10; xvii. 7, 8. Matt. xi. 27. Mark xiii. 32. Acts. i. 7).

to show] Here we have the same word as that which is used in the

opening of the "Conclusion" of this book (xxii. 6). It means to to

present to view, and has a close connection with the visions and signs

(compare Matt. iv. 8; viii. 4). But it must not be restricted to this,

as is clear from Matt. xvi. 21. [69]

to His servants] Not "all Christians" (as such), as Alford says, but

to Israel, to whom the word "servant" peculiarly belongs. We have

already said something on this subject, so that we need only add that

it is not used of Christians in the Pauline Epistles, but it is in 1

Cor. vii. 22, and in four cases where he refers to himself and others

as singled out for special service. Indeed, in one place an important

argument is built on the emphatic distinction between servants and sons

(Gal. iv. 7): "Wherefore thou are no more a servant, but a son." (See 2

Cor. vi. 17, 18, and compare John xv. 15).

On the other hand, it is used fourteen times of those who are the

subject of the Apocalypse. In the Old Testament it is the common word

for Israel under the covenant of works. (See Lev. xxv. 42, 55. Isa.

xlix. 3; lxv. 15, &c., &c.).

what things must needs come to pass] by the necessity of Divine

ruling and over-ruling. That is to say, they are not left to chance,

for they must needs come to pass. We have the exact words here from the

Septuagint of Dan. ii. 29. In other words, God will fulfil that which

He reveals.

with speed] (...) en tache occurs eight times, [70] from which our

readers may themselves see that it is used in two senses: quickly, as

to speed; and soon, as to time. Both may be true here: and, if the

latter (according to Luke. xviii. 8) be relied on, then we must note

that delay is implied, "though He bear long with them" (verse 7). Such

delay is implied in Rev. x. 6: "for there shall be no more delay." In

God's speedy time (with whom a thousand years are as one day, 2 Pet.

iii. 8), He will bring them to pass; and when that time comes He will

do it with speed, and "make a short work of it" (Rom. ix. 28).

and He signified it] i.e., God, see xxii. 6. The word means

(etymologically) to show by signs: but it must not be restricted to

this meaning, as the other occurrences of the word clearly show. See

John xii. 33; xviii. 32; xxi. 19. Acts xi. 28; xxv. 27. Rev. i. 1. The

restriction referred to has caused the Apocalypse to be looked upon as

a book of signs and symbols which no one can understand. The fact is

that about half the symbols (14) are definitely explained (though these

explanations are often again taken by expositors as being symbolical!)

Being Divinely explained, they serves as a key to those which are

unexplained. [71]

sending by His angel to His servant John] John, like Paul and others,

was singled out for this special service to his own fellow-servants.

Compare Isa. xlix. 5. Amos iii. 7.

2. who testified] The past tense shows that the Introduction, though

coming first, was necessarily written last. The word connects the

Introduction with the Conclusion. Compare i. 1 with xxii. 16, 20. The

only three occurrences in this book. It means here not only testified,

but published and made known.

of (or, as to) the Word of God] We have seen above that this is the

common idiomatic phrase for a direct prophetic communication. This,

therefore, stands first, and is used of the whole book.

and the testimony of Jesus Christ] i.e., which He testified when on

earth. This book or prophetic word does not go outside the scope of

what Jesus bare testimony to, in His own prophetic teaching. That is

the essence of the prophecy of this book, and the "spirit" of it. See

xxii. 6.

what things soever he saw] Not only what he heard as a direct

prophetic message, but what he saw represented in vision. God gave the

Revelation to Christ, Christ signified by His angel to John; and John

hereby makes it known. He says, in xxii. 8 (where we have another

connecting link between the Conclusion and the Introduction), "I John

saw these things, and heard them." We have also another proof, in this

past tense (i. 2), that the Introduction was written last; or, at any

rate, after the seeing and the hearing referred to.

The second member, F^^2, consists of only one verse (i. 3); the subject

of which is two-fold:-- viz., Benediction, and The Advent.

It may be expanded as follows:--

THE EXPANSION OF F^^2, chap. i. 3.

Benediction and Advent.

F^^2 | i | 3- Benediction ] "Blessed

j | k | -3-. Persons ] "be he that readeth, and they

that hear

l | -3-. Words ] "the words of this prophecy,

j | k | -3-. Persons ] "and keep

l | -3-. Words ] "those things that are

written therein:

| i | -3. Reason ] "for the time is at hand."

THE TRANSLATION OF F^^2, chap. i. 3.

3. Blessed (or, happy) be he that readeth, and they who hear ] This

points to one reader and many listeners (Luke iv. 16). From the neglect

of this book, one would suppose it said, "Blessed are those who do not

read." So openly is this blessing rejected; yea, sometimes boastfully!

If there be a reference here to public reading, then the neglect of

this book indeed stands exposed, and the attitude so generally assumed

with regard to it is tacitly condemned.

the words of this prophecy ] There is a reference here to the spoken

words, especially to the seventeen heavenly utterances, as distinct

from the things written. The words spoken are the key to the things

written, for it is added:

and keep in mind the things which stand written therein ] "Keep" is

a Hebrew idiom. The word (...) shamar means to remember, to ponder

upon. See the LXX. translation of it in Gen. xvii. 9, xxxvii. 11. Num.

xxviii. 2, etc. Compare also Luke i. 66, "and all they that heard them

(the sayings) laid them up in their hearts"; Luke ii. 19, "But Mary

kept all these things, and pondered them in her heart." So also verse

51. The word is used also of remembering so as to obey; but this can

hardly be appropriate here, for "prophecy" is not precept.

for the season is near ] The word (...) kairos refers to the ordained

and appointed time, viz., the time occupied by what is written, i.e.,

the Advent of the Day of the Lord. The prophecy of this book is not to

be put aside as though it referred to things so remote that they have

no concern for us. But they are always to be regarded as near, and kept

in our minds, so that our life may be influenced by them, and that we

may walk in view of the nearness of the Day when the Lord will judge,

and thus be without care as to this present time in which man is

judging, which is called "man's day" (1 Cor. iv. 3). Paul shows us how

this prophecy may be "kept" in a practical manner in 1 Cor. iv. 1-5.

We need not further minutely expand the various members of this

Introduction; but proceed with the translation, referring our readers

to the Structure of E^^2 and F^^2.

THE TRANSLATION OF E^^2 a^^2, chap. i. 4-.

John testifying.

4-. John to the seven assemblies which are in Asia ] We have already

shown that the word (...) ecclesia is used in many senses. We take it

here in the neutral sense of Assembly, which leaves the interpretation

open. Certain assemblies are specially addressed. They are recognised

as being on the earth at the time when the things written in this

prophecy shall be fulfilled. The continued reference in these seven

Epistles to the body or subject-matter of the Apocalypse shows that

chaps. ii. and iii. are not to be separated from the rest of the book.

We shall see this more clearly when we come to the Epistles themselves.

All are agreed that there will be, and must be, a people on the earth

during "the Day of the Lord," such as are alluded to in xii. 17; xiii.

10; xiv. 12, etc.; and all must agree also that they will need some

special instruction. Where is such instruction, if it be not that which

is given to them in these seven Epistles? The interpretation of them

belongs to that day. But that does not shut out such application as may

have been made by those who read them in John's day; or as may be made

by us who read them in our own day. Each read, and each get the

promised blessing, in turn. But, when the Church is caught up to meet

the Lord in the air, we shall not take away this book and these

Epistles with us; but those who are left behind will then learn what

the true interpretation is, as we had never done. They will see the

fulfilment of what is here prophesied. They, too, will get their

blessing; and we see in the Jewish Remnant, and the various companies

of people in this book, what the reality of that blessing will be.

E^^2 b^^2, i. -4, 5-.

-4, 5-. Grace to you, and peace, from Him that is, and that was, and

that is coming ] Here we have an undoubted reference to, and

paraphrase of, the name of Jehovah, as revealed in Ex. iii. 14.

It is not from the Father to His children, as in the Church Epistles;

but it is from Jehovah as He was revealed and made known to Israel.

This is in perfect keeping with what we hold to be the scope of the

book. Three times we have this periphrasis of Jehovah, and yet it is

varied according to the emphasis we are to place upon it.

In i. 4 and 8, it is "is, and was, and is to come." In iv. 8, it is,

"was, and is, and is to come." In xi. 17 it is, "art and wast" ( the

third or future verb, being omitted according to the critical Greek

Texts, L. T. Tr. W.H. A.V. and R.V.).

Hence in ch. i. 4, 8, the emphasis is on "is." In iv. 8, it is on

"was." And in xi. 17 it is on "art."

It is for us to learn what this emphasis teaches and we can do so as we

come to the respective passages.

and from the seven spirits which are before His throne ] This fact

that they are "before," or in the presence of, God's Throne, shows that

they occupy the position of servants (see 1 Kings x. 8), and of created

beings (iv. 5, 10; vii. 9, 15; viii. 2; xi. 4, 16; xii. 10; xiv. 3, 5,

10; xx. 12).

This one fact ought to have precluded the idea that these seven could

be one, and that one Divine! There is nothing in the whole Bible which

represents the Holy Spirit in such a subordinate position. He is equal

with the Father and with the Son.

On the other hand, angels are constantly represented as occupying this

position. And angels are again referred to in iv. 5, under the symbol

of seven lamps (to which other spiritual creatures are likened in Ezek.

i. 13).

There are other references to these seven angels in the book: e.g.,

viii. 2. "The seven": i.e., the well-known, or before mentioned seven.

Angels are specially called "spirits." See Heb. i. 7, 14. Psa. civ. 4.

"He maketh His angels spirits." The word is used of any spiritual

being, higher than men, and lower than Deity; without corporeal garb of

"flesh and blood." Where there is any doubt as to the nature of these

beings, they are always defined: e.g., a "dumb spirit," Mark ix. 17.

Compare verse 20. Luke ix. 39; x. 20; xiii. 11. Matt. viii. 16. Acts

xvi. 16. [72]

In Acts viii. 26, "the angel of the Lord" was sent on a special mission

to Philip. Immediately afterwards he is called (verse 29) "the spirit"

who spake to Philip; and then, in verse 39, the same angelic messenger

is called "the spirit" [73] of the Lord," who ended his mission by

catching Philip away to Azotus. In Rev. iii. 1, we have the seven

spirits of God joined with the seven stars. In Rev. v. 6, we see these

"seven spirits of God sent forth into all the earth." If it be objected

that this interpretation opens the door to angel-worship, the answer is

that the door is effectually closed in this very book, in xix. 10;

xxii. 9: "See thou do it not."

If it be objected that "angels" would not be mentioned in connection

with God and the Lord Jesus, the answer is that they are so mentioned

in 1 Tim. v. 21, "God and the Lord Jesus Christ and the elect angels."

Are these the Holy Spirit? The answer is No! The thought embodied in

this combination here, in Rev. i. 4, is not so much the Triune Deity,

as such; but that of the supreme High Court of heaven having

jurisdiction on earth; angels being the assessors. Compare Mark viii.

38. Luke ix. 26; xii. 8, where we have a similar thought.

Nowhere do we find the Holy Spirit associated with the Father and the

Son in any salutation. Not even in the Pauline Church Epistles. In

those Epistles, He is viewed as being here on earth with the Church,

and grace and peace come from Heaven; from the Father and the Son.

In this dispensation angels are our servants, see Heb. i. 14; ii. 1, 2,

5. In the coming Dispensation, after the Church is removed, Angels are

no longer servants, they are associated with Heaven's high court, and

are connected with the throne. The Son Himself will act as "before the

angels of God." (Luke xii. 8, 9).

All these grounds are from Scripture; but the objections to them are

only what interpreters find it "difficult to believe." It is a question

of what God has said; and not what man may think difficult or easy to

believe.

5. and from Jesus Christ ] The once humbled One who is now exalted

and glorified.

the Faithful witness ] Compare Isa. lv. 4.

the First-born of the dead ] See Col. i. 18.

and the Ruler of the kings of the earth ] It is remarkable that all

these three titles are combined in Psa. lxxxix. 27, 37. "I will make

him my first-born, higher than the kings of the earth... his throne

shall be as a faithful witness in heaven?" See also Isa. lii. 15. Rev.

vi. 15; xvii. 4; xix. 16. the comparison with the kings of the earth is

parallel with Psa. ii. 2.

The sudden change from the genitive case (of Jesus Christ) to the

Nominatives which follow it, is very remarkable; and implies the

immutability of the Divine Nature, as in "that is, and that was, and

that is coming" above; we might also compare Heb. xiii. 8, or supply,

as in the A.V. "who is."

These titles have no relation to the Church of God, but to Dominion in

the earth. It is the fulfilment of Luke i. 32, which is about to take

place: hence this appropriate titles are here assumed. In Dan. viii.

25, Christ is spoken of as the "Prince of princes," but only in

connection with Israel. That we have here an earthly rule: and that the

Dominion in the Earth is about to be taken and used by the Son of Man,

is clear from many Scriptures. (See Rev. xi. 17, 18; xvii. 14; xix. 16.

Psa. ii., xlv., cx. Isa. ix. 6, 7).

F^^2 c^^2, i. -5, 6.

Ascription.

To Him that loveth us ] All the critical Greek Texts and R.V. read

the present and not the past participle here. We have given our reasons

above in our ninth point, for our belief that this expression is one of

those which belongs peculiarly to Israel. And the present participle

here tells us that Jehovah's love to Israel is everlasting (Jer. xxxi.

3. Isa. liv. 10); that He who chose their fathers, and loved them, is

now about to show that that love is still a present love, and what it

is about to do for them.

and washed (or loosed [74] ) us from our sins ] The reading here is

somewhat doubtful. We have given both, for both contain parts of the

whole truth. "Washed," is more vivid here, and more in accordance with

Hebrew idiom. For "washed," see Psa. li. 2, 7. Isa. i. 16, 18. Ezek.

xxxvi. 25. Heb. x. 22: and for "loosed," compare Matt. xx. 28. Heb. ix.

12. Rev. v. 9; xiv. 3, 4. In either case this is the fulfilment of Psa.

cxxx. 8, "He shall redeem Israel from all his iniquities," and of Isa.

xl. 1, 2, where Jehovah says, "Comfort ye, comfort ye, my people, saith

your God. Speak ye comfortably to Jerusalem, and cry unto her that her

warfare (or appointed time) is accomplished, that her iniquity is

pardoned." And this is the object of the coming of Jehovah Jesus, as

announced in Matt. i. 21, "He shall save his people from their sins."

by His blood] Certainly not "in" His blood. Such a thing was never

heard of in the Old Testament. It was not "in" blood that sins were

purged away, but "by" blood, for blood itself was a cause of

defilement. It was by the precious atoning merits of Him of whose death

the blood speaks. [75]

6. and He made us to be a kingdom and priests] This is Hebrew in

idiom and in meaning. The explanation will be found in Ex. xix. 6,

where God says, respecting Israel (not the Church!), " ye shall be unto

Me a kingdom of priests"; which the Septuagint renders "a royal

priesthood." These also are the words written to "elect strangers," the

Dispersion in I Peter ii. 5, 9. It is the figure Hendiadys, by which

the noun "kingdom" become a superlative adjective. Thus, "and He made

us priests--yes, and royal priests, too"; or, 'He made us a kingly

order--the members of which are holy and set apart for the service of

God.' We are aware that these words are unlawfully claimed and

appropriated by the Church, and used as a poor and weak argument

against the pretensions of Rome and Romanisers. Where do we read one

word about the Christians being priests, in any one of the Epistles

addressed to believers by the Holy Spirit through Paul? The very

thought is foreign to Scripture, and contrary to fact. But such

promises were directly and distinctly made to Israel. See, as to

priests, Is. lxi. 6. I Pet. ii. 5 (and compare Rev. v. 10 and xx. 6).

As to kings, see Ps. xlix. 14. Dan. vii. 22, 27. Matt. xix. 28. Luke

xxii. 29, 30 (and compare Rev. ii. 26, 27, and iii. 21). There can

clearly be no priests of any kind in this Dispensation. The Epistle to

the Hebrews teaches that the Aaronic order has no longer any place; and

that the Melchizedec order is absorbed in Jesus Christ (Heb.

vi.-viii.). If Christians, to-day, are kings, who are their subjects?

and if they are priests, where and for whom do they perform priestly

duties? For priestly service was on behalf of others, "first for his

own sins; and then for the people's" (Heb. v. 1; vii. 27).

to His God and Father] (see John xx. 17). Not "our" Father, as in the

Pauline Epistles (I Thess. i. 3; iii. 11, etc.). In due season this

ascription shall be realised, as we see from chap. xx. 4. With regard

to the word "Father" introduced here, we have to remember that the

Priest's office was hereditary. Only Aaron's sons were priests.

to Him be the glory and the dominion for ever and ever (Lit., unto the

ages of the ages.) Amen] To Him (of course) who " loved the people"

(Deut. xxxiii. 3) is this ascription given. The Greek here for "unto

the ages of the ages" is merely a literal rendering of the Hebrew

idiom. Such an expression for eternity was unknown to the Classical

Greek writers.

F^^2 d^^2, i. 7, 8.

Advent.

7. Behold,] Our attention is thus called to what is the sequel to all

that has been said. We are to gaze by faith on this wondrous and solemn

fact.

He cometh with (or, amid the) clouds] This is an Old Testament

reference. Lit., with the clouds, i.e., with the clouds so often

mentioned in connection with His coming in glory. Believers are to be

"caught up in clouds to meet the Lord in the air." They will accompany

the Lord when "He comes with clouds" to the earth. Two very different

scenes are described, here and in I Thess. iv. 17. This is the same

aspect of His coming as that mentioned in Matt. xxiv. 30. "THEN (i.e.,

"immediately" after the great tribulation) shall appear the sign of the

Son of Man (Rev. i. 13) in heaven: and THEN shall all the tribes of the

earth (or the Land) mourn, and they shall see the Son of man coming in

(or with) the clouds of heaven with power and great glory (i.e., with

great and glorious power)." The clouds are mentioned as His chariot in

Psalm xviii. 11; civ. 3. Compare also Ex. xix. 16; xl. 34. Is. vi. 4;

xix.1. Ezek. i. 4. The passages specially connected with Rev. i. 7

are Dan. vii. 13, 14. Matt. xxiv. 30; xxvi. 64, and Mark xiv. 62.

and every eye shall see Him] "Eye" is put by Synecdoche for person,

i.e., everyone on the earth will see Him. So Matt. xxiv. 30. But not

the Church of God, for it will be then already in heaven, and not on

the earth.

even those very ones who pierced Him] These are specially singled

out--"all those who," for His brethren, like Joseph's brethren, will

then mourn for Him. Compare John xix. 34, which quotes Zech. xii. 10.

[76]

and all the tribes of the Land] Not "kindreds," for the word is the

same as in Matt. xxiv. 30. And it is the tribes "of the Land," not of

the whole earth. The tribes of Israel are the subject here, as in v. 5;

vii. 4-8; and xxi. 12.

will wail because of Him] i.e., at (the) sight of Him; or, over Him.

This very wailing is described in Zech. xii. 10-12, and is there

declared to take place "in that day," the day of the Lord. This fixes

for us the sense in which "the Lord's day" is to be taken in Rev. i.

10.

How can the Church of God be brought in here? Did the Church of God

pierce Him? Are the members of the Body of Christ members also of the

"Tribes of the Land"? And what have they to wail and beat themselves

for, when they are distinctly told that "the day of the Lord" shall not

come upon them as a thief (1 Thess. v. 4), but that it will come upon

others "as travail upon a woman with child; and THEY shall not escape"

(I Thess v. 3). Those who can bring the Church in here cannot possibly

have any true conception of what the Church is. Even this mourning of

Israel will be very different from the fear and trembling and

destruction which will come upon the Gentiles. See Isa. ii. 19. Rev.

vi. 16. Israel's mourning will be with that repentance which is so

often spoken of as the one necessary condition of national blessing.

Yea: Amen] A double confirmation of the truth of this solemn

statement. Compare the conclusion, xxii. 20. The figure is Synonymia,

i.e., the use of synonymous words in order to strengthen the certainty

of this prophecy.

8. I am Alpha and Omega [77] ] What this means is explained in verse

17, and again in xxii. 13. This is a Hebraism, in common use among the

Ancient Jewish Commentators to designate the whole of anything from the

beginning to the end; e.g., "Adam transgressed the whole law from (...)

(Aleph) to (...) (Tau)"; [78] "Abraham kept the whole law from (...)

to (...)." [79] The article is used in the Greek, but it is not

required either by the Hebrew or English idioms. Here it means "the

first and the last," as explained in verse 17 and xxii. 12, 13. This

title is not a church title, but is specially used in connection with

Israel. See Ex. iii. 14. Isa. xli. 4; xliii. 10; xliv. 6, 8; xlviii.

12; and Rev. xxi. 6.

saith the LORD God [80] ] Another Old Testament title, used first in

Gen. ii. See also remarks on this. The title "Jehovah" (or LORD)

expresses His covenant relation with Israel; "God" expresses His

relationship as Creator with mankind as a whole.

that is, and that was, and that is coming] See our notes on this

above, on verse 4. The emphasis is on the word "is," as shown, by being

put first.

the Almighty] We have considered this title above and its bearing on

our conviction that it points to relationship with Israel. (...) (ho

pantokrator) is rendered in the Septuagint as the equivalent for "the

Lord of hosts." In Amos iv. 13 as "God of hosts"; in Job it is used

for "Shaddai." The word is used only once in the New Testament outside

the Apocalypse, and that in a quotation from Jer. xxxi. 1, 9,

concerning Israel's future (2 Cor. vi. 18). What the combination of

these titles says to us here is this: "I, the Almighty Lord of hosts,

the unchangeable God, will accomplish all My will, fulfil all My word,

and execute all My judgments."

We now come to the third set of four members: in which we find the same

subjects repeated; but not precisely in the same order. In the former

two the Advent follows the Benediction and the Ascription; while in the

latter two it precedes the Salutation and the Interpretation.

E^^3a^^3 i. 9-.

John Testifying.

9 I John] as in i. 4, and in the Conclusion, xxii. 8. Compare also

Dan. vii. 28; ix. 2; x. 2. The word "also" must be omitted.

even (or, both) your brother] according to the flesh, as well as in a

higher relation. (Compare Acts ix. 30; xi. 29. Rev. xii. 10, &c.)

and partaker with you in the tribulation and kingdom and patience]

The construction and order of the Greek here is pronounced by

commentators as "peculiar." Alford calls it "startling." This is

because the Figure of speech is not discerned. It is Hendiatris, i.e.,

three words are used, but only one thing is meant. The one thing is

"the tribulation," and the two other words characterise it as being,

not the tribulation which the world experiences, but that (for the

article is emphatic here) which is specially connected with the

"Kingdom" (Acts xiv. 22. 2 Tim. ii. 12; and Rev. xx. 6), and that

which needs "patient waiting" (Rev. ii. 2, 3, 19; iii. 10; xiii. 10;

xiv. 12).

which are in [81] Jesus] Not "of Jesus," as A.V. But in Him, in His

Kingdom and in His patient waiting (2 Thess. iii. 5 marg., and R.V.

Comp. Heb. x. 13). John stood in the same relation to these things as

those to whom he wrote. Their brotherhood was "in Jesus." But the

fellowship of the Church of God is always said to be "in Christ" (never

"in Jesus"). The members of His body died in Him, and are risen in Him.

Henceforth they know Him no more after the flesh [82] (2 Cor. v. 15,

17), but stand on new or resurrection ground; and know Him as the great

and glorious Head in Heaven of that Body of which they are the members

here on earth.

E^^3 b^^3 i. -9-11.

The Things Testified.

(I) came to be in the isle that is called Patmos] The verb is (...)

(egenomon), not the verb to be. It means to come to be; and, when used

of an event, we can say, it came to pass. But how are we to render it

when it is used of a person? "Came to be" is not happy English. "Found

myself " is perhaps better. The word describes a fact, though it does

not explain it. That explanation, therefore, follows:--

because of the Word of God, and [83] the testimony of Jesus [84] ]

The preposition (...) (dia), with the accusative case following,

denotes the occasion or object, rather than the cause (which would be

expressed by the Genitive case. But chap. i. 2 settles the point for

us: for there "the word of God and the testimony of Jesus" are other

names for this Book (vi. 9 and xx. 4), and consist of "the things which

John saw in Patmos." How could he be banished there because of the

things which he saw there? No! it was because he was to receive and see

these things that John came to be or found himself in Patmos. He was

there by Divine Spirit and power in order to receive this Apocalypse or

Revelation, just as Paul went into Arabia to receive his revelation

(Gal. i. 15-17) (Compare Gal. ii. 1, 2). That John was banished to

Patmos on account of his witness for Christ is tradition. That,

probably, is the reason why it is so universally accepted as a fact;

though not a hint is given of it here where we should naturally expect

to find it. We prefer to accept the unanswerable evidence of verse 2,

which, to our mind, settles the matter as to the object of John's

coming to be in Patmos. Moreover, he seems to have nothing to hinder

his seeing and hearing and writing. He had leisure to obey the

seven-fold command to write. And why does everyone take Patmos

literally here, when nearly every other place mentioned in this book is

taken as meaning some different place? Even the places of the seven

churches are taken by some to be no places at all, but merely periods

of time! The fact that Patmos is taken literally shows that other

places mentioned in the Revelation are to be taken literally also;

especially as we are plainly told when we are not to do so.

But why Patmos at all? The answer is surely to be found in the fact

that it was in "the great Sea," which is the central point of the

Revelation. Rome lay to the West. The Land, the Euphrates, and Babylon

lay on the East. In the Isle of Patmos then he came to be, and in like

manner, he tells us:

10. I came to be (or, found myself), by theSpirit in the day of the

Lord] i.e., by the power, or agency, of the Spirit, just as in iv.

2, xvii. 3, and xxi.10.

In order to see "visions of God" the prophet Ezekiel (i. 1) was under

the direct influence and power of the Spirit. John was transported by

spiritual instrumentality into the scenes which shall take place in the

Day of the Lord, and records what he then saw in vision: namely: the

things which shall take place literally and actually in that Day. How

this may have been accomplished we may learn from Ezek. viii. 3: "And

he put forth the form of an hand, and took me by a lock of mine head;

and the spirit lifted me up between the earth and the heaven, and

brought me in the visions of God to Jerusalem." In chapter xl. 2, 3,

he says, "In the visions of God brought he me into the land of Israel,

. . . And he brought me thither." Ezekiel goes on to record what he

saw of events and realities in the far distant future, and describes

the Temple which is then to be built. In Ezek. xi. 24, 25, we read,

"Afterwards the spirit took me up, and brought me in a vision by the

Spirit of God into Chaldea, to them of the captivity. So the vision

that I had seen went up from me. Then I spake unto them of the

captivity all the things that the LORD had shewed me." Those things

concerned the future restoration of Israel (see verses 16-20). In the

face of this, why should we go out of our way to put an unmeaning sense

on the phrase "in the Spirit " in Rev. i. 10? There is no article in

the Greek. It is simply "in spirit." There is no reason why the word

(...) (en) here should not have the sense of "by," denoting in or by

the power of. It is rendered "by" 141 times in the New Testament.

(See, for example, Matt. xxiii. 20, 21, 22. 2 Cor. vi. 6, &c., &c.)

In this case it would mean here exactly what it means in Ezekiel, by,

or by the power of the Spirit--by which power John was transported, and

thus "came to be" in future scenes and times, and saw "visions of God,"

i.e., visions given by God, which he here records for our learning.

Compare similar statements, chap. iv. 2; xvii. 3; xxi. 10.

On the phrase "the Lord's day" see our preliminary propositions.

and I heard behind me a great (i.e., loud) voice, of a trumpet] This

means a voice as loud as a trumpet; the strength, not the quality,

being the point to be noted. This trumpet is specially associated in

the Old Testament with war and with "the Day of the LORD." See Zeph.

i. 14-16. "The great day of the LORD is near, and hasteth greatly, it

is near, even the voice of the day of the LORD: . . . A day of the

trumpet." &c. Compare Joel ii. 1. 15: and iii. 16, where we have the

same connection.

11. saying : [85] What thou seest, write in a book] not in seven

separate Epistles, but in this Book; so as to be of special service for

those who will be on the earth in the future Day of the Lord. Not "what

thou at the present moment seest"; the context and the sequel clearly

show that the present tense is here used in order to include all that

he should see, and had actually begun to see. "What thou art seeing"

carries on the action right through, so as to include all that we now

have in this Book. Hence it is that the present tense is so often used;

e.g., "are proceeding" (iv. 5); "is descending" (xvi. 21), &c.

and send it to (or, for, i.e., for their use) the seven [86] assemblies

[87] unto Ephesus, and unto Smyrna, and unto Pergamos, and unto

Thyatira, and unto Sardis, and unto Philadelphia, and unto

Laodicea] We cannot believe that these places are used symbolically

of seven successive stages of ecclesiastical history. If they are, what

is "Patmos" the symbol of? And how can a Place be a symbol of Time?

When one thing is used as a symbol of another, there is always

something common to both, by which the Symbol is connected with the

thing symbolised. Besides, at the best, it is only a theory which had

its origin in the mind of some good man. We prefer to believe (1) that

the book was sent to these Assemblies at that time for them to read and

hear and keep in mind; (2) that to us also now there is an application,

so far as it accords with what is specially written as to our standing

in Christ in the Pauline Epistles, and we may read and keep these words

in mind, so that we, too, may receive the promised blessing; but (3) as

there will be a People gathered in Assemblies or Synagogues on the

earth all through the Day of the Lord and after the Church has been

caught up (this is clear from xii. 1 7; xiii. 1O; xiv. 12), this book,

therefore, will have its final and special interpretation for them.

They will receive the blessing; and these Epistles will be exhausted by

the interpretation they will then receive. Thus understanding these

Assemblies, we rob no one, and deprive no one, of the blessing of verse

3. We have already made some remarks on this point, and shall have more

to say when we come to the Epistles themselves.

F^^3 d^^3, i. 12-16.

Advent.

The Vision of the Coming One.

12. And I turned to see the Voice which was speaking with me] Here

we have two Figures-- (1) Metonomy of the effect, by which the "voice"

is put for the person speaking; and (2) this, when used with the verb

"to see," produces the figure Catachresis (or Incongruity), as a voice

cannot be seen. These Figures properly rendered mean, "and I turned to

see Him who spake with me."

and, on turning, I saw seven lamp-stands of gold] They were

realities that John saw, but realities used as symbols; and what they

are symbolical of we are told in verse 20. That they were real in

Heaven is clear from Heb. viii. 2, 5; ix. 23. But they are significant

of things below. These seven lamp stands point us to the seven-fold

golden lamp-stand of the Tabernacle. Ex. xxv. 31, 32, 37; xxxvii.

23. Heb. ix. 2. Then, there was but one lamp-stand: here, there are

seven. There, Israel was one, and was gathered as one nation: here,

that nation is scattered and in its Dispersion. The same fact explains

the absence of the table of Shew-bread.

13. and in the midst of the seven [88] lamp-stands One like a son of

man] i.e., by a Hebraism, a human being, viz., the Son of Man

Himself. The title emphasizes the human nature of Him who thus appears

to John. For its significance in relation to this book and its

interpretation see above, and compare Dan. vii. 31. Ezek. i. 26;

viii. 2.

We now come to the Vision proper, and present the Expansion of the

member

F^^3d^^3, i. 12-16

The Vision of the Son of Man.

F^^3d^^3 | m | 12, 13. Accessories: Seven lamp-stands, clothing,

and girding.

His Person

n | o | 14.- Head.

p | -14. Eyes.

| o | 15-. Feet.

p | -15. Voice.

| m | 16-. Accessories: Seven stars, and sword.

n | -16. His Person: Hand, mouth, countenance.

The Vision itself, as we have seen above, is parallel with the vision

Daniel saw (Dan. x.); and its object is the same (as there stated). "I

am come to make thee understand what shall befall thy people in the

latter days." Then, it was added," for yet the vision is for many

days." Now, the many days have passed, and "the time is at hand " (i.

3). The Day of the Lord is to be revealed to John. We need not enlarge

or dwell upon the various aspects of the vision.

clothed with a robe reaching to the feet, and girt about the breasts

with a girdle or gold: 14. His head and hair white, as white wool--as

snow (Dan. vii. 9.) and His eyes as a flame of fire; 15.and His feet

like unto polished brass (Ezek. i. 7) glowing as in a furnace; and His

voice as the voice of many waters.] This is a common Old Testament

simile, see Ezek. i. 24; xliii. 2. So Rev. xiv. 2; xix. 6. The

comparison is, of course, the noise made by the waves of the sea upon

the shore.

16. And having seven stars in His right hand; and out of His mouth a

sharp two-edged sword going forth] A like Figure is used of men (Ps.

iv. 21; vii. 4; lix. 7). What is signified by it is clear from Isa. xi.

4; xlix. 2, and 2 Thess. ii. 8. The Divine comment on it is in Rom.

xiii. 4. Compare Matt. xxiv. 50, 51. Luke xii. 46. The sword is

referred to again in chap. ii. 12, 16; and its final purpose is shown

in xix. 15, 21. Luke xix. 27.

and His countenance was as when the sun shineth in his strength.]

F^^3C^^3, i. 17-18.

Salutation.

17. And, when I had seen Him, I fell at His feet as dead: and He laid

His right hand upon me, saying, [89] Fear not.]

E^^4a^^4, i. -17, 18.

Jesus Testifying of Himself.

E^^4a^^4 | q | -17, 18-. Life. "I am the First and the Last, and

the Living One.

r | -18-. Death. "I was dead indeed;

q | -18-. Life. "yet, behold! I am living for evermore.

r | 18. Death. "And I have the keys of Death and

the Grave."

-17. I am the First and the Last] Compare Is. xli. 4; xliii. 10;

xliv. 6; xlviii. 11, 12. The pronoun is emphatic, marking the

commencement of a new member.

18. and the Living One] See above for the significance of this

title. (...), Josh. iii. 10, the living God.

I was dead, indeed, yet behold! I am living for ever and ever [90] ]

We must keep our translation English, otherwise the Greek is,

literally, 'I came to be (as in verses 9 and 10) dead, and behold I am

living,' &c. The words "I live" are very emphatic, marking the

speaker as being the fountain and giver of life.

and I have the keys of Death and the Grave [91] ] Greeks, (...)

(Hades). There is no occasion to introduce any idea of "souls" or of an

"intermediate state," so-called, here. "Death and the Grave" is a

comprehensive expression which explains itself. We translate it

"grave," as the A.V. is compelled to render it in xx. 13 (marg.) and I

Cor. xv. 55. The R. V. transliterates in i.19 and xx. 13 "Hades"; and

in I Cor. xv. 55 reads "death" instead.

E^^4 b^^4; i. 19.

The Things Testified.

19. Write therefore [92] what things thou sawest and what they are]

So Alford and Rotherham and others: i.e., "what they signify "

(Stuart). This is the sense of (...) (eisin), are. It is so rendered

twice in the very next verse; and elsewhere very frequently (e.g.,

Matt. xiii. 37 and 39. Rev. xvii. 9, 15, 18, etc.).

even what things are about to happen hereafter] This is not the same

expression as in verse 1. There, it was necessity, "must come to

pass"; here, it is sequence, "about to come to pass."

The command to write refers to all that John saw, and not merely what

he had seen in verses 12-16. We must remember that the Introduction was

written last, as we have shown above.

The translation "What they are (or signify)" is so undoubtedly good

that it seems rather insecure to base a whole system of interpretation

affecting the whole book, on the common rendering--"the things which

are." Our readers may be aware that many books on the Apocalypse base

their whole system of interpretation on this rendering. But surely

such a far-reaching system ought to have a firmer foundation on which

to rest.

This, in itself, is slight enough: but, when chaps. ii. and iii. are

nowhere spoken of as being "the things which are," we have not

sufficient warrant to adopt an interpretation of the book which rests

on such hypothetical grounds.

That these Epistles are addressed to those who shall be on the earth

during the Day of the Lord, may be seen by comparing many expressions

contained in them with the actual scenes and circumstances described in

various parts of the Book.

Compare

ii.3.

xiii. 10; xiv. 12.

ii. 9, 10.

xiii. 5-8.

ii. 13.

xiii. 2; xvi. 10.

ii. 16.

xix. 21.

ii. 18.

xix. 15.

ii. 20-23.

xvii. 2, 4; xviii. 3.

iii. 3.

xvi. 15.

iii. 12.

xxi. 2.

iii. 21.

xx. 4.

Other parallels will be seen and noticed when we come to the

translation of the Epistles themselves.

F^^4 d^^4, i. 20-.

Advent.

The vision referred to in verses 12-16.

20-. The mystery (i.e., the secret symbol) of the seven stars which

thou sawest in my right hand; and the seven golden lamp-stands]

F^^4 c^^4, i. -20.

Interpretation.

-20. The seven stars are] i.e., signify or represent (as in the

previous verse). This is always the meaning of the Figure called

Metaphor which we have here.

the angels of the seven Assemblies; and the seven lamp-stands [93] are

(i.e., signify) the seven Assemblies] Who shall authorize us to

understand the word "angels" as having any connection with the Church

of God? No one ever heard (until quite recent times) of such a title

being given to any church-officer either in Scripture, in history, or

in tradition. To take the word "angel" as meaning "bishop," in the

absence of any evidence of any kind, is one of the vagaries of

interpretation from which the Apocalypse has so long suffered. But this

brings us to the consideration of the seven Epistles themselves.

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[68] We give a list of all the occurrences of the word, with its

renderings [in the section VII. The Title of the Book], so that our

readers may be able to judge for themselves what is the sense in each

passage. It is rendered revelation in Rom. ii. 5; xvi. 25. I Cor. xiv.

6, 26. 2 Cor. xii. 1, 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 1 Pet.

i. 13. Rev. i. 1.

[69] The word occurs in this book eight times, viz., i. 1; iv. 1; xvii.

1; xxi. 9, 10; xxii. 1, 6, 8.

[70] {Footnote missing in our digitized original --CCEL}

[71] Thus, "Lampstands" are explained for us as representing

assemblies; "Stars," angels of the assemblies; "Torches," spirits;

"Horns" and "Eyes," spirits; "Incense odours," prayers of saints;

"Dragon," Satan; "Frogs," unclean spirits; "Wild Beast," a king

(xvii.); "Heads" of the Wild Beast, mountains and kings; "Horns,"

kings; "Waters," peoples; "Woman," a city; "Fine linen," righteous

awards; "City of God," Bride of the Lamb.

[72] See also "unclean spirits," Matt. x. 1; xii. 43. Mark i. 23, 26,

27; iii. 11, 30; v. 2, 8, 13. Luke iv. 33, 36; vi. 18; viii. 29; xi.

24. Rev. xvi. 13; xviii. 2. "Wicked spirits" -- Matt. xii. 45. Luke

vii. 21; viii. 2; xi. 26.

[73] The AV. and RV. both have a capital "s" here.

[74] Lachmann, Tischendor, Tregelles, Westcot and Hort, and R.V. read

"loosed," or "freed."

[75] It is the figure Metalepsis (see Figures of Speech, page 611), by

which "blood" is first put for death, and then death put for Christ's

atoning merits.

[76] Here we have the correct translation of Zech. xii. 10, while the

Septuagint gives it incorrectly.

[77] The words, "the beginning and the ending" are omitted by all the

Critical Greek Texts and R.V.

[78] Jalk. Reub., fol. 17. 4.

[79] Ibid., fol. 48. 4.

[80] The title "God" is added here recording to all the Critical Greek

Texts and R.V.

[81] All the Critical Greek Texts and R.V. add the word "in."

[82] See Things to Come for July, 1901. Since separately published by

Eyre & Spottiswoode, Great New Street, London.

[83] We must omit the second "because of," according to the Critical

Greek Texts and R.V.

[84] We must omit the word "Christ" with all the Critical Texts and

R.V.

[85] We must omit the words "I am Alpha and Omega, the first and the

last, and " with all the Critical Greek Texts and R.V.

[86] In "The seven" are added by all the Critical Greek Texts and R.V.

[87] The same authorities omit "which are in Asia."

[88] L., T., W., H., and R.V. omit "seven." Tr. and A. insert it in

brackets, as being doubtful.

[89] All the Critical Texts and R.V. omit "unto me."

[90] All the Critical Texts and R. V. omit "Amen."

[91] The order of these words is thus reversed by the Critical Texts

and the R.V.

[92] The word (...) (oun) therefore, is to be added here according to

all the Critical Greek Texts and R.V.

[93] All the Critical Greek Texts and R.V. omit "which thou sawest."

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The People on the Earth: Chapters 2-3

We now come to chapters ii. and iii.: which will find their true

interpretation and fulfilment when used for special instruction by the

people on the Earth during the Day of the Lord; by Israel, and

especially by the Remnant.

We have said enough on this point already, to make this sufficiently

clear.

We shall note, in these Epistles, constant references to the condition

of things as described in this book. References which cannot be

explained either by Church History or tradition; but which are quite

simple and clear when read in the light of future history, as

prophetically recorded in the Apocalypse.

The difference between these Epistles and all other Epistles in the New

Testament is so great, that one wonders how it was possible for them

ever to be supposed as being addressed to the Church of God, the

members of the Body of Christ! If it were not that we have all been

brought up from earliest infancy to believe it, we could never have

taken them as having anything in common with those addressed in either

the earlier or later Pauline Epistles.

Everything is different: Circumstances, standpoint, references to the

Old Testament, terminology, phraseology, scope, style: everything

points to a different order of things altogether; yea, to a different

Dispensation.

There is nothing in them about Christianity as such; nothing of our

standing in Christ; nothing that can be taken, even by application, as

referring to our present position as being in Christ; perfect, and

complete in Him. Nothing about the "no condemnation," or no separation

of Rom. viii. But all is warning or reproof. Promises are made only

to the "overcomer," and to those who shall "endure unto the end." It

is clear that those who are "blessed with all spiritual blessings in

the heavenlies in Christ" (Eph. i. 3) cannot be those to whom these

seven Epistles are addressed. They are written to those who are under a

covenant of works, and not to those who are under the covenant of

grace. And those who interpret them of the church of God now must

greatly lower that standing which He has given them in Christ, or else

be altogether ignorant of it.

No! we keep our own truth as written to the churches by the Holy

Spirit through Paul; and leave that which is equally truth written to

other and different Assemblies by Christ through John. It is so very

improbable that the covenant of works under which these Assemblies are

addressed could co-exist, at one and the same time, with those under

the covenant of grace, that we seem to be shut up to a future

interpretation; when all these expressions, and references, and

warnings and threatenings, and promises (of which history knows

nothing), shall find their fulfilment and reach their end.

Further comments may be left to be made as we consider the words of the

Epistles themselves.

First, note the structure of the seven Epistles as a whole, and the

seven lessons based on the seven stages of Israel's history. This

separates them into 3 and 4; the numbers into which 7 is always

divided.

In the first three Epistles the references are to Israel's history, as

recorded in the Old Testament, and are from the period when Israel was

in the Wilderness. All Israel is included.

In the last four Epistles the references are to the period when the

people were in the Land, and Israel and Judah are mentioned

alternately.

THE SEVEN EPISTLES AS A WHOLE.

(chaps. ii and iii.)

The Wilderness.

X | 1 | Ephesus. Israel's Epousals.

2 | Smyrna. Israel's Testing.

3 | Pergamos. Israel's Failure.

The Land.

Y | 4 | Thyatira. The Day of Israel's Kings.

5 | Sardis. Israel's Removal.

6 | Philadelphia. The Day of Judah's Kings.

7 | Laodicea. Judah's Removal.

Failure is the great subject; and the causes which led to that failure.

This is the basis of the great lesson which will be needed for another

time of Trial, Testing, and Tribulation; which will end, not in

failure, but in glory.

This division into three and four is further marked by the injunction

and the promise with which each of the seven Epistles closes.

In the first three, which refer to the Wilderness, the Promise follows

the Injunction; while in the last four which refer to the Land, the

order is reversed, and the Injunction follows the Promise.

We now proceed to look at each of these seven Epistles separately.

I. THE FIRST EPISTLE.--EPHESUS.

(ii. 1-7.)

Each Epistle, though the structure itself varies, is based upon the

same general plan, viz.: The Introduction, consisting of Christ's

command to John to write, with an appropriate attribute taken from the

previous vision in chap. i. The Conclusion, consisting of Christ's

command to him that hath an ear, to hear; with His promise, fulfilled

in the latter portion of the book. Between these we have the

subject-matter of the Epistle proper. While this general arrangement is

common to all these Epistles, yet each has its own peculiar exhibition

of it.

The correspondences and contrasts between the Epistles are worthy of

note, forming a useful guide to their inter-relation. They show us what

are the important points which we should notice; and what are the

matters on which we should place special emphasis.

In short, they give us the peculiar scope of and key to each Epistle

respectively; and though not essential to the reader's studies, they

are worthy of his close attention.

(1) ii. 1-7.

Ephesus

Introduction

A | c | 1-. Christ's command to write.

d | -1. Christ's attribute, i. 20.

Commendation

B | e | 2-. "Thy works."

f | -2-. "And thy labour.

g | -2-. "And thy patience."

h | -2-. Non-endurance.

i | -2. Liars. Trial.

i | -2. Liars. Proof.

h | 3-. Endurance.

g | -3-. "And hast patience."

f | -3-. "And hast laboured."

e | -3-. Works. "Hast not wearied."

Reproof

B | j | 4. Crimination (...). Love.

k | 5-. Warning. "Remember."

k | -5. Warning. "Repent."

| j | 6. Commendation (...). Hatred.

Conclusion

A | c | 7-. Christ's command to hear.

d | -7. Christ's promise. "Tree of life." (Compare xxii. 2,

14).

(I) TRANSLATION OF THE FIRST EPISTLE (ii. I-7).

EPHESUS.

ii. 1. To the angel] As we have said above, this is the Shelach

Tzibbur of the Synagogue, the presiding minister. A title well

understood by Jewish readers, but quite foreign to Gentile ears.

of the Assembly] As in Acts xix. 32, 39, 41. Or Synagogue. The

A.V. renders the Greek Synagogue in Jas. ii. 2 "Assembly" instead of

Synagogue; and in Jas. v. 14 "Church" instead of Assembly. The former

passage (ii. 2) shows what the nature of the Assembly was in chap. v.

14. It was the congregation assembling in the Synagogue, and there is

no reason why it should not be so taken in Rev. ii. and iii.

in [94] Ephesus, write] No one can put this Epistle by the side of

that of Paul to the Ephesians and think for a moment that it can be the

same Assembly that is addressed. It is not a matter of argument or of

opinion; it is a matter of fact. Read the two Epistles, one after the

other, and note the standing of grace in the one, and the standing of

works in the other. It is true John wrote some years later than Paul;

but though this might affect the condition of the Assembly, it could

not change the ground of God's dealings. His covenant had not changed.

But here, everything is changed, as we shall see. In Paul's Epistle to

the Church of God in Ephesus, God speaks to those who are all of them

on the highest ground of privilege and of grace. Here, there is no

blessing at all, except to the overcomers.

These things saith He that holdeth the seven stars in His right hand

(i. 16), He that walketh in the midst of the seven lamp-stands of gold

(i. 13)] Here the reference is surely to Deut. xxiii. 14, where this

walking, and the object of it, are the same as in the Day of the Lord.

"For the Lord thy God walketh in the midst of thy camp to deliver thee,

and to give up thine enemies before thee; therefore shall thy camp be

holy; that He see no unclean thing in thee, and turn away from thee."

Here, Christ thus walks according to Lev. xxvi. 12. And his eye sees

and exposes the unclean things in the camp of these Assemblies.

2. I know thy works] This is the principle on which the Lord will

deal with the Remnant of Israel in the Day of the Lord. See Isa. ixvi.

18: "For I know their works and their thoughts: it shall come, that I

will gather all nations and tongues, and they shall see My glory." The

context in the previous verses (15-17) shows the nature of these

"works" and the time of the Lord's dealing with them. Most of the seven

Epistles begin with the statement of this fact, as to "works," from

Isa. ixvi. 18.

and [95] labour, and thy endurance] or patience (ii. 3). This is

the patience referred to in xiii. 10: "Here is the patience and faith

of the saints"; xiv. 12: "Here is the patience of the saints; here are

they that keep the commandments (the 'works' spoken of) of God, and the

faith of Jesus." The statement in this Epistle refers to the then

condition of things in the Day when the things written in this Book

shall be fulfilled.

and that thou canst not bear wicked (or, evil) men; and thou didst try

those who call themselves apostles, and are not, and didst find them

liars:

3. And thou hast endurance, and didst bear [96] for the sake of my

name, and hast not wearied [97]

4. Nevertheless I have this against thee, that thou hast left thy first

love] This is very emphatic. Lit., it is "thy love--thy first

love." What have we here but a reference to Jer. ii. 1, 2, where God

commanded Jeremiah to commence his prophecy by calling this fact to

their remembrance: "Go and cry in the ears of Jerusalem, saying, Thus

saith the Lord: I remember thee, the kindness of thy youth, the love of

thine espousals, when thou wentest after me in the wilderness." This

was the day referred to in Ezek. xvi. 8-10, etc.: the day when Jehovah

set His love upon them and chose them, not because of their number,

"but because the LORD loved you" (Deut. vii. 7-9). See above, under the

expression in i. 5, "unto him who loveth us."

5. Remember therefore whence thou hast fallen, and repent] This is

strange language if it be addressed to those who had been "blessed with

all spiritual blessings, in the heavenlies, in Christ" (Eph. i. 3).

Nothing could forfeit such blessings; because they are in the

heavenlies, in Christ, whence none can touch them or pluck them. Nor

can repentance procure them, for they are the gift of God to His

church; and His gifts and calling are without repentance (Rom. xi. 29).

No; the Assembly to whom such words are addressed cannot be the

Assembly addressed by the Holy Spirit through Paul.

and do the first works; otherwise (Lit., but if not)I am coming to

thee, [98] and will remove thy lamp-stand out of its place, except thou

repent] He had come before, at His first Advent, seeking fruit. But

He found it not. Now He is coming again, and the cry goes forth once

more, "Repent "; for, He who is coming is at hand. Repentance is 'the

first work.' It is the one condition of national blessing for Israel.

It is the essence of the proclamation of the King and the Kingdom. The

ministries of John the Baptist (Matt. iii. 2), of Christ Himself (Matt.

iv. 17), and also of Peter (Acts ii. 38; iii. 39), were all stamped

with this one word "Repent." This is the "first work" to be done, the

first step to be taken in view of national blessing. See Lev. xxvi.

40-42. I Kings viii. 33, 35, 37. Deut. xxx. 1-3. Dan. ix. 3, 4.

Zech i. 3; etc.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes,

which I also hate] The Nicolaitanes are mentioned again in verse 15.

History knows nothing definite of any people bearing such a name during

the primitive age of Christianity. Tradition has something to say; but

this is so conflicting and so uncertain, that most commentators attempt

to solve the difficulty by considering the name as being symbolical (as

they do that of Balaam (ii. 14, 15), and Jezebel (ii. 20). They

interpret it by its etymology-- (...) (nikos) conqueror and (...)

(laos) people. If there be anything in this, it is better to leave it

to "that day," when events will make its meaning manifest.

7. He that hath an ear, let him hear] None but the Lord Jesus ever

used this formula. On fourteen occasions He used it. Always, when He

was speaking of the great change in the Dispensation which was about to

take place. It is connected therefore with Dispensational truth. Six

times (the number of man) in the Gospels He used it as the Son of Man;

and eight times (the Dominical Number) in Revelation, as the risen Lord

speaking from heaven: here, at the close of each of these seven

Epistles, and once in chap. xiii. 9. [99]

what the Spirit saith (or is saying) to the Assemblies] In Rev.

xix. 10 we are told that "the testimony of Jesus is the Spirit of

prophecy"; i.e., it is the prophetic testimony spoken by Christ

Himself; or the testimony spoken by His servant John, or by angelic

messengers concerning Him who addresses these Assemblies in this Book.

To him that overcometh] This is language wholly foreign to the

Epistles written to believers by Paul. The members of Christ's Body

have already overcome all "in Him." They are already "more than

conquerors through him that loved us" (Rom. viii. 37). The same John

speaks, in his Epistle, of those who belong to the Church of God as

having already overcome (See I John ii. 13; iv. 4; v. 4, 5). Those who

are addressed here will be living in the days of the Beast, in the

midst of the great Tribulations and there will be those who will

"endure unto the end." Of some we read "the Beast...shall make war

against them, and shall overcome them and kill them" (xi. 7). Of

others it is said is they overcame him (the accuser of their brethren)

by the blood of the Lamb, and by the word of their testimony; and they

loved not their lives unto the death" (xii. 11). Of others again, "It

was given unto him (the Beast) to make war with the saints and to

overcome them" (xiii. 7). Hence the reiteration of the final promise

in xxi. 7, "he that overcometh shall inherit all things." The

Revelation is full of overcoming. No less than sixteen times we have

the verb (...) (nikao), to conquer, or overcome. The overcomers who are

addressed at the close of each of these seven Epistles will be living

in the days referred to in these passages. They will be special

overcomers of a specific form of evil. They are thus prophesied of in

Isa. lxvi. 5: "Hear the word of the LORD, ye that tremble at his word:

Your brethren that hated you, that cast you out for my name's sake,

said Let the LORD be glorified: but he shall appear to your joy, and

they shall be ashamed." They are spoken of in Dan. xi. 32 as those who

"do know their God, shall be strong and do exploits." In Matt. xxiv.

13, as those who "shall endure unto the end." Compare Matt. x. 22.

will I give to eat of the tree of life which is in the [100] Paradise

of God] For the promises of the seven Epistles as a whole, see

[[1]The Promises to the Seven Assemblies]. This first promise is

fulfilled in xxii. 14, where the article "the tree of life" is used,

and refers specially to the overcomers. The Tree mentioned in verse 2

and Ezek. xlvii. 12 is another tree or trees (without the article)

intended for the healing of the nations during the millennium.

The promise, here, refers to the New Earth, when the curse will be

removed, and the whole Earth be restored as the Paradise of God. To

this "Paradise" Paul was caught away (2 Cor. xii. 4); and also to this

"third Heaven" (and Earth).

The first was overflowed with water and perished (2 Pet. iii. 6 and

Gen. i. 2).

The second Heavens and Earth are those "which are now" (2 Pet. iii. 7),

and which will be purged by fire (2 Pet. iii. 10).

The third are those for which we look, even the New Heavens and the New

Earth (Paradise restored) (2 Pet. iii. 13 and Rev. xxi., xxii.).

To this third heaven and Paradise was Paul caught away in vision. These

John also saw; and was commissioned to write what Paul was unable to

utter. This Paradise of the New Earth, which will characterize the

Kingdom, was referred to by the Lord Jesus in His answer to the dying

thief "Lord, remember me when thou comest in thy kingdom." "Verily, I

say unto thee to-day, (i.e., on this day of shame and death, beyond

which thou seest by the eye of faith) thou shalt be with me in

Paradise." That promise will be fulfilled to him as an overcomer. His

faith overcame all his circumstances; and he marvellously believed, in

spite of all the awful scenes of that day, that Jesus was "Lord," and

that He would yet come in his Kingdom. To him, therefore, as an

overcomer, was the promise of that future Paradise given; as here it is

given to all who shall overcome by the same faith.

2. THE SECOND EPISTLE.-- SMYRNA.

(ii. 8-11.)

The Second Epistle was addressed to the angel of the Assembly in

Smyrna.

It is marked by a definite period of trial being mentioned, viz., "ten

days," and answers to the second stage of Israel's history, which was

marked by a definite period of trial--"forty years." The first

Epistle (Ephesus) began with a reference to the day of Israel's

Espousals, and reminds those people of their "first love." The second

(Smyrna), in its definite days of trial, reminds us of the definite

period of forty years in the wilderness.

Its structure is as simple and clear as it is beautiful.

(2) ii. 8-11. Smyrna

Introduction

(2)| a | d | 8-. Christ's command to write.

e | -8. Christ's attribute, i. 18.

in themselves

b | f | 9-. Suffering.

g | -9-. Contrast (...).

from others

f | -9-. Suffering.

g | -9. Contrast (...).

c | 10-. Encouragement. "Fear

not," etc.

from others

b | h | -10-. Suffering. "Those things"...

i | -10-. Place. (Prison).

"Behold"...

in themselves

h | -10-. Suffering. Trial. "That ye may

be"...

i | -10-. Time. Ten days. "And ye

shall"...

c | -10. Encouragement. "Be

thou"...

Conclusion

a | d | 11-. Christ's command to assemblies to hear.

e | -11. Christ's promise. No second death.

Compare xx. 6, 14.

8. And unto the angel of the Assembly in Smyrna write; These things

saith the First and the Last] This, as we have already seen, is one

of the Titles used in the Introduction (i. 17); as it is used in the

Old Testament, of Deity. (Isa. xli. 4; xliv. 6; xlviii. 12.).

who was (lit., became) dead, and returned to life] (i. 17, 18) The

verb (...) (ezesen) means more than merely to live or to be alive.

(See Rom. xiv. 9. Rev. xiii. 14 (where it is used of and throws light

upon the Beast being raised); xx. 4, 5). It means to live again in

resurrection life. See John iv. 50. Mark xvi. 11.

9. I know [101] thy tribulation, and thy poverty] This is the

outcome of xiii. 16, 17, for when they will not be allowed by the Beast

to buy or sell, great poverty must necessarily ensue.

nevertheless thou art rich] Poor in one sense, yet rich in another

sense.

and I know the blasphemy coming from those who say that they themselves

are Jews, and they are not, but are Satan's synagogue] When have

people ever professed to be Jews in order to join a Christian church?

Such an anomaly was never heard of. These words alone are sufficient

to prove the true Jewish character of these assemblies. Words have no

meaning if this verse does not speak concerning those who, for some

reason or other (perhaps in order to betray, hardly for gain or

advantage), hypocritically affirmed that they were Jews when they were

not.

10. Fear not the things which thou art about to suffer: lo, the devil

is about to cast some of you into prison, that ye may be tried; and ye

shall have tribulation ten days] What trial and tribulation is this,

if not exactly that foretold by the Lord in Matt. x. 22? "And ye shall

be hated of all men for my name's sake; but he that endureth to the end

shall be saved." Compare Matt. xxiv. 9, 10, and John xvi. 1-4. In

these passages the very trials are mentioned; and in Rev. xiii. 5-7 we

see the very circumstances described, in which those who are thus

addressed will be placed. In this special case the tribulation is

limited to "ten days." And why not? Why should we seek to make these

words mean other than what they say? In Est. iii. 13 a decree went

forth that the whole nation was to be destroyed "in one day." Why

should not such a decree go forth again for "ten days"? Even in our own

times we read of Jews in Russia, Roumania, and elsewhere, being given

over for days together to the violence of a persecuting mob. Why should

not these "ten days" refer to a certain definite and limited time of

trouble? Why introduce endless difficulties into this Book by always

maintaining that God means something quite different from what He

says? Moses Stuart is an example. He writes: "Let the reader mark well

the symbolic use of number in this case; for the exact literal one will

be insisted on, I trust, by no one."

His trust is vain, for we do insist on believing that God means what He

says. If we are wrong in this, then we prefer to be found wrong,

hereafter, in this simplicity of faith, rather than to be reproved by

God for having, in preference, believed man. When God says (Gen. vii.

4): "For yet seven days and I will cause it to rain upon the earth

forty days and forty nights," God meant days, not years. See verse 10:

"And it came to pass after seven days"; and see verse 12. When Joseph

said, by the prophetic spirit, "The three branches are three days. Yet

within three days shall Pharaoh lift up thine head," he meant "days,"

not years; for we read: "And it came to pass the third day," etc.; see

Gen. xl. 12, 13, 20. So with the wandering in the wilderness, Num.

xiv. 33; "forty days" means forty days, and "forty years" means forty

years. So with Jonah; and the Lord, Matt. xii. 40. So with Ezekiel,

iv. 1-8.

be (lit., become) thou faithful unto death] Probably violent death

is meant.

and I will give to thee the crown of life] Here we have not the

standing of the church "in Christ." That standing does not depend on

our faithfulness but on the faithfulness of Him who has already given

us life in Himself -- eternal life. This life rests on no conditions

but upon the unalterable gift of God in Christ. Compare the Epistle

addressed "to the twelve Tribes," Jas. i. 1. The faithfulness

mentioned here refers to that which is the subject of xx. 4.

1l. He that hath an ear, let him hear what the Spirit is saying to the

Assemblies. He that overcometh shall not be hurt of the second death]

This is mentioned again in xx. 6, 14, and xxi. 8, as the fulfilment

of this promise in those who have passed through the great Tribulation

and have not worshipped the Beast nor received his mark. Those who are

faithful unto death, and die of a violent death, then, for Christ's

sake, are promised that they "shall not be hurt of the second death,"

which shall finally destroy their enemies.

Note how the titles of Christ in verse 8 ("I am He that was dead and

returned to life") agree with the exhortation of verse 10 ("be thou

faithful unto death, and I will give thee the crown of life"), and the

promise of verse 11 ("shall not be hurt of the second death").

3. THE THIRD EPISTLE.--PERGAMOS.

(ii. 12-17.)

In the Epistle to the Assembly in Pergamos, the Old Testament

illustrations are from a subsequent period of Israel's wilderness

experiences. Balaam and Balak are used to illustrate the special

circumstances of this Assembly; the counterpart of which will be found

to exist in "the day of the Lord."

It is the last of the three Epistles in which the Old Testament

reference is to Israel and the Wilderness period. In the first we had

Israel's Espousals; in the second we had Israel's Testing and Trial;

now, here, in the third, we have Israel's Failure.

This failure is very marked in the Epistle to Pergamos. The

predominant tone of the Epistle is that of Crimination. Two solemn

warnings are given, and a call to "Repent," with a threat of being

fought against by the sword of His mouth.

This will be seen in the Epistle as we proceed; and it is clearly

exhibited in the Structure:--

(3) ii. 12-17. Pergamos.

Introduction

(3) a | c | 12-. Christ's command to write.

d | -12. Christ's attribute. (i. 16.)

Commendation

b | e | 13-. Works. General.

f | -13-. Place. (...)

e | -13-. Works. Particular.

f | -13. Place. (...)

Reproof

g | 14-. Crimination. "I have

against thee," &c.

h | i | -14-. Balaam. (...)

k | -14. Description.

"Who taught," &c.

h | i | 15-. Nicolaitanes.

(...)

k | -15. Description.

"In like manner," &c.

g | 16. Warning. "Repent; or I will

come," &c.

Conclusion

| c | 17-. Christ's command to assemblies to hear

d | -17. Christ's promise. "Manna." "New Name."

(Compare vii. 13-17; xix. 12.)

ii. 12. And unto the angel of the Assembly in Pergamos, write; These

things saith he who hath the sharp two-edged sword] This attribute

of Christ is taken from i. 16. It is used here and in the closing

threat of the Epistle (ii. 16), because the judgment upon "the error of

Balaam" was executed with the sword. See Num. xxxi. 8, "Balaam also,

the son of Beor, they slew with the sword " (So Josh. xiii. 22). Hence

all the significant references to the "sword" in this epistle. In i.

16 the sword proceeds out of Christ's mouth, teaching them how, by the

word which cometh out of His mouth, He can chastise and destroy.

Hearken therefore to Him.

13. I know [102] where thou dwellest, even where Satan's throne is]

Here we have a special reference to the scenes and circumstances of

Rev. xiii. 2, where the Dragon gave the Beast "his power, and his

throne, and great authority." In Rev. xvi. 10, "the fifth angel poured

out his vial upon the throne of the Beast," &c. So that at that time,

in the Day of the Lord, there will be a special place where Satan's

throne will be set up in this world; and when he and the Beast will

receive that worship which it is and has ever been his aim, all

through, to obtain from mankind. This throne is evidently to be in

Pergamos. Whatever foreshadowings there may have been of this in past

history or in the history of the Roman Emperors, it only shows us the

possibility of that, in which all believe when we speak of "history

repeating itself." Pergamos was the seat of the ancient mysteries.

That which has been, may be again. Just as the deeds of Antiochus

Epiphanes show us how another individual will yet do entirely, what he

did partially.

and thou holdest fast my name] in not receiving the mark of the

Beast. See Rev. xi. 18 ("which fear thy name"); and compare xiii.

13-15. 2 Thes. ii. 11, 12.

and didst not deny my faith, [even] [103] in the days [104] of Antipas,

my witness, my faithful one, who was killed among you, where Satan

dwelleth] Here is another allusion to Satan's future special

presence on the earth in the days here referred to. History knows

nothing whatever about any such person named Antipas. Later tradition

has a great deal to say, but its conflicting statements will not repay

us for the time and trouble involved in their consideration. There will

be many martyrs in those days; and here, one of them is mentioned by

name. Compare and see Rev. vi. 9, 10; xiii. 10; xx. 4, when the

fulfilment of the Lord's words will be understood. Matt. xxiv. 9.

Mark xiii. 9. Luke xxi. 12. John xv. 20; xvi. 2. These are the

days specially referred to in this Epistle. It is no new thing for

prophecy to name a person long before his personal manifestation (See I

Kings xiii. 2. Isa xliv. 28; xlv. 1). "The place where Satan dwelleth"

(xiii. 2; xvi. 10) must be the place where persecution will rage most

fiercely.

14. Nevertheless I have against thee a few things, that thou hast there

those who hold the doctrine of Balaam, who taught Balak to cast a

stumbling-block before the children of Israel, to eat things sacrificed

unto idols, and to commit fornication] What "the error of Balaam"

(Jude 11) was may be seen from Numbers xxv. 1, &c., and xxxi. 16, &c.

The whole scene has to do with idolatry of the grossest kind, where

fornication will be made religion! and when religion will be turned

into fornication, as it was and is in all the great heathen systems of

idolatry. This was the essence of idolatry of old; and this is what is

again coming on the earth. Otherwise, what mean those significant words

in chap. ix. 20, 21? (See [[2]Pergamos -- The Wilderness Period])

15. So hast thou also those that hold fast the teaching of the

Nicolaitanes (v. 6) in like manner [105] ]

16. Repent therefore [106] ; otherwise I will come unto thee speedily,

and will fight against them with the sword (v. 12) of my mouth] We

have seen before, how foreign is such a warning and threat as addressed

to the members of the Church of God to-day. On the other hand, we see

the actual fulfilment of this threat in chap. xix. 11-21.

17. He that hath an ear, let him hear what the Spirit is saying to the

Assemblies: To him that overcometh will I give [107] of the hidden

manna] This promise follows in the order of Old Testament

illustration. (1) To Ephesus it was the tree of life (Gen. ii.). (2)

To Smyrna it was not to be hurt of the second death (Gen. iii.). Now,

to Pergamos, it is the manna of Exod. xvi. 32-34. We have to remember

how the false prophets and teachers were all fed at Jezebel's table (I

Kings xviii. 19). So all these false teachers will be supported by the

State of which the Beast will be the head. The faithful remnant of the

woman's seed will be again driven into the wilderness (xii. 13-17).

How beautiful therefore to be thus reminded, just here, that God can

spread a table (not Jezebel's) for them in that wilderness, as He did

of old (Ps. lxxviii. 19), when "man did eat angels' food, and He sent

them meat to the full" (Ps. lxxviii. 24, 25). It is in this connection

that the promise of the manna is given. In Ex. xvi. 34, 35 we are told

that the manna was specially given "until they came to a land

inhabited." Until then, God has "hidden manna" with which to support

His people.

and I will give unto him a white stone, and on the stone a new name

written, which none knoweth save he that receiveth it.] This new

name for the new Israel is the subject of prophecy. Isa. lxii. 2 tells

of the time when "Thou shalt be called by a new name, which the mouth

of the Lord shall name" (see also Isa. lxv. 15). Rev. xix. 11-16 is

the fulfilment of this promise. What that new name will be is not yet

revealed, but its association with the "white stone" reminds us that as

they will be "a kingdom of priests," so they will have the priestly

signs as Aaron had (Ex. xxviii. 36, &c.). On the front of his mitre was

a plate of gold "holy to the Lord." Here, instead of a plate of gold,

they are to have a white stone, on which will be an inscription

equivalent to Aaron's, with their new name: thus distinguishing them in

a most emphatic way from those who will worship the Beast and receive

his mark in their forehead.

Those who will be on the earth in those days will thus be divided into

two opposing parties: the party of the Beast, and that of the Lamb;

each having its own distinctive mark or brand.

4. THE FOURTH EPISTLE.-- THYATIRA.

(ii. 18-29.)

We now come to the last four of these seven Epistles. In the first

three the Old Testament references are to the period of the Wilderness.

In these last four the references are to the period of the Land: and

Israel and Judah are placed alternately.

Israel comes first; for, idolatry commenced in the Ten Tribes, and

these were first removed from the Land. Judah followed, and was

afterwards removed.

The first of these four Epistles, therefore, gives the illustration

from the great apostasy of Israel under Ahab and Jezebel.

Few of us can realize what that apostasy was; or what was its character

and extent. Jeroboam was the first who made Israel thus to sin, but it

culminated under Ahab and Jezebel. Under these two, organized idolatry

of the grossest kind became the religion of the State, as opposed to

the true religion established in Jerusalem. It had its own priesthood,

so numerous and powerful that the prophet Elijah was specially raised

up by God to do battle against them, and warn the people against the

enormity of the evil. Yet again will Elijah perform a similar duty

under more awful circumstances.

The structure of this Epistle is elaborate, as were the workings of

that apostasy. But it is also very clear and unmistakable.

(4) ii. 18-29. Thyatira.

Introduction

(4) | a | d | 18-. Christ's command to write.

e | -18. Christ's attribute. (i. 15.)

Commendation

b | f^^1 | 19-. Works. (General.)

g^^1 | -19-. Particulars. (Love, Service,

Faith, Service.)

f^^2 | -19-. Works. (General.)

g^^2 | -19. Particulars. "And the last,"

&c.

Admonition

The guilty.

c | h | 20. Jezebel.

i | 21. Her impenitence.

c | i | 22. Her punishment

h | 23. The Assemblies.

Admonition

The innocent.

b | f^^3 | 24-. Persons. (General.) "To you and

to the rest," &c.

g^^3 | -24-. Particulars. "As many as,"

&c.

f^^4 | -24. Persons. (General.) "I will put

upon you," &c.

g^^4 | 25. Particulars. "But that which

ye have," &c.

Conclusion

e | 26-28. Christ's promise. Power, &c. (Compare

xii. 4; xix. 15; xx.4)

d | 29. Christ's command to assemblies to hear.

ii. 18. And unto the angel of the Assembly in Thyatira, write; These

things saith the Son of God] Here, for the first time, the speaker

is directly named; as well as distinguished by an attribute. Both speak

of Divine judgment, and of the Divine power which is necessary to

execute that judgment, and to perform the promises given in this

Epistle.

who hath His eyes like a flame of fire] To detect all evil and alarm

the evil-doers. This is the attribute of i. 14, 15; repeated in xix.

12.

and His feet like unto polished brass] This tells of coming

judgment, when He will tread the wicked under his feet. Isa. lxiii.

1-6; xli. 25; xiv. 25. See also Mal. iv. 3; Dan. viii. 7, 10; and

compare Micah iv 13. Dan. vii. 19. Deut. xxxiii. 25. Job xl. 18.

The fulfilment of all this is seen in chap. xix. 13-15.

19. I know thy works, and thy love, and thyservice, and thy faith,

[108] and thy patient-endurance, and thy last works to be more than the

first] It is a question of "works" here, as in all these Epistles;

and also of patient endurance in the Tribulation.

20. Nevertheless I have this against thee, [109] that thou lettest

alone [110] the [111] woman Jezebel, she herself a prophetess, and

she teacheth and deceiveth my servants to commit fornication, and to

eat things sacrificed to idols] The reference here is to I Kings

xvi. 30-34. All the evil is traced up to Jezebel (I Kings xxi. 25). The

teaching is the same as that of Balaam, and of the Nicolaitanes--only

it is more organized, and in the name of religion, and under the direct

auspices of the State. Balaam was outside Israel; Jezebel is within.

This is what it will be in the days of the Beast: and this is why these

exhortations, teachings, and warnings are written in these Epistles. We

do not comprehend them, because we are not living in those days;

therefore, we cannot even apply them to ourselves. Three of the

Assemblies are warned with regard to this evil. Ephesus (ii. 6);

Pergamos (ii. 14, 15); and Thyatira (ii. 20). And there is everything

in the Apocalypse to show that that will be the special form of evil in

the coming days of Antichrist on earth. See also 2 Kings ix. 22, 30.

Jer. iv. 30. Nah. iii. 4.

21. And I gave her space in order that she might repent [112] and she

willeth not to repent of her fornication] We must read the history

in the book of Kings in order to understand this; and see and note how

it is connected with persecution. See I Kings xviii. 13, 14. It may

have reference to the woman of Rev. xvii. 1-4, and to the scenes then

going on in the earth. Compare chap. xviii. 3 and 8-l0). Also ix. 20,

21.

22. Lo! I cast her into a bed, and those who are committing adultery

with her (xviii. 8-10) into great tribulation (Rom. ii. 8, 9, 16),

except they repent of her [113] works] The casting into a bed, here,

is in contrast with Jezebel's being cast out of a window. And it

refers to a bed of anguish and of judgment. To reward and punish

"according to works" is God's principle of dealing with Israel and the

world (xviii. 6); but not with the Church.

23. and her children (Ps. cxxxvii. 9) will I kill with death (i.e.,

with pestilence); and all the assemblies shall know (or, get to

know)that I am He that searcheth reins and hearts.] Compare Jer. xi.

20; xvi 10; xx. 12. I Kings viii. 59; and I Sam. xvi. 7; and see

Rev. xi. 18 and xxii. 12. This is the work of "the Son of God" (v.

18). The word "death" here means pestilence, as in chap. vi. 8; xviii.

8. 2 Sam. xxiv. 13.

and will give unto you, each one, according to your works] See Jer.

xi. 20; xvii. 10. Ps. vii. 9; lxii. 12.

24. But, unto you, I say,--the rest [114] that are in Thyatira, as many

as hold not this doctrine, who have not known (or, come to know)the

depths of Satan, (as they say)] God has His Divine depths, I Cor.

ii. 10. Rom. xi. 33. But here we have the "depths of Satan." We see

some of them in Rev. xiii., but the real "depths" are in turning the

basest profligacy into religion; and, under the pretence of worshipping

idols (which is awful enough), to legalize and patronise the lowest of

vices. Read Isa. xxviii. 14-18.

I do not [115] lay upon you any other burden] or prophetic message

of judgment. See 2 Kings ix. 25, 26, and Isa. xiii. 1.

25. Nevertheless, what ye have hold fast till I come (lit., shall have

come). 26. And he that overcometh and keepeth my works] i.e.,

keepeth in mind, as to ponder over, and understand my judgments. See on

the word "keep" chap. i. 3, and references there given.

unto the end,--I will give him authority over the nations; 27.and he

shall rule them with a rod of iron: as vessels of pottery are dashed in

pieces: even as I also have received of my Father] This is an

unmistakable reference to such Old Testament prophecies as Ps. ii. 7-9,

and to the scenes that will be then current on the earth mentioned in

chaps. xii. 10, and xix. 15-21.

To such straits are interpreters driven, who spiritualize the

prophecies of the Old Testament, and thus rob them from those to whom

they belong, that they hesitate not on most missionary platforms to

quote Ps. ii. 7-9 of the spread of the gospel. But there is some

inconsistency in this robbery, for while they quote and claim the words

of verse 8, "Ask of me and I will give the heathen for thine

inheritance," they always stop short, and do not go on to quote the

words that follow--"Thou shalt break them with a rod of iron: and shalt

dash them in pieces like a potter's vessel." Here is the asking and the

giving spoken of in Ps. ii. 8, and in the verse before us: only here,

the promise is to the Assembly in Thyatira. If this is the Church of

God then here we have its mission. But though most commentators hold

that Thyatira is a "church," they do not press this as the Church's

mission, or "claim" this as its promise. This fact manifests the

inconsistency of the popular principle of interpretation.

28. And I will give unto him the morning star] The promise is

fulfilled in Rev. xxii. 16. But the prophecy is in Numbers xxiv. 17,

which connects it with Israel and with the day of the Lord's judgment,

"there shall come a Star out of Jacob, and a Sceptre shall rise out of

Israel, and shall smite the corners of Moab, and destroy all the

children of Sheth."

29. He that hath an ear, let him hear what the Spirit is saying to the

Assemblies] See above.

5. THE FIFTH EPISTLE.--SARDIS.

(iii. 1-6)

In this Epistle the Old Testament reference is to the period of

Israel's removal from the Land. Where, as the separate kingdom of the

Ten Tribes, her name is practically blotted out, as applied to the Ten

Tribes.

In Deut. xxix. God declares of those who shall turn away from Him "to

go and serve the gods of these nations" (v. 18), that He will "blot out

his name from under heaven (v. 20).

This was fulfilled first in the case of the Ten-Tribed Kingdom of

Israel. It was Jeroboam who first "made Israel to sin." He is known by

this periphrasis. This is his special mark by which he was best known.

In forming the Ten-Tribed Kingdom he was at once cut off from Jerusalem

and the worship which God had established there. Religion of some kind

must be the basis of government, so Jeroboam made his own religion: and

in a yet future day the Beast will have his own universal religion; as

we shall see.

A similar warning, therefore, and a similar teaching, will be needed by

those who shall be living on the earth in the days of which the

Apocalypse treats.

Hence we have in the epistle the reference to Israel's removal from the

Land:--

(5) iii. 1-6. Sardis

Introduction

(5) | a | c | 1-. Christ's command to write.

d | -1-. Christ's attribute. (i. 4, 20)

Reproof

b | e | -1. Crimination

f | 2-. Warning. "Be watchful."

g | -2. Reason.

f | 3-. Warning. "Remember" and "Repent."

e | -3. Threatening. "If, therefore,"

Commendation

b | h | 4-. Persons. Commendation.

i | -4-. Character. "Which have not," &c.

i | -4-. Consequence. "And they shall,"

&c.

h | -4. Persons. Reason.

Conclusion

d | 5. Christ's Promise. (White raiment. Book of Life.

Compare xix. 8; xiii. 8; xvii. 8; xxi. 12; xxi. 27.)

c | 6. Christ's command to hear.

iii. 1. And unto the Angel of the Assembly in Sardis write; These

things saith He that hath the seven spirits of God] We submit that

the Holy Spirit, as co-equal and co-eternal with the Father and the

Son, could not be properly spoken of as a possession of Christ; and

placed on the same footing as the seven stars, "which are the angels of

the seven assemblies."

and the seven stars] These are the angels of the seven assemblies,

and are spoken of as belonging to Christ (equally with the seven

spirits) to cast down, punish, remove or exalt as He will. In chap. v.

6 we read that "a Lamb stood as it had been slain, having seven horns

and seven eyes, which are the seven spirits of God." Indeed, these

seven angels of the assemblies on earth, and the seven angels (or

spirits, see under i. 4, and compare in Heb. i. 7) in heaven are

connected together in the clearest possible manner. When we read in

this book of "the seven angels which stood before God" (viii. 2), and

of the "seven lamps of fire burning before the throne, which are (or

represent) the seven spirits of God," what are we to understand beyond

this? Why are we to say that they are not what it is here said they

are, and explain them as being something else? When Christ speaks of

"having" these, it does not mean having them in possession as

attributes, but having them in His power for use, disposal and command.

I know thy works, that thou hast a name, that thou livest, and art

dead] How can such language as this be addressed to those who are in

Christ today: they have "no name to live." They do live "in

Christ." Their standing is not in works; neither can it in any sense

be said of them "and art dead." On the contrary, they were once "dead

in trespasses and sins," but they died in Christ, and are now risen in

Him, and stand on resurrection ground before God in all the perfection

of that standing which He has given them in Christ. No one who knows

anything of the teaching of the Church or Pauline Epistles, could ever

think of sacrificing that wondrous standing for the sake of a false and

traditional principle of interpretation.

2. Be (lit., become) watchful, and strengthen the things that remain,

that were [116] about to die: for I have not found thy works

fulfilled] or performed.

The watchfulness required here is that of Luke xxi. 34-36. Mark xiii.

34-37.

before my [117] God] Compare I Sam. xvi. 7. Seven times does Christ

in these Epistles speak of "my" in connection with His "Father" and His

"God."

3. Remember therefore how thou hast received and heard, and keep it in

mind, and repent] What they heard we are told in Matt. xxiv. 14.

If, therefore, thou shalt not watch, I will come [118] as a thief, and

thou shalt not know what hour I will come upon thee] This one passage

settles, for ever, the fact that these words cannot possibly be

addressed to the members of the Church of God who have "that blessed

hope" of being caught up to meet the Lord in the air, or of being

"called on high" as in Phil. iii. 14. We are plainly and expressly

told (in I Thess. v. 2), "yourselves know perfectly that 'the Day of

the Lord' so cometh as a thief in the night. For when they shall say

'Peace and Safety'; then sudden destruction cometh upon them, and they

shall not escape. But ye, brethren, are not in darkness that that day

should overtake you as a thief." No language can be plainer than this,

addressed to "the Church of the Thessalonians." Either Rev. iii. 3

refers to believers now, and we have a flat contradiction of I Thess.

v. 4, or we must rightly divide the Word of truth, and say that I

Thess. v. 4 is true of all the members of the Church of God; and that

Rev. iii. 3 is equally true of those who shall be in these Assemblies

(whatever they may be) in "the day of the Lord." That day will come

"as a thief." See Matt. xxiv. 43. Luke xii. 39. 2 Pet. iii. 10.

But it will come thus upon a world ("they" and "them") that looks not

for Him. The Church of God will be "called on high;" made like

Christ's own glorious body (Phil. iii. 14, 20, 21), and received up in

Glory (I Tim. iii. 16) before the thief shall come, and before the day

of the Lord shall be present (2 Thess. ii. 2). Hence we are exhorted

not to be moved by reports that "the day of the Lord is now present"

(R.V.). If it were otherwise we have every need to be troubled, for

our hope would then have been in vain. Those who have not been caught

away will indeed be troubled, for they will be in the Great

Tribulation. So determined, however, are many not to have this blessed

hope, or even to allow others to have it, that they would rather hold

that this "great and terrible day of the Lord" is our only "hope" and

(!) thus be driven to interpret the "thief" of Christ coming as a

friend to fetch us away as he steals precious jewels. And this is done

in the face of the opposite statement in I Thess. v. 4, that that day

shall "not come as a thief" on the church; and in spite of the solemn

warning to watch, so as not to suffer the thief to break into, or to

break up the house (Matt. xxiv. 43). This thief is to be watched

against: but Christ is to be watched for!

4. Nevertheless thou hast a few names [119] in Sardis] These names

are evidently the distinguishing point in this Epistle, for we read in

the next verse of names being not blotted out, and confessed.

Which defiled not their garments] This is language foreign to the

Church of God. It accords with a standing in the flesh as addressed to

those who can wash their own robes (vii. 14) and establish a right to

the tree of life (xxii. 14), and make themselves ready (xix. 7). But

all this is "works" and not grace. So is the promise,

and they shall walk with me in white: because they are worthy] This

promise is fulfilled in Rev. xix. 7, 8, but there is nothing like it in

nature or character promised to or hoped for by the church. And as to

worthiness, who of use can take that standing? No; we are altogether

unworthy in ourselves, but all-worthy in Christ. But these are worthy

because of their own merit. The scene contemplated here is actually

described in chap. xvi. 15, and xix. 7-9. The day of the Lord is a day

when men will be treated according to their deeds (Rom. ii. 5, 6).

Those who have not defiled their garments, and are unspotted from the

flesh (Jude 5-8) are those who have not worshipped the Beast, or

received his mark, or partaken of his idolatrous obscenities.

5. He that overcometh shall thus [120] be arrayed in white garments;

and I will not blot out his name from the book of life] How is it

possible for a true believer in Christ to have his name blotted out?

The teaching of Rom. viii. as to our standing in Christ is the very

opposite of this. But both are true if "the word of truth" be rightly

divided. Dan. xii. 1 prophesies of this "book of life," and Rev. xiii.

tells us that the time for its fulfilment shall have then come.

and I will confess his name in the presence of my Father, and in the

presence of His angels]. Here is the association of Christ, the

Father, and the angels as in chap. i. 4-5. See notes above; and Matt.

xvi. 27. This promise, [3]as we have seen, refers to the later scene

in the life of David, when he confesses the names of his worthy ones,

just before the glory of the kingdom is set up by Solomon (2 Sam.

xxiii.). Some of the names are "blotted out." The others are

confessed. This is the scene alluded to here; and this is what is

promised by the Lord in Matt. x. 32, Luke xii. 8 and Mark viii. 38.

These words refer, as the Lord Himself explains, to the time when He

comes to send the sword upon the earth (Matt. x. 33-42). To interpret

this of the church of God, is to utterly destroy that standing which

God has given his church in Christ. There is no condemnation for

those who are in Christ; and there can be no separation from the love

of God in Christ. This is clear from Rom. viii.

6. He that hath an ear, let him hear what the Spirit is saying unto the

Assemblies] see above.

(6) THE SIXTH EPISTLE.-- PHILADELPHIA.

(iii. 7-13.)

In these last two Epistles the Old Testament illustrations are from the

period of the Kings and Kingdom of Judah; and after the removal of

Israel. The one is from the days of Hezekiah; and the other is from

the days of the Minor Prophets, before and after the return from

Babylon, when hope of restoration was held out to the People.

Those who will be on the earth in the days to which the Apocalypse

refers, will need the instruction which such illustrations will give;

for they will be days when all hope of restoration from man has gone,

and the People can hope only in God.

It will be a time of trial; but the promise of being kept in it is

made, and the hope of being delivered out of it is given.

Those who have this promise fulfilled in them are seen in chap. vii.

and xiv. and xv. caught up to God and His throne. They go into but

come "out of" the Great Tribulation. They are afterwards seen standing

before the throne, though not seated as the Church will be with Christ

upon the throne. They will serve God and follow the Lamb whithersoever

He goeth. (See Rev. vii. 14-17; xiv. 1-5; xv. 1-4.)

The structure exhibits these promises. The time of trial has sifted

and separated the people, and there are those now who have kept the

words of this book in remembrance, to whom these promises can be made.

(6) Philadelphia (iii. 7-13)

Introduction

(6) | a | c| 7-. Christ's command to write.

d | -7. Christ's attribute. i. 18

b | e | 8-. Statement. "I know," etc.

f | -8. Reason. "for thou hast," etc.

e | 9-. Statement. "Behold," etc.

f | -9. Promise. "Behold," etc.

g | 10. Statement. "Because," etc.

h | -10. Promise. "I also will

keep," etc.

g | 11-. Statement. "Behold I come,"

etc.

h | -11. Exhortation. "Hold that

fast," etc.

Conclusion

d | 12. Christ's promise. Pillar in Temple. New

Name. New Jerusalem (xxi. 2; xxii. 4).

c | 13. Christ's command to hear.

iii. 7. Unto the angel of the Assembly in Philadelphia, write; These

things saith He that is holy and He that is true] Seven attributes of

Christ are here given. The seven is divided, as usual, into three and

four. Three relate to what He is and hath:

1. He that is holy.

2. He that is true.

3. He that hath the key of David.

and four relate to what He does and does not do:

1. He that openeth.

2. And none shut.

3. That shutteth.

4. And none openeth.

He that is holy] or the Holy One, is a title of Deity (Hos. xi. 9

Hab. iii. 3). It is given to Christ (Ps. xvi. 10. Acts. iii. 14).

The usual form of this title in the Old Testament is "the Holy One of

Israel"; but Israel is now removed, and the illustration is from Judah.

He that is true] The word here is (...) (alethinos) real, (not (...)

(alethes) true), and denotes what is real and genuine in contrast to

all that is merely typical. Hence it is used of God whenever the

reference or contrast is to idols (either latent otherwise) in the

context. (See I Thess. i. 9. Compare Jer. x. 10. 2 Chr. xv. 3.

I John v. 20. Rev. xix. 11).

He that hath the key of David] We have already referred to this, as

specially giving its character to this Epistle. It reminds the reader

of that period of Judah's history described in Isa. xxii. Jerusalem

was about to be taken, and instead of repenting, they were feasting.

The Treasurer of the State "who was over the house" (Shebna), carried

the key in token of his office; and he presumptuously thought he was

going to retain his office and his dignity, and finally be buried in

the magnificent sepulchre he had prepared for himself in the rock. But

this thought was alien to the great hope given to David, which was

resurrection, "even the sure mercies of (promised to) David." Shebna

entered not into David's spirit, so he was removed, and another

(Eliakim) took his office. The use of "the key of David" is explained

in what follows, as denoting access to, and complete control over, the

house and throne of David, and implies Regal dominion. Hence the word

"house" (used in the prophecy -- Isa. xxii. 22) is omitted here, for it

is the throne that is now in question (Luke i. 32), and this could be

occupied only in resurrection (Jer. xxx. 9. Ezek. xxxiv. 23, 24.

Acts xiii. 34, 36). It is the Kingdom that is referred to in all this,

not the church. Hence we read of "the keys of the kingdom," but never

of "the keys of the church." This is left for Romanists to falsely

claim, and for Protestant interpreters to weakly admit. Matt. xvi. 19

is clear as to this. This key belongs to Christ, as here stated; but

the opening of the kingdom, in testimony, was committed to Peter, and

Peter used those keys in his ministry in Acts. i.-xii. Against that

kingdom the "gates of the grave" should not prevail." If "gates"

denote the entrance to the grave, then it means that death "shall not

prevail"; and if "gates" (by Metonymy) denote power, then it means that

the power of the grave will never keep and hold those who enter it.

Christ holds the key (as stated in i. 18), and therefore He describes

Himself as

He that openeth, and no one shall [121] shut; that shutteth and one

shall [122] open.

8. I know thy works: (behold I have set before thee an opened door]

What this means is sufficiently explained by what follows. It can

refer only to deliverance, as when the opened door was set before Peter

(Acts xii. 10; and compare Isa. xlix. 9, 10). Their enemies shall

acknowledge the Lord's protecting power. What a wrong interpretation

of these words it is, to take them as referring to an open door for

service, as is so universally done! Even as used by Paul in I Cor.

xvi. 9 it implies deliverance from the "many adversaries"; and in 2

Cor. ii. 12 the reference is clearly to deliverance from Satan's

"devices" (v. 11); in Col. iv. 3 the reference is to deliverance from

his "bonds."

which no one can shut [123] ): that thou hast a little strength, and

didst keep my word] This, the one important injunction throughout, is

obeyed by those who are thus addressed.

and didst not deny my name] i.e., by receiving another "name"; even

the name of the Beast. This, too, refers to another special injunction

so peculiarly applicable to, and characteristic of, the coming days of

the great Tribulation. (See Rev. xiii. 17; xiv. 9, 11, 12). Here is

the description of those very days referred to, in this epistle.

9. Behold, I make those of the synagogue of Satan, who say that they

are Jews, and are not, but do lie] How are these words to be

explained of the Christian Church, either of these or of any other

days? Why should people "say they are Jews" in order to join

Christians? Why thus lie? Do we see any fulfilment of this going on

around us? No! These claim to be Jews and meet in their assemblies

(or synagogues), but it is "the synagogue of Satan." They claim to be

"fellow-servants" (Matt. xxiv. 49). Those who will be on the earth at

that time will know what these words mean better than we can know now.

It is for us to believe them.

Behold, I will make them to come and bow down before thy feet, and know

that I have loved thee. Is this what is prophesied of the church of

God? Is this our experience? Has it ever been the experience of the

Christian Church? No! trouble and persecution and trial are the lot of

the church; the portion plainly foretold for it during the time of the

Lord's rejection until He shall come. To be hated because He was

hated; this is our portion now, from which no hope of reprieve is held

out to us. But this homage spoken of here belongs to Israel by right

in a yet future day. To see this we have to read only such passages as

Isa. xlv. 14; xlix. 22, 23; lx. 14; lxvi. 1-4, 5, 14. We can hardly

conceive it possible that, in the face of such prophecies and promises

addressed to Israel, anyone could ever interpret their fulfilment in

these Epistles as belonging to the church of God. Look at only one

(Isa. lx. 14):

"The sons also of them that afflicted thee shall come bending unto

thee:

And all they that despised thee shall bow themselves down at the soles

of they feet."

The promise made to Christ will be shared in by His people Israel. See

Ps. lxxii. 9; cx. 1. Phil. ii. 10. Compare Exod. xi. 8. "That I

have loved thee"-- both the pronouns here are very emphatic and refer

to chap. i. 5.

10. Because thou didst keep the word of my patience] i.e., the

patient waiting or endurance which I did command. See i. 9; ii. 2, 19.

These commands as to "patience" refer particularly to the waiting

during and under the tribulation. If it be asked where this is, the

answer is clear from chaps. xiii. 10; and xiv. 12 -- "Here is the

patience of the saints." It is the patience of those who shall be in

those scenes of judgment and looking for deliverance out of them. For

thus is the promise.

I also shall keep thee out of the hour of trial, which is about to come

upon the whole (habitable) world to try them that dwell on the earth]

These are the scenes foretold in Zeph. i. 14-18, and by our Lord (in

Luke xxi. 36). This refers to a brief, definite season (xii.-xix.);

probably "the three years and a half" closing with the manifestation of

the Lord Jesus in the clouds. These earth-dwellers are repeatedly

mentioned in this book (see vi. 10; xi. 10; xiii. 8, 14). For the

"keeping out of the hour," etc. (see Ps. xxxii. 6. Isa. xxvi. 20,

21. John xvii. 15. Ps. xxvii. 1-5). This deliverance may the

"wilderness," as spoken of in chap. xii.

11. " [124] I come quickly: Hold fast that which thou hast, that none

take thy crown] This can have no reference to the Church of God. We

have no crowns to be taken and no one could take them if we had. We are

in Christ; perfect and secure in Him.

12. Him that overcometh will I make a pillar in the Temple of my

God] Here the promise goes on to the days of Solomon, to the

"temple" and the "city" (as the next Epistle to Laodicea is associated

with the throne). (See iii. 21 and compare I Kings v. 5; vii. 13-22. 2

Chron. iii. 15-17.)

and he shall in no wise go forth any more: and I will write upon him

the name of my God, and the name of the city of my God] The promise

as to both temple and city are fulfilled in chap. xxi. 2, 3. Compare

Ps. xlviii. 1, 2, 8, 9, and Ezek. xlviii. 35.

the New Jerusalem (xxi. 2, 10), which descendeth out of heaven from my

God (xxi. 10) and [I will write upon him] my new name] Is. lxii. 2;

lxv. 15. Inscriptions on the person are mentioned in chap. vii. 3. The

worshippers of the Beast will be marked with his name, chaps. xiii. 16;

xiv. 11; xix. 20; xx. 4. This promise is specifically fulfilled in

chaps. xiv. 1, and xxii. 4.

13. He that hath an ear, let him hear what the Spirit is saying to the

Assemblies] See above.

7. THE SEVENTH EPISTLE.-- LAODICEA.

(iii. 14-22)

The Epistle to the Assembly in Laodicea is the last, as it is the most

solemn, of these Epistles. All the Epistles cover, in a general way,

the whole period covered by the book; but, they also mark special

stages of the apostasy and of the tribulation. Laodicea marks the last

stage. It is the final period immediately before chap. xix., when "the

Judge standeth before the door" (verse 20. Compare James v. 9). The Old

Testament illustrations are taken from the Minor Prophets, which cover

the last period of the nation's history, and form the last testimony

before the First Advent of Christ; because the same character will mark

the period immediately preceding the Second Advent or the Day of the

Lord.

The Structure is much more simple than any of the other Epistles,

because the whole position at the period will be reduced to the very

simple issue of allegiance to Christ or Antichrist.

(7) iii. 14-22. Laodicea

Introduction

(7) | a | c | 14-. Christ's command to write.

d | -14. Christ's attribute. i. 5.

b| e | 15, 16. Crimination. (Lukewarmness.)

f | 17, 18. Warning. (Gifts.)

b | e | 19. Exhortation. (Zeal.)

f | 20. Warnings. (Graces.)

Conclusion

d | 21. Christ's promise. The Throne. Compare xx. 4.

a | c | 22. Christ's command to hear.

iii. 14. And unto the Angel of the Assembly in Laodicea, [125] write;

These things saith the Amen] "Amen" is a Hebrew word (see 2 Cor. i.

20. Rom. xv. 8), expressing that which is immediately added, "faithful

and true." Compare Isa. lxv. 16.

the faithful and true witness] See on chap. i. 5 above; and compare

xix. 11 and Ps. lxxxix. 37.

the beginning of the creation of God] Reminding of the fact that by

Him all things were created; and that by Him all things exist and all

things consist (Col. i. 15-19). Before any created thing was formed,

Elohim took created form in order to create; so that created beings

might hold communion with the Creator, which they could not with God,

who is "Spirit" (John iv. 24). Thus He is referred to in Prov. viii.

22-31. And thus He appeared to Adam (who was created in His image), and

to the Patriarchs, and to Joshua as one who could be wrestled with and

seen and spoken with. All believe that He assumed creature form

specially for these appearances. It is only one step to further believe

that this form was more permanent: that He took creature form in order

to create, as He afterward took human form in order to redeem. (Compare

the two songs of Rev. iv. 11 and v. 9.) No other view so well enables

us to understand how He could be called "the Beginning of the creation

of God," or explain such passages as Prov. viii. 22-31 and Col. i.

15-17, "the firstborn of every creature" who was "before all things."

This is all expressed in the words of the ancient Creed. "Begotten of

His Father before the world; born of the substance of his mother in the

world." He is therefore the Head of Creation, the great subject of

which this book treats, thus reminding us here of its beginning, as it

afterwards tells of its end, and of the New Creation of the New Heaven

and the New Earth.

15. I know thy works, that thou art neither cold nor hot: I would that

thou wert cold or hot.

16. Thus, because thou art luke-warm, and neither hot nor cold, [126] I

am about to spue thee out of my mouth] These words require no

exposition. They explain with perfect clearness the condition of things

among the remnant of the Jews in that day. The same result of

unfaithfulness is not keeping the word and commandments of God is

spoken of in Lev. xviii. 25, 28; xx. 22, where the people are told that

for such disobedience, the very land should spue them out. Compare

Zech. xi. 1-9, and Hos. iv. 6-7.

17. Because thou sayest] See [[4]Laodicea -- The Period of Judah's

Removal] where these verses are compared with Hosea ii. 5, 8, 9, and

other passages from the minor prophets, which describe the very

condition of things here referred to. We enlarged on this point in

those pages, so as not to over-burden these running comments on the

text itself.

I am rich and have become enriched] Compare Hos. xii. 8.

And have need of nothing; and knowest not that thou art the wretched

one (Hos. ii. 11; v. 15), and the miserable (Hag. i. 6), and poor, and

blind, and naked (Hos. ii. 3-10).

18. I counsel thee to buy of me] When are the members of the Church

of God, or, indeed, anyone in this dispensation, where all is of grace

and of gift counselled "to buy" anything of God. We have "nothing to

pay" and nothing to buy with; and can show no cause nor merit why we

should have the slightest favour or blessing. Compare for the

Dispensation of works Is. lv. 1, 2.

gold refined in the fire (Mal. iii. 3; Hos. ii. 8; Hag. ii. 8), that

thou mayest be enriched; and white garments, that thou mayest be

clothed, and that the shame of thy nakedness may not be made

manifest] The reference here is to Jer. xiii. 25, 26, and Hosea ii.

3.

and eye-salve to anoint thine eyes, that thou mayest see] Compare

Is. lix. 10.

19. As many as I love] See Is. xliii. 4, and compare context. Also

Deut. vii. 8. Hos. iii. 2; xi. 4.

I rebuke and chasten] See Hos. vii. 12; Deut. viii. 5; xxviii. 20;

and Prov. iii. 12.

20. Behold, I am standing (lit., "I have taken my station")at the door,

and am knocking] The call is to the Wedding Feast of chap. xix. 9,

to which the parables pointed, especially Luke xii. 35-38. The servants

are exhorted to be "like unto men that wait for their Lord when he

shall return from the wedding; that when he cometh and knocketh they

may open to him immediately. Blessed are those servants whom the Lord

when he cometh shall find watching. The coming is no longer spoken of

as "near" -- he is already at the door.

To the twelve Tribes scattered abroad it is written in view of his

coming -- "The judge standeth before the door" (Jas. v. 7, 8, 9). The

nearness of the Lord as the "judge" is the warning conveyed by these

words in the Epistle to the Assembly in Laodicea, and not the nearness

of the Saviour in grace, or an invitation to sinners in this day of

grace. Can anything be clearer than this? and can language be more

incongruous as applied to any in this present dispensation.

if any one hear my voice, and open the door, I will come in to him, and

will sup with him, and he with me] It is in connection with the

knocking just referred to in Luke xii. 37 that the promise is given to

the "servants" spoken of (not to the church). "Verily I say unto you

that he shall gird himself and make them to sit down to meat, and he

will come forth and serve them." Compare Matt. xxii. 2, 3. Luke xiv.

15; xxii. 16-18. Mark xiv. 25, and Rev. xix. 9. This is the same

watching which is spoken of in verse 39 as the watching for the coming

as a thief.

21. To him that overcometh will I give to take his seat with me on my

throne, even as I also overcame and took my seat with my Father on His

throne] This promise is seen fulfilled in xx. 4. The session of the

Lord Jesus is spoken of here as past. He is now from His seat and is

about to come down in judgment to avenge the blood of His martyred

saints. Hence Stephen sees the same "Son of Man, standing," Acts vii.

56. Nothing proves more clearly the two thrones of which Scripture

speaks. His Father's throne, on which He is now seated, and "the throne

of His father David," to which Christ is the heir as David's Son and

David's Lord (Luke xx. 42). Compare Ezek. xliii. 7. Ps. cxxii. 5. It is

this throne which He will occupy when He comes in His glory. Luke i.

32. Acts. ii. 30 Heb. ii. 5. Matt. xxv. 31. Ps. viii. Dan. vii. and

Rev. xx. 4. There is a third throne spoken of in chap. xxii. 1, 3; but

that is "the throne of God and of the Lamb," and is after the

Millennium. The promise in iii. 21 refers to the throne of Solomon.

[[5]See the Seventh (Laodicea)].

22. He that hath an ear, let him hear what the Spirit is saying unto

the Assemblies] Here end these seven epistles. And we feel that no

one can thus read and study them without becoming convinced that they

belong to another dispensation altogether; when "works" and not grace

form the standing; and Israel and not the Church is the subject.

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[94] So all the Critical Greek Texts and R.V.

[95] L.T.Tr.A. WH. and RV. omit "thy."

[96] This is the order of the words according to G.L.T.Tr.A. WH. and

RV.

[97] So L.T.T.Tr.A. WH. and RV.-- has "and didst not weary."

[98] Omit "quickly," L.T.Tr.A. WH. and RV.

[99] See Divine Names and Titles by the same author and publisher.

[100] All the Critical Texts, with RV., omit the words "midst of."

[101] L.T.Tr.A. WH. and RV. omit "thy works and". The Lord is not

speaking of actions here, but of passive sufferings.

[102] L.T.Tr.A. WH. & RV. omit the words "thy works, and."

[103] T. omits "even." Tr. & A. put it in brackets as doubtful.

[104] Omit "in which."--L.T.Tr. WH. See RV. marg.

[105] All the critical Greek Texts and R.V. read (...) (homoios), in

like manner, instead of (...) (ho miso), which I hate.

[106] This word is added by G.L.Tr. (A). WH. and RV.

[107] {Footnote is missing in our digitized original --CCEL}

[108] The order of these words varies in the MSS. G.L.T.A. WH. and RV.

have "love, faith, and service." Tr. has "faith, love, and service."

[109] G.L.T.Tr.A. WH. and RV. omit "a few things."

[110] (...) (apheis) instead of (...) (eas) sufferest. G.L.T.Tr.A.

WH. and RV.

[111] G.L. (A). WH. (marg.) RV. (marg.) read "thy wife."

[112] All the Texts and RV. read the verse thus.

[113] All the critical Texts and RV. read (...) (autes) her, instead of

(...) (auton) their.

[114] Omit "and to," G.L.T.Tr.A. WH. and RV.

[115] L.T.Tr.A. and RV. have the present tense instead of the future.

[116] G.L.T.Tr.A. WH. and RV., have "were" instead of "are."

[117] G.L.T.Tr.A. WH. and RV. add "my" here.

[118] Omit "upon thee" G.L.T.Tr.A. WH. and RV.

[119] Omit "even," G.L.T.Tr.A. WH. and RV.

[120] So L.T.Tr. WH. and RV.

[121] L.T.Ta.Tr.A. WH. and RV. read the future tense.

[122] Ta.Tr.A. read the future tense.

[123] So G.L.T.Tr.A. WH and RV.

[124] Omit "Behold," G.L.T.Tr.A. WH. and RV.

[125] So G.L.T.Tr.A. WH. and RV.

[126] So G.T.Tr.A. WH. and RV.

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The First Vision "in Heaven": Chapters 4-5

The Throne and its surroundings

We now come to the matter of the Book, which we have indicated by the

letter X [in the section [6]The Scope of the Apocalypse Shewn by its

Structure]. It consists, as we have seen, of seven pairs of visions.

The first of each pair is a Vision "in heaven"; and the second of each

pair is a Vision "on earth."

Each Vision "in heaven" is preparatory to the Vision afterwards seen

"on earth": and what is seen "on earth" is the carrying out of the

Vision previously seen "in heaven." The one is mutually explanatory of

the other. The heavenly Vision explains what is going to take place

upon the earth; and the utterances in each heavenly Vision set forth

the special object of the earthly events which are to follow. The

former Vision of each pair is, therefore, the key to the latter.

These divisions are made by the Holy Spirit Himself; and the divisions

, made by man into chapters, where they do not agree with the Divine

divisions, are only misleading.

We shall have, therefore, wholly to ignore them, except for purposes of

reference.

These heavenly and earthly Visions will form the great chapters or

divisions of this part of our work. We shall take each of these

fourteen Visions in order: first giving the structure, with any

necessary expansions; following each with our own translation, based on

a revised Greek Text, according to the authorities quoted in the notes;

interspersed with such running expository remarks as may be necessary.

The structures themselves will be found full of teaching, and will give

the scope of each section; showing, at a glance, what are the subjects

of which our attention is to be fixed.

The following is the structure (in brief) of H^1, the first Vision "in

heaven," consisting of chapters iv. and v.

H^1.^ THE FIRST VISION "IN HEAVEN"

(chap. iv., v)

The Throne and its surroundings

H^1 | A | iv. 1-8-. The Throne, the Elders and the Zoa

B | -8-11. The utterances of the Zoa and the Elders.

Theme: Creation.

A | v. 1-7. The Throne and the Book: the Lion and the Lamb.

B | 8-14. The New Song of the Zoa and the Elders. Other

heavenly utterances. Theme: Redemption.

From this it will be seen that the great subjects of this Vision "in

heaven" are:--

THE THRONE, THE BOOK, AND THE LAMB.

That which comes first in the Book gives its importance and

significance to the whole Book. It is the key to all that follows, and

carries us forward by the Spirit to the future age, the coming "Day of

the Lord." The first thing seen and the first mentioned (in verse 2) is

THE THRONE.

"Immediately, I became in Spirit; and behold! a throne was set in

heaven."

No words could be more important as fixing our minds on the great

central and all-governing fact which pervades the Book of this

prophecy.

It is the day spoken of in Ps. ciii. 19.

"The Lord hath prepared His throne in the heavens;

And His kingdom ruleth over all."

And in Pss. ix. and x., which treat of the coming great Tribulation as

the "times of trouble" (ix. 9, and x. 1), it is declared: The Lord

"hath prepared His throne for judgment." And in Ps. xi. 4-6 we read:

"The Lord is in his holy temple,

The Lord's throne is in heaven:

His eyes behold,

His eyelids try the children of men.

The Lord trieth the righteous:

But the wicked and him that loveth violence His soul hateth.

Upon the wicked he shall rain snares,

Fire and brimstone, and an horrible tempest:

This shall be the portion of their cup."

These three Psalms foretell and refer to the scenes described more

fully in the Apocalypse.

Daniel (vii. 9, 10) also speaks of this very moment when he says "I

behold till the thrones were set" (not "cast down" as in AV. but

"placed" as in RV. [127] ) "and the ancient of days did sit... 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."

This throne speaks of judgment; "the throne of grace" is no longer

seen. Grace is the character of this present dispensation; while

judgment, righteousness, and justice will characterise that which is

coming. The heavenly voice announces it. "Just and true are thy ways,

thou king of nations" (xv. 3 q.v.). "Thy judgments are made manifest"

(verse 4). "Thou art just, who art and who wast the holy One, because

thou judgedst thus" (xvi. 5; see also verse 7, and xix. 2, 11). The

martyred ones are represented as crying "How long, O Sovereign Lord,

[128] the holy and true, dost thou not judge and avenge our blood on

the dwellers on the earth" (vi. 10). The reply is, not that this cry is

out of place, but that it is only premature: they are to wait a little

longer. Heaven itself bids all to rejoice at the execution of judgment

(xviii. 20; xix. 2). "Fear God and give glory to him" (is the cry that

will then go forth), "for the hour of his judgment is come" (xiv. 7).

Judgment is also the final Vision (xx. 4); and it is given to the

saints who have overcome. Psalm cxlix. 5-9 also tells of that final

scene.

"Let the saints be joyful in glory:

Let them sing aloud upon their beds.

Let the high praises of God (El) be in their mouth,

And a two-edged sword in their hand;

To execute vengeance upon the heathen,

And punishments upon the people;

To bind their kings with chains,

And their nobles with fetters of iron;

To execute upon them the judgment written:

This honour have all His saints. Hallelujah."

The Throne, therefore, with which this first Vision "in heaven"

commences, is the great central object. The structure shows this; and

it shows also other prominent objects, viz. the Book and the Lamb, and

their relation to two great subjects, Creation (chap. iv.) and

Redemption (chap. v).

Before we proceed to the translation we must give the expansion of A.

iv. 1-8-. Its importance is seen from the minuteness with which the

Throne is described.

A. iv. 1-8-. The Throne.

A | a | 1-3-. On it: the Enthroned One.

b | d | -3. Round it: a Rainbow.

e | 4. Round it: 24 Thrones.

c | 5-. Out of it: Lightnings.

b | d | -5. Before it: Seven Lamps.

e | 6-. Before it: a Crystal Sea.

a | -6-8-. In the midst and round about it: the four Zoa.

We now proceed to give the translation of each separate member, marking

each with the corresponding letters, so that its place in the general

structure and plan can be easily referred to, found and followed.

A. iv. 1-8-. THE THRONE.

a. 1-3-. On it: the Enthroned One.

iv. 1. After these things] Seven times in this book we have this or

a similar expression (iv. 1; vii. 1, 9; xv. 5; xviii. 1; xix. 1; xx.

3). As in the last case a thousand years intervene, it is clear that

what is seen does not necessarily follow immediately. (It is a Hebrew

idiom. Compare Gen. xxii. 1).

I looked, and, behold a door set open IN HEAVEN] There are five

openings mentioned in this Book; and, while they do not mark special

literary divisions, yet they are all of the deepest importance and

significance. See xi. 19; xv. 5; xix. 11; and xxi. 1. This first is a

"door" opened to admit John. But when the Armies of Heaven come forth,

then John says: "And I saw Heaven opened" (xix. 11), and not merely a

door. The same happened to Ezekiel when he saw "visions of (or from)

God."

And the former voice which I heard (at the beginning, i. 10) was as it

were of a trumpet speaking with me (i. 10), saying, "Come up hither,

and I will show thee what things must come to pass hereafter"]

There is no necessity for taking these words (...) (die genesthai)

differently from i. 1, 19; xxii. 6. Matt. xxiv. 6; xxvi. 64. Dan. ii.

28, 29. (...) (meta tauta) means (literally) after these things, when

used in historic narrative; but when used in promise or prophecy the

expression means hereafter. See i. 19 and ix. 12.

2. [129] Immediately I came to be in Spirit] See chap. i. 10; xvii.

3; and xxi. 10. And for the further uses of (...) (en pneumati) in

spirit, see Rom. ix. 1; xiv. 17; xv. 16. I Cor. xii. 3, 9. 2 Cor. vi.

6. I Thess. i. 5. Jude 20 and Micah iii. 8.

and, behold, a throne was set in heaven, and upon the throne was One

sitting] This is evidently the Father; who henceforth, throughout

the book, is spoken of as "He that sitteth upon the throne." He is

distinguished from the Son in vi. 16; vii. 10.

3. And He that sat was, in appearance like to a jasper stone and a

sardius; and there was a rainbow round about the throne, -- like, in

appearance, to an emerald] It cannot be known precisely what is

meant by the appearance of these stones, nor can we identify them

satisfactorily. But there is no doubt as to the "rainbow." It speaks of

a scene of judgment -- not of water, but of fire; and it tells also of

hope and deliverance for those concerned in the covenant of which it is

the "sign." The form tells us of the covenant of Gen. ix. 8-17; and the

colour, being the opposite of that of fire, tells of mercy in the midst

of judgment (Hab. iii. 3. Ps. ci. 1).

4. And round about the throne (behold) four and twenty thrones; and

upon the four and twenty thrones [130] elders sitting, arrayed in white

garments] The word for the Elders' thrones is the same as that for

"the throne" of verse 2. Probably they were both smaller and lower; as

they were also evidently subordinate.

and on their heads [131] crowns of gold] The common interpretation

is that the Elders are symbolical of the Church of God. But why not

leave them alone? Why must they be something different from what they

are? David arranged his twenty-four courses of the Priesthood (I Chron.

xxiv. 3-5) after the heavenly order. And he had it all "by the Spirit."

"All this," said David, "the Lord made me understand in writing by His

hand upon me" [132] (I Chron. xxviii. 11-13, 19). It was the same in

the case of the Tabernacle which served "unto the example and shadow of

heavenly things, as when Moses was admonished of God when he was about

to make the Tabernacle: for, See, saith he, that thou make all things

according to the pattern showed thee in the mount" (Heb. viii. 5 and

refs.). Hence, they are called "patterns of things in the heavens"

(Heb. ix. 23). It was the same with David and the Temple, so that when

David copied on earth was a pattern of real things "in the Heavens."

The Temple worship on earth was therefore modelled on that worship

which is carried on in heaven: and which , if we were caught up now, we

should see being carried on there by these heavenly leaders of heaven's

worship.

These elders are the heads of the heavenly priesthood; the

chief-priests or elders of Heavenly worship and rule. The comparative

(...) (presbuteros) elder) has been distinguished from (...)

(presbutes) old man), from the most ancient times, as marking and

denoting official position. It is preserved in our Eng. Alderman or

elder man. In the papyri is it constantly used of both civil and

religious rulers. The affairs of the whole priesthood of the Egyptian

mysteries were conducted by an annual council of 25 presbuteroi. The

word does not mean "priest" in any sense, for we often find the

expression "presbyter-priest" "used of a ruler among priest," so that

there were priestly-governors as well as civil-governors. [133] The

word is used in this sense in the Old Testament of "elders of the

priests." (See Isa. xxxvii. 1. Jer. xix. 1; and passages given below).

This is the meaning of the word here also.

David distributed his twenty-four courses, sixteen from the sons of

Eleazar; and eight from the sons of Ithamar. These were "governors of

the sanctuary and governors of the house of God." (I Chron. xxiv. 5).

If we ask, Why twenty-four? the answer is because twelve is the number

of governmental perfection; and wherever we find it, or any multiple of

it, it is always associated with government and rule.

It was the number (24,000) of the Levites who were to serve in the

house of the Lord (I Chron. xxiii. 3, 4).

It was the number of the prophets who were to lead the praises of God

with instruments of song (I Chron. xxv. 31).

The porters of the sons of Levi were twenty-four (I Chron. xxvi.

17-19).

The same number obtained in the Palace as in the Temple.

Twelve captains presided over 24,000 (I Chron. xxvii. 1-15).

Twelve officers were set over the Treasuries (verses 25-31).

So these four-and-twenty elders are the princely leaders, rulers, and

governors of Heaven's worship. They are kings and priests. They were

not, and cannot be, the Church of God. They are seen already crowned

when the throne is first set up. They are crowned now. They were not,

and are not redeemed, for they distinguish between themselves and those

who are redeemed. See their song below (chap. v. 9, 10 and RV.). They

speak of the time of "giving the reward to thy servants" (xi. 18), not

to us thy servants. They are heavenly unfallen beings, and therefore

they are "arrayed in white robes." They speak of Creation (iv. 8-11).

And when they sing of Redemption (v. 8-14) it is called "a new song."

Redemption would be no new song to the Church of God, for it would be

the old song which they had so often sung upon earth as "the old, old

story." One of them speaks to John (vii. 13-17) as though separate and

different from both the great multitude and from John himself. They

offer "golden bowls full of odours, which are the prayers of the saints

(v. 8). They are priests ministering for others. Is this the work of

the Church? Their functions are altogether priestly. See 2 Chron. v.

11-14. And, as "elders," they were also rulers; and hence are seen

seated on thrones (see Gen. xxiv. 2. Ex. iii. 16. In 1 Sam. xxx. 26,

and 2 Sam. iii. 17; v. 3). They are next to the King, his councillors.

(Compare 2 Sam. xvii. 4 and 1 Kings viii. 1-3). From all this we may

gather the position of these four-and-twenty elders; and see that, to

interpret them of the Church is to force many passages of Scripture

into a meaning which they cannot have.

5. and out of the throne go forth lightnings and voices and thunders

[134] ; and seven torches of fire are burning before the throne, which

are the seven spirits of God] See above on i. 4; iii. 1; and

compare v. 6. These seven spirits are "before the throne" ready to obey

the commands of Him who sits thereon. The throne itself has all the

accessories of judgment which inspire awe and speak of coming wrath.

6. and (behold) before the throne, like [135] a glassy sea, like

crystal] It does not say what it was, but only what it was "like."

Having been told what it was "like," it is not for us to seek for any

further symbolism. Heaven, we believe, is a place of glorious

realities, and not a place of unsubstantial shadows. We shall one day

see what John saw, and then we shall know. Now, we have to believe what

is written until faith shall be exchanged for sight.

And in the midst of the throne and around the throne, four Zoa, full of

eyes before and behind. 7. and the first Zoon was like a lion, and the

second Zoon like an ox, and the third Zoon having the face as a man,

and the fourth Zoon like a flying eagle. 8. and the four Zoa had each

of them respectively, six wings; around and within they are full of

eyes] The word "beasts" is not the same as in chaps. xii. and xvii.

Here it is (...) (zoon), and means any living creature; but in chap.

xiii. and xvii. it is (...) (therion), a wild, untamed beast. It is

difficult to find a term which shall exactly represent the original.

"Living creature" is both vague and cumbrous; "living beings" implies

too much of humanity; "living ones" would be better, but as the word is

sometimes used in the singular number it would cause confusion to say

"living one," inasmuch as "the Living One" is used in this book as one

of the Divine titles of the Lord Jesus. We have judged it better

therefore to leave the word untranslated, and use Zoon in the singular,

and Zoa in the plural. No difficulty will be experienced, as the word

is already partly Anglicised and understood in our words, Zoology,

Zoological, Zoophyte, Zootomy, Zoonymy, &c., which all have to do with

living things; animate as opposed to inanimate.

The first time the Zoa are mentioned in the Bible they are named,

though they are not described. In Gen. iii. 24 they are called "the

Cherubim," and this word has never been translated in any Version. We

have, therefore, a good precedent for leaving their other names, Zoon

and Zoa, also untranslated.

The Zoa are described in Ezekiel (chap. i. 5-14), and they are

identified in Ezek. x. 20 with the cherubim. "This is the living

creature that I saw under the God of Israel by the river of Chebar; and

I knew that they were the cherubims." The two terms are used

interchangeably in Ezekiel. Compare i. 22 and x. 1, 15. No one can tell

us anything about them beyond what God has Himself told us. Man's

opinions as to what they "represent" are hardly worth controverting.

Our own opinions are equally worthless; we can only point our readers

to what God has revealed about them.

Some would have it that they represent the Godhead; but it is hardly

likely that God, who commanded that no emblem of Deity should be made,

should make one Himself; especially one like unto "an ox that eateth

grass." (See Deut. iv. 15, 16. Rom. i. 22, 23. Ps. cvi. 19, 20).

Moreover, they offer worship, but are never worshipped themselves (Isa.

vi. Rev. iv., v.).

Some think they represent the four Gospels; but animals can hardly

represent books. Moreover, it is difficult to see the point of the four

Gospels guarding the Tree of Life, or occupying such a prominent place

in the Tabernacle and in the Temple.

That they cannot be the Church is clear from the following facts:

1. Three out of the four are animals, and there must be some sort of

congruity between even a symbol and the thing signified.

2. They call for judgment (chap. vi.), and give the bowls "full of

wrath of God" to the Seven Vial Angels (chap. xv.). This is surely not

the work of the Church, either now or in the future.

3. Rev. v. 9, 10, according to the correct text and translation, shows

that these Zoa do not speak of themselves as redeemed, but distinguish

themselves from such. See below, our exposition of those verses.

4. They cannot be any ordinary angelic beings, inasmuch, as they are

distinguished from the angels in chap. v. 8, 11. Neither do they ever

receive any commission, as angels always do. On the contrary, they give

orders, as angels do not.

5. They are attached to the Throne of God, and are never seen apart

from it.

6. They are first mentioned, as we have said, in Gen. iii. 24: "So He

drove out the man; and He placed (in a Tabernacle), at the east of the

garden of Eden, Cherubim, and a flaming sword which turned every way,

to keep the way of the tree of life." The verb "keep," here, means to

preserve and care for, and guard, as in Gen. ii. 15 and xviii. 19, etc.

We first see them in connection with the Fall; and we note the fact

that they are representative of animate creation, hence their name Zoa.

Their number, four, connects them also with the earth [136] ; and Rom.

viii. 19-21 makes the whole creation to partake of the effects of the

Fall "For the earnest expectation of the creation waiteth for the

revelation of the sons of God. For to vanity was the creation

subjected, not willingly, but on account of Him who subjected the same:

and this was in hope, because the creation itself also shall be freed

from the bondage of corruption into the freedom of the glory of the

children of God. For we know that the whole creation groaneth together

and travaileth together until now" (Rom. viii. 19-21).

These words receive a new significance if we regard the Cherubim, or

Zoa, as being the concrete representation of this groaning creation;

and as being the pledge that its groaning shall one day cease, and its

hope be fulfilled. That hope was given when they were first placed, as

in an Tabernacle, (as the word means), at the gate of Eden. There, at

that time, was the Lord's presence manifested. Hither Cain and Abel

brought their offerings; and from this "presence of the Lord" Cain went

out (Gen. iv. 14-16).

It may be that the Tabernacle of God continued up to the time of the

Flood. For Shem is spoken of as the custodian of this "dwelling place."

The word "placed" in Gen. iii. 24 is (...) (shaken), and it means to

station or dwell in a tabernacle, and is commonly spoken of as God's

dwelling among men and of His dwelling place. [137] In Gen. ix. 26, 27,

we read:

"Blessed be the Lord God of Shem;

And Canaan shall be his servant.

God shall enlarge Japhet:

And He (i.e., God) shall dwell (or place His tabernacle) in the tents

of Shem."

Here the three patriarchs are mentioned. Canaan (i.e., Ham) and Japhet

occupy the two central lines; while Shem and the Lord His God occupy

the two outer lines. If this be so, then, this Tabernacle of the Divine

presence continued among men down to the Flood and contained the

Cherubim.

After the Flood, the Teraphim (probably a corruption of Cherubim) were

made in imitation of them, and became objects of worship. The

remembrance of them was carried away by the scattered nations (Gen.

xi.), and probably the Assyrian sculptures are traditional corruptions

of the Cherubim, for they consisted of a man with an eagle's head; a

lion or a winged bull with a human head.

When God set up the Tabernacle in Israel it was that He might "dwell

among them" (Exod. xxv. 8; where we have the same word as that used in

Gen. iii. 24: "placed in a tabernacle"). The first thing made was not

the Tabernacle itself, but the Ark of the Covenant with its mercy-seat

and the Cherubim (Exod. xxv. 10-12). These were not the real cherubim,

of course; they were only copies of them on the mercy-seat.

Representations of them were woven into the Vail (Exod. xxvi. 31;

xxxvi. 35). This could only have been to show that, henceforth, the

hope of creation was bound up with "the hope of Israel"; and, that both

were bound up in, and based on, the merits of atoning blood. From

"between the Cherubim" God spoke; and there His glory dwelt. (I Sam.

iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1, 3, 7, 14, 19. Isa. xxxvii. 16). The

original Covenant with Adam, and with the Son of Man Himself, takes in

the whole animate creation, and tells of the hope of its deliverance

(Ps. viii. 6-8; cxlviii. 7-11). And millennial glory will not be

complete without that hope being fulfilled (Isa. xi. 6-9).

In Rev. iv. and v. the Son of Man is about to realise this hope of

creation; and, therefore, creation rejoices in the blessed prospect.

The Zoa are seen attached to the throne, and they speak of creation.

The earth is about to be judged; and their deliverance is at hand.

Hence they say, "Thou art worthy, O Lord and our God, to receive glory

and honour and power; for thou hast created all things, and for thy

pleasure they were, and were created" (iv. 11). They speak, too, of the

redemption on which the coming deliverance is based (chap. v. 9, 10;

see below); and thus explain the object with which they had been

associated with the blood-sprinkled mercy-seat.

In all this we are on Old Testament ground; for when allusion is made

to these momentous truths in Rom. viii., creation's hope is spoken of

as being distinct from that of the Church, though bound up with it, and

depending upon its manifestation in glory. In brief, then, we may say,

that the cherubim are heavenly realities; living ones of whom we know

nothing by experience. But, the references made to them in Scripture

teach us that in some way they tell us of Creation's association with

the effects of the Fall, and of the future hope of deliverance from

those effects. Hence, their introduction here, now that that

deliverance is at hand; and hence their words also, which tell that it

is near.

This brings us to the utterances of the Zoa and of the twenty-four

Elders in B, iv. -8-11.

B, chap. iv. -8-11.

THE UTTERANCES OF THE ZOA AND ELDERS.

The Theme -- Creation.

We now come to B, iv. -8-11, the subject of which is the worship and

utterances of the Zoa and the Elders. This is part of the larger

structure of H^1, and still part of the first vision seen "in Heaven."

The following is the structure:

B | f | -8-. Worship of the Zoa. "And they rest not

g | -8. Their utterance (creation). "Holy, holy, holy...

f | 9, 10. Worship of the Elders. "And when...

g | 11. Their new song (creation). "Thou art worthy...

iv. -8. And they have no cessation day and night, saying

"Holy, Holy, Holy

Lord God Almighty

Who was, and who is, and who is coming."

This is the first of all the seventeen Heavenly utterances. They begin

with God Himself, and relate to what He is in Himself; and not to what

He has, or has done, or is going to do. The emphasis is on "who was,"

because it is put first. [138] The object of the whole Book, and of all

that it records, is to establish the Holiness of God, which is here, at

the very outset, the first thing that is proclaimed. The reign of

Heaven is about to be established in the Earth, when all shall be holy,

where now all is unholy. Hence we have the same thought in the great

Kingdom-prayer:

"Our Father which art in heaven,

Hallowed (or Holy) be Thy Name,

Thy Kingdom come,

Thy will be done on earth as it is heaven."

Then, and not till then, we have "us." "Give us," etc. It is remarkable

also that there are three Psalms which proleptically speak of this

coming reign. Psalms xciii., xcvii., and xcix. The three Psalms which

precede these commence with the command to sing, and then these Psalms

which follow each begin "the Lord reigneth." Not yet can they be sung

of accomplished facts, but the day is coming when they can, and will

be, sung of then present glorious realities. The point, however, we

wish to notice is that, each of these three Psalms ends with a

reference to God's holiness, because it will then be said "the Lord

reigneth." But the heavenly utterances in Revelation begin with the

proclamation of this holiness, because those who say "Holy, Holy,

Holy," are about to call for the judgments which are to bring in that

coming Holy Reign. (See Isa. xxiii. 18. Zech. xiv. 20, 21). Those three

Psalms must be carefully read in the light of the Apocalypse.

The first (xciii.) is called for by the song for the Sabbath (xcii.),

which speaks of the millennial Sabbath-keeping which is to come, and

tells of the destruction of the wicked, the perishing of the enemies

and the scattering of the workers of iniquity, before the Lord is

exalted as most High for evermore. (verses 7-9). Then comes the answer

in Psalm xciii., which begins "THE LORD REIGNETH," and tells of the

Throne being established, and ends with the declaration, "holiness

becometh thine house, O Lord, for ever."

The second (xcvii.) is called for in the Psalm xcvi. 1. "O sing unto

the Lord a new song; sing unto the Lord, all the earth"; and speaks of

the millennial glory, which is summed up in verse 11:

"Let the heavens rejoice,

And let the earth be glad." [139]

This, too, is the burden of the final heavenly utterances in Rev. xix.

5, 7. Then comes the answer in Psalm xcvii., which begins "THE LORD

REIGNETH," and tells how "righteousness and judgment are the habitation

of this throne" (verse 2; and compare Rev. xv. 3; xvi. 7; xix. 2); and

goes on to speak of the very judgments which are described in the

Apocalypse, and also of the same exaltation of Jehovah high above all

the earth (verse 9; compare xcii. 8). It ends by calling on the

righteous to "rejoice in the Lord... and give thanks at the remembrance

of His holiness."

The third (xcix.) is called for in Psalm xcviii. 1-3: "O sing unto the

Lord a new song: for he hath done marvellous things: his right hand and

his holy arm hath gotten him the victory... He hath remembered his

mercy and his truth toward the house of Israel." Then comes the answer

in Psalm xcix., which begins "THE LORD REIGNETH; let the people

tremble: he sitteth between the cherubim, let the earth be moved"

(marg., stagger). Three times in this Psalm we have the three-fold

"Holy" of the Zoa in Rev. iv. 8 giving us its interpretation and

significance:

Verse 3. "Let them praise thy great and terrible name: for it is holy."

Verse 5. "Exalt ye the Lord our God, and worship at his footstool, for

he is holy." And

Verse 9. "Exalt the Lord our God, and worship at his holy hill; for he

is holy."

All this truth and teaching is embraced in this first heavenly

utterance, spoken by the four Zoa.

We have called attention to the fact that each Vision seen "IN HEAVEN"

is marked by heavenly voices; and we have stated that it is in these we

must look for the key to the judgment scenes which follow on earth. We

shall have, therefore, to give more attention than is usually done to

the significance of these utterances; weigh their words, learn their

lessons, and note their bearing on what follows "on earth."

9. And when the Zoa shall give glory, honour, and thanksgiving to Him

who sitteth upon the throne, who liveth for ever and ever,

10. The four and twenty elders shall fall down before Him who sitteth

upon the throne, and they shall [140] worship Him who liveth for ever

and ever, and shall [141] cast their crowns before the throne, saying:

"Worthy art thou, O Lord and our God, [142]

To receive glory, and honour, and power;

Because Thou didst create all things,

And for thy pleasure they were, [143] and are created"]

Thus, creation is the subject of the first great utterance of the Zoa

and the Elders. Their words announce the blessed fact that the

judgments which are about to take place, have for their great object

the removal of the curse, and of all unholiness from the earth; and the

ending of creation's groaning and travail. These heavenly elders take

part in this heavenly utterance, and they acknowledge its truth by

bowing their heads in worship and homage.

A, chap. v. 1-7.

THE THRONE AND THE BOOK: THE LION AND THE LAMB.

Having considered the member B, iv. -8-11, we now come to the member A,

v. 1-7, the subject of which is The Throne, and the Book: The Lion and

the Lamb.

Here, as in A. iv. 1-8-, we have the Throne. But, here it is rather Him

that sitteth upon the throne, than the Throne itself.

A | h | 1-. Right hand. "And I saw...

i | -1. A Book.

k | 2-5. The Lion. "And I saw...

k | 6. The Lamb. "And I saw...

i | 7-. The Book. "And he came...

h | -7. Right hand. "Out of the right hand.

v. 1. And I saw on the right hand of Him that sitteth upon the throne,

a Book (or Roll), written within and on the back, having been sealed

with seven seals] Much ingenuity has been spent in the

interpretation of this "Book," and what it represents. Some have

suggested that it is the history of the Christian Church, but we trust

our readers are fairly convinced by this time that the Church is not

the subject of the Apocalypse.

Neither can it be "the book of the Covenant" yet to be made with

Israel, because that New Covenant is in mercy (Heb. x. 16, 17), while

this book has to do with judgment. Why should we go out of our way to

seek for a far-fetched meaning when we have such plain indications in

the Word itself of what a sealed book denotes. In Is. xxix. 11 we read:

"And the vision of all is become unto you as the words of a book that

is sealed, which men deliver to one that is learned, saying, Read this,

I pray thee: and he saith, I cannot; for it is sealed." In Dan. xii.

1-3, we read of the Great Tribulation, which is the central subject of

the Apocalypse. But Daniel is not permitted to do much more than make

known the fact of the great Tribulation out of which Daniel's people,

the Jews, were to be delivered. The particulars, and the circumstances

of that day, were not to be made known at that time by Daniel. Hence,

it is said to him (Dan. xii. 4): "But thou, O Daniel, shut up the

words, and seal the book, even to the time of the end." And when Daniel

enquired (verse 8) as to "what should be the end of these things?" The

answer is (verse 9), "Go thy way, Daniel, for the words are closed up

and sealed till the time of the end." The details of a former vision

Daniel was told also to seal up. "Wherefore shut thou up the vision:

for it shall be for many days" (viii. 26).

What ought we to look for as the first thing, in the Apocalypse, which,

as we have seen, has the end of the "many days" and "the time of the

end" for its great subject, but the unsealing of this book, the sealing

of which is so prominently spoken of in the book of Daniel? When the

time comes for the fulfilment of all that is written in this book, then

the seals are opened. Even then, though these seven seals be opened,

there are still certain things which even John himself has to "seal

up," viz., "the things which the seven thunders uttered" (x. 4). We

take it therefore that the opening of the seals of this book is the

enlargement, development and continuation of the Book of Daniel,

describing, from God's side, the judgments necessary to secure the

fulfilment of all that He has foretold. The opening of each seal has a

special judgment as its immediate result. The roll given to Ezekiel was

of similar import. "He spread it before me, and it was written within

and without; and there were written therein, lamentations and mourning

and woe" (Ezek. ii. 10). In like manner, the opening of the seals of

this book disclose tribulation and mourning and woe. But there is more

in the "Book" than this. There is also the object of all this judgment.

That object is the redemption of the forfeited inheritance. (See the

notes on verse 2, below). The special importance of this "Book" (and

all that is involved in it) is set forth by its structure, which is as

follows:--

THE EXPANSION OF k., v. 2-5.

k | l | 2-. The Angel's proclamation. "And I saw...

m | -2. Question. "Who is worthy...?

First consequence: Inability

n | o | 3-. No one able. (Agent).

p | -3. To open the book. (Action).

Second consequence: Weeping.

n | o | 4-. No one able. (Agent).

l | 5-. The Elder's consolation. "And one...

m | 5. Answer to Question. "Behold...

The Translation of k, v. 2-5.

v. 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?"] It looks

as though there is something more in this 7-Sealed Book than what we

have said on verse 1. There is evidently more in this book than the

mere continuation of Daniel's prophecies. This is there, without doubt,

but there must be that which calls for all these judgments and requires

the putting forth of all this power. If the Book has to do with the

whole subject of prophecy, with its causes, and not merely with its

consequences and its end, then it may well take us back to the

beginning, to which the cherubim already point us, when man was driven

out from Paradise, when he forfeited his inheritance; and the promise

of a coming Deliverer and Redeemer was given.

This First Vision "in Heaven" (iv. v.) takes up the history of man in

relation to the Throne, at the point where it was left in Gen. iii. 24.

The Throne is here set up; but man is outside and unable still to gain

access to "The Tree of Life." Hence this proclamation "Who is worthy?"

Who has the right to redeem the forfeited inheritance, the lost

Paradise? Satan is in possession of this world now. He is its "God" and

"prince" (John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2), and as such he

was able in a peculiar way to tempt Him who had come to redeem it in

the only lawful way in which it could be redeemed. (See Lev. xxv. 25;

Deut xxv. 5; and Ruth iv. 1-6). If this be so, then we understand this

proclamation, which has so important a place in this heavenly vision.

And the enquiry will be like that of Boaz, Who will act the Goel's (or

Redeemer's) part for man and for Israel, and recover his lost estate.

Jer. xxxii. shows that a sealed book was given in connection with such

a transaction (read verses 6-16); and if so, then it serves as an

illustration for a much weightier redemption, even that of the new song

which immediately follows in this Heavenly Vision; the song whose theme

is nothing less than the Redemption of Creation, accomplished by One

who was altogether worthy, both by unanswerable right and unequalled

might. For the Goel was an avenger as well as a Redeemer.

3. and no one was able, in the heaven nor upon the earth, neither under

the earth, to open the Book, or to look at it] The worthiness

required is so great that no created being is able even to contemplate

it. There was not one that could make reply to the herald's challenge.

4. and I was weeping much because no one worthy was found to open [144]

the Book or to look at it] The scene must have been very vivid and

real to John to produce this sadness. These tears were not caused by

disappointed inquisitiveness! Surely, he must have realised, somewhat,

the serious nature of the consequences involved if one worthy could not

have been found. There must have been something, and enough in the

character or appearance of the Book, to tell him this: for no voice had

yet said anything as to its nature or contents. One of the Elders

breaks the silence.

5. And one of the elders saith to me "Weep not! Behold the Lion which

is of the tribe of Judah, the Root of David, prevailed [145] so as to

open the Book, and shall loose the seven seals of it] Not one of

the Elders, or the Cherubim, or Angel, or Spirit, could accomplish the

work of the Goel (or Redeemer). None of these could be "next of kin,"

none but the Son of Man, who was David's Son and David's Lord. None but

He who was at once the "Root" from whence David sprang, and the

"offspring" which sprang from David, could be next-of-kin, and

therefore entitled to redeem the forfeited Inheritance of the Throne,

the Land, and the People. He was "the Lion of the Tribe of Judah" (Gen.

xlix. 8-10. Num. xxiv. 7-9 Isa. ix. 6, 7; xi. 1. Ps. lxxxix. 20-29).

The Lord Jesus will prevail as the Lion; and it is of this the Book

treats; but, He first prevailed as the Lamb slain. Hence, when John

turned, he saw, not a Lion, according to the Elder's announcement, but

a Lamb, according to the prior historical fact.

He first takes the place of man as outside the garden and the tree of

life (Gen. iii. 24). His Redemption work commenced on earth by His

coming, not into a garden, but into a wilderness (Matt. iv. 1). He

approaches that flaming sword and hears the words of Him who said

"Awake, O sword, against my Shepherd, and against the MAN that is My

fellow, saith the Lord of Hosts" (Zech. xiii. 7). This sword was

sheathed in Him, and thus He becomes entitled to enter and worthy to

take the Book.

When John first looks (verse 1), he sees only "the Throne and the

Book," which are separated from the second by the structure. For when

he looks the second time (verse 6), he sees "the Lamb." The Lamb is now

seen in the midst of the Throne. He occupies no longer the outside

place. He is entitled to enter and approach the throne, for He alone is

"worthy."

6. And I saw [146] in the midst of the throne and of the four Zoa, and

in the midst of the Elders -- a Lamb, standing as having been slain,

having seven horns and seven eyes, which are the seven spirits of God,

having been sent [147] into the whole earth] The Elder spoke of a

Lion: but John turns and see a Lamb. The Elder spoke of the

consequence: John sees the cause. The Lion is about to put forth His

power and eject the usurper from his dominion. "The prince of this

world is (already) judged" (John xvi. 11). Sentence has been passed; a

judgment summons has been issued (John xii. 31; xvi. 11); and execution

is about to be put in (Rev. xii). But all this is here first shown to

be in virtue of the "right" obtained by the payment of the redemption

price: that is why John sees a Lamb as "having been slain."

Past payment is the basis of future power (Col. ii. 15. Heb. ii. 14).

This it is which established the worthiness of the true Goel. The horns

of the Lamb speak of His power (I Sam. ii. 1. 2 Sam. xxii. 3. Ps. lxxv.

4; cxxxii. 17; cxlviii. 14. Lam. ii. 3. Ezek. xxix. 21. Dan. viii. 5,

20, 21, etc.). This power is Divine and has a spiritual and almighty

agency able to carry it out. The seven eyes, Zech. iv. 10 and iii. 9,

denotes the fact that the Lord is about to remove the iniquity of the

Land of Israel.

7. And He came and took it [148] out of the right hand of Him who

sitteth upon the throne] Thus ends the member which has for its

subject "The Throne and the Book; the Lion and the Lamb." It

corresponds with Dan. vii. 9-14, where the Son of Man is seen coming to

the Ancient of Days and receiving a kingdom, dominion, and glory; and

it is this which is immediately celebrated in the New Song which

follows in chap. v. 8-14, concluding this first Vision "In Heaven."

B., chap. v. 8-14.

THE NEW SON OF THE ZOA AND ELDERS.

The Theme -- Redemption.

The last member of C^1 is now reached. In the structure it is marked B,

and consists of chap. v. 8-14 the subject being, "The New Song of the

Zoa, and the elders, and the heavenly utterances of other Angelic

Beings."

It is arranged in orderly sequence; the speakers and their utterances

being separated and placed in five pairs, or groups.

EXPANSION OF B., chap. v. 8-14.

The New Song of the Zoa, Elders and others.

B | q^1 | 8, 9-. The Four Zoa, and 24 Elders.

r^1 | -9, 10. Their New Song.

q^2 | 11, 12. Many Angels.

r^2 | -12. Their Utterance.

q^3 | 13-. Every creature.

r^3 | -13. Their Utterance.

q^4 | 14-. The Four Zoa.

r^4 | -14-. Their Utterance.

q^5 | -14-. The 24 Elders.

r^5 | -14. Their Utterance.

Here, in q^1 to q^5 we have the heavenly speakers and singers; while,

in r^1 to r^5 we have their song and their utterances. The latter

relate to the scene which has just taken place "in heaven," and to the

result of it about to be seen in the consequent judgments which follow

and take place "on earth." The point at which the heavenly voices

commence is the moment when the Lamb, who alone is entitled and worthy

takes the Book.

8. And when He took the Book the four Zoa and the four and twenty

elders fell down before the Lamb having each a harp [149] , and golden

bowls full of incenses which are the prayers of the Saints] In the

Old Testament, the harp is associated with joy and gladness (see 1

Chron. xxv. 1, 6; 2 Chron. xxix. 25; Ps. lxxi. 22; xcii. 3; cxlix. 3);

just as sadness is expressed by the absence of it: "The joy of the harp

ceaseth" (Isa. xxiv. 8). Harps were also specially associated with

prophecy (1 Sam. x. 5; 1 Chron. xxv. 3; Ps. xlix. 4).

The golden bowls were vessels belonging to the altar (Zech. xiv. 20),

and the Septuagint uses the word for the vessels of the Temple (1 Kings

vii. 45, 50; 2 Chron. iv. 22; Ex. xxv. 23-29; xxvii. 3; xxxvii. 10-16).

The "prayers of the saints" are the prayers referred to by our Lord in

the parable of the Judge, where He applies the parable Himself and asks

"and shall not God avenge His own elect which cry day and night with

Him though He bear long with them? I tell you that He will avenge them

speedily. Nevertheless, when the Son of Man cometh shall he find faith

(Gr. the faith) on the earth?" (Luke xviii. 7, 8). The faith here

spoken of is that referred to in Rev. ii. 19; xiii. 10; xiv. 12. These

elect are the saints spoken of and referred to in Matt. xxiv. 31, and

Dan. vii. 18, 22, 27. They are the "Saints of the Most High"; the Most

High being a Divine title, always used in connection with the earth;

and not with the church. The Elders perform priestly service, because

it is on behalf of others. This, the Church cannot do. If the "Elders"

are the Church, then the "Saints" cannot be, for the Church cannot

offer for itself; nor can one part of it offer for another part! No!

The Church is "all one in Christ Jesus," and cannot be separated or

divided.

9. and they sing a New Song, saying] The Zoa speak only in this

first Vision "in Heaven" and in the last, in chap. xix. 4; and no where

else. The Elders speak in the first and last, but also a third time in

xi. 17. This is significant; as showing the weight and importance of

those utterances respectively. In this first vision "in Heaven" their

voices are heard twice: First, in connection with the Throne and Him

who sitteth thereupon (separately); for the Zoa speak first (iv. 8);

and the Elders follow (iv. 11); their theme being Creation. The second

time they speak it is in connection with the Lamb, and the Book, they

sing together (chap. v. 9, 10), their theme being Redemption.

Six times in this first Vision "in Heaven," these Heavenly Voices are

heard. All Heaven is engaged in singing the worthiness of God as the

Creator; and the worthiness of the Lamb as the Redeemer. Surely these

are the dominant personages of the whole Book. These are the themes

which form its subject: viz., the removal of the curse from creation,

the redemption of the purchased inheritance, the ejection of the great

usurper; and all accomplished through the payment of Redemption's price

by the merits of the Lamb, and the putting forth of Redemption power.

Hence, in connection with Him and with the book we have the first of

four heavenly utterances:

The New Song of the Zoa and Elders. v. 9, 10.

"Worthy art thou

To take the Book,

And to open the seals thereof,

Because thou wast slain

And didst purchase [150] a people for God by thy blood

Out of every tribe and tongue and people and nation

And didst make them [151] to our God [152]

A kingdom [153] and priests,

And they reign [154] over the earth"]

This is the theme of the New Song. The worthiness of the Lamb to take

the Book, because of the Redemption He had accomplished. The People had

been once redeemed from Egypt, for it is in connection with the Exodus

that Redemption is first mentioned in the Bible, in the Song of Ex. xv.

13. "Thou in thy mercy hast led forth the people which thou hast

redeemed: Thou hast guided them by thy strength unto thy holy

habitation." But now the People have been scattered among "every

kindred and tongue, and people and nation," and therefore they must be

redeemed from these, "the second time," "like as it was to Israel in

the day that he came up out of the land of Egypt" (Is. ix. 11, 16).

The importance of the various readings in verse 9 will be seen, and

noted; because upon this turns very much the interpretation of the

whole Book. The true reading separates the singers from the Redeemed,

and makes them heavenly beings who need no redemption, but who sing of

the redemption wrought for others.

But the payment of the price is only one part of the work of

redemption. If the price be paid and there be no power to take

possession and eject the holder the payment is in vain. And if power be

put forth and exercised in casting out the usurper, without the

previous payment of the redemption price, it would not be a righteous

action. So that for the redemption of the forfeited inheritance two

things are absolutely necessary, price and power. The first redemption

song has for its theme the payment of the price. The second celebrates

the putting forth of the power.

We are first told by whom this second utterance is made.

11. And I saw and heard [155] the voice of many angels around the

throne, and of the Zoa, and of the elders, and the number of them was

myriads of myriads [156] 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"]

They give this sevenfold ascription as to the Lamb's worthiness. The

words "Power" and "Strength" divide the seven into three and four.

These are all marked off by the Figure Polysyndeton (i.e., the use of

"many ands") which bids us consider each of these seven features of the

Lamb's worthiness separately. In doing this we are to note that the

great theme is Redemption power and strength.

13. And every creature which is in heaven and on [157] the earth and

beneath the earth and such as are in the sea and all that are in them

heard I saying

"To Him that sitteth upon the throne

And to the Lamb

Blessing

and honour

and glory

and might

For ever and ever"]

This is the ascription of the whole creation. Hence it is four-fold

because it is in connection with the earth ( of which four is the

number) and because He who sitteth upon the Throne is there in relation

to the earth. Whereas the ascription to the Person of the Lamb slain is

seven-fold because Redemption blood was offered "through the eternal

Spirit" (Heb. ix. 14).

14. And the four Zoa said

"Amen"

and the four and twenty elders fell down and worshipped [158] ]

It seems almost profane to attempt to explain, and comment on these

heavenly utterances. They are Heaven's own comment on the wondrous

facts seen and heard by John, and brought before us in this first

vision seen "in heaven." When again He brings the First-born into the

world, He said "And let all the angels of God worship Him" (Heb. i. 6).

This is the Septuagint rendering of Deut. xxxii. 43, the closing words

of the Song of Moses. And why are all the nations there called on to

"Rejoice," and why are all the angels of God called on to worship Him?

Because He is about to fulfil the threat He there pronounced and

records:

"FOR He will avenge the blood of His servants,

And will render vengeance to His adversaries,

And will be merciful to His Land,

And to His people."

These are the concluding words of "the song of Moses." Now, "the whole

creation groaneth and travaileth in pain together" (Rom. viii. 22), but

then, when the day to sing this song of Moses shall have come, and the

glory of the Lord shines once more upon Israel, then the song will be

in the words written:

"His way will be known upon earth

And His saving health will be made known among all nations:

Then shall the nations be glad and sing for joy.

Then shall our land yield her increase" (Ps. lxvii).

"The trees of the wood shall rejoice" (Ps. xcvi).

"The floods shall clap their hands

And the hills shall be joyful together" (Ps. xcviii).

"The beast of the field:

The fowl of the air:

And the fish of the sea:

And whatsoever passeth through the paths of the sea, shall say,

'Oh Jehovah Adonai, how excellent is Thy name in all the EARTH'" (Ps.

viii).

"And everything that hath breath" shall praise the Lord (Ps. cl) and

say

HALLELUJAH

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[127] The Chaldee word (...) (remah) means to set or place by casing,

putting or setting down. Easter seats were cushions which are thus

placed.

[128] Greek, (...) (despotes), Despot, or Sovereign Lord. See below on

chap. vi. 10.

[129] L.T.Tr.A. WH. and RV. omit (...) (kai) and.

[130] So L.Tr.A. WH. and RV.

[131] Omit "they had." G.L.T.Tr.A. WH. and RV.

[132] People who reject the verbal inspiration thus given by God, can

accept the "automatic writing" by means of lying spirits! When the Holy

Spirit thus writes man will not believe it, but lying spirits are

implicitly trusted. Such is man!

[133] See Deismann Bibelstudien, p. 154, 433.

[134] This is the order according to G.L.Tr.A. WH. and RV.; not

"thunders and voices" as in AV.

[135] So G.L.T.Tr.A. WH. and RV.

[136] See Number in Scripture.

[137] See Exod. xxv. 8; xxix. 45, 46. Josh. xviii. 1; xxii. 19. 1 Kings

vi. 13; viii. 12. 2 Chron. vi. 1. Ps. lxviii. 18; etc. It is from this

verb that we have the word Shekinah.

[138] Compare i. 8 and xi. 17, where the emphasis is on the present.

[139] The Massorah points out a remarkable acrostic in the four Hebrew

words which form this verse. The four words begin with the four letters

which form the word Jehovah. (...) Thus this verse is stamped as

containing the result of Jehovah's dealings.

[140] B.E.G.L.T.Tr.A. WH. and RV. read the future tense here.

[141] B.E.G.L.T.Tr.A. WH. and RV. read the future tense here.

[142] So L.T.Tr.A. WH. and RV.

[143] So G.L.T.Tr.A. WH. and RV.

[144] Omit "and read" G.L.T.Tr.A. WH. and RV.

[145] Not "hath prevailed," as though referring to some recent act, but

"did prevail," i.e., at the Cross.

[146] Omit "and" G.T.Tr.A. WH. and RV. Omit "behold" G.L.T.Tr.A. WH.

and RV.

[147] So L.T.Tr.A. WH. and RV.

[148] Omit "the Book," L.T.Tr.A. WH. and RV.

[149] So L.T.Tr.A. WH. and RV.

[150] Lachmann, Tischendorf, Alford, Wordsworth, Westcott and Hort, and

the RV. omit (...) (hemas) us. Indeed, all the critical authorities are

unanimous in substituting the 3rd person for the 1st in the next verse.

But if so, then we must have the 3rd person here and not the 1st

person. MS. authority for this is the Alexandrian MS. in the British

Museum (cent. iv). The Sinaitic MS. (cent. iv). The Reuchlin MS. (cent.

v). The Ethiopic Version (cent. iv). The Coptic Version (cent. v). The

Harleian MS. No. 1773 in B.M. It is quoted without the "us" by Cyprian,

Bishop of Carthage, 248-258, and Fulgentius, a Bishop in Africa,

508-533, so that it was neither in the ancient MSS. from which those

two versions were made; nor was it in the copies which those two

Bishops had before them.

[151] So G.L.T.Tr.A. WH and RV.

[152] Alford omits "to our God."

[153] So L.T.Tr.A. WH. and RV.

[154] So L.Tr.A. WH. and RV. "shall reign" G.T. and Tr. marg.

[155] T. and Tr. add "as." WH. put it in the margin. And A. puts it in

brackets.

[156] So B.E.L.G.L.T.Tr.A. WH. and RV.

[157] So G.L.T.Tr.A. WH. and RV.

[158] G.L.T.Tr.A. WH. and RV. omit "Him who liveth for ever and ever"

as being a later addition to the Text by some scribe.

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The First Vision "on Earth"

E^1, chap. vi. 1-- 8. The Six Seals, and the sealing of the 144,000

From the whole of the first Vision "in Heaven" (H^1, vi. 1-vii. 8) for

the putting forth of power "on Earth" in the completion of the

redemption of the purchased inheritance. The price has been paid in the

shedding of the precious blood of the Lamb; and now, the necessary

power is to be exercised so as to secure all its wondrous results, in

wresting the inheritance from the hand of the enemy by ejecting the

present usurper, and forcibly taking possession. We see this power put

forth in the Seals, Trumpets, and Vials which fill up the active

judgments of God in accomplishing this: and which end with the coming

of the Lord Himself (xix).

This is the great object set forth in the preceding Vision "in Heaven";

and now we are to see the result of it all as consequent on it "on

Earth."

John sees it all, of course, "in Heaven," but what he saw (vi. 1- vii.

8) "in Heaven" will take place "on Earth," just as what he sees (chaps.

iv. and v.) as taking place "in Heaven," does and will take place

there.

This is the first Vision of what will take place "on Earth" in "the day

of the Lord." The great subject is

THE OPENING OF THE SIX SEALS.

For the Six Seals are separated off from the seventh in a remarkable

manner; as though to point out to us that the seventh is not

immediately consecutive on the sixth, as the other seals are

consecutive one on the other.

The sixth seal evidently carries us forward to the time of the end; for

it speaks of the signs in the sun and moon and stars (vi. 12, 13),

which the Lord associates with His personal appearance (Matt. xxiv. 29.

See Joel ii. 28, 31, where it is called "the great and terrible day of

the Lord," as though it were the climax of the whole period known as

"the day of the Lord"). It is called in the sixth seal "the great day

of His wrath" (vi. 17), and the signs in heaven are the great final

scene (vi. 14) as described in 2 Pet. iii. 10.

If this be so, then these first six seals are separated, very

definitely, from the seventh; and the silence in heaven which follows

the opening of the seventh indicates a pause.

The six seals present us with a preliminary summary of the judgments,

which cover the whole period; the sixth leading up to and ending in the

actual coming of Christ; or, at any rate, to the end of chapter xviii.

There is every reason to believe that "the day of the Lord" will be a

prolonged period. It must not be confined to "seven years," as is so

often done. The time between the coming forth of the Lord into the air

to meet His Church, and His coming unto the Earth with His Church, in

power and great glory, may correspond to the thirty-three years between

His coming forth at Bethlehem (Micah v. 2) and His coming unto

Jerusalem (Zech. ix. 9). All the events between those two we speak of

as constituting His "first coming." In like manner, all the events

described in this Book, which take place between His coming "for" and

His coming "with" His Church, we may speak of as "His second coming" or

"the day of the Lord." [See [7]THE CHARACTER OF CHRIST'S ADVENT]

These events may occupy a similar period of thirty-three years for

aught we know; and if to these we add the seven yeas of the last week

of Daniel we have a period of forty years.

We do know that in Matt. xxiv. 4-6, in answer to the first question of

the disciples, "When shall these things be," i.e., when the temple

should be destroyed, the Lord at once adds, "not yet is the end

(telos)."

He then goes on to answer the second question, "What shall be the sign

of thy coming, and of the Sunteleia of the age?" (verse 3). He

describes four of those seals (verse 7), and adds "all these are a

beginning of sorrows."

This fixes these earlier seals as the "beginning" of the Sunteleia of

"the day of the Lord" -- this "beginning" may be spread over some years

before the Great Tribulation, proper, comes on.

Thus these first six seals are again separated off from the seventh.

We now give the first vision, E^1, vi. 1- vii. 8, showing the events on

Earth, as a whole.

It will be seen that they are divided between two subjects -- the

persecutors and the persecuted: Those who are on the side of Antichrist

(B1 and B2); and those who suffer (A2), or have immunity from suffering

(A3), for refusing to worship him, etc.

It will be noted also how perfectly Matt. xxiv. corresponds with this

first scene on earth -- the whole summary of the Sunteleia and the

Telos. [See [8]THE PROMISES TO THE SEVEN ASSEMBLIES]

E^1, vi. 1 - vii. 8. The Six Seals and the Sealing.

E^1 | A^1 | vi. 1, 2. The False Christ going forth to make war on the

saints. (1st Seal). Matt. xxiv. 4, 5.

B^1 | vi. 3-8. Judgments on him and his followers.

(2nd, 3rd, and 4th Seals). Matt. xxiv. 6, 7.

A^2 | vi. 9-11. the effects of the war with the saints. Their

martyrdom. (5th Seal). Matt. xxiv. 8-28.

B^2 | vi. 12-17. Judgments on him and his followers.

(6th Seal.) Matt. xxiv. 29-30. And Question, "Who shall be able to

stand?"

A^3 | vii. 1-8. Answer to Question, by the Sealing of 144,000

enabling them to stand in the judgment (Matt. xxiv. 31).

We want our readers to understand clearly our suggestion as to these

Seals. We separate them off from the Trumpets and Vials, which are

continuous once they begin. This is shown from the fact, as will be

seen below, that, the last two Trumpets and the first Vial are linked

together as being the "three woes." They are thus marked as

consecutive.

The Seals, however, we feel compelled, by the events under the sixth,

to regard as a summary of ALL the Divine judgments which will usher in

the Day of the Lord: including the whole of the Sunteleia, "the

Tribulation," and leading up to the Telos or end, -- the last "seven

years," and "the great day of His wrath." Thus they cover the whole

period in broad outline. After the last Seal there is a break, shown by

the "silence in heaven," and we are turned aside to see some further

details as to these judgments -- beginning, may we say de novo, with

the Trumpets. After the last Trumpet there is no such break, no

"silence in heaven" or on earth, but the last Trumpet at once ushers in

and contains and developes the final judgments of the seven Vials,

which finish up the mystery or secret purpose of God; for, we read in

Rev. x. 7 that "in the days 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." The seventh Trumpet expands into the seven

Vials, and these end with the final destruction of Babylon, which

closes up these earthly judgment scenes.

We will now give a summary of the first four Seals. A1 and B1, vi. 1-8:

A^1 and B^1, vi. 1-8. The Four Seals.

A^1 & B^1 | a | vi. 1, 2. The First Seal. White Horse. The rider

with bow in hand. (Matt. xxiv. 5).

b | vi. 3, 4. The Second Seal. Red Horse.

War (Matt. xxiv. 6, 7-).

a | vi. 5, 6. The Third Seal. Black Horse. Famine.

The rider, balances in hand. (Matt. xxiv. -7-).

b | vi. 7, 8. The Fourth Seal. The Livid

Horse. Pestilence. (Matt. xxiv. -7-).

A1 (vi. 1, 2) The First Seal.

vi. 1. And I saw when the Lamb opened one of the seven [159] seals, and

I heard one of the four Zoa saying, as with a voice of thunder -- Go!

[160]

2. And I saw and lo! a white horse, and he that was sitting upon it,

having a bow, and there was given unto him a crown ((...) stephanos), a

triumphal crown), and he went forth conquering, and in order that he

might conquer or overcome] If we interpret these Seals by the words

of Christ in Matt. xxiv., where He is describing this very time in

answer to the disciples' questions, there can be no doubt as to their

meaning and reality. His very first words relate to the false Christs

who shall appear as the sign when these things should be (i.e., when

the Temple should be destroyed). And so it was; but these were only the

prelude to what should mark "the beginning of sorrows." These should

begin, not by many "false Christs," but by one, who should give it out

and say:

"I am the Messiah,

and he shall deceive many"

(Matt. xxiv. 5). This first Seal, therefore, must mark the first rising

of this False Christ. This is the silent secret preliminary intimation

of his going forth. Further details of this are given in Rev. xiii.,

where it is expressly said that "it was given to him to make war with

the saints and to overcome them, and there was given to him authority

over every tribe and people [161] , and tongue and nation, and all who

dwell on the earth shall do homage to him whose names have not been

written (in the book of life of the Lamb slain) from the foundation of

the world" (Rev. xiii. 7,8). It seems impossible to separate this from

the rider on the white horse (in vi. 1, 2), for we read of him in like

manner that "it was given to him" to wear a crown, and to go forth and

overcome. How the Lamb who opens the seal can be the effect of the

opening, and at the same time be the rider on a white horse, we cannot

understand. If, on the other hand, we see in this rider an imitation of

the "faithful and true" Messiah when He comes forth on a white horse to

really conquer, as described in Rev. xix. 11, then, how natural for the

false and deceiving Messiah to go forth in a manner that will be most

calculated to "deceive many." It is one of the curiosities of

interpretation, first to understand the Zoa of the Church, and then

make the rider of the first Seal to be Christ; thus making one member

of the Church give the order to Christ to go forth in His judgment

power! How much more simple, taking Christ's words in Matt. xxiv. as

the key, to leave the Zoa alone, and regard them as spiritual or

heavenly beings specially interested in the judgments about to come on

the earth, and giving the authority to the False Christ to go forth and

be "revealed in his time," just as Christ said to Judas, "That thou

doest, do quickly" (John xiii. 27). All the other horses are judgment

horses: why inconsistently break up this uniformity and single out one

Rider as Divine and take the others as human? Why understand one as

going forth in grace, and the others in judgment?

The descriptions of Antichrist's career in other Scriptures coincide

entirely with this. He rises unrecognised by the dwellers on the earth.

His beginning is "Peace," but his aim is universal dominion, which he

finally acquires. When his downfall comes, the reflection of beholders

will be:-- "Is this the man that made the earth to tremble, that did

shake kingdoms; that made the world a wilderness, and destroyed the

cities thereof" (Isa. xiv. 16, 17). In Daniel it is said that "his

power shall be might... that he shall destroy wonderfully" (Dan. viii.

24) and that "he shall stretch forth his hand upon the countries" (Dan.

xi. 36, 42).

As to the Command, the obedience to it "and he went forth," shows that

the verb (...) (erchomai) to come, or go, must be taken in the latter

sense, "Go!" Or else the second occurrence of the verb would be "and he

came forth." The commission "given to him" concerned war, as the second

seal goes on to explain. Horses are specially associated with war. See

Job. xxxix. 19, 25; Prov. xxi. 31 ("the horse is prepared against the

day of battle"). So Ps. lxxvi. 6; Zech. ix. 10; x. 3; Jer. vi. 23; Isa.

xliii. 17. But because the rider on the white horse in Rev. xix is

Christ, that is no reason why the rider on the white horse, chap. vi.,

should be Christ also, especially as in this very same verse we have

Him already represented as a Lamb, who opens this seal in order that

the white horse may be sent forth.

We need not trouble ourselves to show that this white horse is not the

Roman Empire, as some hold; or Rome itself, as Mr. Elliott believes.

Nor can we ask our readers to believe that the "Bow" in the rider's

hand symbolises the island of Crete. We do not need a knowledge of the

Classics or of History in order to understand this Book; but we do need

a knowledge of Scripture; not to say common sense.

The Second Seal (vi. 3, 4).

vi. 3. And when He opened the second seal I heard the second Zoon

saying, Go! [162] 4. And there went forth another horse, fiery

coloured; and to him who sat upon it was given power to take away peace

from the earth, and that men should slay one another: and there was

given to him a great sword] That this relates to the whole earth,

and not merely to the Land, seems to be determined by our Lord's

reference to the subject of the second seal, in Matt. xxiv. 6,7: "And

ye shall hear of wars and rumours of wars... and nations shall rise

against nation, and kingdom against kingdom." These words, coupled with

the second seal, point to a general break up of the nations in the

process of their absorption into Antichrist's universal kingdom. In

Ezekiel xxxviii. 21, it is written: "I will call for a sword against

him throughout all my mountains, saith Jehovah Adonai: Every man's

sword shall be against his brother." Jer. xxv. tells of this second

seal; when God has His controversy with the nations. Read from verse

15-33, and note verse 29: "I will call for a sword upon all the

inhabitants of the earth, saith the Lord of hosts... for the Lord hath

a controversy with the nations; He will give them that are wicked to

the sword, saith the Lord" (verse 31). Against Israel also comes the

sword, "I will bring a sword upon you that shall avenge the quarrel of

my covenant" (Lev. xxvi. 25-33). The "sword" is one of God's "four sore

judgments" sent upon the earth (Ezek. xiv. 13-21).

"There was given unto him." We must note well these significant words.

They are spoken of the first rider on the white horse; and similarly of

all the judgments. All are initiated from the throne. It will be again,

as it was in another period of Israel's history in the days of Asa, "In

those times there was no peace to him that went out, nor to him that

came in, but great vexations were upon all the inhabitants of the

countries, and nation was destroyed of nation, and city of city; for

God did vex them with all adversity" (2 Chron. xv. 5, 6). Such another

time is described by Josephus (Wars, Bk. ii. xviii. 2, 1, 5). No new

thing is referred to in this second seal. The whole of Micah vii.

should be read. It is too long to be quoted here. But we may quote Dan.

xi. 33, "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." Surely we have in these scriptures that which

explains, sufficiently, the second seal; and shall not be likely to

accept such an interpretation as Mr. Elliott offers when he says that

this second rider symbolises the praetorian prefects of Rome. Upon this

it will be sufficient to remark that the sword was "given" by the Roman

Emperor with the view of preserving peace in the earth and not with the

object of taking peace away from the earth, as here stated!

It may be well to add that up to the third century this was not

considered to have been fulfilled by any historical events. So Origen

says in his Commentary on St. Matthew (Cap. xxiv.).

The Third Seal (vi. 5, 6).

vi. 5. And when he opened the third seal I heard the third Zoon saying,

Go! [163] And I beheld, and lo! a black horse, and he who was sitting

upon it having a pair of balances in his hand. 6. And I heard as [164]

it were a voice in the midst of the four Zoa, saying,

"A choenix of wheat for a denarius,

and three choenixes of barley for a

denarius: and see, thou mayest not

injure the oil and the wine"]

This is the next judgment mentioned by the Lord in Matt. xxiv. -7-,

"and there shall be famine: for this is what "black" denotes. (See Lam.

iv. 4-8; v. 10; Jer. xiv. 1, 2). In former times it was God who called

for a famine. See 2 Kings viii. 1. So in prophecy. Hag. i. 11; ii. 16,

17; Jer. xvi. 4.

The "balances" some would translate "yoke"; and because yokes are

generally worn by oxen, and not carried in a horseman's hand,

commentators make it a spiritual yoke and a spiritual famine! though

they leave us to wonder what a spiritual famine has to do with weights

and measures and the price of wheat and barley. We prefer what is so

evidently the simple meaning of the words. Bread "by weight" always

denotes scarcity. When God describes, through Ezekiel, the famine

during the siege of Jerusalem, He says, "Thy meat which thou shalt eat

shall be by weight... and drink water by measure." (Read Ezek. iv. 10,

16, 17). This is exactly what the mysterious voice (in the midst of the

four Zoa) declares. Famines may occur from secondary causes, but the

first cause of this Famine is from "the throne." The extent is

fore-known -- "A choenix of wheat for a denarius." We know from Matt.

xx. 2, 9 that a denarius (the value of which was about 7 1/4d.) was a

day's wage; and we know also that a choenix of corn (about 2 pints) was

the daily ration for a slave (Odyss. xix. 27, 28; Athen. iii. 20;

Herod. vi. 57; vii. 187, 231; Xen. Anab. i. 5, 6; Thucyd. iv. 16).

The usual price of a choenix was 1/8th of a denarius; so that corn,

here, in this famine, is eight times its usual price. We are told that

a denarius would buy 16 choenixes of wheat in the time of Cicero, and

20 in the time of Trajan. There will be great scarcity, therefore, when

a denarius will buy only one.

Literal famines have been so often foretold, and have come to pass,

from Genesis onward (2 Kings vi. 25; vii. 1; Acts xi. 28). Why should

not this famine in Revelation be literal also? And yet interpreters

seem determined to make this anything except a literal famine. Some, as

we have said, make it spiritual wrongly applying Amos viii. 11, 12.

"Injure not the oil and wine" is literal; and the Lord Himself,

speaking of the beginning of these very sorrows, says, "there shall be

famines." Corn, oil, and wine are three words often linked together to

give the idea of plenty. (See Deut. xi. 14; xxviii. 51).

Mr. Elliott, in his Horae Apocalypticae, has to make it accord with the

requirements of history, and says "there is nothing correspondent with

such era of famine" (vol. i., p. 149). One would have thought,

therefore, that the best plan would be to abandon the historical

interpretation. But no! history must stand, and the Scripture (the

voice from the Throne) must be accommodated to it. So Mr. Elliott first

insists on a larger choenix; but afterwards, finding this could not be

sustained, he changes his ground in a third edition of his commentary,

and takes refuge in a smaller or "adulterated denarius"! He actually

says, "I was not aware of this adulteration when printing my two former

editions; and so resorted to a larger and more uncommon choenix, in

order to answer the statement of price in the prophecy." We admire the

candour of this confession, but we must condemn the principle of

interpretation which requires it. We prefer our Lord's own clear, but

simple, words, "there shall be famines" (Matt. xxiv. 7)! This position

we shall never have to relinquish in order to resort to another.

The Fourth Seal (vi. 7, 8).

vi. 7. And when he opened the fourth seal I heard the voice of the

fourth Zoon, saying Go! [165] 8. And I saw, and behold, a livid horse,

and he who wassitting upon it, his name was Death; and the Grave (Gr.

Hades) followed after him: And authority was given to them over the

fourth part of the earth to kill with the sword, and with famine and

with pestilence, and by the wild beasts of the earth] This is the

result of opening the Fourth Seal; and it is the fourth judgment

mentioned by our Lord in Matt. xxiv. 7, "pestilences."

Though the word in the Greek here is (...) (thanatos) death, it is put,

by Metonymy, as the effect for the cause producing it, which is

pestilence. In the O.T. it is the Septuagint rendering of (...) (dever)

destruction, i.e., plague and pestilence, which causes death. It occurs

some thirty times, as in 1 Kings viii. 37; Jer. xiv. 12; xxi. 7. We

call the oriental plague which raged in Europe in the 14th century the

"black death" by the same Figure.

"Pestilence," thus personified, is followed by the grave (Gr. Hades),

also personified. The two words occur together because the latter

depends on the former. See i. 18; vi. 8; xx. 13; 1 Cor. xv. 55; and

Isa. xxvii. 15, 18. Hades follows in the train of Death, because Death

ends in the Grave. Hence the authority is given to them jointly.

Tradition has thrown obscurity over what is otherwise so clear. What is

it that always follows death? Surely it is the grave. In chap. xx. 13

we read "Death and the grave (Gr. Hades) gave up the dead which were in

them," i.e., the dead held by them were raised to life. Hades is the

place which holds the dead; and Christ, who raises the dead, is

therefore said to hold the keys of Hades, or the grave. The word Hades

occurs eleven times in the New Testament, and there is no place where

the rendering grave would not be appropriate. [166] Grave being

generally put (by Metonymy) not for one single grave; but for all

graves viewed as a whole; or, as we might call it Grave-dom. The

commission of "Death" has relation to "the beginning of sorrows" in

Matt. xxiv. 8, which are there, and here, said to be "wars, famines and

pestilences." These are the agencies used by "Death" (personified); and

these are naturally followed by the common result -- the grave.

shall be brought down to the grave.

Matt. xvii. 18

The gates of Hades shall not prevail.

Luke xii. 5

shalt he thrust down to the grave.

Luke xvi. 23

In the grave he lift up his eyes.

Acts ii. 27

wilt not leave my soul (i.e., me) in the grave.

Acts ii. 31

his soul (i.e., he) was not left in the grave.

2 Cor. xv. 55

O grave, where is thy victory.

Rev. i. 18

have the keys of death and the grave.

Rev. vi. 8

Death, and the grave followed

Rev. xx. 13, 14

Death and the grave.

"Wild beasts" are added as another agency, because they consume the

wounded and dying, and seize on those who are left defenceless (Num.

xxi. 6; Ez. xxxiii. 27; Lev. xxvi. 22; Deut. xxxii. 24; Josh. xxiv. 12;

2 Kings xvii. 25; ii. 24; Ezek. xiv. 21; Jer. v. 6; Is. xxx. 6 [167] ).

These three -- "sword, famine and pestilence," are frequently found

together (Jer. xiv. 12; xxi. 7; xxiv. 10; xliv. 13; Ezek. vi. 11, 12;

v. 12, &c.); and joined, as here, with wild beasts, as in Ezek. xiv.

21. Three of these were offered to David in 1 Chron. xxi. 12.

The meaning of these three Seals seems to be simple and clear. They are

the expansion of our Lord's own brief statement in Matt. xxiv. 7, which

shows that we have here, "the beginning of sorrows." In other words,

wars with their usual accompaniments, famine and plague, and ravenous

beasts will be commissioned to commence the assault on the earthy

portion of Satan's gathering forces.

When these three judgments fail, then the Lord will bring up others

from His reserved forces. Not until the sixth seal, which, as we have

seen, carries us forward to the time of the end of sorrows, do the men

of the earth own these judgments as proceeding from God as their

author.

We must repeat here that not one of these Seals has yet been opened.

Nor can any period of history be pointed out in which these "four sore

judgments" have been in operation simultaneously over the extent here

named, "the fourth part of the earth."

Gibbon's description [168] of the reign of Justinian, about 550 A.D.,

shows how possible it will be to have such a wide-spread scene of

judgment.

The Fifth Seal (vi. 9-11).

The fifth Seal is marked off and separated from all the others. It

stands alone, giving us another side of the picture. The first Seal

shows the mighty agency employed by Satan as the earthly leader of the

earthly portion of his gathering host. The action of these Satanic

forces is assumed by the next three Seals (the second, third, and

fourth), inasmuch as they are directed against Satan's opposing forces.

In this earthly conflict there can be only suffering and martyrdom for

those on the earth who hold and maintain the testimony of the Word of

God, i.e., who adhere to the special truth communicated in this book

and its contents, as defined in i. 2, 9; xii. 17. In chap. xx. 4, this

is further explained as not worshipping the Beast or receiving his mark

upon their foreheads.

The two mighty forces have joined in hostilities; the opposing hosts

have met; and those who are on the Lord's side suffer in consequence.

Hence, in the fifth Seal, we have this episode introduced to make the

whole complete, and give all sides of the great conflict.

The first four Seals are connected together by each commencing with a

cry from one of the four Zoa, and the going forth of a horseman.

The remaining three are thus marked off as a separate series.

The first series of four has to do with men as such. In the first of

the second series we have the saints of the Most High.

The order of our Lord's great prophecy (Matt. xxiv.) is still closely

followed. In verses 6-8 He had spoken of (1) war, (2) famine and (3)

pestilences "the beginning of sorrows"; and then in verse 9 He

immediately goes on to say "THEN shall they deliver you up to be

afflicted, and shall kill you, and ye shall be hated of all the

Gentiles for my name's sake." These words of our Lord (verses 9-28) are

the key to the fifth seal.

A^2, vi. 9-11. The Fifth Seal.

A^2 | c | 9. The Martyrs under the Altar. Description.

d | 10. Their cry.

c | 11-. The Martyrs under the Altar. Donation.

d | -11. The answer to their cry.

c. vi. 9. The Martyrs under the Altar. Their Description.

vi. 9. And when he opened the fifth seal I saw under the altar the

persons (souls being put by Synecdoche for persons. See notes below) of

those who had been slain on account of the word of God, and on account

of the testimony which they held] All mystery is removed if we

simply take the word "souls" here as being put, by the figure

Synecdoche for persons. By this figure a part is put for the whole.

This is called "Synecdoche of the part." By it, the head is put for the

man himself (2 Kings ii. 3; Ps. iii. 3; vii. 16; lxvi. 12; Prov. x. 6;

Is. xxxv. 10). The face is put the for whole person, Gen. iii. 19; xix.

21; 2 Sam. xvii. 11; 1 Kings ii. 16; x. 24, &c. The eye is put for the

whole person (Matt. xiii. 16; 1 Cor. ii. 9). So the mouth (Prov. viii.

13). The belly (Rom. xvi. 18; Phil. iii. 19). The heart also (Gen.

xxxi. 20; Luke xxi. 34, &c.). The feet (Prov. i. 16; vi. 18; Is. liii.

7; Rom. iii. 15). In like manner the hand; we put the "hand" for the

whole person when we speak of so many hands being employed. "Body" is

put for person, especially in the case of slaves, Ex. xxi. 3; Rev.

xviii. 13. We believe that this same figure is used here in Rev. vi. 9.

"Soul" is often put for person. When we say that the population

consists of so many souls, we do not mean "soul" as distinct from body,

but we mean so many persons. In Gen. xii. 5 we read of "the souls that

they had gotten in Haran." In Gen. xiv. 21, the King of Sodom says

"give me the souls (i.e., the captives), and take the goods." In Gen.

xvii. 14, "that soul (i.e., that person) shall be cut off from his

people." And so, very frequently, we have "the soul that sinneth it

shall die." The word "soul" is frequently used of a person, [169] and

is so translated.

The word (...) (psuche) has no such fixed meaning as is put upon it by

theology and tradition. It occurs in the New Testament 105 times, and

is rendered life, 40 times; soul, 58 times; mind, 3 times; heart, once;

with (...) heartily, once (Col. iii. 23); with (...) (humon) you, once

(2 Cor. xii. 15 marg.); and with (...) (hemon) us, once (John x. 24).

So there is no reason whatever for adhering to the traditional

rendering, "soul," in this passage as denoting a part of man. The words

simply mean "I saw those who had been slain." John also hears what they

say. Speaking requires the organs of speech. Tongues are necessary.

Vocal organs are indispensable for the utterance of words. These were

the martyred saints personified and represented as waiting. They

themselves were dead; for in Rev. xx. 4, John sees them again, and it

says "they lived again" in the first resurrection. "The rest of the

dead lived not again until the thousand years were finished" (Rev. xx.

5). Why say "lived not again" if, all the time, they were alive in some

other place. Moreover, how could "souls" wear white robes. We might as

well speak of the eye, or the tongue, or the face, or any other part of

the body wearing a white robe. If souls here are put for persons, then

all is clear. John could see them, and hear them, and see what was

given to them, and what was done to them as individuals. Even according

to popular belief, "souls," as such, cannot be seen. There are no such

things as material souls, able to talk without the bodily organs of

speech.

What John sees is a vision for the purpose of instructing him; just as

Jotham's parable instructed the men of Israel when he represented trees

as speaking.

Moreover, the words "of them" give a wrong emphasis. The Greek is not

so definite as that. John sees the martyred saints at the foot of the

altar of burnt offering. He sees not animal victims, but human beings.

Like sacrifices, they had been slain for their testimony. Not

sacrifices of atonement, but of devotion. These were called

"drink-offerings"; and the verb (...) (spendomai) is used of the

pouring out of a drink offering. See Phil. ii. 17; and 2 Tim. iv. 6.

Their condition here as dead is set in definite contrast to their

condition when afterwards raised. Rev. xx. 4 shows that in vi. 9 they

could not be reigning with Christ till they "lived again." Till then

they must wait, as the answer to their cry declares. This brings us to

d., vi. 10 Their Cry.

vi. 10. And they cried with a loud voice (as Abel's blood was said to

cry -- Gen. iv. 10), saying,

"How long, O Sovereign-Lord,--

The Holy and True]

(iii. 7. 1 John v. 20). The word here rendered "Lord" in AV. and

"Master" in RV. is a remarkable word. It is never used in the Church

Epistles. The Greek is (...) (Despotes), from which we have our word

Despot. [170] We could hardly use this word here; and prefer

"Sovereign-Lord" as meaning more than merely "Master" of the RV., and

denoting the great and sovereign disposer of the whole earth. A careful

study of the passages where the Title occurs will not only throw light

upon those passages; but will also serve to show that we have not here

anything to do with the Church, or with any truly Christian martyr;

but, with a special class of martyrs, who, in the days of the great

tribulation, shall give a peculiar Testimony and suffer a peculiar

Martyrdom. The other title, "Holy and True," is used in iii. 7, and

belongs specially to God in relation to His covenant people. (Ps.

lxxxix. 28, 34, 35. Isa. lv. 3).

The Church of God in this day of grace does not, and cannot, cry for

vengeance. Indeed, it is expressly taught not to do so (Rom. xii. 19).

It is evident that these words are not appropriate to this present

dispensation in which we are to love our neighbors as ourselves, and

not to cry for vengeance upon them. But these martyrs are in quite

another dispensation; and in one to which this cry is altogether

appropriate and in harmony. By the use of the title Sovereign-Lord,

they own His right to dispose of them as He will, and to do whatsoever

He pleases in the heaven above and on the earth beneath.

dost thou not judge and exact vengeance

for our blood from [171] them that dwell upon the earth"]

(Hos. iv. 1). This cry is, as we have said, appropriate to the coming

Dispensation, as it was to the former. (See Ps. xiii. 1, 2; lxxix. 5,

and many other Psalms). Indeed, the Song of Moses concludes with this

blessed assurance on which this cry of faith is based (Deut. xxxii.

43):--

"Rejoice, O ye nations with his people;

For he will avenge the blood of his servants,

And will render vengeance to his adversaries,

And will be merciful unto his Land and to his People"

just as He avenged the blood of his "servants the prophets" on Ahab and

Jezebel (2 Kings. ix. 7). When this present day of grace is over, then

this cry will be consistent with the standing of those who utter it. We

need to remember this great principle, and to rightly divide the

Dispensations as to their nature and character.

In Luke xviii. 1-8 we have a prophetic parable which cannot be

understood if interpreted of the Church of God; but which is not only

perfectly clear, if rightly divided as to its dispensational character,

but most helpful in making us to understand better this fifth seal.

It is the cry of Israel represented as a "widow." This cannot be the

Church! But is specially the title applicable to Israel in a certain

condition (Is. liv. 4, 5. Lam. i. 1). The cry, "Avenge me of mine

adversary," cannot be used by any child of God, now.

The break in our chapters severs the close connection between Luke

xvii. and xviii. and separates the parable in Luke xviii. 1-8 from the

coming of the kingdom treated of in Luke xvii. 20-end. The section

commences with the question of the Pharisees as to "when the kingdom of

God should come?" The Lord answers, "The kingdom of God cometh not with

(hostile) watching (such as you practise. See the use of the verb, Luke

vi. 7. Mark iii. 2. Luke xiv. 1. Acts ix. 24). Neither (he adds) shall

they say, Lo here, or Lo there, for behold, the kingdom of God is in

the midst of (RV. marg.) you (in the person of the king. It could not

be within the hearts of his enemies who were seeking his life!).

The Lord goes on to speak of the coming of the Son of Man to the end of

the chapter, comparing it with the judgment of Sodom and Gomorrah, and

connecting it with the very end of the Tribulation, as in Matt. xxiv.

27, "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." (See job

xxxix. 30.)

Then the Lord goes on, in Luke xviii. 1-8, to describe the position of

His servants during those terrible days, as one of waiting and prayer.

Their cry for vengeance is almost identical with that which we hear

under this fifth seal. He says, with reference to those days, that

"they ought always to pray and not to faint" because their desire is

not at once fulfilled (Luke xvii. 22).

But now look at the Parable itself. "There was in a certain city

(Jerusalem, Rev. xi. (cf. Is. i. 10). Ezek. xvi. 26, 46; xx. 7), a

judge, who feared not God, neither regarded man; and there was a widow

in that city." Widowhood is the condition of Israel. Though the mass of

the nation may say, like Babylon, "I sit a queen, I am no widow" (Rev.

xviii. 7), God speaks of her in her really desolate condition. The

widow's "Adversary" can be none other than Antichrist, who persecutes

this remnant in Jerusalem. We have the cry in Ps. lxxix. 1-3:

"O God: the heathen are come unto thine inheritance:

The holy Temple have they defiled;

They have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto

the fowls of the heaven:

The flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem;

And there was none to bury them."

This plainly refers to Rev. xi. And then comes the plaintive appeal

verse 5.

"How long, Lord, wilt thou be angry: for ever?

Shall thy jealousy burn like fire?"

The whole of this Psalm (lxxix.) should be read in this connection as

well as other Psalms, such as x. and xi.; liv. 5; lv. 9; xciv.; xcliii.

12, &c. See also Is. lxiii. 15, &c., and lxiv. It is beautiful to

notice, how, after the Lord calls attention to the action of the unjust

judge, He exultingly declares of Him that is Holy and True -- "And

shall not God avenge his own elect, which cry day and night unto him,

and he is longsuffering over them? I say unto you that he will avenge

them speedily" (RV.).

But he has to add, and to ask -- "Howbeit, when the Son of Man cometh

shall he find faith (marg. the faith) on the earth?" (RV.) or, it may

be in the Land, the Jewish Land, as at the first Advent.

If we rightly divide the word of truth, as to its Dispensations, then

we see that the imprecations and invocations for vengeance, while

entirely opposed to the spirit of the present dispensation of grace,

are quite appropriate to the past dispensation of works, and the future

dispensation of judgment.

Romanism, not rightly dividing the Dispensations, presses such

Scriptures as these into her service now; using them to justify her

persecutions. While Protestant interpreters, failing also in this

important duty, have to explain such passages away, or endeavour in

vain to reconcile them with our standing in grace.

c., vi. 11-. The Martyrs under the Altar. What was given them.

vi. 11-. And there was [172] given to each a white robe] Even thus

was the promise made in Rev. iii. 4, marking them as righteous, and as

the servants of God. Robes of honour ever formed part of rewards. (See

Gen. xli. 42; xlv. 22. Est. vi. 8, 9. Isa. iii. 7. Zech. iii. 5). The

action implies that their request will be granted; and the words

announce that there must be some delay before their desire can be

accomplished.

d., vi. -11. The Answer to their Cry.

vi. -11. And it was said to them that they should rest (not merely

desist from their cry; but wait) yet a little while (i.e., for a short

delay, as in x. 6 and xx. 3) until both their fellow-servants (here we

have the correlative of Despotes, as well as their own standing as

"servants") and their brethren that were about to be killed, as they

also had been, should fill up [173] the appointed number] "Fellow

servants and brethren" is the Figure Hendiadys, denoting not two

separate classes of persons, but one class, viz., their fellow servants

even those who were their brethren. This is to define who the fellow

servants were; for angels can be called such (xix. 10; xxii. 9), but

not "brethren." They will have been killed during the Tribulation for

refusing to have the mark of the Beast or to worship him. This killing

is afterwards seen in xiii. 7, 15; xvii. 6 by John in vision. Here it

is revealed prophetically; for, as we have said, the Seals cover the

whole period in brief, and in outline, the details being afterwards

filled in by the Trumpets, and Vials.

Surely this ought to be sufficient to convince all Christians to-day

that the gospel is not intended to convert the world, or to bring in

universal peace and blessing. This dispensation of grace (rejected) is

to be followed by a dispensation of judgment.

Not until after that shall Jerusalem be the centre of God's presence

and government, and glory dwell in the Land (Ps. lxxxv. 9). Then shall

Judah "dwell for ever, and Jerusalem from generation to generation. For

I will cleanse their blood that I have not cleansed: for the Lord

dwelleth in Zion" (Joel iii. 20, 21. See also Isa. iv. 4 and Deut.

xxxii. 43). When the appointed number is accomplished, judgment will be

executed and be followed by the dispensation of glory.

The Sixth Seal (vi. 12-17).

In this sixth Seal we are carried right forward to the time of the end.

The Seals, as we have said, are a summary, in brief, of the whole

period of the Tribulation; and, as the former Seals correspond exactly

with the last great prophecy of Christ in Matt. xxiv., so this sixth

Seal also has its place in that chapter. We may thus exhibit the

parallel:

Matt. xxiv.

The Seals.

Rev. vi.

4, 5

1st

The False Christ

1,2

6, 7-

2nd

Wars

3, 4

-7-

3rd

Famines

5, 6

-7

4th

Pestilences

7, 8

8-28

5th

Martyrdoms

9-11

29-30

6th

Signs in Heaven of Advent

12-17

From this it will be seen how exactly Matt. xxiv. covers the whole

period of the six Seals; and shows that this sixth Seal takes us up to

the signs immediately preceding the Advent of the Lord in Glory, as

seen in Rev. xix.

This being so, it proves that any interpretation of this Seal which

regards it as relating to any past historical event is condemned by

this very fact.

This sixth Seal is the crucial test of all Apocalyptic interpretation.

No one can read Matt. xxiv. 30 with Rev. vi. 12-17 without seeing that

they speak of the same event. The actual Advent of Christ is deferred,

in Rev. vi., because it is to form a separate and special description

by itself in chap. xix. The sixth Seal does not therefore include the

visible appearing of the Son of man, though it is remarkable that,

while (in A3) in Rev. vi. 13 we have the simile of a Fig Tree, and the

sealing of the elect of Israel (vii. 1-8); so, in Matt. xxiv. 31 we

have the gathering of the elect of Israel, and in verses 32, 33 we have

the simile of the Fig Tree again. The Lord concludes this special

prophecy of the Tribulation by adding "Verily, I say unto you, this

generation shall not pass, till all these things begin to take place."

Not "fulfilled." The word is (...) (genetai) from (...) (ginomai) to

begin to be, to come to be, [174] and is quite different from (...)

(pleroo), to fulfil. In Luke xxi. 32, which is the parallel passage, we

have the former word, fulfilled. What the Lord really said was "this

generation shall not pass till all these things begin to happen." And

they did begin to take place during that very generation; for the

period immediately following the Lord's death was marked by many coming

and saying "I am Christ." But in order that we might clearly

understand, Christ immediately adds, "The end is not yet" (Matt. xxiv.

6).

But now, to turn to the sixth Seal itself; we note first its Structure,

which is as follows:--

B^2, vi. 12-17. The Sixth Seal.

B^2 | e | vi. 12-. The Great Convulsion.

f | -12, 13. Effects in Heaven.

e | 14-. The Great Convulsion.

f | -14-17. Effects on Earth.

TRANSLATION OF B^2 vi. 12-17.

vi. 12. And I saw when he opened the sixth seal, and [175] a great

convulsion took place, and the sun became black as sackcloth of hair,

and the full [176] moon became as blood; (13) and the stars of heaven

fell unto the earth, as the fig tree casteth her untimely (or winter)

figs when shaken by a mighty wind]

Here we have the great convulsion of Nature, and its effects in the

heavens. It is impossible for us to take this as symbolical; or as

other than what it literally says. The difficulties of the symbolical

interpretation are insuperable, while no difficulties whatever attend

the literal interpretation. For according to some historicist

interpreters [177] this Seal was fulfilled at the Conversion of

Constantine. Heaven is taken as the symbol of the invented term

"Political heaven"; but it ought to be called "Religious Heaven," as

the events are supposed to be Christian. According to others [178] it

was fulfilled in the French Revolution of 1798. As both of these cannot

be right, Is it not better for us to believe what God says? In Hag. ii.

6, 7, He has foretold the events of this seal, and has connected them

as in Matt. xxiv. with the immediate Advent of the Son of Man:--

"Thus saith the Lord of hosts,

Yet once, it is a little while,

And I will shake the heavens and the earth,

And the sea and the dry land.

And I will shake all nations, and the desire of all nations

shall come."

Here the great convulsion of the sixth Seal is clearly foretold. We say

"convulsion," because the word (...) (seismos) means much more than a

mere earthquake, as the context clearly shows. There is to be a

convulsion of the nations, which is spoken of as distinct from that of

the heavens, and is to immediately precede the Revelation of Christ,

and the glory of the Temple. Haggai again foretells it in chap. ii. 21,

22 and again distinguishes between the heavens and the earth.

"I will shake the heavens and the earth.

And I will overthrow the throne of kingdoms,

And I will destroy the strength of the kingdoms of the

Gentiles:

And I will overthrow the chariots and those that ride in them,"

etc. (See also 2 Pet. iii. 7-13, and compare verse 7 with 2 Thess. i.

8).

Having spoken of the great convulsion and its effects in the heavens,

the prophecy again speaks of the convulsion and its effects on the

earth.

14. And the [179] heaven parted asunder as a scroll rolling itself up;

[180] and every mountain and island were moved out of their places]

This is referred to in Matt. xxiv. 35, and is foretold in Isa. xxxiv. 4

(read verses 1-5 and Isa. xiii. 6-13), where we have exactly the same

phenomena described. If the sixth Seal means the conversion of

Constantine, so must these passages in Isaiah.

15. And the kings of the earth, and the great men (the civil officers

of State), and the chief captains (the military officers), and the rich

men, [181] and the mighty [182] men, and every bondman and [183] free

man, hid themselves (running for shelter) into the caves and into the

rocks of the mountains. (16) And they say to the mountains and to the

rocks, "Fall on us, and hide us from the face of Him that sitteth on

the throne, and from the wrath of the Lamb." (17)Because the day -- the

great day of His wrath is come, and who is able to stand?] In

connection with this we must read Ps. ii. 2; lxviii. 4; xcvii. 5. Isa.

xxiv. 19-23; xxxiv. 12; ii. 10-22. Nahum i. 5. Heb. xii. 26. The Lord

also refers to this in Luke xxiii. 30, quoting the very words of Hosea

x. 8. Similar phenomena are again mentioned under the fourth Trumpet,

and the seventh Vial (xvi. 20), showing that we have in the sixth Seal

the preliminary announcement of that which will take place "immediately

after the tribulation of those days" (Matt. xxiv. 29) and "immediately"

before the personal Advent of Christ. To this agree the words of Joel

ii. 31.

In Rev. xix. 19 we have the marshalling of the forces which are here

detailed.

If the words describing the awful judgments of "the great day of His

wrath" are to be interpreted of any past event in the history of the

present dispensation, then what words are to describe the future

judgments which the Old Testament foretells. Language seems useless for

the purposes of revelation and instruction if, as we are told, "this

Seal exhibits the overthrow of paganism" at the conversion of

Constantine. Eusebius pictures that scene (lib. x.) as one of joy and

gladness, and he likens it to the coming of the promised kingdom. There

was no convulsion of nature in heaven or on earth; no fleeing to the

mountains and the rocks; no cry of terror. The sun was bright and the

sky was cloudless, instead of being "black as sackcloth of hair."

We thus come to the end of the first six Seals. It is a summary of the

judgments distributed over the whole book; a brief summary of what will

occur in "the day of the Lord," up to the time of His actual Apocalypse

or Unveiling in chap. xix.

They are thus set here, in order to show us that these judgments do not

arise from chance, but are all under Divine control. The great False

Messiah of the first Seal cannot be revealed until the appointed moment

shall have come and the voice from the throne gives the permissive

command "Go!" The judgments cannot fall until the same command is

given. Here we note the important connection between "the Throne" of

chaps. iv. and v. see in "in Heaven" and the consequent summary (in the

Seals) of all that takes place afterward "on earth."

They lead up to "the great day of His wrath"; and the chapter ends with

the solemn question, "Who is able to stand?"

That question is answered in chap. vii. where we are shew first the

sealing of 144,000 "of all the tribes of the children of Israel," who

are to pass unscathed through that great tribulation; and the rapture

of the great multitude which no man can number who are saved through it

and out of it. These are not the Church of God, for they stand before

the throne. They are not seated upon it. They are saved, of course,

through the merits of the same precious blood of the Lamb. They are

referred to in Isa. xxvi. 9, "when thy judgments are in the earth, the

inhabitants of the world will learn righteousness." Where are these

afterwards seen if not in the great multitude of Rev. vii.? (Read also

Psa. lxiv. 7-10; cx.). The question, "Who shall be able to stand?" is

now to be answered.

THE SEALING OF THE 144,000

(vi.. 1-8).

The answer to the question of vi. 17.

Few Scriptures have suffered more at the hands of Gentile Christians

than this. Notwithstanding the fact that it concerns "all the tribes of

the children of Israel," and that the twelve tribes are named

separately, popular interpretation insists on taking them as meaning

the Church of God.

Any system of interpretation which has this for its foundation may be

judged and condemned at the outset as not only useless, but

mischievous. Such a system has been well described by Hooker as one

"which changeth the meaning of words as alchemy doth, or would do, the

substance of metals, making anything of what it listeth; and bringeth,

in the end, all truth to nothing."

It is perfectly clear that we have here the Divine plan and action for

securing the Remnant of the nation of Israel through all the judgments

and persecutions which shall characterise the Great Tribulation.

The Vision, though seen after the Sixth Seal, really describes what

will take place before chapter vi. and before a Seal is broken. Their

number is not left to chance. God's declared counsels concerning this

Remnant must stand. Hence it is by Divine decree that this purpose

shall be secured at the outset.

We are told here, therefore, of the means taken to secure this Divine

purpose.

The Structure is as follows:--

A^3, vii. 1-8. The Sealing of the 144,000.

The answer to the question of vi. 17.

A^3 | g | vii. 1-. Four angels.

h | -1-. Place. "Four corners of the earth...

i | -1-. Agency. "Holding the four winds...

k | -1. Purpose (neg.). "Not blow on earth, sea,

or tree."

g | 2-. Another angel.

h | -2-. Place. "From the rising of the sun...

i | -2, 3-. Agency. "Having the seal...

k | -3-8. Purpose (neg.). "Hurt not the earth,

sea, or tree."

All is seen to be perfect in Divine order. Nothing is left to chance

here any more than in what is described. All is alike perfect in the

words and the works of God. And the record is as true as its structure

is perfect. It requires no explanation. It explains Divine truth to us

in a Divine form and manner.

TRANSLATION OF vii. 1-8.

vii. 1 [and] [184] after this [185] ] Showing that the former vision

is complete, and the two visions which follow, commencing with similar

words, come in by way of episode: the first, anterior in time to the

Seals; and the second, during the period of the Seals, and later in

time.

I saw four angels standing at the four corners of the earth, holding

(or, controlling) the four winds of the earth, that the wind should not

blow on the land, or on the sea, or upon any tree] The number four

marks this vision as pertaining to the earth. The winds are so

designated in Jer. xlix. 36. Dan. vii. 2; viii. 8; xi. 4, the four

comprising all winds; or simply marking the four points of the compass.

Stillness is the point to be emphasised here, as when we say "not a

leaf moves:" it tells us that this sealing will take place before the

opening events of the great Tribulation.

2. And I saw another angel ascending [186] from the rising of the sun

(i.e., 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 injure the land

and the sea: (3)saying, "Injure not the earth, or the sea, or the

trees, till we have sealed the servants of our God upon their

foreheads"] This is, of course, preliminary to Matt. xxiv. 31. It

precedes the Tribulation, as shown by the reason given for the sealing.

But from Matt. xxiv. 31 we learn that after the Tribulation, Angels are

commissioned to gather His elect from the four winds, from one end of

heaven to the other." The two passages stand in the closest connection,

and show that the "elect" in Matt. xxiv. 31 belong to Israel, and not

to the church. They are upon the earth during the Tribulation and this

seal or sealing, whatever it is, protects and preserves them unscathed.

This sealing was evidently visible, as the locusts are directed in

chap. ix. 4 to injure only those "who have not the seal of God in their

foreheads." The Beast has this seal, with which he will seal his

followers; and this is the Divine distinguishing mark which God sets

upon His servants. Just as in the days of the Patriarchs He could

protect them, saying "Touch not mine anointed, and do my prophets no

harm" (Psa. cv. 15): so here, with this elect Remnant. Those who have

the mark of the Beast are idolators of the deepest die; but those who

have the Divine mark, are sealed with "the seal of the Living God."

This title here (as elsewhere) is always used with reference to idols

and idolatry (see Deut. v. 26. Josh. iii. 10. Jer. x. 2-11. Dan. vi.

26. 1 Thess. i. 9, 10). Then will Psa. xci. receive a new application

of a very remarkable kind (see verses 5, 7, 8). In Ezek. ix. 3, 4 we

have a similar sealing by which a devoted remnant have their lot in the

corrupt city of Jerusalem. They may be part of this very number in Rev.

vii. In Ex. xii. 7 the houses of the Israelites were marked for a

similar purpose. In Rev. ii. 17 this mark is promised, and the promise

is exhausted in xxii. 4.

The Romans marked their soldiers in the hand; and their slaves in the

forehead. Herodotus (ii. 113) speaks of the worshippers of a certain

god as having his name branded upon them. In like manner the

worshippers of the Beast are branded (xiii. 16-18; xiv. 9, 11; xvi. 2;

xix. 20; xx. 4); and these Divinely sealed ones are marked as the

worshippers of the true God.

4. And I heard the number of the sealed: an hundred and forty four

thousand sealed out of every tribe of the children of Israel] Alford

says of this number, "No one that I am aware of has taken it

literally!" Very likely: but we are thankful to be an exception to the

rule, and to believe what God says. There is such a thing as Figures of

Speech, but, we ask, what Figure is used here? What is its name? The

truth is that there is here no Figure whatever; but it is the simple

statement of fact: a definite number in contrast with the indefinite

number in this very chapter (verse 9). If the total number is not

exact, then all the items which go to make it up are indefinite also.

If this number is symbolical, then what number in the Book may we take

as literal? None, according to this principle of interpretation, which

substitutes man's own vain imaginations for God's revelation. Again, we

repeat, we prefer to believe God. And, believing Him, we conclude that

as He had reserved 7,000 in the days of Ahab (1 Kings xix. 18. Rom. xi.

4), so He will reserve 144,000 in the Great Tribulation.

We have here, therefore, the nucleus of the new nations referred to by

Christ in Matt. xxi. 43. We have also what will be the fulfilment of

the prophecy of Daniel xii. 1: "At that time shall Michael (the other

angel) stand up, the great prince which standeth for the children of

thy people (Israel): 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." Here, in Rev. vii, we have the sealing of those

written names, which shall be "delivered." (Compare Joel ii. 28-32).

What this seal was we learn from chap. xiv. 1.

5. Of the tribe of Judah, twelve thousand sealed; Of the tribe of

Reuben, twelve thousand; [187] Of the tribe of Gad, twelve thousand;

[188] (6) Of the tribe of Aser, twelve thousand; [189] Of the tribe of

Nepthalim, twelve thousand; [190] Of the tribe of Manasses, twelve

thousand; [191] (7) Of the tribe of Simeon, twelve thousand; [192] Of

the tribe of Levi, twelve thousand; [193] Of the tribe of Issachar,

twelve thousand; [194] (8) Of the tribe of Zabulon, twelve thousand;

[195] Of the tribe of Joseph, twelve thousand; [196] Of the tribe of

Benjamin, twelve thousand sealed] In this enumeration we have to

note the omission of the Tribes of Dan and Ephraim: Levi and Joseph

being inserted to take their place. The reason for this seems to be

quite clear. In Deut. xxix. 18-21, we read that the "man or woman or

family or tribe" who should introduce idolatry into Israel, "all the

curses that are written in this book shall lie upon him, and the Lord

shall blot out his name from under heaven, and the Lord shall separate

him unto evil out of all the tribes of Israel, according to all the

curses of the covenant that are written in this law." And when it

should be asked, "Wherefore hath the Lord done this?... then men shall

say, Because they have forsaken the covenant of the Lord God of their

fathers... for they went and served other gods and worshipped them,

gods whom they knew not" (verses 24-26).

Now it was one of the tribe of Dan who first came under this curse. See

Lev. xxiv. 10-16.

It is remarkable that these two tribes, Dan and Ephraim, participated

in introducing idolatry later on (Judges xviii. 2, 30, 31). And

afterward it was Jeroboam devised of the golden calves and set them up

in the tribe of Dan (1 Kings xi. 26; xii. 28-30. See also Hos. iv. 17).

True, we find Dan and Ephraim restored in the future distribution of

the Land (Ezek. xlviii.), for "the gifts and calling of God, are

without repentance (or change of mind)" (Rom. xi. 29). But that is a

different matter, and has to do with earthly inheritance. Here it has

to do with heavenly preservation. The omission in Rev. vii. is to show

that these two tribes remain unprotected by the pledge of security

given by this sealing. There will, of course, be thousands, besides

these, of each of the other tribes on earth; the difference will be in

their not being sealed, and in their not being protected against the

onslaught of the Beast. That they are on the earth is clear from Jer.

iv. 5-31 (see verse 15); viii. 13-17 (see verse 16). Amos viii. 11-14.

We have a remarkable illustration of this in Num. xxxi., when in order

to execute judgment on the Midianites 1,000 from each tribe were taken.

And as the 144,000 here survive through all the great Tribulation, so

it was with the 12,000 sent against the Midianites; for when their

number was taken at the close, the officers came to Moses and said "Thy

servants have taken the sum of the men of war which are under our

charge, and there lacketh not one man of us" (verses 48, 49).

Even so will it be true of these 144,000, when they stand afterwards on

Mount Zion (xiv. 1-5).

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[159] So G.L.T.Tr.A. WH. and RV.

[160] The words "and see" must be omitted according to G.L.T.Tr.A. WH.

and RV.

[161] So G.L.T.Tr.A. WH. and RV.

[162] Omit "and see" G.L.T.Tr.A. WH. and RV.

[163] Omit "and see," L.T.Tr.A. WH. and RV.

[164] So L.T.Tr.A. WH. and RV.

[165] Omit "and see," L.T.Tr.A. WH. and RV.

[166] Matt. xi. 23

[167] The opposite of this is promised as part of future blessing on

the earth. Is. xi. 7, 9; Ezek. xxxiv. 25.

[168] Vol. iv. p. 331.

[169] See Gen. xlvi. 15, 26, 27. Ex. xii. 19; xvi. 16 (marg.). Lev. v.

2, 4. Josh. xx. 3 (person). Ezek. xviii. 4, 20. Luke vi. 9 (life). Acts

ii. 41, 43; vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.

[170] It occurs ten times in the New Testament. Five times it is

rendered Master (1 Tim. vi. 1, 2. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii.

18); and five times it is rendered Lord (Luke ii. 29. Acts iv. 24. 2

Pet. ii. 1. Jude 4. Rev. vi. 10).

[171] L.T.Tr.A. WH. and RV. read (...) from instead of (...)

[172] So G.L.T.Tr.A. WH. and RV.

[173] G.T.Tr.A. WH.m. and RV.m. read (...), should fill or fulfil it,

instead of (...) should be fulfilled. L. WH. and RV. put the latter in

the text.

[174] In John xiii. 2 we have the same word, which illustrates this

verse:-- "and supper being ended." It is quite clear from verses 26-28

that supper was not ended, but was only just beginning. The RV. renders

it "during supper."

[175] Omit "behold," G.L.Tr.A. WH. and RV.

[176] G.L.T.Tr.A. WH. and RV. add (...) (hole) the whole.

[177] Mede, Newton, Elliott.

[178] Cunninghame and others.

[179] The article is not in the Received Text, though it is in the AV.

It is added by G.L.T.Tr.A. WH. and RV.

[180] So L.T.Tr.A. WH. and RV.

[181] G.L.T.Tr.A. WH. and RV. transpose the words, agreeing with this

order.

[182] G.L.T.Tr.A. WH. and RV. read (...) (ischuroi) mighty, instead of

(...) (dunatoi) powerful.

[183] L.T.Tr.A. WH. and RV. omit "every."

[184] L. WH. and RV. omit "and" -- Tr. and A. put it in brackets.

[185] L.T.Tr.A. WH. and RV. read "this" singular instead of plural.

[186] G.L.T.Tr.A. WH. and RV. read (...) (anabainonta) ascending,

instead of (...) (anabanta) having ascended.

[187] L.T.Tr.A. WH. and RV. omit "were sealed."

[188] L.T.Tr.A. WH. and RV. omit "were sealed."

[189] L.T.Tr.A. WH. and RV. omit "were sealed."

[190] L.T.Tr.A. WH. and RV. omit "were sealed."

[191] L.T.Tr.A. WH. and RV. omit "were sealed."

[192] L.T.Tr.A. WH. and RV. omit "were sealed."

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[194] L.T.Tr.A. WH. and RV. omit "were sealed."

[195] L.T.Tr.A. WH. and RV. omit "were sealed."

[196] L.T.Tr.A. WH. and RV. omit "were sealed."

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The Second Vision "in Heaven"

H^2, chaps. vii. 9-- 6.

The Great Multitude and the Seventh Seal.

We now come to the second Vision "in Heaven." It contains a yet further

answer to the question of vi. 17: "Who shall be able to stand" in the

judgment? while it commences the second pair of Visions: viz., the

opening of the seventh Seal "in heaven," and the consequent sounding of

the six Trumpets "on earth."

The Structure of the Vision, as a whole, is as follows:--

H^2. vii. 9-- 6. The Second Vision in Heaven.

The Great Multitude and the Seventh Seal.

H^2 | A | vii. 9-12. The Heavenly Voices and utterances.

B | 13, 14. The Great Multitude. Whence they came.

B | 15-17. The Great Multitude. Where they are.

A | vii. 1-6. The Heavenly Silence and Activities (Seventh

Seal).

Each of these four larger members may be expanded; and we give the

expansions in order, with translation, as before.

A. vii. 9-12. The Heavenly Voices and Utterances.

A | a | 9. The great multitude.

b | 10. Their utterance. "Salvation to our God."

a | 11, 12-. All the angels.

b | -12. Their utterance. "Blessing and

Glory."

TRANSLATION OF "a", vii. 9.

The Great Multitude.

vii. 9. After these things] the expression marks a separation from

what has gone before, and introduces the second distinct Vision "in

heaven."

I saw, and lo, a great multitude, which no one was able to number, out

of every nation, and of all tribes and peoples, and tongues (Gen. x. 5,

20, 31. Dan. iii. 4, 5; iv. 1; vi. 25), standing before the throne, and

before the Lamb, arrayed with white robes, and palm branches in their

hands;] The definite number of Israelites (vii. 1-8) stands in

marked contrast to this innumerable company of Gentiles. We say

Gentiles, because this Vision carries us on to the end, as the

preceding Vision of the sealing carried us back to the beginning. We

are, here, beyond Matt. xxiv., and even xxv. Two distinct companies are

named, first "Jews," then "Gentiles." Thus both are marked off from

"the church of God," which is now composed of both Jews and Gentiles.

The twelve tribes of vii. 4-8 are distinct from people out of "all

tribes." That they are distinct from "the church of God" is further

shown, in that they are "standing" in the position of servants (and not

seated); and are "before the throne" (not upon it). True, they share

the same salvation, and by the same precious merits of the blood of the

Lamb. But as "star differeth from star in glory" (1 Cor. xv. 41), so do

these differ in their position, dignity, and honour. They are saved,

but for what? and for which one of the "many mansions"? They are seen

"in heaven," but not until after the Great Tribulation through which

and out of which they will have been brought.

Not only will this elect remnant of Israel survive "through" the

Tribulation, but a countless multitude from all the Gentile nations

will be saved "out" of it.

Constantly do we find Gentile blessing consequent upon Israel's

blessing. First, God deals with Israel, and then with mankind in

general. This stated in many passages: e.g., Ps. lxvii. 1:

"God be merciful to us, and bless us;

And cause his face to shine upon us:

That thy way may be known upon earth,

Thy saving health among all nations."

The same fact is stated in verse 7:

"God shall bless us.

And all the ends of the earth shall fear him."

Again in Ps. xcviii. 3, we read:

He hath remembered his mercy,

And his truth toward the house of Israel:

All the ends of the earth have seen the salvation of our God."

So in Isa. xlix. 6, Jehovah says to Messiah:

"It is a light thing

That thou shouldest be my servant,

To raise up the tribes of Jacob,

And to restore the preserved of Israel;

I will also give thee for a light to the Gentiles,

That thou mayest be my salvation unto the end of the earth.

So Isa. lii. 9, 10:

"Break forth into joy, sing together, ye waste places of Jerusalem.

For the Lord hath comforted his people.

He hath redeemed Jerusalem.

The Lord hath made bare his holy arm

In the eyes of all the nations,

And all the ends of the earth shall see

The salvation of our God."

The palm-branches speak not merely of victory, as with the heathen, but

of the Feast of Tabernacles (see Lev. xxiii. 39-43). It was not a feast

for the wilderness, but for the time "when ye be come into the Land."

(Lev. xxiii. 10). And yet it was never kept in the Land by all Israel.

Not until the return from Babylon was it kept (See Neh. viii. 16, 17).

Then "all the people shouted with a great shout" (Ezra iii. 11, 12. 2

Chron. xx. 19. So here, in like manner it will be again kept.

b., vii. 10. Their utterance.

10. And they cry [197] with a loud voice, saying

"Salvation to our God

That sitteth upon the Throne,

And to the Lamb."

They ascribe their salvation and their deliverance from the Tribulation

which they had passed through, to God. A paraphrase would be, "Praise

for our salvation be to our God," etc. The church calls God "my Father"

("Abba," Rom. viii. 15), but the Sealing Angel speaks of Him as "our

God" (ch. vii. 3). The assembled angels say "our God" (ch. vii. 12),

and this great multitude say "our God" (ch. vii. 10).

a., vii. 11, 12-, All the angels, etc., and b., Their utterance.

vii. 11. And all the angels were standing [198] around the throne, and

around the Elders and the four Zoa, and they fell before the throne on

their faces, and worshipped God, (12) saying,

"Amen!

Blessing, and glory, and wisdom,

and thanksgiving, and honour, and

power, and might, be unto our

God, for ever and ever.

Amen!"

Such is the sevenfold ascription of the heavenly host standing around

the throne, the elders and the Zoa. It is similar to that in chap. v.

12, but the order of the words is different, and thanksgiving is here

put instead of "riches." There the ascription was to the Lamb. Here it

is to "our God."

We next have the explanation of the Vision; and the Question which one

of the Elders put to John shows that we should have a like spirit of

holy enquiry. It is not mere abstract wonder that God looks for in us

now, but a reverential interest in what He has revealed in the Visions

of this book.

The following is the Structure of B., chap. vii. 13, 14:

B. vii. 13, 14. The Great Multitude: Whence they came.

B | c | vii. 13-. The Elder.

Question

d | f | -13-. Persons

g | -13-. Place

e | 14-. John.

c | -14-. The Elder.

Answer

d | g | -14-. State

f | -14. Persons

TRANSLATION of B, vii. 13, 14.

vii. 13. And one of the Elders answered saying (i.e., by the Figure,

Idiom "asked me, saying") unto me,

"These who are arrayed in white

robes, Who are they? and Whence came they?

(14) and I said, my [199] lord, thou knowest. And he said to me,

"These are they who come out of the Great Tribulation, and

they

washed their robes, and made them white through the blood

of the Lamb]

Not "in the blood"; nothing under the Law was ever washed "in blood,"

nothing can be made white "washed in" blood. It is through a forced

literal meaning of the preposition (...) (en) which has led to this

false notion. This preposition constantly means by, or through: and is

translated "by" 142 times and "through" 37 times. (See Matt. ix. 34; v.

34, 35. Gal. iii. 11. 2 Tim. ii. 10). In this very book (v. 9) it is

rendered "by." So here and in i. 5 this must be the meaning. This is

the standing of "works"; and not our standing in "grace," as in the

present dispensation. We are "washed, justified, and sanctified in the

name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11).

These have washed their own robes, and made them white. This is

followed by the consequence:--

B. vii. 15-17. The great multitude: Where they are.

B | h | i | 15-. The Multitude. Position before the throne

j | -15. God upon the throne.

h | i | 16. The multitude. Their Blessing.

j | 17. God. The Lamb the Blesser.

15. "For this cause are they before the throne of God, and serve him

day and night in his temple: and he who sitteth upon the throne shall

spread his tabernacle over them.] This is exactly what we read in

Isa. iv. 5, 6.

"And the Lord will create

Upon every dwelling place of Mount Zion,

And upon her assemblies,

A cloud and smoke by day,

And the shining of a flaming fire by night;

For above all the glory shall be a covering (marg., Heb. (...)

(chuppah), the marriage canopy, for the marriage of the Lamb will have

come)

And there shall be a tabernacle

For a shadow in the day time from the heat

And a place of refuge, and for a covert

From storm and from rain."

They perform priestly service day and night, and fulfil the duties of

"servants," for they "serve before the throne." Other Old Testament

passages referred to here are Lev. xxvi. 11. Ezek. xxxvii. 27.

And then, alluding to the privations and trials they have undergone, we

have further earthly blessings:--

h. vii. 16, 17. The Blessing and the Blesser.

The Blessing: Negative

h | k | 16-. No hunger.

l | -16-. No thirst.

m | -16. No suffering.

The Blesser: Positive

h| k | 17-. Hunger satisfied.

l | -17-. Thirst assuaged.

m | -17. Sorrow banished.

16. "They shall not hunger any more, nor yet thirst any more; neither

shall the sun in any wise fall upon them; no, nor any burning heat.

(17) Because the Lamb that is in the midst of the Throne shall tend

them (as a shepherd), and shall lead them unto the fountains of the

waters of life: [200] and God shall wipe away every tear from their

eyes"] Thus ends the Elder's description of the great multitude and

their ultimate blessings. The blessings of the Church are heavenly. We

have the same blessing prophesied in Isa. xlix. 8-10; xxv. 8; and lxv.

19. Jer. xxxi. 16. Thus are Israel's blessings extended to Gentiles.

The fulfilment is seen in Rev. xxi. 3, 4; xxii. i. and Ezek. xlvii.

The Seventh Seal (viii. 1-6).

From the Structure of this Second Vision "in Heaven" we saw that this

last great member A (viii. 1-6) is set in contrast and corresponds with

A (vii. 9-12), the Heavenly voices and utterances.

We have shown that the six Seals cover not only the whole period of the

Great Tribulation, but that the sixth bring us right up to the great

day of wrath; co-terminous, apparently, with chap. xi. 17, 18 (the

seventh Trumpet), and chap. xx. (the final Judgment).

But that, whereas the seventh Trumpet expands into the seven Vials --

which are consecutive -- the sixth Seal is followed by silence in

heaven, as though to break off all continuity, and to show us that we

have to go back and learn how the details of the judgments of the Seals

are to be filled in.

The following is the Structure of viii. 1-6, describing the close of

this second Vision "in Heaven":

A. viii. 1-6. The Heavenly Silence and Activities.

(The Seventh Seal.)

A | n | p | 1. Silence in heaven.

q | 2. The 7 angels and the 7 Trumpets.

o | r | 3. Another angel with

censer and prayers.

s | 4. Result. Smoke

ascended up to heaven.

o | r | 5-. The angel with censer

and fire.

s | -5-. Result. Fire

descended to the earth.

A | n | p | -5. Sounds on the earth.

q | 6. The 7 angels and the 7 Trumpets.

The breaking of the seventh Seal, instead of producing one single

result, as the other six had done is closed by this "silence," which

seemed to John to last half an hour; after which, John is shown how the

prayers of the saints under the fifth Seal are presented (verses 3, 4),

and answered (verse 5), by the commencement of a series of judgments

ushered in by the sounding of seven Trumpets. But we will first give

the translation of viii. 1-6.

viii. 1. And when he opened the seventh seal, there was (i.e., became,

came on, or followed) silence in heaven about half an hour.] At the

sounding of the seventh Trumpet there are "great voices in heaven" (xi.

5). And at the pouring out of the seventh Vial, a great voice came out

of the throne (xvi. 17).

But this "silence" means more than that. It marks very solemnly the

pause between the prayer and the answer, which shall turn the prayer

into praise. On earth, the cry of the saints has been incessant. They

"cry day and night." In heaven the cry is now about to be answered, and

there is a solemn pause -- the silence of expectation.

The Heb. (...) (dumeyyah) silence (fem. adj.), which occurs four times,

exactly expresses the position.

(1) "O my God, I cry in the daytime, but thou hearest not;

And in the night season, there is no silence to me.

But thou art holy,

O thou that inhabitest the praises of Israel" (Psa. xxii. 2, 3

(3, 4).

(2) "I was dumb with silence (Psa. xxxix. 2 (3)).

(3) "Truly my soul is silence toward God:

From him cometh my salvation" (Psa. lxii. 1 (2)).

(4) "There shall be silence before thee,

And praise, O God, in Zion.

O thou that hearest prayer,

Unto thee shall all flesh come" (Psa. lxv. 1 (2) RV. marg.).

In all these four passages the word denotes a period of waiting between

the offering of the prayer, and the giving of the answer which shall

call forth praise. The adverb in Lam. iii. 26 exactly expresses it: "It

is good when one doth wait even in silence for the salvation of

Jehovah."

That goodness is here seen, for the prayers offered on earth are,

during this period of silence, formally presented before God, and the

answer is formally announced in the preparation of the seven angels to

sound their Trumpets and declare war against Satan and all his hosts.

This is what is now seen by John.

2. and I saw the seven angels] i.e., at the expiration of the

half-hour. Not merely seven angels, but THE seven, because well known,

and before referred to as "the seven spirits which are before the

throne" (i. 4; iii. 1; iv. 5; v. 6), for "he maketh his angels spirits"

(Heb. i. 7).

At the breaking of the seventh Seal there is silence. This shows that

here we have a pause with a view of a return, to fill up details. While

in the other two (the Trumpets and Vials) we have continuous and

consecutive and consequent action arising from the seventh Trumpet.

who stand in the presence of God;] In chap. iv. 5, they are the

called THE seven spirits of God (So. iii. 1) for it is said of the

angels: He "maketh His angels spirits" (Heb. i. 14). The word (...)

(pneumata) spirits, is used of any spiritual being. In chap. v. 6 also

we again read of "THE seven spirits sent forth into all the earth."

There seems to be no doubt but that all these passages relate to the

same seven "Presence-Angels."

In Dan. iv. 13 (10), 17 (14), 23 (20), they are called (...) (irin)

watchers (Greek, (...) (egregoroi), lxx. Lam. iv. 14). This term is

from Ps. ciii. 20, i.e., those who watch and wait for the Divine

commands. That GABRIEL is one of these is clear from Luke i. 19.

MICHAEL may be another.

and there was given unto them seven trumpets.] By whom they were

given is not stated. But they were given by direction from the Throne;

the action of which is now renewed, though it is changed. The Lamb

opened the Seals, but Angels sound the Trumpets. The Seals were opened

in secret; the Trumpets publicly proclaim war. (See Num. x. 9. Judges

vi. 34; iii. 27; vii. 8, 16, 18. 1 Sam. xiii. 3. Jer. iv. 5. Job xxxix.

25. Rev. xiv. 14). They notify also the presence of the great and

terrible day of the Lord. See Zeph. i. 14-16.

3. And another angel came and took his stand at the altar, having a

golden censer;] We are not told who this other angel was, and

therefore it is simple speculation to assert, as many do, that he was

the Lord Jesus Himself. The golden censer belonged to the Holy Place

(Heb. ix. 4), and it was the golden altar on which the incense was

offered.

And there was given unto him much incense, that he should offer it with

the prayers of all the saints upon the golden altar that was before the

throne. (4) And the smoke of the incense went up before God, with the

prayers of the saints, out of the hand of the angel.] We have here

a Vision of events in Heaven, from which we learn that Heaven is a

place of great and grand realities; the dwelling-place of God, in which

Heavenly worship is carried on. The Tabernacle on earth and its

worship; and afterward the Temple with its ordinances, were only copies

of the realities in heaven; "figures of the true," and "patterns of

things in the heavens." "Moses was admonished of God when he was about

to make the Tabernacle: for, see, saith he, that thou make all things

according to the pattern showed to thee in the mount" (Heb. viii. 5;

ix. 23, 24). In like manner was David admonished, when he received the

plan and pattern of the Temple "in writing" from God (1 Chron. xxviii.

11-13, 19).

The prayers of the martyred saints were over, but the cry of their

blood from the ground is voiced in words (vi. 10). These prayers are

the living saints, the people of the book; the 144,000, and the great

multitude before they are taken out of the great Tribulation, who "cry

day and night unto Him" (Luke xviii. 7). We have specimens of these

prayers, given (proleptically) in the Psalms:

"Give them according to their deeds,

And according to the wickedness of their endeavours:

Give them after the work of their hands;

Render to them their desert" (Psa. xxviii. 4).

"Do unto them as unto the Midianites;

As to Sisera, as to Jabin, at the brook of Kishon" (Ps.

lxxxiii. 9).

And the very Psalm which likens prayer to incense, also contains

similar prayers (Ps. cxli. 1, 2, 7, 10).

"Lord, I cry unto thee:

Make hast unto me:

Give ear unto my voice, when I cry unto thee.

Let my prayer be set forth before thee as incense;

And the lifting up of my hands as the evening sacrifice...

Our bones are scattered at the grave's mouth,

As when one cutteth and cleaveth wood upon the earth...

Let the wicked fall into their own nets,

Whilst that I withal escape (marg. Heb. pass over).

The Golden altar "is before the throne." So it was in the earthly copy

of the heavenly pattern. It was "before the vail that is by the ark of

the testimony, before the mercy-seat that is over the testimony" (Ex.

xxx. 6; xl. 5, 26).

5. And the angel took the censer, and filled it from the fire of the

altar (Lev. xvi. 12), and he cast the fire unto the earth: and there

were thunderings, and voices, and lightnings, [201] and an earthquake.]

We have a similar scene in Ezek. x. 2, &c., where the fire is taken

from between the cherubim under the throne, and scattered over the city

of Jerusalem in token of its destruction. So here: that on which the

fire falls is to be consumed and destroyed. This is the answer to the

prayers which had been so solemnly offered. In other places "fire" is

mentioned as one of the judgments which He will send on the earth. (see

Ezek. xxxix. 6; xxxviii. 22. Hos. viii. 14. Amos i. 4, 7, 10, 12; ii.

5). Compare Deut. xxxii. 22.

This very scene is prophesied in similar words in Ps. xviii. 4, 6-8:

"The floods of ungodly (marg., Belial) men made me afraid...

In my distress I called upon the Lord,

And cried unto my God:

He heard my voice out of his Temple,

And my cry came before him, even into his ears.

Then the earth shook and trembled;

The foundations also of the hills moved

And were shaken, because he was wroth,

There went up a smoke out of (marg., by) his nostrils,

And fire out of his mouth devoured:

Coals were kindled by it."

The fulfilment of the next verse, which speaks of this actual descent,

is deferred here by the description of other events which are also to

take place.

6. And the seven angels who had the seven Trumpets made themselves

ready that they might sound them.] The prohibition of vii. 1 is now

about to be removed. Twice the sevenfold enunciation is given, and the

reproach of Ps. lxxix. 11, 12 is about to be rewarded "sevenfold," in

answer to the prayers which had been offered.

This heavenly vision is a vision showing what will one day literally

take place. If they are Symbols, they are symbols of solemn realities.

If they are Figures, they are figures, not of speech, but of facts.

Just as the judgments of God at the time of the Exodus were real and

literal; and the announcements of them were literally fulfilled, so

will these be. For they are exactly what is foretold. "According to the

days of thy coming out of the land of Egypt will I show him marvellous

things" (Mic. vii. 15).

Indeed, we are distinctly told that the physical marvels of that day

shall be "like as it was to Israel in the day that he came up out of

the land of Egypt" (Is. xi. 15, 16).

We are even told in Jer. xxiii. 7, 8 that the coming judgments (for

which preparation is now made, Rev. viii. 1-6) shall exceed those which

God performed in Egypt, and the covenant of marvels we must once more

quote as being conclusive on this point:

"Behold I make a covenant: before all thy people I WILL DO MARVELS,

such as have not been done in all the earth, nor in any nation: and all

the people among which thou art shall see the work of the Lord: for it

is a TERRIBLE THING that I will do with thee" (Ex. xxxiv. 10, and

compare Deut. xxviii. 10).

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[197] So G.L.T.Tr.A. WH. and RV., not "cried."

[198] So L.T.Tr.A.

[199] G.[L.]T.Tr.A. WH. and RV. add "my."

[200] So G.L.T.Tr. WH. and RV.

[201] This is the order according to T.Tr.A. WH. and RV. L. and WHm.

read "thunderings and lightnings and voices."

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The Second Vision "On Earth"

E^2, THE FIRST SIX TRUMPETS (viii. 7 - xi. 14).

A., The First Four Trumpets (viii. 7-12)

Before we give the Structure of this section we must again call

attention to the fact that the sixth Seal takes us on to the time of

the end; and the seventh Seal takes us back and commences a new series

of judgments initiated by the seven Trumpets and followed by the seven

Vials. So that the whole of the rest of the Apocalypse comes under the

seventh Seal. Whereas the seventh Trumpet issues in and contains the

seven Vials.

First of all we have (as we have seen) the six Seals (chaps. vi., vii.)

Then the seventh Seal expands into and contains both the seven Trumpets

(viii. 7 - xi. 14) and the seven Vials (xvi. 1 - xviii. 24).

Finally, the seventh Trumpet expands into and contains the seven Vials

(xvi. 1 - xviii. 24).

Thus the seventh Seal embraces the whole of the great Judgment period

of the Trumpets and Vials (from viii. 7 - xviii. 24) and is immediately

followed by the Apocalypse of the Son of Man in power and great glory.

A careful study of the following Presentation will explain our meaning;

and set forth the order of the general contents of these judgment

Visions, viii. 1 - xviii. 24:

The Seventh Seal, viii. 1--xviii. 24.

The

Seventh Seal

consisting of

The Seven Trumpets

and the Seven Vials

viii. 7. The 1st Trumpet. Fire mingled with blood. Third part of

Trees and grass burnt up.

viii. 8, 9. The 2nd Trumpet. Burning mountain cast into sea. Third

of sea becomes blood.

viii. 10, 11. The 3rd Trumpet. Burning star falls on third part of

Rivers ("Wormwood").

viii. 12, 13. The 4th Trumpet. Third part of Sun smitten. Moon and

stars darkened.

ix. 1-12. The 5th Trumpet. (The First WOE). Pit opened. Locusts.

ix. 13--xi. 14. The 6th Trumpet. (The Second WOE). The 4 Euphratean

Angels loosed. Horsemen.

xi. 15.

The Seventh Trumpet (x. 7)

The 3rd WOE (Rev. xi. 14).

Consisting of the Seven Vials.

xvi. 1, 2. Vial I. (The Third WOE). On the earth. Sores on

Worshippers of Beast.

xvi. 3. Vial II. On the Sea. Sea became blood.

xvi. 4-7. Vial III. On the Rivers. Rivers became blood.

xvi. 8-9. Vial IV. On the Sun. men scorched with fire.

xvi. 10, 11. Vial V. On the Throne of the Beast. Kingdom full of

darkness.

xvi. 12-16. Vial VI. On the River Euphrates. Euphrates dried up. 3

spirits like Frogs. Armageddon.

xvi. 17--xviii. 24. Vial VII. "It is done." The judgment of Great

Babylon

The whole of this great judgment period, covered by the Trumpets and

Vials, is given in two pairs of alternate Visions of events "in Heaven"

and "on Earth."

The 2nd Vision "in Heaven" (viii. 1-6) consists of the opening of the

seventh Seal.

The 2nd Vision "on Earth" (viii. 7- xi. 14) consists of the effects of

this opening (the first six Trumpets).

The 3rd Vision "in Heaven" (xi. 15-19-) consists of the Sounding of the

seventh Trumpet.

The 3rd Vision "on Earth" (xi. -19) consists of the effects of this

sounding.

We are then (in chap. xii.) taken back to a time prior to chap. iv.;

while the sequence of the Trumpet and Vial judgments is broken in order

to admit of this parenthetical break.

The Trumpet and Vial judgments are continuous once they begin. It is

only the description of them (not the course of them) which is

interrupted, in order to allow of the necessary information being given

which shows the necessity for them.

This digression commences at chap. xii. 1 and is carried on to xv. 8.

Then the description of the Vial Judgments is taken up and continued,

giving the results "on Earth" of the sounding of the seventh Trumpet;

an epitome of which had been given in a few words in xi. -19. These

Vial Judgments are then continuous from xvi. 1 - xviii. 24, which ends

their mission, accomplishes their object, and issues in the Revelation

of Christ from Heaven in power and great glory (chap. xix.).

But we must return now to the second Vision "on Earth," runs from viii.

7 - xi. 14.

E^2. viii. 7--xi. 14. The Second Vision "On Earth."

The First Six Trumpets

E^2 | A | B | a | viii. 7-. The FIRST Trumpet.

^ b | viii. -7-. The Earth smitten (Hail and

fire, etc.)

c | viii. -7. The Third part of trees.

C | d | viii. 8-. The SECOND Trumpet.

e | viii. -8-. The Sea

smitten (Burning mountain, etc.)

f | viii. -8. Third

part of sea, blood.

g | viii. 9. Death

of living creatures in sea.

C | d | viii. 10-. The THIRD Trumpet.

e | viii. -10, 11-. The

Waters smitten (Star falling, etc.)

f | viii. -11-. Third

part of waters wormwood.

g | viii. -11.

Death of men.

B | a | viii. 12-. The FOURTH Trumpet.

b | viii. -12-. The Heavens smitten (Sun,

Moon, and Stars).

c | viii. -12. Third part darkened.

A | D | viii. 13. Three woes yet to come.

E | h | ix. 1-11. The FIFTH Trumpet. (The First WOE).

i | ix. 12. The termination of First Woe ("The

first woe is past.")

E | h | ix. 13--xi. 13. The SIXTH Trumpet. (The

Second WOE).

i | xi. 14-. The termination of Second Woe

("The second woe is past.")

D | xi. -14. "The third woe cometh quickly."

Here we have the whole of the six Trumpets. The six refer to the earth;

the seventh consists of the third Vision "in heaven." So with the

Seals: six referred to the earth, and the seventh was opened "in

heaven." It is the same with the seven Trumpets; six Trumpets refer to

the earth, the seventh refers to heaven. Moreover, they are divided

into four and three: the four (A. viii. 7-12) being grouped together,

and the last three (A. viii. 13-xi. 14, etc.) being the three "Woe"

Trumpets.

The first four Trumpets and their results are recorded with brevity;

while the last three are set forth in more detail. The four occupy only

seven verses; the last three occupy some fifty verses.

The first of the four affects the earth; the fourth affects the

heavens; while the second and third affect the waters of the earth.

Thus all is recorded in perfect order.

THE FIRST TRUMPET (viii. 7).

viii. 7. And the first [202] sounded his trumpet,] The verb (...)

(salpizo) means to sound a trumpet; the noun (...) (salpingx) being

included in the verb.

and there followed hail and fire mingled with blood, and they were cast

upon the earth: and the third of the earth was burned up, [203] and the

third of the trees was burned up, and all green grass was burned

up] In the plagues of Egypt, to which these judgments were to be

like, the seventh plague was "hail, and fire mingled with the hail"

(Ex. ix. 22-28), and plants of the earth were smitten (verses 31, 32).

Here blood was mingled with the fire and hail. We are aware that a

majority of interpreters maintain that the results of this first

Trumpet are not literal. They seem as anxious to get rid of the

miraculous and the supernatural from Interpretation, as the

Rationalists are to eliminate it from Inspiration. But why, unless the

plagues of Egypt also were not literal plagues, we cannot understand.

Again we ask, Why should not these be literal judgments which are to

come on the earth? What is the difficulty? God has said concerning the

events of the day of the Lord, "I will show wonders in heaven above and

signs in the earth beneath, blood and fire" (Joel ii. 30). How He will

do this we are here told.

To explain this away is to manifest a want of faith in the power of

God, and in the Word of God. Such things have taken place on earth. Why

should they not take place again?

Cicero [204] tells us that the word was brought to the Roman Senate, on

one occasion, that it had rained blood, and that the river Atratus had

flowed with blood.

On August 17, 1819, Dr. Seiss tells us that "Captain Ross saw the

mountains at Baffin's Bay covered for eight miles with blood-red snow

many feet in depth." Also that Saussare found it on Mount St. Bernard,

in 1778; that Ramond found it on the Pyrenes; and Summerfield in

Norway.

Why may it not be seen again?

The historical interpreters differ so much among themselves that we may

well ask, Which one of them are we to believe? It is this very

diversity which has caused so many earnest students to put the

Apocalypse aside in despair. Our object in writing is that they may

take up the book again with hope; asking them only to believe God. It

will be better to err in such simplicity of faith in the Word of God,

than to adopt the most plausible scheme based upon the opinion of man;

and which differs not only from God, but from every other human

interpretation.

For example, Elliott says that this first Trumpet denotes the wars of

Alaric the Goth and Rhadagaisus the Vandal against the Western Roman

Empire. We should never have guessed this ourselves. There is nothing

about this or even like it in this Scripture. John saw one result, Mr.

Elliott gives two. John saw the blood-red rain of hail and fire from

heaven; this gives human blood on earth!

One says "trees" mean princes and great men; and "grass" means men's

power and glory (Wordsworth).

J.N. Darby says "that which is elevated, eminent, lofty is intended by

the trees; the young, feeble and aged are meant by the green grass."

Wetstein says "Trees mean fortified cities; grass, unwalled villages."

Others say "by trees are signified apostles and great doctors; by

grass, common Christians" (Paralus).

Alford holds that "it appears rather to indicate a general characters

of the judgments, than to require any special interpretation in each

particular case."

To all this we have one simple remark to make -- We prefer to believe

God's own special interpretation of His own judgments, in the plain

literal sense of the words.

THE SECOND TRUMPET (viii. 8, 9).

viii. 8. And the second angel sounded his trumpet, and as it were a

great mountain burning with fire was cast into the sea: and the third

of the sea became blood; (9) and there died the third of the creatures

which were in the sea, which had life; and the third of the ships were

destroyed.] It does not say it was a mountain, but that it was like

one. This shows us what is not to be taken literally, as well as what

is. It was something which resembled a mountain. John does not say he

saw a volcano (as some assert). What John saw was a fiery mass like a

mountain cast into the sea, and turning it into blood. "This cannot be

literal" exclaim the interpreters. But again we ask, Why not? In one of

the plagues of Egypt it is written that Moses "lifted up his rod, and

smote the waters that were in the river, in the sight of Pharaoh, and

in the sight of his servants, and all the waters that were in the river

were turned to blood" (Ex. viii. 20). In Ps. cv. 29 it is written, "He

turned their waters into blood"; so Ps. lxxviii. 44. The poorest and

humblest reader can understand this. It does not require education in

order to believe God. All it needs is a spiritual understanding, and a

childlike mind. (1 John v. 20 and 1 Cor. ii. 14.) It does not require

wide reading to understand God. It requires faith.

To follow what man says it requires only credulity. Which are we to

believe of the following interpretations?

One interpretation asks us to believe that

The fiery mountain means Satan.

The sea means the nations.

The dying of the fish denotes the persecution and slaughter of

Christians.

The wreck of the ships denotes the extinction of congregations.

(2). Another system (E.B. Elliott's) tells us that

The mountain was Genseric with his Vandals, forced by the Huns from

their native seat.

The sea was their plunging through France and Spain into Africa,

settling themselves in the conquered territory.

The destruction of fish, etc., was their depredations on the

neighboring islands and shores of the Mediterranean.

(3) A third system tells us that

The sea is the church with its baptismal waters.

The mountain is some great heresy.

The blood is the corruption by deadly error.

The destruction of fish is the destruction of souls.

The wreck of ships is the overturning of churches.

(4) Another system is that

The sea is the sea of Galilee, put for Palestine.

The mountain is Vespasian.

The fishes are the Jews.

The ships are the cities of Palestine.

(5) A fifth scheme is that

The sea is pure doctrine.

The mountain is prelacy.

The fire Episcopal ambition.

The blood-red waters means the introduction of false doctrine.

The fishes are Ecclesiastics, monks.

The ships the bearers of the Gospel.

(6) A sixth system is that

The mountain is Rome.

Its burning the burning of Rome by Alaric.

The wreck of its ships is the sack of Rome.

(7) William Kelly would have us believe him. He says

"The second blow supposes a great change: it falls on the sea, and so

refers not to that sphere which is under special and settled

government, but to that which is, or will then be, in a state of

confusion and anarchy." And again "the mountain burning with fire,

represents a system of power, itself under the judgment of God and the

occasion of judgment to others" (Apoc., p. 141).

Again we ask, Is it not better to believe God? Is it not easier to

understand what He says?

It is perfectly clear that all the above systems cannot be right. Which

of them, then, are we to accept? Why is there this universal effort to

have us believe that God always means something different from what He

says? Whence comes this spirit? Dr. Seiss well asks, "What do we want

with Vespasian and Alaric and Rhadagaisus, Attila, Genseric, Romans,

Goths, Vandals, Arians, Prelates, or the Devil," when God tells us that

it was a fiery mass like a mountain cast into the sea? That God's

coming judgments will affect the fishes and the ships we are distinctly

told in Hosea iv. 1-3. Zeph. i. 3. Isa. ii. 16, &c.

All Bible readers and commentators believe that waters were turned to

blood in the plagues of Egypt. Why not believe that they will be so

turned again? If God had said ink instead of blood, we would believe

Him. All things are possible with Him.

Indeed, it is quite recently that we were told that this had happened;

or something like it. The Daily Express (London May 19, 1900) says:

"Great consternation has been caused at Santa Cruz (Cal., U.S.A.,) by

the sea turning suddenly black," and given an extract from the San

Francisco Examiner, which says:

"There are many theories as to the cause of this remarkable change. One

man thinks it is due to the tides. Another says the turbid waters are

the result of a submarine upheaval in the blue mud of the channel. A

third believes the water is full of animalculae -- the whale food.

"Still another states that a storm from the ocean has muddled the

water, and talks wisely, too, of marine earthquakes and the like. They

all agree that the whole bay was never before like the sea of ink it is

at present."

If, in our day, the sea can be turned black, Why cannot it be as easily

turned red? And when it is, when these words of "the book of this

prophecy" shall be fulfilled, men will doubtless speculate about the

cause of it, just as they speculate about the sea at Santa Cruz: and

remain just as ignorant as before, because "God is not in all their

thoughts."

In like manner, the cleaving in two of the Mount of Olives in Zech.

xiv. 4 is regarded by most commentators as being quite beyond a literal

interpretation: and yet, a few years ago, The Illustrated London News

gave some interesting drawings of the scene of the great volcanic

eruption in the North Island, New Zealand. It will be remembered that

the outburst of volcanic energy began by the explosion of MOUNT

TARAWERA, a mountain which had no crater upon it, and showed no signs

of recent activity. TARAWERA was split in two by the sudden opening of

a great chasm or line of craters four miles long, about 500 feet wide,

and, in many places, 400 feet deep.

What happened in that case may easily happen again; not that we

require, or ought to require, any such aid to our faith; for we believe

that God means exactly what He says, in this and in other prophecies.

THE THIRD TRUMPET (viii. 10, 11).

viii. 10. And the third angel sounded his trumpet, and there fell from

heaven a great star, burning as it were a torch ((...) (lampas) a

torch; not (...) (luchnos) a lamp), and it fell upon the third of the

rivers, and upon the fountains of waters; (11) and the name of the star

is called Wormwood ((...) (apsinthos) Absinthe): and the third of the

waters became wormwood; and many men died of the waters, because they

were made bitter] That stars should fall from heaven is a subject

of prophecy (vi. 13). Here is one special star, smaller, evidently,

than the burning mountain. When we are distinctly told it was "like a

torch" there is no occasion to introduce the idea of a comet (as Dr.

Seiss does), or a meteor, or anything else. As a torch it was burning

only at one end, and not burning all over as the mountain was. All this

is quite clear as it stands. It requires no explanation if we believe

what is written.

On the other hand, the ideas of historical interpreters are in wild

confusion and mutual opposition. As to the "Star," the interpretations

include Mahomet, Simon Magus, Montanus, Arius, Cerinthus, Pelagius,

among ecclesiastics. Those who hold it to be a military personage say

it was some Jewish leader, as Eleazar, Josephus, etc. Others bring in

poor Genseric again, or Attila, and a long series of wholesale

murderers.

But a few questions will dispose of them all: What was the heaven out

of which they fell? What was their fall? How did they burn? How did

they embitter the fountains and rivers and make them bitter like

themselves? When were they called by the name "Wormwood?" or

"Absinthe?"

There is no reasonable answer to these questions. It is a very sad

reflection to think that, with so many, these definite and particular

revelations of the Holy Ghost may mean anything.

We ourselves might add another interpretation; and however extravagant

it might be, men would not mind. Some would probably receive it. But,

we dare to commit the unpardonable sin of adopting a principle of

interpretation which requires us to believe that these things "mean"

exactly what God says, and are consequently looked on as "cranks" for

so doing.

And yet events somewhat similar have happened. In the Annual Register

for 1823, p. 683, we read that, as the result of a volcanic explosion,

showers of sand darkened the sky and "the sea water became thick, and

river water assumed the colour of beer, and was so extremely bitter as

to be unfit for use. This was in the Aleutian Islands, and it is quoted

by Mr. Govett in his Apocalypse Expounded. Something like this was

foretold as God's punishment of His People (Jer. ix. 13-15): "Behold I

will feed them, even this people, with wormwood, and give them water of

gall to drink." So Jer. xxiii. 15. Lam. iii. 15. Jer. viii. 14; ix. 15.

The result of one of the plagues of Egypt was that "the Egyptians could

not drink of the water of the river" (Ex. vii. 18-24). That was real

and literal. So will this be.

THE FOURTH TRUMPET (viii. 12).

viii. 12. And the fourth angel sounded his trumpet, and the third of

the moon, and the third of the stars; in order that the third part of

them might be darkened, and the day might not shine for a third of it,

and the night in like manner] "Signs in the sun and in the moon and

in the stars" are what the Lord foretold as part of the wonders to be

looked for. (Luke xxi. 25. So Matt. xxiv. 29 and Mark xiii. 24). Here,

some of those signs are seen by John. Others are foretold in Isaiah,

"Behold darkness and sorrow: and the light is darkened in the heavens

thereof (Isaiah v. 30). "I will cause the sun to go down at noon, and I

will darken the earth in the clear day [205] (Amos viii. 9). Read Jer.

iv. 23, 28. Ezek. xxxii. 7, 8. Joel ii. 10, 30, 31; iii. 15. Amos v.

20. Zeph. i. 14-16.

The interpretations of this, differ, as usual; and it seems hardly

worth our time to name them. We read about the "imperial sun" and the

"political day" and "political noon" and "political stars," whatever

they may be. Is it any wonder that teachers and students are alike

confused and bewildered? They first assume that it is past; and are

then at their wits' end to find something or anything, however

irrelevant, that can be forced into any connection with the word.

Ask a little child what are the sun, moon and stars? and he will

experience no difficulty. Neither shall we, if we, with childlike

minds, believe what God says.

D. and E., THE FIFTH TRUMPET (or First Woe) (viii. 13 - ix. 12).

The fifth and sixth Trumpets are the first and second of the three

"Woe" Trumpets. These three are introduced in a special manner, viz.,

by an Eagle and its cry (viii. 13), which marks off the last three of

the whole seven, from the first four.

The Eagle and its cry separates the four from the three.

viii. 13. And I looked, and I heard an (Greek, one, single, or

solitary)eagle [206] flying in mid-heaven, saying with a loud voice,

"Woe, woe, woe, to those that dwell upon the earth by reason of the

remaining voices of the trumpet of the three angels, who are about to

sound!"] (ix. 1, 12, and xi. 14). We believe it to be what it says -- a

veritable eagle. All the critical Greek texts, and all the ancient

manuscripts read "eagle." Bengel, 150 years ago, said that the "most

ancient authorities, widely separated from each other in age and clime,

and in very great numbers, clearly vindicate the reading of (...)

(aetou), eagle, from all suspicion of gloss." Eagles are often

connected with judgments. (See Deut. xxviii. 49. 2 Sam. i. 23. Is. xl.

31. Jer. iv. 13. Hos. viii. 1. Hab. i. 8). It was flying in mid-heaven,

i.e., the meridian, or the highest point reached by the sun at noon.

The word rendered "mid-heaven" occurs only here, and in xiv. 6 and xix.

17. The fifth day saw the creation of birds which "fly above the earth

in the open firmament of heaven" (Gen. i. 20); and it is an eagle that

announces this fifth Trumpet.

This eagle speaks. So did Balaam's ass. If God could "open the mouth"

of the one, so He can of the other. Thus it is written, and thus we

believe.

The Structure of the member containing the description of this Trumpet

is as follows:--

h. ix. 1-11. The Fifth Trumpet (1st WOE).

h | k | 1-. The Star fallen to the earth.

l | -1, 2. The Abyss. (The key and the opening).

l | -2. The Abyss. (The result of the opening).

k | 3-11. The Locusts coming upon the earth.

This structure shows that three things form the subject of this Fifth

Trumpet: The fallen Star, The Pit of the Abyss, and The Locusts.

ix. 1. And the fifth angel sounded his trumpet, and I saw a star from

heaven fallen (So RV. Not "fall" as in AV.) to earth: and there was

given to him the key of the pit of the abyss.] The star (or angel)

had fallen from heaven before John saw it. (Compare Isa. xiv. 12. Luke

x. 18).

Angels are called stars in Job xxxviii. 7, and often in the Old

Testament, the phrase "host of heaven" means the angels, as in 1 Kings

xxii. 19. 2 Chron. xviii. 18. Ps. cxlviii. 2. Josh. v. 14. It sometimes

means the literal stars, as in Is. xxiv. 4; xl. 26; xlv. 12. Jer.

xxxiii. 22. That the word "star," here, is used for "angel" seems clear

from the personal actions ascribed to it.

"The pit of the abyss" appears to be the abode of demons. See Rev. xx.

1-3. Luke viii. 28, 31.

2. And he opened the pit of the abyss; and there went up smoke out of

the abyss, as the smoke of a great furnace; and the sun and the air

were darkened by the smoke of the pit.] We are not to confuse this

pit with Hades, or Sheol, or Tartarus. It is called the Abyss, and is

shown by the smoke to be a place of fire. (Compare xviii. 9, 18; xix.

3; and Gen. xix. 24-28).

In Jeremiah iv. 23-28, we read:

"I beheld the earth, and lo, it was without form, and void:

And the heavens, and they had no light.

I beheld the mountains, and lo, they trembled,

And all the hills moved lightly.

I beheld, and lo, there was no man,

And all the birds of the heavens were fled.

I beheld, and lo, the fruitful place was a wilderness,

And all the cities thereof were broken down

At the presence of the Lord,

And by His fierce anger.

For thus hath the Lord said,

The whole land shall be desolate;

Yet will I not make a full end.

For this shall the earth mourn,

And the heavens above be black:

Because I have spoken it, I have purposed it,

And will not repent, nor will I turn back from it."

This refers, of course, to Judah and the Land. What John sees, refers

to the earth in general. This judgment corresponds with the eighth and

ninth plagues of Egypt (Ex. x. 5), when Moses threatened that the

locusts should "cover the face of the earth, that one cannot be able to

see the earth."

This judgment is now to be more particularly described in verses -3-11.

The Structure is as follows:--

k. ix. -3-11. The Locusts coming on the Earth.

k | m | o | ix. -3. Their power.

p | ix. 4, 5-. Their commission.

q | ix. -5-. Their

continuance. ("5 months.")

n | ix. -5-10-.

Description of locusts.

m | o | ix. -10-. Their power.

p | ix. -10-. Their commission.

q | ix. -10. Their

continuance. ("5 months.")

n | ix. 11.

Description of their king.

Here we have the symmetrical statement which distinguishes their Power,

Commission, Continuance, and Description; and shows the points which

are important; and on which we are to dwell.

ix. 3. And out of the smoke there came forth locusts into the earth:

and there was given to them power, as the scorpions of the earth have

power.] These were no ordinary locusts. Those that came in the

plagues of Egypt were no common locusts either, for we are told "before

them there were no such locusts as they, neither after them shall be

such" (Ex. x. 14). Ordinary locusts have "no king" (Prov. xxx. 27); but

these have; and his name is given (verse 11). They seem, from their

description, to be a kind of Infernal Cherubim. The horse, the man, the

lion, and the scorpion are combined in them. They are called locusts,

though they are supernatural and, apparently, incapable of being

killed. But of this we shall see more as we proceed.

4. And it was said to them that they should not injure the grass of the

earth, nor any green thing, nor any tree; but should injure the men

[207] who have not the seal of God on their foreheads.] Common

locusts eat up and destroy only vegetation (Ex. x. 5, 12, 15): beyond

this they are not injurious. But these, from the bottomless pit, are

designed for a very different purpose. Human beings are the objects of

their assaults. Though released from the pit, they cannot go beyond the

power "given" to them. A similar limitation is seen in Ezek. ix. 4-6.

5. And it was given to them 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 it striketh a man] Here is another

limitation. Under the second Seal there is no such limit. "Torment"

applies in a special manner to demons (Matt. viii. 29; Rev. xiv. 10,

11; xx. 10). The duration of this plague is fixed. It is to last "five

months." A similar fixed date is given in Num. xi. 19, 20: "a whole

month." In 2 Sam. xxiv. 13, also we have "seven years," "three months,"

and "three days," as the fixed limit of certain judgments. These

periods are always taken literally. Why not this? The time limit of

these infernal locusts corresponds with that of ordinary locusts, which

is five months (from May to September).

6. And in those days shall men seek death and shall in no wise [208]

find it; and shall desire to die, and death fleeth [209] , from

them.] "In those days" refers to the period of "five months"

mentioned in the previous verse. The result of the plague is not the

producing of repentance; but only a desire of death. A similar state of

things is foretold in Jer. viii. 3: "Death shall be chosen rather than

life by all the residue that remains of this evil family." How this

desire is to be thwarted we are not told; it may be part of the result

of the torment. This one feature of the plague proves that it must be

future and literal: for no period in history is known where such a

condition of things lasted for "five months." There have always been

isolated cases where men have sought death (1 Kings xix. 4); but this

is to be universal.

7. And the likenesses of the locusts were like to horses prepared for

war: and there were upon their heads as it were crowns like unto gold,

and their faces were as the faces of men.] Four verses are given to

this description, so that the matter is evidently important. Their size

is not given. The words "like" and "as" occur nine times. In verses 7

and 8 we have the fore-part described; in verse 9 the middle part; and

in verse 10 their hind part. Joel has a description of similar beings

(See Joel ii.).

8. And they had hair, like women's hair, and their teeth were like

lions' teeth. (9) and they had breastplates like iron breastplates; and

the sound of their wings was as the sound of chariots of many horses

rushing into battle.] Some ordinary locusts have hair. See Jer. li.

27, "locusts bristling with hair." [210] Joel i. 6 has two references

to the lions' teeth.

10. And they have tails like scorpions, and stings were in their tails:

and their power (or license) is to injure men five months.] Here is

developed what was only alluded to in verse 5. This discloses their

origin, from the bottomless pit. The action, commenced in verse 5, is

suspended so that their description might be completed.

11. And they have over them a king, the angel of the abyss, whose name

in Hebrew is Abaddon, and in the Greek he hath his name Apollyon.]

It is a special characteristic of ordinary earth-born locusts that they

have "no king" (Prov. xxx. 27), but these awful beings from the Abyss

have a king. It is beside the point to say this king is Satan, for his

special name is given. The Wild-Beast is twice described as coming up

"out of the bottomless pit" (ix. 7 and xvii. 8). The name is evidently

important, as it is given in two languages. They are equivalent as to

their meaning, which is Destruction. It is literally the name of the

bottomless pit, in Hebrew. It is distinguished from Sheol (See Job

xxvi. 6; xxviii. 22. Ps. lxxxviii. 11. Prov. xv. 11; xxvii. 20). The

name of the pit is given to the angel of the pit, [211] and means

Destroyer. Hence his name in Jer. iv. 7; vi. 26. Isa. xvi. 4. Dan.

viii. 24, 25; ix. 26; xi. 44.

12. The first woe is past; behold, there are coming yet two woes after

these things.] The awful character of these three Woe-Trumpets is

seen from what we are told of the first. The mighty forces of heaven

and hell are gathering for the final conflict. We have here some of the

outpost work, which gives an indication of what is to follow. From Joel

ii. 11 we learn that Almighty God Himself will lead on His own great

army.

"Jehovah shall utter his voice before his army;

For his camp is very great:

For he is strong that executeth his word:

For the day of the Lord is great and very terrible;

And who can abide it?"

On the other hand, one of Satan's superior officers, "the angel of the

abyss," Abaddon, leads forth this great division, and forms part of the

Satanic force to be brought against the King of kings. All is clear and

simple and plain if we read this as one of a series of literal

judgments which is to take place in the "day of the Lord." As literal

and real as were the plagues of Egypt. But the moment we turn to the

opinions of men, we are landed, as Alford himself says, "in an endless

Babel of allegorical and historical interpretation."

It seems a terrible descent from these awful and sublime realities to

come down to the petty and trivial views of man with regard to them. We

must, however, give our readers an idea of some of the interpretations,

so that they may thankfully return to, and rest on, the simple

statements of God's Word.

The most common interpretation sees the fulfilment of this judgment in

the Invasion of Europe by the Turks. In that case, the "star" is said

to be Mahomet. His "fall from heaven" means that his family was once

high and wealthy; he being an orphan and poor. "To him was given the

key of the bottomless pit:" i.e., "he professed to receive a key from

God." So that in his case profession was evidently possession! How he

opened the pit the interpreters do not tell us, but the "smoke" was his

false teaching. Out of the pit came the locusts. Arbah in Hebrew means

a locust. That is quite near enough with them for Arabians, though

there could hardly be Mahommedans before Mahomet. The locusts were

forbidden to destroy men; but the Arabians killed off just a few:--

50,000 in one battle, 150,000 in another, etc. Indeed Mahomet commanded

slaughter (See Koran xlvii. 409). [212] Elliott gets over this command

"not to kill" by saying it means "not to annihilate them as a political

body"!

The "crowns like gold" were the turbans of linen. "Faces as men" means

courage. "They had hair as women:" this refers to the horse tail

decorations worn by the Pashas on their heads; one, two, or three, to

distinguish their respective rank and dignity. Here, the Scripture says

all the locusts, not merely certain leaders!

Dr. Cumming held that their breast-plates as of iron "denotes their

invulnerability." The trouble with this interpretation is that

thousands of the Mahommedans were slain in battle. The tails and

stings, however, baffle the interpreters! The sparing of the sealed

also is difficult with the Protestant interpretation, because Rome and

the Pope were untouched by the Saracens. Their duration also, "five

months," is another difficulty. This, according to "the year-day

theory," becomes 150 years, whereas the Saracenic invasion lasted over

400 years, and has continued to this day. Twice the Holy Spirit

mentions this period, "five months," as though to emphasize it and

impress us with the fact.

Others tell us that the star was Luther. Let our readers try the

puzzle, and see how it works out, in view of the Reformation blessings

which Luther was the means of conferring on the world.

No wonder Alford gives it up. Moses Stuart gives it up. Hengstenberg

and others give it up. No wonder that most Bible-students have given

the whole book up, in despair of ever understanding it.

What God says is plain enough. He does not ask us to understand it. He

asks us to believe it; and this, by God's help, we mean to do.

He has promised us a blessing if we do this. But man asks us to choose

from his Babel of interpretations; and gives up, instead of a blessing,

only the curse of confusion.

E., THE SIXTH TRUMPET (or Second Woe)

(ix. 13-- 14).

The Sixth, or "second Woe" Trumpet is set forth with more detail than

any of the others: no less than thirty-three verses being devoted to

its description. Like the fifth Trumpet (or first Woe) it is

distinguished from the first four by being introduced by a "voice." In

the former it was the voice of "an eagle flying in mid-heaven;" in this

latter, it is the voice "from the four horns of the golden altar which

is before God." Coming from this altar it seems to say that we have

here the continuation of the answer to the prayers of vi. 10.

Coming from the "four horns," the direction goes forth to the four

quarters of the earth.

But the Structure will give us the scope of the whole.

The literal fulfilment of this judgment, interpreters will not have at

any price. It is altogether too much too ask them to believe it. Stuart

says it is symbol "excessive and unnatural." Of course it is

"unnatural," simply because it is supernatural. So we believe is the

Structure:--

h. ix. 13--xi. 14. The Sixth Trumpet (2nd WOE).

h | r | t | ix. 13-. The Sixth Angel (2nd WOE Trumpet).

u | -13-. His sounding.

v | -13. The Voice from the altar.

w | 14-. Its Command: Loose the 4

angels...

x | 15. Execution of command.

y | 16-21. Result: The Horsemen.

s | z | a | x. 1, 2.

"Another" might angel.

b | 3, 4.

His cry and the seven thunders.

z | a | -4-. The

"Voice from heaven."

b | -4.

Its command. "Seal up."

r | t | x. 5. The Angel.

u | 6, 7. His oath.

v | 8. The Voice from heaven.

w | -8. His command: "Go and take...

x | 9-11. Execution of command.

y | xi. 1-14. Result: The Two

Witnesses.

ix. 13. And the sixth angel sounded his trumpet, and I heard a voice

from the four horns of the golden altar which is before God.] In

the earthly Tabernacle and Temple the golden altar is described as

standing "before the vail that is by the ark of the testimony, where I

will meet with thee" (Ex. xxx. 6; xl. 3). Here, there is no veil; and

the voice comes from "before God."

The sixth angel is not only to blow his trumpet, but is also to obey

the command. The utterance of this voice from the Altar is important

enough to have its own Structure, and the members w. and x. may be

expanded thus:--

w. and x., ix. 14, 15.

The Command and its execution.

w | a | ix. 14-. "Loose the four angels."

b | -14-. Bound.

c | -14. Place. Euphrates...

x | a | ix. 15-. The four angels loosed.

b | 15-. Prepared.

c | -15. Time. "An hour and...

ix. 14. Saying to the sixth angel who had the trumpet,

"Loose the four angels which are bound at the river

Euphrates."

15. And the four angels were loosed, who had been prepared for the

hour, and day, and month, and year, that they should kill the third

part of men.] These four angels cannot be identified with any

others; for they are "bound." There can be no doubt about their being

"delivered into chains of darkness, to be reserved unto (or for)

judgment" (2 Peter ii. 4). This is the judgment for which they (four of

them at least) are "reserved" and "prepared" or ready. In Jude 6 we are

again told of the angels which are "reserved in everlasting chains

under darkness, unto (or for) the judgment of the great day." Not only

that they should be then judged, but that they should be the executors

of God's judgments also in that great day which we are now studying and

learning about in the Apocalypse. There are other "in-prison spirits"

(1 Pet. iii. 19), to whom the Saviour's triumph was proclaimed at His

resurrection; not for their comfort or blessing, but for the

proclamation that the price of Redemption had been paid, and the work

done which should hereafter be celebrated in Rev. v., when the

worthiness of the Lamb that was slain should be proclaimed, not only to

Tartarus, but to all Creation. [213]

These angels are at present "bound." Satan will be bound by-and-by (xx.

2-7). But before that day a further division of the Satanic forces is

to be let loose upon the earth.

Why "at the river Euphrates" we are not told. What connection there may

be between Babel and the Abyss we do not know. Seeing that Satan's

earlier activities were connected with that region, there must be some

appropriate reason. The Euphrates is associated with the coming

judgments of the great day. See Jer. xlvi. 4-10 (RV.)

"Harness the horses; and get up, ye horsemen,

And stand forth with your helmets;

Furbish the spears, and put on coats of mail.

Wherefore have I seen it?

They are dismayed

And are turned backward;

And their mighty ones are beaten down,

And fled apace, and look not back

Terror is on every side, saith the Lord

Let not the swift flee away, nor the mighty man escape;

In the north, by the river Euphrates, have they stumbled and fallen.

Who is this that riseth up like the Nile,

Whose waters toss themselves like the rivers?

Egypt riseth up like the Nile,

And his waters toss themselves like the rivers:

And he saith, I will rise up, I will cover the earth:

I will destroy the city, and the inhabitants thereof.

Go up, ye horses; and rage, ye chariots;

And let the mighty men go forth:

Cush and Put, that handle the shield;

And the Ludim, that handle and bend the bow.

For that day is a day of the Lord, the Lord of hosts,

A day of vengeance

That he may avenge him of his adversaries;

And the sword shall devour and be satiate,

And shall drink its fill of their blood:

For the Lord, the Lord of hosts, hath a sacrifice

In the north country by the river Euphrates."

From the same quarter will come these future and greater judgments.

For greater transgressions (verse 20, 21) shall a greater army, not of

men, but of evil spirits, come forth. See Jer. iv. 13, 29 (RV.)

"Behold he shall come up as clouds,

And his chariots shall be as the whirlwind.

His horses are swifter than eagles.

Woe unto us! for we are spoiled...

The whole city fleeth from the noise of the horsemen and bowmen;

They go into the thickets, and climb up upon the rocks:

Every city is forsaken,

And not a man dwelleth therein."

These four angels, now bound, we are distinctly told are "reserved unto

judgment." The word is (...) (eis) unto, with a view to judgment (not

merely to being judged); and this judgment is that of "the great day."

They are reserved for the particular appointed moment; the moment of

this their loosing. There seems to be little doubt as to the meaning of

the period of time. It does not imply the duration of the judgment, but

the preparation for the particular moment which has been appointed by

God. The one article and one preposition before the four times, unites

them: whereas had the article and preposition been repeated it would

have implied the separation of the four which, added together, would

make a period of more than thirteen months. As it is, it denotes the

appointed hour of the appointed day of the appointed month of the

appointed year. The emphasis on the words "prepared" or "reserved"

supports this interpretation. Finally, the general object is stated, to

be particularised below.

We now come to the description of these "horsemen"; and from this it is

to be seen that they were not human beings of any kind. Difficulties

have been made on account of the vast number of these horsemen, and had

they been human beings, we could well understand it. But spirits are

"legion," and no difficulties can arise from their number.

First we give the Structure of y.

y., ix. 16-21. The Horsemen.

y | d | f | ix. 16, 17-. Description. Number. Heads and

breastplates.

g | ix. -17-. Mouths.

h | ix. -17. Agency: "Fire."

e | ix. 18-. Result: Men

killed.

d | h | ix. -18-. Agency: "Fire."

g | ix. -18, 19. Mouths.

f | ix. -19. Description. Power. Heads and

tails.

e | ix. 20, 21. Result:

Men not killed.

ix. 16. And the number of the [214] armies of the horsemen was two

myriads of myriads: [215] (I heard the number of them). (17) And thus I

saw the horses in the vision, and those sitting on them having

breastplates fiery, and hyacinthine, and sulphureous: and the heads of

the horses were as the heads of lions; and out of their mouths goeth

forth fire, and smoke, and brimstone. (18) By these three plagues [216]

were the third part of men killed, by the fire, and the smoke, and the

brimstone, which goeth forth out of their mouths. (19) for the power of

the horses is in their mouth, and in their tails [217] : for their

tails are like serpents, having heads, and with them they do injure.]

This is the description of these supernatural beings. They are not

human. They come from below. We know of nothing like them. When God

thus describes them nothing ought to be easier than to believe what He

says. They need no explanation. This description is given to explain

them to us. Is it not easier to believe they are what God says they and

their spirit riders are, than to believe what Dr. Adam Clarke says they

are? He says they are brass cannon, ornamented with lions' heads cast

at their mouth and at their breach. He adds that nothing could better

describe "gunpowder" than "the fiery sulphurous smoke which goeth forth

out of their mouths." We find this much more difficult to believe. And

our difficulties are not less when, again, we are asked to believe that

this was fulfilled in the taking of Constantinople by the Turks! Mr.

Elliott says that the horses and tails refer to the horse-tails worn by

the Pashas! Dean Alford says: "I will venture to say, that a more

self-condemnatory interpretation was never broached, than this of the

horse-tails of the Pachas." But the Turks still rule in Asia. Are they

like these horsemen? Cannon were used on both sides of that war. Why is

it, that one side is so different from the other?

It is not as though we had anything here unheard of before. It is

wonderful, truly; but that is just what God said the future plagues

were to be. "The Lord will make thy plagues wonderful" (Deut. xxviii.

59). "I will do marvels which have not been done in all the earth, nor

in any nation" (Ex. xxxiv. 10).

When Israel would trust in the horses of Egypt they were warned that

their riders and horses were "flesh and not spirit" (Is. xxxi. 3). Here

we have horses that are spirit, and not flesh. In Jer. viii. 17,

Jehovah says "Behold, I will send serpents, cockatrices, among you,

which will not be charmed, and they shall bite you, saith the Lord"

(read 13-17).

The number of these infernal horsemen is also wonderful, two hundred

millions! John says "I heard the number of them" (verse 16). Twice he

refers to it. And why not? What is it that makes man hesitate to

believe God? These, as we have said, are no mere human beings: they are

wicked spirits; and Are not these legion and innumerable?

The results of this plague which follow the sounding of the sixth

Trumpet are given in the concluding portion of this chapter.

20. And the rest of the men who were not killed by these plagues

neither repented of the works of their hands,] And we know not that

these may be; nor the awful form of idolatry hinted at in these verses.

The expression "works of their hands," always points to idolatry (Deut.

iv. 28. Psalm cxxxv. 15). And here, it is idolatry of the grossest

kind.

that they should not worship the demons, nor the [218] idols which are

golden, and silver, and brazen, and stone, and wooden: which are

neither able to see, nor to hear, nor to walk:] This cannot possibly

refer to the Church. No Christian of any kind worships demons; for

these are always evil. (See Matt. x. 1-8; xii. 43-45. 1 Cor. x. 20. 1

Tim. iv. 1. Compare Deut. xxxii. 17). This evil is spoken of in Deut.

xxxi. 29, as recurring "in the latter days."

Spiritism, which is now making rapid strides, is the forerunner of all

this; and will surely develop into what is referred to in these verses.

Planchette is becoming a household god with many, and is openly

advertised in the Spiritist magazines and newspapers. Thousands are

being "guided" by "Crystals," Planchette, and evil spirits at the

present moment. They are "lying spirits," as the scripture calls them.

(1 Kings xxii. 22, 23. 2 Chron. xviii. 21, 22). "Deceiving spirits"

they are called in 1 Tim. iv. 1, pretending to be whom they are not,

and thus gaining a hearing with many. They do speak; and hence speaking

is specially excluded here. It says only that they are not able to see,

or hear, or walk. It is the final and full development of what is

called "Spiritualism" which is here referred to, and which calls for

the plague of this sixth Trumpet. If Spiritists could see the end to

which they are rapidly approaching, some might be alarmed; and many

ministers and religious professors would be prevented from dabbling in

the Bible-forbidden "mystery of iniquity." And if Christians, at large,

could realize, in only a small degree, the awful nature of these coming

judgments and plagues, they would welcome and be thankful for any

evidence which exposed and be thankful for any evidence which exposed

their real character and end.

21. And they repented not of their murders, nor of their sorceries (or

spiritualism), nor of their fornication (which will be a great feature

of the coming religious apostasy), nor of their thefts.] These

"sorceries" are the dealings of men with spirit-agencies; accepting the

teaching of evil angels and deceiving spirits (1 Tim. iv. 1). The word

occurs only here, xviii. 23, and Gal. v. 20, where it is rendered

"witchcraft." It is used of the Egyptian sorceries [219] (Exod. vii.

22) and of the Babylonian (Is. xlvii. 9, 12).

No wonder God has so solemnly warned us against these things, and no

wonder such awful judgments are to be visited upon them. (See Lev. xix.

31; xx. 6, 27. Ex. xxii. 18. Deut. xviii. 10. 1 Sam. xxviii. 7. 1

Chron. x. 13. Isa. viii. 19. Acts xvi. 16; &c., &c.)

z., x. 1, 2. "Another Angel."

We have considered the sounding of the sixth Angel and its results as

described in "r" (ix. 13-21), we now have "Another Angel" in "s" (x.

1-4); and then to complete the whole scene, we have, in "r" (x. 5--

14), his actions and their results set forth on exactly the same lines

as those of the sixth Angel, in six particulars. The description and

activities of this -- "another angel" (x. 1-4), differ from that of the

sixth Angel, and his own subsequent activities (x. 5-- 14). While the

sixth Angel's has six members, this, "another angel," has only four

("s"). The following is the Structure of the first of these four

members:

a., x. 1, 2. "Another Angel."

a | i | x. 1-. His descension from heaven.

k | -1-. His accessories. (Cloud; Rainbow).

l | -1-. His person: (face as the sun.)

l | -1. His person: (feet as pillars of

fire.)

k | 2-. His accessories. (The little book.)

i | -2. His station on the earth.

TRANSLATION OF "a." (x. 1, 2).

x. 1. And I saw another mighty angel coming down out of heaven, arrayed

with a cloud: and the [220] rainbow was upon his head, and his face was

as the sun, and his feet as pillars of fire: (2) and he was holding

[221] in his hand a little scroll opened [222] : and he set his right

foot upon the sea, and his left upon the earth,] We are here still

under the effects and consequences of the sounding of the sixth

Trumpet. It is not till xi. 14, that we have the announcement of this

"second woe" trumpet as being "past." As chap. vii. was Episodal to the

sixth Seal, so chaps. x.-- 14 are Episodal to the sixth Trumpet. It

continues the same prophecy of judgment, but introduces new details

connected with that judgment; and new subjects and phases of it.

It is not of the Trumpet Angels, but "Another" and a "mighty" one. His

descent is with great majesty; and the cloud betokens his high dignity;

for the cloud is generally associated with Divine movements (Ps. xviii.

11; civ. 3. Is. xix. 1. Ezek. i. 4. Matt. xxiv. 30. Rev. i. 7).

He comes "down from heaven," as the great antagonist of the "angel of

the abyss," who comes up from below, and is enveloped in the cloud of

the smoke of the pit.

The book opened, or which had been opened (according to the revised

reading, noted above) points us to chap. v., and seems to show that

nothing now remains but to sound the seventh and last Trumpet. This,

the angel says (in verse 6), shall take place without further delay.

The sealed book has been opened; and now the little book, not sealed,

discloses new directions. John devours its contents and continues his

prophetic duty; while the judgments take different forms and have

different subjects. Its contents must surely refer to the future, and

begin where the other book (chap. v.) ends. Moreover, it relates

specially to Israel and Israel's ancient enemy, Babylon. Michael is the

mighty angel that "standeth" for the children of Israel (Dan. xii. 1).

He is called with reference to Israel, "Michael your prince" (Dan. x.

21; compare verse 13, Jude 9, and Rev. xii. 7). There is no reason why

we should take this Angel to be Christ. True, Christ is sometimes

called "the Angel of the Covenant," but He is not "another" angel

(i.e., another of the same king, as the word (...) implies). It says

"another angel." Let us leave the words as meaning what they say.

Everywhere else in this book Angels mean Angels, and are always

distinct from Divine Persons. They are, throughout, the ministers of

the Divine will. They are invested with such delegated glory and

attributes as befits their special missions respectively. It may well

be the "strong angel" of chap. v. 2 or viii. 3; but there is no need to

identify him, as he is not identified here in this scripture.

The setting or planting of this feet on sea and land is the formal

taking possession of both; or the formal expression of the purpose to

do so. In Deut. xi. 24 it was said to Israel, "every place whereon the

soles of your feet shall tread shall be yours." Judgment has long since

been pronounced (John xii. 31; xvi. 11). A judgment-summons has been

issued (Rev. v.), and now, at length, execution is to be put in. The

right to execute this judgment has been established in the fifth

chapter; and here we have the assertion of that right, and the

expressed determination to enforce it.

In verses 3 and 4 we have His cry. The following is the Structure:

b., x. 3, 4. His cry.

b | m | x. 3-. Occasion. "and when...

n | -3. Action. "Seven thunders uttered...

m | x. 4-. Occasion. "and when...

n | -4. Action. "I was about to write...

x. 3. And he cried with a loud voice, even as when a lion roareth: and

when he cried, the seven thunders uttered their voices. (4) And when

the seven thunders had [223] spoken, I was about to write: and I heard

a voice from heaven, saying [224] "Seal up the things which the seven

thunders spoke, And do not write them."]

It was not a cry of distress or fear; but a shout of power, telling of

the coming execution of judgment. The prophets have foretold of this

roaring cry, which the Lord, by His agents and messengers, will cause

to be heard. (See Joel iii. 16. Jer. xxv. 29-31). This cry is at once

answered by a "voice from heaven" (verse 4).

The definite article here marks these seven thunders. In chap. iv. 5

they are spoken of generally; here the seven are particularised. They

may have been consecutive, and heard by John "in heaven" as thunder,

just as when a voice from heaven spoken to the Lord Jesus on earth some

of the people "said that it thundered; others said, an angel spake to

him" (John xii. 29). These may have been angel-voices, the effect

(thunder) being put, by Metonymy, for the cause.

John heard what the thunders said, and understood; for he was about to

write. But God, in order to conceal them, ordered John not to write.

Some would have us believe that these seven thunders are the Papal

Bulls issued against Luther and the Reformation. [225] If this be so,

then God sealed the book in vain! for all know what those thunders

uttered. No, God's purpose in this book is very different from man's

ideas of it. God has caused it to be written in order to make things

known to us. Man treats it as though what is written is to conceal what

is said, and make it incomprehensible.

In chap. xxii. 10, John was told "Seal not the words of the prophecy of

this book." But there were certain things sealed up, as there were with

Daniel (see Dan. viii. 26, 27; xii. 9). A whole dispensation was to

pass before Daniel's words could be known. But here, "the season is

near."

The actions of this angel and their results are then set forth in

exactly the same form as were those of the sixth angel in ix. 13-21.

They correspond in the same six particulars. See "r", where, in x. 5--

14, we have them duly displayed.

r. x. 5-11. Another Angel -- (continued).

x. 5. And the angel whom I saw standing upon the sea and on the earth

lifted up his right hand towards heaven (6) and sware by Him that

liveth for ever and ever, who created the heaven, and the things that

are therein, and the earth, and the things that are therein, and the

sea, and the things that are therein, [226] that "there shall be no

longer delay:"] i.e., time should no longer intervene. The

allusion is still to the martyr's cry for vengeance in vi. 10, 11.

Indeed, the whole series of these Trumpet-judgments (the seventh of

which expands into the seven Vials) is the answer to those prayers (the

formal offering of which takes place under the seventh Seal). It was

said to 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."

That time is now about to be fulfilled; and the execution of final

vengeance, should no longer be delayed. That this is the meaning is

clear from the words which immediately follows.

7. But, in the days of the sound of the seventh angel, when he is about

to sound his trumpet, then shall have been completed also the secret of

God, as he announced the good news to His servants the prophets]

The oath seems fatal to the theory that makes this angel to be the Lord

Jesus Christ; especially in the face of Matt. v. 33-37. Jas. v. 12. But

here, "another angel" is commissioned by God to make a formal

announcement which only He Himself could know. "In the days" is a

remarkable expression; and denotes that the days commence with his

sounding, which develops into the seven final plagues of the seven

Vials. These will complete the judgments which God had hitherto kept

secret. It is quite unnecessary to take the word "mystery" or secret,

here, in the Pauline sense. In the Ephesian Epistle it is used with

reference to "the Body of Christ." Though before this (Rom. xi. 25 ) we

have the secret of the duration of Israel's blindness spoken of; and in

1 Cor. xv. 51, the "secret" that all should not die. In Matt. xiii. 10,

11, and 34, 35 we have secrets concerning the kingdom. When we have

these other secrets connected with Israel and the kingdom, why should

we go to Ephesians and Colossians and fix on the "great" secret, and

confine it to that? All are God's secrets, and each may be so called;

but to introduce the Church of God here, is wholly unnecessary, because

it tends only to create confusion where all is perfectly clear without

it. The secret, here, refers to what had already been made known by God

to his servants the prophets. The word "servants" identifies these with

the Old Testament prophets. The great secret "concerning Christ and the

Church" was made known only to the New Testament prophets; the prophets

given to and for the Church. (See Eph. iv. 11. 1 Cor. xii. 28. Rom.

xvi. 25, 26. So Eph. ii. 20 and iii. 5). God has revealed the secret of

coming judgment to "his servants the prophets," as it is written:

"Surely, Adonai Jehovah will do nothing, but he revealeth his secret

unto his servants the prophets" (Amos iii. 7). It is then in the Old

Testament that we are to look for the announcements of these secrets;

and we have done so in our many and constant references to the

prophecies of the Old Testament which will receive their fulfilment in

"the Day of the Lord." And in the days when the seventh angel shall

sound they will be completed, for his sounding calls for the pouring

forth of the seven Vials which will fill up the cup of Divine

Vengeance, and answer the cry of the martyrs' blood.

8. And the voice which I heard out of heaven I heard again speaking

with me, and saying, "Go, take the scroll [227] which lieth open in the

hand of the angel that standeth upon the sea and upon the earth." (9)

And I went up to the angel, saying unto him, "Give me the little

scroll." And he saith unto me, "Take, and eat it up; and it shall make

thy belly bitter, but in thy mouth shall be sweet as honey." (10) And I

took the little scroll out of the hand of the angel, and ate it up; and

it was in my mouth sweet as honey: and when I had eaten it my belly was

made bitter. (11) And they say [228] to me, "Thou must again prophesy

against peoples, and nations, and tongues, and many kings"] The

eating of the book has its counterpart in Ezek. ii. 9 and iii. 3.

Ezekiel ate the roll of the book given to him, and it was in his mouth

as honey for sweetness. The bitterness he describes in verse 14,

saying, "I went in bitterness and in the heat of my spirit." "Eating"

is a Hebrew idiom for receiving knowledge; just as we idiomatically use

the word digesting of considering what we have learnt. Ezekiel ate that

he might speak of God's words (Ezek. iii. 4). So in John vi., the

eating and drinking of Christ is explained as believing on Him; compare

verses 47 and 48 with 53 and 54. See also 1 Cor. xii. 13 compared with

Luke xiii. 15. In Ezek. iii. 10 it is explained as receiving in the

heart; compare Deut. xxxi. 26. Jer. xxxi. 33. If any prefer to take it

literally, there is no reason why they should not do so. It is better

to err on that side, than to have the responsibility of erring on the

other. In either case, the result is the same. There was sweetness in

the assurance that the prayers of God's Israel, who had "cried day and

night unto Him," were about to be answered. There was bitterness in the

solemn announcements of the awful judgments which were to form that

answer.

The last sentence is peculiar and important. "They say unto me," i.e.,

the Angel and the other voices which had before spoken, "thou must

prophesy again against peoples," etc. (...) (epi), with the Dative

following, means, literally, upon. It is never rendered "before,"

except in this place. Six times it is rendered "against"; in Luke xii.

52, 53. [229] In the RV. it is "over." Margin concerning.

In the chapters immediately following (chaps. xi. -- xviii.) these

prophecies are clearly seen. The contrast between "kings" and "nations"

and "peoples" prove to us that we cannot take these kings as referring

to systems religious or political.

The contrast also with the historical interpretation is very clear. The

angel here descends. This, we are asked to believe, is the "sun of

righteousness rising over Europe." The cry like a lion is, we are told,

"the preaching of Luther." But others tell us it was the Papal Bulls:

others, that it was the "shout of the Wittenbergers when Luther burnt

the Pope's Bull." But these voices and thunders came from heaven. They

do not come from Rome, nor were they made in Germany. John was

commanded to "seal up" what he heard; Luther made it known. We need not

go further. The bare statement of such wild extravagancies are their

own, sufficient and best, refutation.

THE TWO WITNESSES.

y., xi. 1-14. The Two Witnesses.

o^1., xi. 1, 2. The Measuring of the Temple.

The second Vision "on Earth," which consists of the six Trumpets, is

given to us in three parts.

(1) The Immediate judgments or plagues which follow its sounding: (r.

Ch. ix. 13-21).

(2) The Episode of "another mighty Angel;" His oath and the little

book: (s. and r. Ch. x. 1-11)

(3) The Two Witnesses: (y. Ch. xi. 1-14).

The connection of the three is continuous and close. It is the same

angel who addresses John throughout: and the command "Rise, and

measure" is only a sequel to "Seal up" (x. 4), and "Take, and eat" (x.

9).

Chap. xi., etc., is the fulfilment of the command "Thou shalt

prophesy": taking prophesying as being witnessing in its widest sense.

The descent of "another mighty angel" (x. 1) is, as we have seen, the

formal taking possession of the earth in the name of the King of Kings,

before actual occupation takes place (which is not till chap. xix.),

though it is celebrated by anticipation in the next Vision "in heaven"

(ix. 15). Two earthly Witnesses are added to the making of the claim as

the accredited agents of the throne. They are the link between the

judgments and men's sins which are the cause of them. Their witness is

a confirmation of the faith of God's people then on the earth, and a

witness to the "dwellers on the earth" that the end is near, and the

interval of delay will last "no longer."

(1) The angel takes possession by planting his feet on the sea and on

the earth;

(2) John takes possession by measuring out part of the territory

occupied; and

(3) The Two Witnesses take possession by prophesying in Divine and

miraculous power.

Just as after the sixth Seal there was an Episode relating the

protection and deliverance of God's people then to be on the earth: so

here, after or at the end of the sixth Trumpet, there is a similar

Episode with a similar object, viz., to show that with all the external

destruction that shall go on, there shall be the preservation of all

that is essential to God's purposes, and to God's People.

This third Episode of the sixth Trumpet is one whole, and is recorded

in chap. xi. 1-14, completing at once the sixth Trumpet and the second

Woe. The seventh Trumpet, which follows, is expanded into, and consists

of, the seven Vials of wrath, which speedily prove that there is no

more delay, and bring on the consummation in chap. xix.

We do not propose, here, to trouble our readers with all the

conflicting interpretations of this chapter. Some are half symbolical

and half literal. Others are wholly ridiculous. Of course, the "The

Temple is said to mean the church; the altar, Christ; the porch without

means heretics and pseudo-Christians." Others hold that John was "not

only ignorant of the future, but that he designed nothing more than to

express his hopes, and give vent to his remaining Jewish sympathies for

the literal temple and its ritual" (Stuart, Heinrichs, Ewald, Bleek,

&c.).

The Structure of the whole passages tells us that we are dealing with

something far more important than all this; even with what shall yet

take place in connection with future judgment-scenes preparatory to the

final ejection of the great usurper from God's Earth, over which he has

so long held sway.

Let us therefore approach this scene, not with view, merely, of

interpreting it; but of receiving it and believing it as God's own

interpretation of real events which are yet to take place. God is

telling us of some of the "marvels" and of the "terrible things" which

He will do in the Day of the Lord. Let us not bring it down to "man's

day" and treat it as mere Ecclesiastical or Roman history. This it is

which causes all the difficulty, combined with the yet greater

difficulty which man ever finds in believing God.

The Structure of the whole passage is as follows:--

y., xi. 1-14. The Two Witnesses.

y | o^1 | p^1 | xi. 1-. Person. John.

q^1 | -1-. What he was to do. To measure.

r^1 | -1, 2-. Commencement.

o^2 | p^2 | -2-. Persons. The Gentiles.

q^2 | -2-. What they were to do. To trample.

r^2 | -2. Continuance: 42 months

o^3 | p^3 | 3-. Persons. The two Witnesses.

q^3 | -3-. What they were to do. To prophesy.

r^3 | -3. Continuance: 1260 days.

o^4 | p^4 | 4. Persons. The two olive trees.

q^4 | 5, 6. What they were to do. To inflict

judgments.

r^4 | 7-14. Conclusion: "After three days and

a half."

"The second woe is past."

xi. 1. And there was given to me a reed] by whom, it is not said.

It is indefinite, as in vi. 11; viii. 2, &c.

like a measuring rod: and he [230] (i.e., the angel who continued

speaking with him) said] Bishop Wordsworth imagines that it is the

reed that speaks. He says, "The reed speaks: it is inspired; the Spirit

is in it; it is the word of God, and it measures the church: that is,

the Canon of Scripture is the Rule of Faith." [231]

Rise, and measure the Naos (or Temple) of God,] Observe the word is

(...) (naos), the holy place; not (...) (hieron), the temple-building

as a whole. The two words must always be carefully distinguished. It is

a pity that the AV. confuses both by rendering them "temple"

indiscriminately.

This reed was a light measuring rod. The Heb. (...) (shevet), staff,

also means a measuring-rod (Ps. lxxiv. 2. Jer. x. 16; li. 19). In Ezek.

xl. 3, etc., the object was for the building of a new Temple. Here

(verse 2) it is for the destruction, as in Lam. ii. 8. 2 Kings xxi. 13.

Isa. xxxiv. 11. Amos vii. 8, 9. It is also (verse 1) for protection, as

in Zech. ii. 1-5. Part was holy and part profane. There is no

difficulty whatever if we leave the Temple alone. But if we say (with

Alford and others) that it means "the church of the elect servants of

God, everywhere in this book symbolized by Jews in deed and truth,"

then we create difficulties which are insurmountable; for how John was

to measure the Church we are at a loss to understand.

That there is to be a "Temple of God" in Jerusalem is clear from 2

Thess. ii. 4, for Antichrist is to sit as God there; and "the

abomination of desolation" is to be there set up (Matt. xxiv. 15).

One would have thought that the words employed here would have

effectually shut out the church from the interpretation. We read of the

Temple, the Altar, and the Court of the Gentiles, which surely have

nothing to do with the church of God. Even Dr. Adam Clarke admits that

"this must refer to the temple of Jerusalem," though he confesses he

does not know what to do with it! We confess that we have no wish to do

anything with it. We know that it will be re-built, and once we

recognise that, there is no need to fix the period at seven years after

the church is caught up; but to understand that these seven years may

be the Telos or last seven of some thirty or forty years of the

Sunteleia. See THE PROMISES TO THE SEVEN ASSEMBLIES and THE FIRST

VISION "ON EARTH," where it is shown that there is ample time for all

this and much more to be done in bringing about the fulfilment of all

that is written in this book. God has not yet done with His people

Israel. They are already, though in partial blindness (Rom. xi. 25),

feeling their way back to their land, and to a restoration of their

national Polity. Since the year 1896, the Zionist movement has been at

work to this end. We regard this as leading directly up to this longer

period, the Sunteleia (ending with the seven years of Daniel's last

week, the Telos), and after the church has been caught up, the movement

will rapidly develop and issue in the re-settlement of the Jews in

their Land and City in partial independence, but in unbelief. It may be

at first under the suzerainty of Turkey, or the protection of the Great

Powers; until he arises who will make a covenant with them, and bring

on such events as will be the crisis or end of "the Great Tribulation."

and the altar,] By being mentioned separately from the Naos (in

which was the golden altar or incense) it looks as though the brazen

altar of sacrifice was intended. The word will suit either.

and take account of those who worship therein.] Although the

Zionist movement does not openly profess to act under Divine authority,

that is no reason why it should not be most religious. Hence there will

be worshippers: and among the worshippers the 144,000 sealed for Divine

protection; beside those who suffer martyrdom at the hands of the

Beast, and those with whom he makes war.

Such a condition of things will need a re-survey when God is going to

take action. He will separate the chaff from the wheat, Israel from the

Gentiles, and His "servants" from the "dwellers on the earth."

In this command with regard to the worshippers, we must recognise the

figure called Zeugma, by which one verb is used of two things, and is

strictly appropriate only to the former. A second verb must be supplied

for the second noun, properly related to it. We have here supplied the

verb "take account of" (...); for measuring, while quite appropriate to

building, is incongruous when used of persons.

2. But the court that is without the Naos (or Temple) cast without, and

measure it not; because it is given up to the Gentiles: and the holy

city shall they tread under foot forty and two months.] The Court

of the Temple is thus distinguished from the Naos. The former is owned

by God; the latter is rejected and delivered over to the Gentiles.

These are distinguished in Luke i. 22.

We must again remind ourselves that we have here what relates to the

Earth. Had expositors noticed that this was the second Vision of what

takes place "on earth," they could never have supposed that the Temple,

etc., here was the Temple in heaven. To apply this measuring and

treading down by the Gentiles to heaven betokens confusion of mind, and

brings hopeless confusion into the Scriptures, besides showing a very

poor idea of what heaven is.

The outer court of this Temple is ordered to be rejected; and the

reason is given. It is given over to the Gentiles. This, of itself, is

sufficient to establish the fact that we are here in another

Dispensation. During this present Dispensation Jews and Gentiles stand

on the same level. There is "no difference" (Rom. iii. 22; both are

equally sinners before God, and both need the same Saviour. The Church

of God cannot be here, for in Col. iii. 11 we are distinctly told that

now there is "neither Greek (i.e., Gentile) nor Jew, circumcision nor

uncircumcision, Barbarism, Scythian, bond nor free; but Christ is all

and in all." But here (in chap. xi.) the Jews are again in remembrance

for the father's sake, and the Gentiles are put back to the place which

they occupied in the former Dispensation. This measurement of the

Temple, etc., is the formal acknowledgment of the Jew again, and the

re-grafting him on his own olive-tree; and it is the formal putting

back of the Gentiles from the privilege and position which they hold

under the present Dispensation. The "middle wall of partition," which

is now "broken down" (Eph. ii. 14), is to be again built up, and this

measurement is the proof of it.

The "court" of the Temple and the city is given over to be "trodden

under foot" by the Gentiles. It is given over to the Gentiles for a

special treading down, and for a definite period. The period of 42

months is connected with the measuring. It closely follows it in order

of time. We dare not reverse the two events. This proves, again, that

the Church cannot be here, because it could not be at one and the same

time delivered from Papal oppression, and yet still be under that

oppression. In other words the treading down of the true Church by

Rome, preceded the Reformation (which is said by the Historicists to be

denoted by the measuring); whereas, here, the order is the opposite.

This, at once, effectually disposes of the historical interpretation.

As to the period of "forty and two months" Alford truly says "no

solution at all approaching to a satisfactory one has ever yet been

given of any one of these periods. This being so, my principle is to

regard them as still among the things unknown to the Church." [232] But

why? Why does this period require any "solution" at all? When it makes

known a fact to us as to the duration of a certain period, Why regard

the period as "among the things unknown"? "Secret things (we read)

belong unto the Lord our God, but those things which are revealed

belong to us and to our children for ever" (Deut. xxix. 29). Surely

this period of "forty two months" is among the things that are

"revealed." It is not a "secret" thing; and therefore, being revealed,

we are not to regard it as "unknown," but as among the things which we

assuredly know: and that, upon Divine authority. The great "solution"

of this (and similar difficulties) is to believe that the words mean

what they say: that "months" mean "months"; and "forty-two" mean

forty-two. There is no difficulty then. All is natural, simple and

easy. The "city" is literal. The treading down is literal. The Gentiles

are literal. Why is not the duration of their oppression of the holy

city literal also? And when this duration is given to us as "forty and

two months" (or 3 1/2 years), why should it need any so called

"solution"? It matters not how great or learned the men may be who

offer us these solutions. They are all vain imaginations; and mere

fancy-work, which only obscures instead of elucidating the word of God.

Something more than learning is needed when we come to His book. Faith

is the great thing needed, and if we possess this we shall have to

unlearn much that man has taught us.

y., xi. 3-14. The Two Witnesses.

o^3, xi. 3. Their Endowment and Testimony.

In xi. 3-14 we have the account of the Two Witnesses, one of the most

solemn and mysterious scenes of the whole Apocalypse. It is the test of

all interpretations, and one over which many make shipwreck. The

particulars of the mission of these Two Witnesses are given with great

detail.

In verse 3 and 4 we have, first, their Equipment and endowment; verses

5, 6, their Judgments on their enemies and the elements; verse 7-10,

their Sufferings; verses 11-12, their Reward; and verse 13, their

Avengement. These divisions will be seen to be marked off by the

Structures given below.

xi. 3. And I will endow my two witnesses, and they shall prophesy a

thousand two hundred and sixty days, clothed in sackcloth.]

Literally, it is "I will give," but as there is the Ellipsis of the

object, it does not say what is given. The AV. supplies the word

"power." The RV. supplies nothing, but renders it badly: "I will give

to my two witnesses and they shall prophesy," etc. We have (with

Tregelles) avoided both by rendering the word "endow," which includes

"power," and whatever other gifts were necessary for their mission. The

duration of their prophecy covers an exactly similar period as the 42

months: for it is 1260 days. We are not told that it is the same period

as the treading down, but it reads as though the two periods were

synchronous. The computation is given in months, for these seem to have

a special relation to judgments. The beginning and duration of the

Flood is given in months. The Plague of Locusts is be "five months."

The blasphemies and persecutions of the Beast are reckoned by months.

But when it comes to man, the duration if his years are reckoned by

"days" (Gen. xlvii. 9, 28. Ps. xc. 10, 12; cxix. 84, &c.). Our life is

lived by days. And the testimony of these Two Witnesses is to be given

by days, day by day.

The period is given in three forms in the Apocalypse.

Forty-two months -- xi. 2; xiii. 5.

1260 days -- xi. 3; xii. 6.

A time, times, and a half (3 1/2 years) -- xii. 14; and see Dan. vii.

25; xii. 7.

The duration of the period in which Elijah's prayer shut up the heaven

corresponds with this, and is given as "three years and six months"

(Luke iv. 25, Jas. v. 17).

p^4, xi. 4. The Two Olive Trees

xi. 4. These are (or represent) the two olive trees, and the two

lampstands which stand before the Lord [233] of the earth.] The

Divine title here used tell us that the events here recorded refer to

the Earth; for this is the special title which the Holy Spirit uses

when right to dominion and authority in the Earth is asserted. The

title is first used in Joshua iii. 11, 13 where Jehovah claims the

right to give the Earth to whom He will (Ps. cxv. 16). But the

reference is to Zech. iv., where, in verse 14, the title is again used.

Now, while Israel is Lo-Ammi ("not my People"), the title used with

respect to Israel is "the God of Heaven" (See Ezra, Neh., and Dan. ii.

18, 28, 37, 44, &c.); i.e., the God who no longer dwells between the

Cherubim, in the midst of His People; but who has withdrawn Himself

from them and removed to a distance; God who is now known to Israel as

"the God of Heaven." Hence, in Rev. xi. when He again assumes direct

relationship with Israel and the Earth; it is as "the Lord of the

Earth" that He will be known. The two Olive Trees in Zech. iv. are

there explained as denoting ZERUBBABEL the prince, and JESHUA the high

priest. And when it says here in Rev. xi. 4: "These (two Witnesses) ARE

the two Olive Trees, the Figure is Metaphor, and the verb "are" means

represents. "These represent the two Olive trees," etc. This is the

Spirit's own explanation of these two Witnesses. Just as Zerubbabel and

Jeshua were raised up, and gifted, and Divinely endowed, and protected

against Satan's assaults, so in the coming day of Israel's

acknowledgment by God, two other great Witnesses from God will be

raised up, corresponding to them, occupying a similar position as the

depositories of Heavenly power and wisdom, and exercising a similar

ministry.

The two Olive Trees represented two individuals then; and they

represent two individuals here in this Scripture. They will be the "two

Olive Trees" for their day, as Zerubbabel and Jeshua were in a former

day.

The Angel gave the essence of the meaning to Zechariah; and the same is

the meaning here. The secret Divine supply of oil to these two Trees

and Lamp-stands illustrates the great reality -- "This is the word of

the Lord unto Zerubbabel, saying, Not by might (mar. armies), nor by

power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6). That

is to say, it was a material representation of mighty spiritual

potencies which were coming forth from the Spirit of God to give

success and power to Zerubbabel and Jeshua for the completion of the

work in which they were then engaged. That work was the restoration of

Jerusalem, its temple, and its worship. In like manner shall these Two

Witnesses be spiritually endowed with still greater power for a greater

work, which will be carried out in face of the opposition of more

formidable enemies. In that day Satan was present to "resist" (Zech.

iii. 1, etc.): and the Lord, who had "chosen Jerusalem," was present to

"rebuke" him. So here, Satan will be indeed present; and his resistance

will reach its highest point: hence these Two Witnesses must needs be

equipped as witnesses never were before, in order to carry out and

fulfil their testimony.

Expositors have exhausted their ingenuity in endeavouring to answer the

question, which they all ask, "Who are the two witnesses?" We do not

ask the question, and therefore we have nothing to answer. Why cannot

we leave them alone? If God wished us to know He could have told us.

The fact that He has not done so ought to stop our mouths. The wildest

extravagances have been indulged in from the earliest times, and it

would fill very many pages if we were merely to name them. They would

require no refutation, for they are all mutually destructive of one

another. Alford says: "No solution has ever been given of this portion

of the prophecy." He means, of course, no satisfactory solution, for

the interpretations themselves are innumerable.

Malachi (iii. iv.) speaks of Elijah as coming to restore all things;

and the Lord Himself endorses it in Matt. xi. 14; xvii. 11-13. In one

sense (He explains) he had come in the person of John the Baptist who

ministered in the "spirit and power" of Elijah (Luke. i. 17). But this

was conditional: "If ye will receive it." They did not receive it; and,

therefore, in another sense he was yet to come. This undoubted

prophetic truth has led some expositors to add another witness to

Elijah, so as to make the "two" Witnesses here foretold. They are not

agreed whether it should be Moses (as on the Mount of Transfiguration)

or Enoch. So we must perforce wait. What is certain is, that in the

coming day of Israel's recognition and in the days of the Beast, God

will raise up two individual men, whom he will call "MY two witnesses,"

and will endow them will wondrous powers to enable them to carry out

the commission which He will give them. Beyond this it is neither

necessary nor desirable for us to go.

We now come to their power to inflict judgments, which is given us in

verses 5, 6. It is important, for the Structure of these two verses is

as follows:--

q4, xi. 5, 6. The Infliction of Judgments.

q^4 | s | t^1 | 5-. Injury. "And if any man will hurt them

u^1 | -5-. Retribution. "fire proceedeth out

of their mouth...

t^2 | -5-. Injury. "And if any man will them

u^2 | -5-. Retribution. "he must in this

manner be killed.

s | t^3 | 6. Power. "These have power

u^3 | w^1 | -6-. Object. "to shut heaven

x^1 | -6-. Drought. "that it rain

not

v^1 | -6-. Time (total) "in

the days of their prophecy

t^4 | -6-. Power. "And have power

u^4 | w^2 | -6-. Object. "over waters,

x^2 | -6-. Effect. "to turn them

to blood,

w^3 | -6-. Object. "and to smite the

earth

x^3 | -6-. Effect. "with all

plagues,

v^2 | -6. Time (occasional)

"as often as they will."

We have included the translation of the AV. in the Structure, but we

give our own here, for the sake of uniformity:

xi. 5. And if any one desireth to injure them, fire goeth forth out of

their mouth (2 Kings i. 10; Jer. v. 14), and devoureth their enemies:

and if anyone desireth to injure them, thus must he be killed. (6)

These have authority to shut the heaven (1 Kings xvii. 1), so that no

rain may fall during the days (the 1260 days) of their prophecy: and

they have authority over the waters to turn them into blood, (Ex. vii.

19) and to smite (xix. 15) the earth with every plague, as often as

they will] It is impossible to make this harmonise with the powers

and functions of any Ministry during this present Dispensation of "the

gospel of the grace of God." Its ministers are to be "harmless" (Phil.

ii. 15. Rom. xvi. 19). This is their characteristic. But this Vision

refers to Judgment-times and Kingdom-scenes, affecting the Jew and the

Gentile, but not the church of God. Alford's weighty comment on this is

worthy of attention. He says [234] "this whole description is most

difficult to apply, on the allegorical interpretation; as is that which

follows. And, as might have been expected, the allegorists halt, and

are perplexed exceedingly. The double announcement here seems to stamp

the literal sense, and the (...) [if any one] and (...) [he must be

killed] are decisive against any mere national application of the words

(as Elliott). Individuality could not be more strongly indicated."

Interpreters talk about the "political heaven"! We may well ask what is

political rain? We can only say that Scripture knows nothing of either.

r^4, xi. 7-13. The Completion of their Testimony.

The completion of their testimony (xi. 7-14) marks a distinct portion

of their history and description here given. It is as strongly

emphasised as is the nature of it. This is shown by the beautiful

Structure which sets it forth.

Three things are shown to characterise the completion of their

testimony:

1. verses 7-10. Their Sufferings.

2. verses 11, 12. Their Reward.

3. verse 13. Their Avengement.

r^4, xi. 7-13. The Completion of their Testimony.

r^4 | a | c | 7-. Time. "And when...

d | -7. Death. "The beast...

e | 8. 9. The City. Bodies lie in its

street.

f | 10. Enemies rejoice.

b | g | 11-. The spirit from

heaven.

h | -11-.

Resurrection.

i | -11. Enemies

see.

b | g | 12-. The Voice from

heaven.

h | -12-. The

Ascension.

i | -12. Enemies

see.

a | c | 13-. Time. "And the same hour...

d | -13-. Earthquake.

e | -13-. The City. Tenth part falls.

f | -13. Enemies slain.

No harm can come to them during their witness. Not till their testimony

is completed can they be injured or overcome. Till then they are

invulnerable. As with "the Faithful Witness" Himself, so with them. Not

till His hour had come could His enemies lay their hands on Him. (See

John vi.. 6, 8, 30; viii. 20; xii. 23; xiii. 1; xvii. 1, 11).

xi. 7. And when they shall have finished their testimony, the Beast

that cometh up out of the abyss shall make war upon them (xii. 17;

xiii. 7; xix. 19. Dan. vii. 21), and shall overcome them, and kill

them.] This shows that these Witnesses are upon the earth during

the thirteenth chapter; and that the Beast is on the Earth during the

eleventh chapter. The account of the rise of the Beast is postponed

till ch. xiii., but his actual revelation must already have taken place

a long time before. The events recorded in the twelfth chapter must

also have then taken place. We must remember, therefore, that when we

come to chap. xii., we are, chronologically, taken back and told what

will have previously happened. Just as an author to-day takes us by one

line of events up to a certain point, and then goes back, and by

another line of events reaches the same point again. All through these

judgments scenes, or, at any rate, the great part of them, the Beast is

on the earth, and it is against him and his forces that the plagues of

the Seals and the Trumpets are directed. This fact is often overlooked

in the interpretation of chaps. vi.-xi., but it must be allowed its

full weight in our present consideration of the Apocalypse. It is clear

from this verse that the whole period of their testimony will be at an

end when that which is here said shall take place. The allegorists

attempt to escape this by assuming that it means any one complete

delivery of it which other witnesses might have continued. But this is

impossible; as is the interpretation of the Two Witnesses, as being the

Old and New Testaments (as Bishop Wordsworth does). How these can

become a corpse passes our understanding. For see the next verse.

8. And their dead body [235] (or corpse) shall lie on the street of the

great city, which is called spiritually Sodom, and Egypt,]

Here, then, in the street of "the great city" Jerusalem, these two

witnesses will be slain, and Ps. lxxix. will receive its fulfilment,

for it is to this very time that it refers.

"O God, the heathen are come into thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the

fowls of the heaven,

The flesh of thy saints unto the beasts of the earth,

Their blood have they shed like water on every side of Jerusalem,

And there was none to bury them."

The whole Psalm should be read in this connection, as well as Psalms

ix. and x., which relate to these very "times of trouble" (ix. 9; x. 1)

when the "wicked man," or "the man of the earth" oppresses and slays

the saints of God.

where their [236] Lord also, was crucified] So jealous is the Holy

Spirit over His words, that He effectually prevents any allegorical

interpretation here. Lest anyone should for a moment think He meant

"Sodom" and "Egypt," He not only says it is only "spiritually" called

by these names, but also immediately adds "where their Lord also was

crucified"; and yet, in spite of this, interpreters -- for example,

Alford -- say, "not Jerusalem, which is never called by this name";

i.e., "the great city." But it is so called in Neh. vii. 3, 4. Jer.

xxii. 5, 7-9. (Compare Jer. v. 1. 2 Chron. xxxii. 6). One would think

"where their Lord was crucified" would settle the matter. But, no! he

says, "It is true, He was crucified at Jerusalem; but it is also true

that He was crucified, not in, but outside, the city." Was ever such

interpretation heard of? It is sufficient to notice that it does not

say "in," but "where" (...). A Sunday-school child could tell us where

the Lord was crucified; but these learned men cannot. They say "the

great city" here means "the church of God"! Well, what is gained by

this? Was "the church of God" the place where the Lord was crucified?

And is "the church of God" spiritually called "Sodom" and "Egypt"? The

fact is, that these proper names are used to describe the character and

condition in a spiritual and moral sense. What the character of "Sodom"

was, we know from Gen. xviii.; xix.; and 2 Pet. ii. 6. What that of

"Egypt" was, we know from Ex. i. - xv.

Jerusalem is compared to "Sodom" in Isa. i. 9, 10; iii. 8, 9. Jer.

xxiii. 14; and in the Song of Moses, which refers to these very times,

Deut. xxxii. 30-33. It is also spiritually likened to "Egypt" in Ezek.

xxiii. 3, 4, 8, 19, because of the adoption of the customs and vices of

Egypt. There is another reason why they may be spiritually so called;

and that is, because both were visited with judgments and plagues

similar to those described in this prophecy. But, beyond this, lest

there should be any doubt left in the reader's mind, or any danger of

being misled by the use of these names, it is added, "where their Lord

also was crucified."

9. And the peoples (lit., by Hebrew idiom, "some of the peoples")and

tribes and tongues and nations, look upon their corpse [237] three days

and a half, and do not suffer their [238] corpses to be put into a

tomb. [239] ] The "year-day" theory surely breaks down here, for

corpses could hardly lie exposed for three years and a half! But to

avoid this difficulty, we are told that these are not corpses!

According to Elliott, the period is that which elapsed between the

ninth session of the Lateran Council, and the posting up of his Theses

by Luther at Wittenberg. This fulfils the prophecy, he says, "precisely

to a day." But, unfortunately, he has to take the three years (from May

5th, 1514, to May 5, 1517) as years of 365 days, and the half year

(from May 5th, 1517 to October 31st of the same year) as a year of 360

days; i.e., two days and a half short of the "precisely to a day." And

yet in the face of this he exclaims "O wonderful prophecy! O the depth

of the riches of the wisdom and of the foreknowledge of God!"

Bishop Wordsworth is equally unfortunate, for he builds on the amended

reading "tomb," or sepulchre (which he takes to mean monument), this

fantastic interpretation, that Papal Rome (the Wild Beast) "has

laboured that the two witnesses [i.e., the Old and New Testaments] may

not be committed to the immortal monuments of Editions, Translations,

and Expositions." It is fatal to this theory, (1) that (...) (mnema)

never means anything but grave, tomb, or sepulchre, [240] and (2) that

we are indebted to Papal Rome for the only edition of the oldest

published Codex, of the Old and New Testament know as the Vatican Codex

(B). But such interpretations need no serious disproof.

The tenth verse, in which their enemies look upon their dead bodies, is

thus constructed:

f. xi. 10. Enemies rejoice.

f | k | 10. Dwellers on the earth.

l | -10-. Rejoicings.

l | -10. Torments.

k | -10. Dwellers on the earth.

xi. 10. And they that dwell on the earth (the earth-dwellers)rejoice

[241] over them, and make merry, [242] and shall send [243] gifts one

to another: because these two prophets tormented them that dwell on the

earth.]

The older commentators might have felt a difficulty in understanding

how the whole earth could rejoice at an event happening at Jerusalem.

But in these days of electric inventions, telephones, and wireless

telegraphy, we all know how the next day the whole world sympathises

and rejoices together. [244]

But "the triumphing of the wicked is short" (Job xx. 5).

11. And after three days and a half the breath of life (or life-spirit)

from God entered into them, and they stood upon their feet; and great

fear fell upon those who beheld them.] The Two Witnesses are

raised from the dead by the power of God (Gen. ii. 7. Job xxxiii. 4.

Compare Ezek. xxxvii. 10). The rejoicing is soon turned into fear --

great fear. Their Lord was raised to life in Jerusalem after three

days, and they after a somewhat similar period. Like Him, too, they

ascend up into heaven; but, unlike Him, this follows immediately on

their resurrection.

The twelfth verse is constructed as follows:

b. xi. 12. Ascension.

b | m | 12-. Hearing.

n | -12-. Invitation.

n | -12-. Reception.

m | -12. Seeing.

xi. 12. And they heard a loud voice out of heaven, saying to them,

"Come up hither." And they ascended up to heaven in the cloud (Acts i.

9); and their enemies beheld them] The world they hear is "with

power;" for immediately they ascend; and are for ever delivered out of

the hand of their enemies. Their death, resurrection and ascension are

all literal. This shows that the words, "first resurrection," in chap.

xx., refer to the contrast between that and the second; it is the first

(or former) of those two, and not the first that ever took place. Nor

is this the only ascension. The Church shall have ascended long before

these judgment scenes commence; and during those time we have the

ascension of the great multitude of chap. vii., and the 144,000 of

chap. xv., besides that of the Two Witnesses here recorded. The "great

fear" of their enemies is completely justified; for judgment speedily

follows, and the death of the Lord's Two Witnesses is avenged.

This is recorded in verse 13:

f. xi. -13. Enemies Slain.

o | -13. Killed.

p | -13-. Number.

p | -13-. Remainder.

o | -13. Affrighted.

xi. 13. And in that same hour there was a great earthquake, and a tenth

part of the city fell,] i.e., of the great city mentioned above.

But how can this be if this great city is "the Church of God"? Why

should a tenth part of "the Church of God" be thus judged because of

sins of "the peoples, and tribes, and tongues and nations"?

and there were killed in the earthquake seven thousand men:] "Name

of men" is an Idiomatic expression for persons. Both in Scripture and

in the Papyri (...) (onoma), name, is used of a person. The word (...)

always means the number 1,000 and yet Elliott interprets this of the

seven Dutch republics which were lost to the Papacy by the Reformation!

so he takes these "names of men" literally, and says they mean "titles

of dignity and command," such as Duchies and Lordships. Hence,

perforce, the smiting down of these by the earthquake must denote the

setting of them up, and establishing them in a better and independent

position!

and the rest became affrighted and gave glory to the God of

heaven] This giving glory to God is not equivalent to praising or

blessing God. It is extorted, not by penitence, but by terror. The

idiom is well known. See Luke iv. 15, where those referred to in the

words "glorified of all," soon attempted to take the life of the Lord

Jesus (verse 29). (See also Josh. vii. 19 (Sept.). Ps. cvi. 12-15. Mark

vi. 20. Luke v. 26; xvii. 12-18; xviii. 43; xxiii. 47. John ix. 24.

Acts xii. 23; xxiv. 25. Rom. iv. 20). The context here clearly shows

the sense in which this is to be taken. God is said to be glorified

when His power is acknowledged in an emergency; just as the magicians

said to Pharaoh, "this is the finger of God" (Ex. viii. 19). And just

as the ungodly admit the same thing every day. Even the demons

acknowledge the Lord Jesus, and confessed His Deity.

Here, it is only "the God of Heaven" who is acknowledged; not a

covenant God (Jehovah) known and loved. Only a God at a distance,

unknown and feared. We have already spoken of the title, "God of

heaven," and its significance as occurring only here, and in chap. xvi.

11. Ezra i. 2. Neh. i. 4. Dan. ii. 18, 19, etc.

Thus ends the sixth Trumpet or "second Woe." Hence it is added:

14. The second woe is past: behold, the third woe cometh quickly.]

The second Woe consists of two parts: The Horsemen, and the Two

Witnesses.

The third Woe, which is the result of the sounding of the seventh

Trumpet, occupies four chapters (xv.--); and after the sounding of the

seventh Trumpet three chapters are interposed (xii.--), taking us back

(probably) to a time prior to ch. iv.; conducting us by a different

route to the same point; describing to us how it is the Wild Beast is

to be revealed; and telling us the causes and consequences of his

revelation. Then the seventh Trumpet is taken up again in chap. xv.

The second Woe ends with the earthquake following on the ascension of

the Two Witnesses. Theirs is a marvellous history. It comes upon us

suddenly, as does the history of Elijah in 1 Kings xvii. 1; and the

description of their course is soon told. In spite of all unbelief,

misapplied learning, and fanciful interpretation, they will one day

appear on the earth and fulfil their mission. Then this Scripture will

be understood in all its simplicity and clearness.

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[202] G.L.T.Tr.A. WH. and RV. omit the word "angel."

[203] This sentence is added by G.L.T.Tr.A. WH. and RV.

[204] De Div. ii. 27.

[205] On the other hand, millennial light is to be increased. Isaiah

xxx. 26; lx. 19, 20.

[206] G.L.T.Tr.A. WH. and RV. read (...) (aetou) eagle, instead of

(...) (angelou) angel. In xvi. 7 we have the altar speaking; so here an

eagle is represented as speaking.

[207] Omit "only," G.L.T.Tr.A. WH. and RV.

[208] G.L.T.Tr.A. WH. and RV. read (...) (ou me) by no means instead of

(...) (ouk) not.

[209] L.T.Tr.A. WH. and RV. read (...) (fleeth) instead of (...) (shall

flee).

[210] The AV. has "the rough caterpillars"; RV. has "the rough

cankerworm."

[211] By the figure called Metonymy (of the adjunct), by which the

abstract is put for the concrete.

[212] "When ye encounter the unbelievers, strike off their heads, until

ye have made a great slaughter of them: as for the infidels, let them

perish."

[213] Why, when we read of angels (who are spirits) being "bound" and

"in chains," we should think of men (who are never called "spirits") as

being the "in-prison spirits," we cannot understand. It only shows the

power of tradition. See The spirits in prison, by the same author and

publisher.

[214] G.L.T.Tr.A. WH. and RV. have the article.

[215] G.L.T.Tr.A. WH. and RV. omit "and."

[216] G.L.T.Tr.A. WH. and RV. add (...) (plegon) plagues.

[217] G.L.T.Tr.A. WH. and RV. add "and in their tails."

[218] G.L.T.Tr.A. WH. & RV. add the article.

[219] The word "sorcery" is the old French sorcerie, and includes all

such things as divination, enchantment, incantation, magic, necromancy,

witchcraft, and all things connected with what is called "the black

art," culminating in the worship of Satan himself, as prophesied in

Rev. xiii., and already known as "the black mass."

[220] G.L.T.Tr.A. WH. and RV. have the article.

[221] G.L.T.Tr.A. WH. and RV. read the particle.

[222] G.L.T.Tr.A. and WH. read (...) (eneogmenon) opened, or had been

opened; instead of (...) (aneogmenon) open.

[223] G.L.T.Tr.A. WH. and RV. read "spoken" instead of "uttered their

voices."

[224] Omit "to me," G.L.T.Tr.A. WH. and RV.

[225] Elliott, vol. ii., p. 100, etc.

[226] Lachmann omits this sentence.

[227] L.Tr.A. WH. and RV. read (...) (biblion) book, instead of (...)

(biblaridion) little book.

[228] So L.T.Tr.A. WH. and RV.

[229] Like the Hebrew (...) (al). See Judges xvi. 12. Job xvi. 4, 9,

10; xix. 12; xxi. 27; xxx. 12; xxxiii. 10. Isa. ix. 20. Ezek. iv. 7; v.

8; xi. 4; xiii. 17; xxv. 2; xxviii. 21, etc.

[230] G.L.T.Tr.A. WH. and RV. omit "and the angel stood," which are

only in the Elzivir edition (1624) of the Received Text; and not in

Stephen's edition, 1550.

[231] Lectures on the Apocalypse, in loco.

[232] Comm. in loco.

[233] G.L.T.Tr.A. WH. and RV. read (...) (kyriou) Lord, instead of

(...) (theou) God.

[234] Comm. in loco.

[235] All the Critical Texts read the singular instead of the plural.

Wordsworth thinks this is mystical, and means "the two Testaments are

one." But the plural is used in verse 9, which disposes of this

conceit.

[236] G.L.T.Tr.A. WH. and RV. read (...) (auton) their, instead of

(...) (hemon) our.

[237] See above.

[238] So L.T.Tr.A. WH. and RV.

[239] So G.L.T.Tr.A. WH. and RV.

[240] See Mark v. 5. Luke viii. 27; xxiii. 53; xxiv. 1. Acts ii. 29;

vii. 16, and so in all its twenty occurrences in the Septuagint: Ex.

xiv. 11. Num. xi. 34, 35; xix. 16, 18; xxxiii. 16, 17. Deut. ix. 22.

Josh. xxiv. 31. 2 Chron. xvi. 14; xxxiv. 4, 28. Job x. 19. Is. lxv. 4.

Jer. xxvi. 23. Ezek. xxxii. 22, 24, 26; xxxvii. 12 (twice).

[241] So G.L.T.Tr.A. WH. and RV. reading present tense instead of

future.

[242] So L.T.Tr.A. WH. and RV.

[243] T. reads "send."

[244] Witness the death of Queen Victoria; the murder of President

McKinley; or the American Yacht Race -- all the stages of the latter

were known the world over within a few moments of the passing events.

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The Third Vision "In Heaven"

H3, xi. 15-19-.

THE SOUNDING OF THE SEVENTH TRUMPET.

The Seventh Trumpet brings us back to Heaven and to the Third Vision

seen there by John. For it is "in heaven" that the Trumpet is sounded.

After it is sounded, we again hear the heavenly utterances which tell

us of the design of this sounding. In xix. 1-16, heavenly voices again

tell us of the completion of its effect. After it is sounded, and its

object unfolded, there is a break; and an episode occupying chaps.

xii., xiii. and xiv.; the effects of the sounding not being resumed

till chap. xvi. 1, and occupying chaps. xvi., xvii., xviii.

The Seventh Trumpet thus embraces the whole of the seven Vials, or last

seven plagues, which make up the "Third Woe."

The Seventh Trumpet, therefore, really reaches from chap. xi. 15 to

xviii. 24, or even to xx. 5, for it takes in the whole of the remaining

judgments, and consists of the remaining five pairs of Visions "in

heaven" and "on earth," and occupies about one half of the whole

Apocalypse. This shows us the importance of the Scripture on which we

are now about to enter. It tells us also why the heavenly utterances,

which follow on its sounding, anticipate the end, including the setting

up of the throne of earthly dominion, the raising of the dead, "small

and great," and the final judgment. All is anticipated by these

heavenly voices, which are answered by the concluding utterances of

chap. xix. in the seventh and final Heavenly Vision.

In chap. xi. 7, the mighty angel declared that "in the days of the

voice of the seventh angel, when he shall sound, the secret of God

should be finished": i.e., that it will be finished during the days

covered by his sounding (embracing, as we have seen, the whole of the

seven Vials, and bringing us down to xx. 15). The whole of God's secret

purposes, the details of which were known only to Himself, will be

accomplished.

The whole of this great division, therefore, opens with the small

section (xi. 15-19-), concerning the acts of sounding the Seventh

Trumpet. The structure is as follows:--

H^3, chap. xi. 15-19-.

THE THIRD VISION "IN HEAVEN."

The Sounding of the Seventh Trumpet. (3rd WOE)

H^3 | A | xi. 15-. The sounding of the Seventh Trumpet in heaven.

B | a | -15-. Loud voices in heaven.

b | -15. Their utterance.

B | a | 16. The 24 Elders.

b | 17, 18. Their utterance.

A | 19-. The opening of God's Temple in heaven.

xi. 15. And the seventh angel sounded his trumpet; and there were loud

voices in heaven;] Each seventh Seal, Trumpet and Vial is marked

off from the preceding six by unmistakable signs, sufficient to show us

that they are resumptive rather than continuous. Each going over the

same ground to give particulars not contained in the others, bringing

us to a crisis; and giving the other events in the corresponding

period, but from a different point of view.

This is called the "seventh" Trumpet, and it is the "last" of this

special series. But it does not follow there will be none after: or,

that a trumpet sounding before it may not also be called the "last,"

relatively to another subject. In 1 Cor. xv. 51, 52, we read of "the

last trumpet: for a trumpet shall sound." In 1 Thess. iv. 16, we read

that the Lord "shall descend from heaven with a shout, with the

archangel's voice, and with the trump of God." This is the "last"

Trumpet as regards the church of God, but not the last absolutely. It

will be sounded long before these judgments begin, in order to raise

His sleeping saints, and take them up with the living saints, to be

with Him for ever. There will be another great trumpet after the great

Tribulation, immediately connected with the Lord's Apocalypse. See

Matt. xxiv. 31. This is subsequent to this "seventh Trumpet," for that

Apocalypse is recorded in Rev. xix. So that the seventh Trumpet in Rev.

xi. 15 is not the "last Trump," absolutely, but only relatively; for it

is only the last of this series of seven. Moreover, this is neither

called "the last": nor is it necessary for us to call it. The Trump in

1 Cor. xv. 51, 52, is called the "last" with reference to the church of

God. It is the Trump which shall close our connection with the earth;

it will end up all longing expectation, and therefore there is a true

sense in which it is our last Trump.

The Trump of 1 Cor. xv. 51, 51, is the same that is mentioned in 1

Thess. iv. 16. We have had so many positive proofs that these "Seven

Trumpets" belong to another Dispensation altogether, that we cannot

read this into our "calling on high" (Phil. iii. 14), where no trump at

all is even mentioned, and confuse it with the trumpet which shall

bring on the last of God's plagues and end up His judgment of the

earth.

The sounding of this Trumpet produces great activity and stir in

Heaven, where it is sounded. It is nothing less than the proclamation

of the coming Coronation of earth's rightful king (compare 2 Sam. xv.

10, 1 Kings i. 39). It is the signal that, at length, the hour has come

to herald the glorious news of the setting up and establishing of God's

kingdom on earth. It is the announcement that the prayer of the ages --

"Thy kingdom come" -- is about to receive its wondrous answer. For this

is the subject of the loud voices in heaven.

saying "The sovereignty [245] of the world is become the sovereignty

[246] of our Lord, and of His Christ; and He shall reign for ever and

ever." (Ex. xv. 18. Ps. x. 16. Dan. ii. 44; vii. 14).

The whole subject is one of sovereignty. This is the whole matter which

has been in question. And this question is now about to be settled by

these final judgments of the seven Vials. The result is celebrated in

this Vision "in heaven" by anticipation. It looks forward to the close

of the whole book of Revelation. It is not till the events of chap. xx.

have taken place that this change of sovereignty is consummated. "The

kingdoms of the world" are represented as wild beasts, knowing no

master and having no owner. This is God's view of all earthly

governments. Government in the world, committed, for the present, to

man, has never yet been exercised for God. Not only is His sovereignty

not recognised, but even His suzerainty is rejected. It is folly to

talk about "Christian kingdoms" or "Christian nations;" and it is worse

than folly for ministers of the Gospel to occupy themselves with the

taming of these wild beasts, instead of warning all of the coming

judgments, which will destroy them altogether; and meantime witnessing

of the "grace of God" to lost and helpless sinners. We are not

referring to any lawful acts which we may do (as it were, in passing)

to improve the condition of things, or to remove crying evils; but we

are speaking of laying ourselves out for these things and making them

our great aim; and especially of ministers of the Gospel so doing. What

is wanted is, not a "Citizen Sunday," but a Sunday for God, when men

will be told of what God's verdict is on all these things; of what His

remedy for them is; and of what means He is going to take to set right

all that is so wrong. A Sunday when men will be told that there can be

no Millennium without Christ; and that there is no hope for the world

until it comes under the direct sovereignty of God and of His Anointed.

The very laws which God gave on Sinai, and the Divine Ritual of the

Tabernacle and the Temple did not keep Israel from Religious Apostasy

and political ruin. It ought therefore to be perfectly clear that there

is no hope for the world in human laws or religions.

Righteous government is the one great want of the whole world. The

obtaining of this is the mighty spring of all political movements for

Reform; and of all national conspiracies, and revolutions. It is this

that give Anarchists the motive for their crimes. But man does not know

or see (and there are so few to tell him) that there can be no

righteous government for the world until the Righteous one shall come

"whose right it is" (Ezek. xxi. 27) to rule in righteousness: and no

peace for the earth until the Prince of Peace, whom man hath foully

murdered, shall return to establish it. When he came, His object was

angelically heralded as "Peace on earth" (Luke ii. 14); but when He had

been rejected, His disciples knew there could be no "peace on earth"

while the blood of the Prince of Peace cried for vengeance, and hence

they sang of "peace in heaven" (Luke xix. 38). That is where our peace

now is (Eph. ii. 14-17); and peace is now preached to sinners and

rebels.

All this, and more, is involved in this heavenly utterance. The coming

kingdom is not "from this world" (John xviii. 36). It is not "from

hence." It comes from heaven, and from thence we look for the coming

King. Here will be the fulfilment of the second Psalm and many other

similar scriptures.

To the general utterance of the loud voices is added the special

utterance of the twenty-four elders, which fills out the former with

the details embraced in it.

16. And the twenty-four elders, who, in the presence of God sit upon

their thrones, fell upon their faces, and worshipped God, (17) saying,

"We give thanks to thee, O Lord God, the Almighty, who art, and who

wast, [247] because thou hast taken thy great power and hast reigned.

(18) And the nations were wroth (Ps. ii. 1; xlvi. 6), and thy wrath is

come, and the time of the dead, to be judged, and to give the reward to

thy servants the prophets, and to the saints, and to those who fear thy

name (i.e., Thee), the small and the great; and to destroy those who

destroy the earth"]

There are seven things here celebrated by anticipation. And the seven

is divided into four and three. The last three are marked off by their

belonging to the special appointed season in which they are to take

place. The first four relate to four actions on the part of God, and

their effects.

The first act of taking His power is seen in the seven Vials (chap. xv.

8), where the temple is filled with smoke from the glory of God and

from His power. The wrath of the nations, and of God, are both

mentioned in Ps. ii. 1, 5. In connection with this we may read many of

the Psalms, which are proleptic, and therefore in like manner celebrate

by anticipation: e.g., Ps. xciii. -- xcix., Ps. lvii., and others,

which ought all to be read carefully through with reference to the

particular time referred to in this utterance of the twenty-four

elders. There are other Scriptures which refer to this time of wrath.

Read Isa. xxvi. 20, 21 (RV.):--

"Come, my People, enter thou into thy inner chambers,

And shut thy doors about thee,

Hide thyself for a little moment, until the indignation be overpast:

For behold, the Lord cometh forth out of His place

To punish the inhabitants of the earth for their iniquity:

The earth also shall disclose her blood,

And shall no more cover her slain."

(So, Isa. xxiv. 17-21; xxx. 27, 28, 30-33. Ezek. xxxviii. 16-23. Zeph.

i. 2, 3, 14-16; iii. 8).

In these judgments, under the seventh Trumpet, amendment or repentance

is no longer looked for. All is wrath and vengeance. Jehovah at length

replies to the reiterated cry of his people: "Arise, O God" Ps. iii. 7;

vii. 6; xliv. 26. The time has come when the appeal of Ps. lxviii. 1-3,

&c., shall be answered:

"Let God arise, let His enemies be scattered:

Let them also that hate him, flee before him.

As smoke is driven away, so drive them away:

As wax melteth before the fire,

So let the wicked perish at the presence of God.

But let the righteous be glad; let them rejoice before God:

Yea, let them exceedingly rejoice."

The last two great Witnesses of God will have finished their testimony,

attested by miraculous evidences. Now, all further testimony is to be

withdrawn, and vengeance is to take its course.

The last three statements of the Elders' utterance relate to the

appointed season ((...), kairos), which has come for their fulfilment.

(1) "The time of the dead to be judged." This connects, therefore, the

events of chapter xx. with the sounding of this Trumpet (see xx. 12,

13). Resurrection also is included, for the dead, "small and great,"

stand then before God for this judgment. Here we have more than mere

avengement of the martyrs; or, righteous government.

(2) To give the Reward (a) "to thy servants the prophets," as stated in

chap. x. 7 (compare 2 Kings ix. 7). We have the same phrase in Dan. ix.

6, 10, as well as in 2 Kings xvii. 13, 23; xxi. 10; xxiv. 2, &c. The

Old Testament prophets have a pre-eminent place in the coming kingdom

(not in the Church of God). See Luke xiii. 28. Matt. v. 10-12.

(3) "And to the saints." This is a special term for the Old Testament

saints, and is not to be confused with the usage of the word in the

Pauline sense, where it is applied to the members of the Body of

Christ; or with angels, or whom the word is also used in such passages

as Deut. xxxiii. 2. In Ex. xxii. 31 it is used of holy men under the

Law, as also in Ps. xvi. 3; xxx. 4; xxxi. 23; xxxiv. 9; l. 5.

The "saints" here are those spoken of in Daniel vii. 18: "the saints

shall take the kingdom" (see verses 22, 27). These are the "saints"

against whom the Wild Beast will "make war" (Dan. vii. 21, 25). These

are the "elect" of Matt. xxiv. 31; Luke xviii. 7; and the "saints"

elsewhere spoken of in the Apocalypse. (See xiii. 7, 10; xiv. 12; xv.

3; xvi. 6; xvii. 6; xviii. 24; xix. 8; xx. 9). These have their reward

under this seventh Trumpet, and we see it actually bestowed on them in

chap. xx. 4. This is the reward referred to in the Gospels, in such

passages as Matt. x. 41, 42; xvi. 27; xxv. 34. Rev. ii. 23; xxii. 12.

(c) "Them that fear Thy name, the small and the great." Note, that the

Elders do not say "us." They again distinguish themselves from human

beings. It was the special character of saints under the Law, to fear

the Lord. See Josh. xxiv. 14. 1 Sam. xii. 24. Ps. xxxiv. 9. But the

words here probably include Gentiles (as distinct from Israel, who, as

the "holy nation," are called "saints").

They are so distinguished in Ps. cxv., where we have first "Israel"

(verse 9); then the "house of Aaron" (verse 10); then "ye that fear the

Lord" (verse 11). Then in verse 13: "He will bless them that fear the

Lord, both small and great."

The seventh Trumpet includes as its last object:

(3) "to destroy them that destroy the earth." This involves the

destruction of Babylon, and of those who worship the Beast and receive

his mark. It would also include the great destruction of the armies of

Satan and the rebels who join it, in Rev. xx. 9. (Compare Isa. xxiv.

21).

With the destruction of these God's judgments end, and the "mystery (or

secret) of God is finished" (x. 7), as well as "the mystery of

Iniquity."

This third vision "in heaven" closes with the words:

xi. 19. and the temple (Naos) of God which is in heaven was opened,

[248] and there was seen the ark of his covenant in his temple:]

We have already seen that heaven is a place of grand and glorious

realities; and not a place of airy nothings, as popular theology

pictures it. There is a heavenly Temple, and heavenly worship, and a

heavenly priesthood, on the pattern of which the earthly was modelled

(See Ex. xxv. 40. Heb. ix. 23).

The Apocalypse is the book of unveiling and of opening. Seven great

openings characterise it.

In iv. 1: A Door is opened in heaven.

In vi. 1-9: The Seals are opened.

In ix. 2: The Abyss is opened.

In xi. 19: The Temple of God is opened.

In xv. 5: The Tabernacle of Testimony is opened.

In xix. 11: The Heaven is opened.

In xx. 12: The Books of judgment are opened.

The opening of the Heavenly Temple discloses the Ark of the Covenant,

and speaks of the Covenant-keeping God redeeming His pledges of

blessing to His People; and tells of judgment on His enemies.

It is from this Temple that the judgments which follow, proceed forth

(xiv. 15, 17; xv. 5, &c.; xvi. 17).

This tells us that those judgments have respect to the restoration of

His People Israel, and of the fulfilment of all His covenant promises,

concerning the Land (Gen. xv.) and the throne (2 Sam. vii.), which were

unconditional and therefore certain and sure. The Ark of the Old

Covenant was concealed: this is revealed, and it is displayed as a

token of Israel's salvation and of their enemies' destruction. The

"secret" of God is finished (x. 7) because the Temple is laid open, and

the Ark revealed.

The Ark of the Old Covenant had stood closely connected with the

Tabernacle and Moses; with the Land and Joshua; with the Kingdom and

David; and with the Temple and Solomon. All are united here in

connection with this Heavenly Ark of which the Earthly Ark was only a

copy and a figure.

Under this covenant is at length to be fulfilled all that was announced

in the Song of Zacharias (Luke i. 68-79); but which, owning to Christ's

rejection, has been since in abeyance:

A | "Blessed be the Lord the God of Israel:

For He hath visited and redeemed His people,

B | And hath raised up a horn of salvation for us

In the house of His servant David;

C | As he spake by the mouth of his holy prophets,

Which have been since the world began:

D | That we should be saved from our enemies,

And from the hand of all that hate us;

E | To perform the mercy promised to our fathers,

And to remember his holy covenant;

E | The oath which he sware to our father Abraham,

D | That he would grant unto us, that we being

delivered out of the hand of our enemies

Might serve him without fear,

In holiness and righteousness before him, all the

days of our life,

C | And thou, child, shalt be called the prophet of the

Highest;

For thou shalt go before the face of the Lord to

prepare his ways;

B | To give knowledge of salvation unto his people

By the remission of their sins,

A | Through the tender mercy of our God;

Whereby the Day-spring from on high hat visited us,

To give light to them that sit in darkness and in the shadow

of death

To guide our feet into the way of peace."

The words printed in thicker type show us the great subject of each

member. They may be more clearly seen if presented thus:

A | 68. The visitation of God.

B | 69. Its subject: Salvation raised up.

C | 70. Foretold: by all His Prophets.

D | 71. Its result: Destruction of Enemies.

E | 72. Its basis: The Covenant.

E | 73. Its basis: The Oath.

D | 74, 75. Its result: Worship of Delivered

Ones.

C | 76. Fulfilled: The Fore-running prophet.

B | 77. Its object: Salvation known.

A | 78, 79. The Visitation of Christ.

Thus, beautifully, has God the Holy Ghost emphasised for us what is

included in His Covenant, of which the manifestation of the Ark of His

Covenant, seen in His opened Temple in heaven, is at once the token and

assurance. The revelation of the Ark of the Covenant is at once

answered on earth by signs which betoken its meaning for the earth.

That we reach a great crisis here, is evident. It anticipates the end,

including the judgment of the great white throne in chap. xx. This

Third Vision in heaven is followed by a Third Vision on earth, which

fitly answers it. Before all that it involves and includes is

fulfilled, we are taken back to the foundation of the world, in order

to have various matters explained to us; and we are shown how the End

is connected with the Beginning; and what the great Crisis really

means.

This is why the Third Vision in Heaven is so solemn in its

anticipation; and this is why the Third Vision on Earth is so brief in

its response.

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[245] G.L.T.Tr.A. WH. and RV. read singular instead of plural.

[246] or "is become our Lord's and His Anointed's."

[247] G.L.T.Tr.A. WH. and RV. omit "and art to come." The text was

altered here by some later scribe to make it agree with i. 4, 8 and iv.

8. But here the actual coming is celebrated, and therefore it forms no

part of the original Text.

[248] So L.T.Tr. WH. RV. add (...) (ho), which makes the Text read as

above, and not as in the AV.

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The Third Vision "On Earth"

E^3, chap. xi. -19.

This is very brief; the briefest of all. But, in reality it is the

longest of all, for it anticipates the end of the Book. Before entering

upon the judgment of the seven Vials, an Episode is to be given (as we

have already shown) in chaps. xii., xiii., xiv., xv. Hence, before

giving this Episode, the sounding of the Trumpet and the Heavenly

utterances are briefly acknowledged by signs which betoken the coming

judgments, which are to be taken up later and fully described in chaps.

xvi. to xx.

xi. -19. And there were lightnings, and voices, and thunderings, and

earthquake, and great hail.] That we have here a Vision relating to

the earth is clear; though it is not, and need not be, so stated; for

it is manifest that the earthquake must refer to the earth, as must the

hail also. Similar phenomena are mentioned as the consequences of

heavenly visions and announcements. (See viii. 5; x. 3; xvi. 18; xix.

6.)

The concluding words of the Elders closely connect the seven Vials as

being the fulfilment of their prophetic utterance in xi. 18, 19.

The Temple is opened; so the opening of the Tabernacle in xv. 5 is the

initiatory act of the seven Vials.

"Thy wrath is come," the Elders say. "Pour out the seven Vials of the

wrath of God," cries the voice from the Throne, in xv. 7; xvi. 1.

The voices and hail, also, of xi. -19, correspond with the "voices" and

"hail" which accompany the pouring forth of the seventh and last Vial

in xvi. 17-21.

But before the account of this seventh Trumpet is resumed and its

details set forth, we have three more visions "in heaven" interposed by

way of parenthesis (viz., the fourth, fifth, and sixth, together with

the fourth and fifth Visions "on earth"). The sixth Vision "on earth"

takes up this third Vision, which, till then, is held over to allow of

other information being given, which is necessary to the understanding

of it.

Chapters xii. 1 to xv. 8 are, therefore, parenthetical as regards the

actual sequence of the Judgment scenes.

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The Fourth Vision "In Heaven"

H^4, chap. xii. 1-12.

A Great Sign.

We now come, not only to the great central subject of the whole Book,

but to the central pair of the seven Visions, and to the actual

literary centre of the Book.

All this shows us that we are on the threshold of an important part of

Scripture which relates to the actual Revelation or Unveiling of the

glorious Person of the Lord Jesus Christ.

The whole section (chaps. xii.--) is not only Episodal in subject and

Parenthetical in form, but is a good example of historical, or, rather,

prophetic Hysterologia, [249] by which the events, though written down

later, took place earlier than those which immediately precede in

historical narration. That is to say, we have in chaps. xii.-- a

prophetic record of events which will take place before chap. vi., and

will lead up to, and run parallel with, what is recorded in chaps.

vi.--

Chaps. vi.-- thus give the exoteric (or outer) view of that portion of

prophetic history; for the Beast and the False Prophet are on the earth

all that time, as is clear from xi. 7, where the Beast that ascendeth

out of the abyss made war against the Two Witnesses. But how he came to

be on earth we have not yet been told. The course of the prophetic

record is therefore suspended, while we are taken back to a point prior

to chap. vi., and in chap. xii. are given the esoteric (or inner) view

of the same period, and told of the causes which shall lead up to the

revelation of the Beast and the False Prophet. Chap. xii. occupies much

the same position with regard to chaps. xiii. to end; as chaps. iv. and

v. do to chaps. vi.--

First, the war takes place in heaven, and the Devil is cast out into

the earth. Then "he" stands on the sand of the sea (xiii. 1 RV.), and

John sees these two awful beings coming up -- the one from the sea, and

the other from the earth. There is no record of their doings except in

chap. xiii., and what may be gathered from the judgments directed

against them and their followers recorded in chaps. vi.-- and other

Scriptures of the Old and New Testaments.

The Structure shows that the Woman and the Dragon are the two great

subjects of the Vision, the "Man-child" occupying only one verse (the

sixth).

H4, xii. 1-12. The Fourth Vision "in Heaven."

A Great Sign

H^4 | A | xii. 1-. A great Sign in heaven.

B | a | -1-5. The Woman and the Dragon.

b | 6. The Woman's flight.

c | 7-9. The War in

heaven.

A | 10-12. A loud Voice in heaven.

With this structure should be compared that of the following scene "on

Earth" (E^4), with which the part marked "W" (xii. 13-- 1-) exactly

corresponds.

xii. 1-. And a great sign was seen in heaven:] Here, at length,

for the first time in this Book, we have a "Sign." The word is (...)

(semeion) a sign; not (...) (teras) wonder. [250] We are thus warned at

the outset that we are not to take this literally, but to see in it a

"sign" of something else. Thus does the Holy Spirit guide us as to what

is literal and what is not. What it is that is signified by the Sign we

must learn from the Scripture itself. If we are thus warned that we are

to treat this as a "sign," we may assuredly gather that, when we are

not so cautioned, we are not to treat the things in this Book as

symbols, but as literal facts and events.

It is not only a Sign, but it is "a great sign," as important in its

significance as it was vast in its appearance. It represented something

remarkable in itself and momentous in its teaching.

The Sign itself is described in "a", verses -1-5. The following is the

structure:--

a, xii. 1-5. The Woman and the Dragon.

a | d | e | xii. 1-. A great sign in heaven.

f | -1. The Woman.

g | 2. The travail of the Woman.

d | e | 3-. Another sign in heaven.

f | -3, 4-. The Dragon.

g | 5. The travail of the Woman.

xii. -1. A woman arrayed with the sun, and the moon under her feet, and

upon her head a crown of twelve stars:] This at once takes us back

to Gen. xxxvii. It is the only scripture in the whole Bible where we

have anything corresponding to this sign. There we read of Joseph

(verse 9): "he dreamed yet another dream, and told it to his brethren,

and said, Behold! I have dreamed a dream more; behold, the sun, and the

moon, and the eleven stars made obeisance to me. And he told it to his

father, and to his brethren; and his father rebuked him, and said unto

him, what is this dream that thou hast dreamed? Shall I, and thy

mother, and thy brethren indeed come to bow ourselves to thee, to the

earth" (Gen. xxxvii. 9, 10). Joseph thus saw a similar "Sign," and both

he and his father Jacob understood it at once, and interpreted it

correctly, as the sequel shows.

Now, when we have such a scripture as this, why go out of our way to

seek for another explanation outside scripture altogether. That the

same twelve stars are referred to in Genesis is clear, because Joseph

himself made the twelfth. Here we have the earliest reference to the

twelve signs of the Zodiac. These are the only "twelve stars," or

asterisms, in the heavens. There are the "seven stars" meaning the

seven planets; but the twelve stars can mean only the twelve signs (or

stars) of the Zodiac, thus embracing the whole heavens.

The heathen nations, being ignorant of the written word of God, did not

know the primitive truth preserved by the Antediluvian Patriarchs in

the signs and constellations of the heavens before it was written down

by God through Moses in "the scriptures of truth." Hence, the nations

preverted it, and overlaid it with their own vain imaginations. This

was the origin of the old Greek mythology; and before that, of the

various ancient mythologies of Babylon and other nations. Those

mythologies were not invented by those nations, but they were the

corruption of primitive truth after that truth had been forgotten.

As Rom. i, 20, 21 declares, they were "without excuse," for the

invisible things of God were clearly seen and understood by the things

that are made. They heavens declared His glory and spoke of His

purposes. This is what Rom. i. 19-23 refers to.

The Patriarchs had, long before the times of Jacob and Joseph, so

mapped out the heavens, as to preserve the great foundation promise and

prophecy of Gen. iii. 15, by making arbitrary configurations of the

stars.

That this is no mere conjecture is shown by an important article in The

Nineteenth Century magazine (for Sep., 1900), by Mr. E.W. Maunder, of

the Greenwich Observatory, on "The Oldest Picture Book of all." He

says: "There are some indications, which seem to have escaped notice

hitherto, by which we may fix, roughly at least, the date of certain

other constellations than those of the extreme South. These are the

twelve commonly known as the Signs of the Zodiac, and which, beyond all

controversy, were planned in order to mark out the Ecliptic. The

division of the Zodiac into twelve signs in one of very great

significance... Now this perhaps was the most difficult discovery which

up to the present date has yet been made in Astronomy."

"The interdependence of so many of the designs, and the fact that the

sphere is thus manifestly the work of a single authority, furnish

reasons for thinking that it was intended to be of the nature of a

document. An examination of the individual forms supports this

conclusion." ... Again, he says: "We are sure that the Zodiac is not

later than 1800 B.C., and does not date further back than 4400 B.C."

He sums up the article by saying that "this oldest picture book of all

was designed nearly 5,000 years ago" and that "Many of the

constellations, then, were mapped out to express the religious belief

of their designers. No doubt the others, of which at present we have no

explanation, had just the same purpose.

Mr. Maunder says also that the religion of those who designed the

Zodiac and mapped out the Constellations "involved the erection of

altars and the rite of sacrifice. They were acquainted with the stories

of the Fall and the Deluge, substantially the same as those preserved

to us in the early chapters of Geneses, and they devised many of the

constellations to give appropriate and permanent record of them."

The italics are our own, and the parts thus marked confirm our

conclusions, on the highest authority; while the date assigned places

its origins far beyond the domain of heathen mythology, and throws

great light on Psalm xix.

All readers of that Psalm are struck with the fact that the first part

is about the Heavens, and that then, in verse 7, there is a sudden and

abrupt transition to the written Word.

This is explained by the fact that the reference is, in the first part,

to the primitive truth witnessed to by the Sun and Stars in the heavens

(an expansion of Gen. i. 14, 15); and in the second part the reference

is to the written Word of God recorded in "the Scriptures of Truth."

For some 2,000 years before Moses, the heavens declared the glory of

God; and not only showed His handiwork, but from day to day uttered

speech, and from night to night showed knowledge.

True, there was no speech nor language; their voice was not heard; and

yet, their "line" (i.e., their inheritance, [251] or sphere of

teaching) is gone out through all the earth, and their words to the end

of the world. In them (i.e., in the heavens) hath He set a Tabernacle

(or dwelling) for the Sun (i.e., the path of the sun through the signs

of the Zodiac, called the "Ecliptic") which the sun never leaves, but

goes forth from one end of the heaven to the other, performing his

annual circuit. See the whole of Ps. xix. [252] But these "words," and

this "knowledge," after they were written down in Scripture, naturally

fell into disuse, and in time were forgotten; and afterwards were

overlaid by the traditions of men. If Moses wrote by the time of the

Exodus, this would give about 1491 B.C., for the date of the books of

the Pentateuch, and thus leave mankind for some 2500 years without the

Word of God written. Thus, for all that long period, the Heavens would

be showing their knowledge, and sending forth their words to the ends

of the earth, and preserving the great primeval promise and prophecy of

Gen. iii. 15 alive in the hearts of God's people; making known the

Coming one who, though bruised in the heel, should finally crush the

serpent's head.

These twelve stars, therefore, were the Zodiacal signs, which are thus

associated with Israel in the persons of Jacob, and the twelve

Patriarchs. These constituted and represented the whole nation in

embryo. Their presence here in Rev. xii. tells us that God is about to

reveal His own truth, write folly on all devices of the heathen, expose

their false use of His own handiwork; and, as He smote "the gods of

Egypt" when He delivered Israel from thence (Jer. xliii. 12, 13; xlvi.

20), so, when He is about to deliver Israel again, He will execute His

judgment on the gods of the heathen, by showing that their perversions

of His primal promise will not affect its fulfilment; but all their

mythological gods shall be helpless and useless to deliver them out of

His hand. [253]

Again we ask, Why introduce the Church here? Alford says "the whole

symbolism points to it." On the contrary, the only like symbol in the

whole Bible connects this woman, thus arrayed, with Israel. What has

the Church got to do with Gen. xxxvii.? Are we to look for the Church

there? If not, then why look for it here, in Rev. xii. Jacob, his wife

and his twelve sons, may well be taken as a most fitting interpretation

of the sign of the sun, moon and twelve stars: but the Church has no

connection whatsoever with these.

Further, Israel is again and again compared to a woman, and a married

woman, in the Old Testament (Is. liv., etc.). Also, in her time of

rejection, to a widow (Is. xlvii. Lam. i. 1. Luke xviii.); and a

divorced woman (Is. l. Jer. iii.); but not so the Church. Nor can what

follows be anywhere properly understood of the Church.

xii. 2. And being with child she crieth out, [254] being in travail,

and being in pain to bring forth] When could this ever be spoken of

the Church? What is the Church's travail? And what is the man-child

which the Church brings forth?

On the other hand, this "sign" exactly expresses the position and

condition of the true Israel all through the history of the nation.

The promise of Gen. iii. 15, as to the coming "seed" of the woman to

crush the head of the great Dragon, was fundamental to the ground of

Israel's faith.

This chapter, therefore, takes us back to the beginning of evil wrought

by Satan, and carries us right forward to the great crises of human

history. It shows how "the mystery of God" and "the mystery of

Iniquity" will be finished; and take some 6,000 years to work out.

The birth of that "seed" became, therefore, the object of Israel's

hope; the subject of Israel's prophets; and the "joy" of Israel's

mothers when a man was born into the world (John xvi. 21).

The "sign" of the travailing woman, and her being in pain to be

delivered, signifies the expectant attitude of Israel -- de jure, if

not de facto. The promised seed was meant to be the one great hope of

the nation; to which everything pointed and of which everything

testified.

The first sign of the Zodiac was a permanent and constant reminder of

this great primeval promise and prophecy.

VIRGO is always represented, in all the ancient Zodiacs, with a branch

in her right hand. That branch has come down to us, with the name of

the star, which is of the first magnitude, Tzemech. This is the Hebrew

(...), which means "branch," and is used of Christ, the promised seed,

in Jer. xxiii. 5, 6 (signifying the "King," of Matthew); in Zech. iii.

8 (signifying the "Servant," of Mark); in Zech. vi. 12 (signifying the

"Man," of Luke); and in Isa. iv. 2 (signifying the "Lord," or Jehovah,

of John). As these prophecies of the coming seed, under the name of

"the Branch," were read in the Scripture, it would be impossible not to

connect them with this first great "sign" of the Zodiac. And until

those Scriptures were written, this sign in the heavens told of the

coming seed, "the Branch of Jehovah."

Of the great Creator it is written (Ps. cxlvii. 4, RV.):

"HE telleth the number of the stars,

HE giveth them all their names."

And this name Tzemech is inseparably connected with the Divine

omniscience of Him who created and named the stars; and gave and

fulfilled the promise.

In like manner the constellation of "THE WOMAN AND CHILD" was set as

the first of the three constellations which are assigned to the sign

"Virgo." [255] It is found in the most ancient Zodiacs, notably that

from the Temple of Denderah, in Egypt. It dates from at least 2,000

B.C., and may be seen to-day at the Louvre, in Paris (whither it was

taken in 1821). The Hebrew name of this constellation of "the woman and

child" was called Koman, which means the desired or longed for. It is

from the Hebrew (...) (kahmah) to desire, which occurs only in Ps.

lxiii. 1: "My flesh longeth for Thee." It is akin to (...) (chamad) to

desire (Ps. xix. 10. Isa. liii. 2. Hag. ii. 7, &c.). We have the word

komah used by the Holy Spirit in this very connection in Hag. ii. 7:

"The DESIRE of all nations shall come."

"The woman and child" was, therefore, part of the primeval truth

revealed to man as a sign of Him who was to be the object of this

desire.

That it was ancient is testified by Albumazar (or Abu Masher, an

Arabian astronomer, who wrote in the eighth century. [256] He says:

"There arises in the first Decan [257] (as the Persians, Chaldeans, and

Egyptians, and the two Hermes and Ascalius teach), a young woman, whose

Persian name is ADRENEDEFA, a pure and immaculate virgin, holding in

the hand two ears of corn, sitting on a throne, nourishing an infant in

the act of feeding him, who was a Hebrew name (the boy, I say), by some

nations called IHESU, with the signification IEZA, which we in Greek

call CHRISTOS."

This is, as we have said, the testimony of the ancient Zodiacs;

otherwise this constellation was altered and corrupted in the third

century B.C. by Conon, an astronomer of Alexandria (B.C. 283-222).

[258] Even Shakespeare refers to "the good boy in Virgo's lap." [259]

So that the fact has not been lost, though the name of the

constellation has been changed.

But long before the constellation had been changed, its real

signification had been lost and perverted.

Naturally, when the promises and prophecies had been written down in

the Scriptures of Truth, the meaning of the signs and constellations,

and the very names by which God had called the stars, would fall into

disuetude and became gradually forgotten. This would lead to the easy

perversion of their meaning by those nations who did not possess the

Word of God. Hence this constellation of the "woman and child" passed

into the Babylonian and Egyptian mysteries under the names of "Isis and

Horus"; and thence, from the pagan mysteries, the picture passed into

Romanism, with many other symbols and doctrines. [260]

Indeed, so closely is Romanism allied to Paganism, of which it is the

outcome, that those who do not see the difference between Paganized

Christianity and Bible Christianity, draw the false conclusion that

Romanism is merely a corruption of Christianity, whereas it is little

more than Christianised Paganism.

Hence it was that, the real meaning of "the woman and child" having

been lost, the symbol was Paganized, and we are told that

representations of it as being "Isis and Horus" were so common (long

prior to Christianity), that "there was not a house or a crossway where

it was not found."

Many of these Pagan symbols, rites, and ceremonies were brought into

"Christianity" by the Greek Fathers, who were converts from Paganism,

and had not lost their teaching and training.

What we have here, therefore, in Rev. xii. is the fact that God is

going right back to the beginning, and in spite of all the opposition

of Satan and the perversion of Primitive Truth by Paganism, He is

showing us His purpose in this closing book of Inspiration, which is to

take us back to the causes of the great Apostacy, and onward through

the great Apostacy, which is close upon us, to its final confusion and

destruction.

This is why we have, here, His vindication of those "Signs" by which He

first promulgated His great primeval promise, and His own Revelation as

to its final accomplishment in the crushing of the serpent's head.

It is clear, so far, that the woman is the "sign" of Israel, viewed as

representing the nation as a whole. Israel is thus personified, with

the marks which characterise the nation in its constitution and in its

hope.

Having thus given the great "sign" of the "woman," we next have

"another sign in heaven" -- the woman's enemy.

xii. 3. And another sign was seen in heaven; and behold a great red

dragon, having seven heads and ten horns, and upon his heads seven

diadems.] This "sign" also is seen "in heaven," and we are not

left in any doubt as to what it signifies. Verse 9 explains to us that

"the great red dragon" is "that old serpent called the Devil

(Slanderer) and Satan (Adversary)." He has seven heads and ten horns,

and upon his heads seven diadems. These are the "signs" of the

universality of earthly dominion: for Satan is the "prince of the power

of the air" (Eph. ii. 2), "the prince of this world" (John xii. 31;

xiv. 30; xvi. 11). As such, the Lord did not dispute his claim (Luke

iv. 5-7). His colour is the colour of fire, and of blood. This is a

"sign" of his cruelty and blood-thirstiness (John viii. 44. 1 John iii.

12), and of the war which he makes "in heaven" and "on earth." The

heads and horns and crowns are manifestly the "sign" of earthly power,

gathered up in himself: for to whomsoever he will he gives or delegates

it (Luke iv. 6, 7; chap. xiii. 2). Thus briefly is the authority and

power of the woman's enemy set before us.

xii. 4. And his tail draggeth down the third part of the stars of

heaven, and he cast them to the earth:] Here we have further

details concerning this "sign." The "woman," as we have seen, is the

"sign" of the Jewish nation as a whole; and the object and action of

the Devil could not be more clearly stated.

We are again taken back to the beginning of things; even to Satan's

first rebellion, and to the angels who fell with him. This is surely

the "sign" of Satan's power among the angels; as the heads and horns

are a "sign" of his power among men on the earth. It seems clear from

this that the third part of angels followed him in his great rebellion.

and the dragon standeth before the woman that is about to bring forth,

that when she should bring forth he might devour her child] Here

we have a sign indeed; far beyond any mere passing event; or, even far

beyond what Alford suggests, "the whole course of hostility against the

Lord during His humiliation."

We believe it goes much further back than this. These two Signs take us

back to events which date "from the foundation of the world"; [261] and

do not go beyond the question of the Government of the Earth, which the

Dragon has usurped since the creation of man.

The verb is "stands," not "stood." It refers to a continuous act, and

not to a mere passing event.

The moment the word went forth that the seed of the woman should one

day finally crush the serpent's head, that old serpent, the Devil and

Satan, took his stand before the woman in order to destroy her seed as

soon as it should be brought forth.

Satan's object, from the going forth of that prophecy, was to prevent

that "seed of the woman" from ever coming into the world. He does not

mean to be crushed if he can prevent it, and hence it is that, just was

we are about to be told of the serpent's doom and how it is brought

about, we are thus reminded of the fact, and told how he took his stand

so as to prevent His coming at all; or to bruise His heel, if He should

come.

He has used, of course, various instruments and agents, and while these

have had their own respective objects and motives, Satan's object has

been one -- and one only -- and this has formed

THE GREAT CONFLICT OF THE AGES.

We see the first great attempt in Gen. vi. 2, when Satan strove to

corrupt the whole of mankind. He succeeded so far, that only one family

was uncontaminated. That is the meaning of the "perfect in his

generation" in Gen. vi. 9. (...) (tahmim) means without blemish,

especially as to pure descent, or blood (Ex. xii. 5; xxix. 1, etc.). It

refers to genital perfection. [262] So vast was the corruption from the

irruption of evil angels (2 Pet. ii. 4-7. Jude 6-8), that the whole

race had to be destroyed. Noah and his three sons were alone pure from

the awful defilement. [263]

Nothing but Divine interposition saved the race and reserved mankind

from a total overthrow. In Hem, the line of the "the seed of the woman"

was continued, and the promise of Eden was preserved.

The second great attempt was made in Exod. i. to destroy the male

children of Israel at their birth. Pharaoh's object was to prevent the

increase of the people, so that they might not get up out of Egypt.

Satan's object was to destroy the male line altogether, and thus make

the birth of "the seed of the woman" impossible.

Again Divine interposition defeated Satan's plans. It was a spiritual

conflict in which Heaven and Hell were taking part all along. It is the

same conflict which we see here in Rev. xii. But it is written, "He

taketh the wise in their own craftiness" (Job v. 13), and what Pharaoh

had said with Egypt's "wisdom" (Ex. i. 10) was frustrated by a baby's

tear (Ex. ii. 6): for when Pharaoh's daughter opened the ark of

bulrushes, "she saw the child, and behold the babe wept. And she had

compassion on him." Thus, Pharaoh's wisdom was made to end in having to

board, lodge, bring up, and educate the very man who accomplished the

very object Pharaoh had striven to prevent; for Moses delivered the

nation out of his hand, and God overthrew his armies in the Red Sea.

We see another very special and determined attempt of Satan to break up

the Royal Line, by which the seed of the woman was to come, in 2 Chron.

xxi., xxii.

On the death of Jehoshaphat, his son Jehoram, made a beginning (to

serve his own purposes, of course). He "slew all his brethren with the

sword" (2 Ch. xxi. 4). So the Royal Line was reduced to himself -- one

life.

But he had children; and of these, we read that the Arabians came up

against Judah, and slew all his sons, "so that there was never a son

left him, save Ahaziah, the youngest of his sons" (2 Chron. xxi. 17).

Mark the emphasis put by the Holy Spirit on this solemn fact. That they

were slain, is clear from 2 Chron. xxii. 1.

Ahaziah was then the only lineal descendant of the Royal Line of the

seed of the woman, through David, Abraham, and Shem. But Ahaziah had

children. These, in their turn, were slain by Athaliah. She evidently

left them all for dead, for it says (2 Chron. xxii. 10) she "destroyed

all the seed royal of the house of Judah." That is what she meant to

do, and would have done had not God again Divinely interposed and

rescued the infant "from among the king's sons that were slain" (2

Chron. xxii. 11). For six years all the hopes of God's people rested on

that one life. All the faithfulness of God depended on the life of that

one babe. While Jehosheba, the wife of the high priest, was hidden,

with the child, in one of the chambers of the House of God, her

husband, Jehoiada, was going about among the people testifying and

saying, "Behold, the kings' son shall reign, as the Lord hath said, of

the sons of David." That was the burden of the testimony -- the

faithfulness of Jehovah. And nothing but the Divine interposition

frustrated the designs of Satan (and the plans of Athaliah) from

succeeding in cutting off the Line by which the seed of the woman was

eventually to come into the world.

In the book of Esther we see another attempt on the part of Satan to

destroy the whole nation; and not merely the males, or the seed royal.

He used Haman's pride as the secondary cause. But again a small thing

was used to frustrate the design of "the Jews' enemy." A sleepless

night: that was all; but it was enough (Est. vi. 1). And again Satan

was defeated.

But he still "stood before the woman ready to devour her child as soon

as it should be born." And at length the hour came when the seed of the

woman entered into the world.

Herod was used this time; and having ascertained the place (Bethlehem)

from the Scribes (Matt. ii. 4), and the time when the star appeared

from the wise men (Matt. ii. 7), he slew all the babes in Bethlehem

under two years of age, and thought he had devoured the seed of the

woman. But again Heaven interfered and defeated his plans.

The suggestion of Satan that Christ should throw Himself down from the

pinnacle of the Temple (Matt. iv. 6); the attempt of the people of

Nazareth to cast Him down from the brow of the hill (Luke iv. 29); the

two storms on the Lake (Matt. viii. 24 and Mark iv. 37; Luke viii. 23),

were all so many attempts of Satan to devour this man-child. And when

he saw Him on the cross, and laid in the sepulchre, and the stone

sealed, and the watch set, he thought he had his prey within his grasp.

But again Heaven interfered. "God raised Him from the dead," and the

child was "caught up to God and His throne" (Rev. iii. 21). But we are

anticipating.

xii. 5. And she brought forth a son, a male (i.e., a man-child), who is

about to rule all the nations with a rod of iron:] The word rendered

male is (...) [264] (arsen), and is the neuter gender. It is therefore

of no sex, and is most appropriate here. It is He of whom it is

specially prophesied that He should rule the nations with a rod of

iron. Ps. ii. 9.

And her child was caught away to God, and to [265] his throne.]

This, again, is emphatically true of Christ (see Rev. iii. 21). But it

is not true of the Church of God. We are to be "called on high" by a

special calling; and our bodies made "like unto His most glorious body"

(Phil. iii. 14, 20, 21).

Moreover, this calling will be all at once; and not "born." Each member

of the Body of Christ is created, and is "a new creation in Christ

Jesus."

It seems a pity, almost, to have our minds disturbed by alluding to

other common interpretations; but it is well for our readers to have

the opportunity of judging for themselves, and of seeing the vagaries

of expositors. We are asked to believe, for example, that the man-child

is "a baptized Emperor, the son of Christ's faithful [!] church,

elevated to the whole Empire, to an avowedly Christian throne"

(Elliott).

Adam Clarke affirms that it is "the dynasty of Christian Emperors,

beginning with Constantine." Some see "the Valenses and Albigenses as

sequestered from the pure worshippers generally." Others believe it is

"the Nicene Creed"!

We thus see what come of not "rightly dividing the word of truth"; and

of interpreting of one dispensation that which properly relates to

quite another.

This is the end of the second sign, and there is a break in the

continuity.

xii. 6. And the woman fled into the wilderness where she hath a place

prepared [266] there [267] by God, that there they should nourish her a

thousand two hundred and sixty days.] This is said by way of

anticipation: for the war in heaven occurs before the flight of the

woman, and, indeed, leads to that flight. This flight, therefore, is

consequent on the war, and not on the catching up of the child to God

and His throne. This is clear from verse 14.

c., xii. 7-9. The War in Heaven.

xii. 7. And there was war in heaven: Michael and his angels going forth

to war with [268] the dragon; and the dragon warred and his

angels,] The various reading here is abundantly attested by the

best codices, and cannot be rendered as in the AV. Tregelles renders it

baldly, "Michael and his angels to war." We have supplied the word

"going forth," as in RV. This is absolutely necessary to make English.

This reveals the fact that the initiative will be taken by Michael, and

not by the Dragon: a very important point in the interpretation. The

time has come in the Divine counsels for this great event of the ages.

Satan, who has hitherto had access to the heavens is at length to be

cast out.

We are not to think of Heaven as consisting of one place. The word is

so often used in the plural, that, though we are not free to adopt the

teachings of Jewish tradition, yet we are to think of many (it may be)

different spheres. As the heavens are "higher than the earth," so we

may look on them as being larger than the earth. And as the earth is

divided into various countries and states, so may heaven have its

various divisions. In one of them these mighty spiritual forces set

themselves in battle array.

On the one side we have Michael, who is elsewhere described as "one of

the chief princes" (Dan. x. 13); "your prince," i.e., of Israel (Dan.

x. 21); "the great prince which standeth for thy (Daniel's) people"

(Dan. xii. 1); "the archangel" (Jude 9). He it is, with his heavenly

hosts, who makes war against the dragon, and not the dragon who makes

war against the man-child (as is so often stated). He does not do this

at all, but makes war against the woman (verse 13); and that war is

made on earth and not in heaven. So that the interpretation of this, as

meaning Satan's opposing the rapture of the church, falls to the

ground. The church will be removed long before these judgment scenes

commence; and is therefore not to be looked for in any place in this

chapter.

On the other side we have the Beast of chaps. xiii. and xvii. In Daniel

ii. we have these powers in their earthly, human, mortal, successive

and historical form. But in Daniel vii. and in the Apocalypse, we have

the superhuman revival and contemporaneous concentration of them in the

Beast.

The Dragon's dominion covers all the powers and governments of the

world, which are here seen included in and controlled by one being --

the Dragon. The sovereignty of the world is about to become the

sovereignty of our Lord and of His Christ, as we have just heard it

announced "in heaven" (xi. 15). We are here shown the source and the

embodiment of his sovereignty. This is why the prophecy is suspended

just at this point. It is in order to explain to us what this

sovereignty is, whence it comes, and whither it goes. All is here

gathered up into one head.

In 2 Thess. ii. we find further information as to the rise of this

final embodiment of Satanic power. There we are clearly told that the

revelation of that awful being has an appointed season. He cannot arise

before his time. We are told why and how this is. In Rev. xii. we have

the events which lead up to that revelation, and in Rev. xiii. we have

the actual manifestation of the Beast himself.

2 Thess. ii. therefore forms an important link when studied in

connection with Rev. xii. There we learn that the Beast could not be

manifested on earth as long as he (masculine) now holdeth fast [269]

[to his place in the heavenlies, Rev. xii. 7]. He will hold it fast

until he be cast out. [270] This casting out is described in Rev. xii.,

and we are here told exactly how it will take place, and what will be

its causes and consequences. When Paul wrote, worldly power was then

being used, and has all along been used by Satan for the accomplishment

of his secret purposes; and it is still thus working, but here (in Rev.

xii.) we see it come to a head, and Satan is about to openly manifest

it. Meantime, "Ye know what (neut.) holdeth [271] him (the lawless one)

fast, that he (the lawless one) may be revealed in his time." Paul

could write thus to the church of the Thessalonians, for he had

previously told them and they knew; but we do not know. All we know is

that it cannot be a person who holds the lawless one fast, for the word

is in the neuter gender. It can only be a place, and we suggest that it

is (...) (to phrear) the pit of the Abyss, Rev. ix. 2, out of which he

is to ascend. In any case, the popular view cannot be correct, which

takes it of the Holy Spirit. What does the Holy Spirit "hold fast" (1

Thess. v. 21) in order that the lawless one may be revealed in his

appointed time? This idea arose from a wrong translation of the verb

(...) (katecho), which means to hold something fast.

We have given all the occurrences of this word in a note on the

previous page, so that our readers can judge for themselves. That wrong

translation of both the AV. and RV. arises from ignoring the fact that

the verb is transitive, and must have an object. Something must be held

fast. Further confusion is also introduced by not preserving the

important difference between the genders, which is neuter in verse 6

("THAT which holds him fast"), i.e., the Pit of the Abyss; and

masculine in verse 7 ("HE who holds something fast," i.e., his position

in the heavenlies, etc.

Having regard to these four facts--

(1) The meaning and usage of the verb;

(2) The fact that it is transitive;

(3) The distinction between the two genders in verses 6, 7; and

(4) The undoubted idiom in verse 7 -- cast out, it is clear that 2

Thess. ii. 6, 7 has suffered much at the hands of translators, and

needs to be entirely recast.

At the first advent the announcement was made "on earth, peace." But

now, at the time of the Second Advent, it is "in heaven, war"; for the

Dispensations have changed.

At the return of the remnant from Babylon, Satan was present to resist

the restoration of the Nation (Zech. iii. 2), and was rebuked. So it

will be again when the great restoration is about to take place: but

war will be declared against him.

The mystery connected with this conflict is easy to faith, though hard

for reason. A little insight is given into these spiritual realities in

such passages as Job i. and ii. 1 Kings xxii. 19-22. Eph. vi. 11, 12.

Jude 6.

Milton has described this war, but he only drew on his imagination,

which was limited by earthly battlefields. This war is wholly different

in its occasion, its scenes, its combatants, and its weapons. This war

has its foreknown and therefore its foretold ending.

xii. 8. And they prevailed not; nor was even their place found any more

in heaven.] The great object with which that war is waged will be

accomplished.

9. And the great dragon was cast down, the old serpent; who is called

the Devil, and Satan, he who deceiveth the whole world: he was cast

down unto the earth, and his angels were cast down with him.] There

can be no doubt as to whom this "sign" refers. By four names is he

defined, so that we might make no mistake. And yet, it will hardly be

believed that, in spite of this, there are interpreters who maintain

that it means the "Pagan Roman Empire," and Michael is the "Christian

Roman Empire." There are others who understand it of no real war at

all, but only a prolonged antagonism between good and evil. How

refreshing to come back to the Word of God, and believe that we have

there the climax which the Lord Jesus, looking forward to the result of

His "sufferings," in "the glory" that should follow, already foresaw

with His spiritual prophetic vision in Luke x. 18, and said: "I beheld

Satan as lightning fall from heaven."

A., xii. 10-12. The Loud Voice in Heaven.

Each of these visions seen in heaven are marked by heavenly voices and

utterances. We have one in this Vision. The Structure is as beautiful

as it is simple. The subjects of the utterance are two:

(1) Rejoicing in heaven;

(2) Woe to the earth;

and between them there is a call for universal rejoicing.

A, xii. 10-12. The Loud Voice in Heaven.

A | h | k | 10-. Rejoicing in heaven.

l | -10, 11. Reasons.

i | 12-. Call to rejoice.

h | k | -12-. Woe to the earth.

l | -12. Reason.

xii. 10. And I heard a loud voice in heaven, saying, [272]

"Now is come the salvation, and the power, and the kingdom of our God,

and the authority of His Christ: because the accuser of our brethren is

cast down, who accused them before our God day and night. (11) And they

overcame him because of the blood of the Lamb, and because of the word

of their testimony; and they loved not their life even unto death. (12)

Therefore Rejoice, ye heavens, and ye who dwell in them. Woe to [273]

the earth and to the sea! because the devil is come down to you, having

great fury, knowing that he hath but a short season."]

This is the song of victory sung in heaven. It will be sung by those

who will have been caught up to heaven out of "the great Tribulation."

(Ch. vii., xiv., xv.) For they speak of "our brethren." "Now is come"

is the shout of triumph which celebrates, by anticipation, the results

of Satan's being cast out of heaven. This is the first step arising out

of Heaven's declaration of war. The emphasis is on the pronoun "they,"

in verse 11, for they who overcame on earth now call on all heaven to

rejoice over the wondrous victory. When the fruits of this heavenly

victory are fully reaped on earth, then there will be others to call

for the new songs, which are already written down for the singers in

Ps. xciii.--, xcviii., cxlix. This call to rejoice finds its echo in

the final song of triumph in Rev. xix. But all is traced up to and

grounded on the infinite merits of "the blood of the Lamb": and the

wonderous efficacy of His atonement.

Again, we see that the Church cannot be here, for no one can accuse the

Church before God. See Rom. viii. 33.

We shall be indeed surprised if our readers are able to see, as the

cause of that heavenly outburst of joy, the mere "casting down of

paganism from the throne of the Roman Empire."

The result of that was blessing to the world.

The result of this is "woe to the earth." (verse 12)!

But such a difference as this does not count with the expositors of

this Book. Nor does the fact that the result of that conflict has gone

on for centuries, in which the whole Reformation period is included;

while this is to last for a very brief period -- one of many great

events occurring in the last 3 1/2 years.

When Satan is cast down, "he hath but a short time," which is

definitely stated to be 3 1/2 years, during which he is wroth with the

woman, and makes war with the remnant of her seed (xii. 14-17).

This "Woe" is the last of a series of three (viii. 13); and must,

therefore, be subsequent to the first two, which at this stage will

have passed (xi. 14). The third is proclaimed in chap. xii. 12, and

consists of the casting out of Satan.

This conclusively shows that, though the Vision of ch. xii. is

anticipative, the actual casting out cannot take place till the middle

of the last of the seventy weeks (Dan. ix. 27). The Beast will be

reigning on the earth during the first half of this week (Rev. vi. --

xi.); but, in his human and mortal form; and acting "peaceably" (Dan.

xi. 21). But now, in the middle of the week, the crisis or "Third Woe"

comes (xii. 12). Satan is cast out. The Beast, having received his

"deadly wound," reappears in his superhuman form, and "makes war with

the saints" (xiii. 7). This last half of the week is "the great and

terrible day of the Lord." But this brings us to the next, the Fourth

Vision "on Earth" (xii. 13 -- xiii. 18).

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[249] See Figures of Speech, by Dr. Bullinger, page 708.

[250] We are to distinguish these two words because they are often

joined together; Matt. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii.

19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12. Rom. xv. 19. 2

Thess. ii. 9. So in the Old Test., Deut. xxviii. 46; xxxiv. 11. Neh.

ix. 10. Isa. viii. 18; xx. 3. Jer. xxxii. (xxxix.) 20, &c.

[251] See Figures of Speech, and The Witness of the Stars, by Dr.

Bullinger.

[252] Where, after speaking of the teaching of the Heavens (verses

1-6), it goes on to speak of the teaching in the written word of God

(verses 7-14).

[253] See Appendix for the whole question of the relation of the

Apocalypse to the ancient Astro-theology.

[254] Was crying, L.

[255] Each sign had three constellations assigned to it, which further

developed the central truth signified by the respective signs of the

Zodiac.

[256] A Latin translation of his Arabic work is in the British Museum

Library.

[257] The constellations were called Decans. The word means a part, and

is used of the (three) parts into which each sign is divided; each of

which parts, or Decans, is occupied by a constellation.

[258] It appears that Berenice, the wife of Euergetes (Ptolemy III.),

king of Egypt, made a vow that, if her husband returned in safety from

a dangerous expedition on which he had gone, she would consecrate her

wonderful head of hair to Venus. He did return in safety, and her hair

was deposited in the Temple of Venus. Subsequently it was stolen, and

Conon, to console her, gave it out that Jupiter had taken it and made a

constellation of it. The similarity of the Greek word (...) (kome)

hair, and the Hebrew koma facilitated the change (if it did not suggest

it). And so it came to pass that in our Planispheres to-day Coma

Berenice (the hair of Berenice) figures in the place of the woman and

child -- "the Desire of all nations."

[259] Titus Andronicus. Act vi. Scene 3.

[260] Whatever modern meanings of such symbols as I.H.S. may be given,

the fact remains that it was part of the name of Bacchus: and, the

letters I.N.R.I., which were changed by Rome into Iesus Nazarenus Rex

Judaeorum (Jesus of Nazareth King of the Jews), originally formed the

pagan symbol that by fire nature will be renewed in its entirety (Igne

Natura Renovetur Integra). See The Rosicrucians: their Rites and

Mysteries, by Hargrave Jennings (Vol. ii. 1887), quoted by the authors

of The Computation of 666 (p. 70, published by James Nisbet).

[261] This phrase occurs seven times: Matt. xiii. 35; xxv. 34. Luke xi.

50. Heb. iv. 3; ix. 26. Rev. xiii. 8; xvii. 8. On the other hand, the

phrase "BEFORE the foundation of the world" is very different and

concerns the church of God in its Head and members, and occurs three

times (John xvii. 24. Eph. i. 4. 1 Peter i. 20), because it is an act

of Deity, and flows from uninfluenced grace.

[262] "generation" is not the same word rendered "generations" in the

former part of the verse. Here i means contemporaries; there it means

family history.

[263] If so, and his sons married the fearful progeny, we have a

sidelight on the diversity of the great races, though originally

descended from a single pair.

[264] According to L.T.Tr.A. WH. and RV.

[265] G.L.T.Tr.A. WH. and RV. repeat the word (...) (pros) to.

[266] The verb (...) (hetoimazo) to prepare, occurs seven times in the

Apocalypse (viii. 6; ix. 7, 15; xii. 6; xvi. 12; xix. 7; xxi. 2).

[267] G.T.Tr. (marg.) A. WH. and RV. add (...) (ekei) there.

[268] So, G.L.T.Tr.A. WH. and RV.

[269] This is the meaning of the word, as is clear from its use in the

other epistle: 1 Thess. v. 21 ("prove all things, hold fast that which

is good"). Here are all the occurrences of the word, so that our

readers may judge for themselves:-- Matt. xxi. 38 (G.L.T.Tr.A. WH. and

RV. have a different verb here). Luke iv. 42; xiii. 15; xiv. 9. John v.

4. Acts xxvii. 40. Rom. i. 18; vii. 6. 1 Cor. vii. 30; xi. 2; xv. 2. 2

Cor. vi. 10. 1 Thess. vi. 21. Philem. 13. Heb. iii. 6, 14; x. 23.

[270] This is the meaning of the idiomatic expression (...) (ek tou

mesou genetai). See Matt. xiii. 49. Acts xvii. 33; xxiii. 10. 1 Cor. v.

2. 2 Cor. vi. 17. Col. ii. 14. So in the Septuagint of Isa. lii. 11;

lvii. 1. The same usage is seen in the classics: Plutarch (Timol. p.

238, 3); Herodotus (3, 83; and 8, 22); Terence (Phorm. v. 8, 30); and

Xenophon (Cyr. 5, 2, 26). It is absurd therefore to take this idiomatic

phrase literally (as B.W. Newton does) and render it: "until he

(Antichrist) arises (or is revealed) out of the midst!

[271] See Note above {two notes above, re: "hold fast" --CCEL}. The

verb is transitive, and must have an object.

[272] This is the order of the words according to G.L.T.Tr.A. WH. and

RV.

[273] G.L.T.Tr.A. WH. and RV. omit "the inhabiters of."

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The Fourth Vision "On Earth"

E^4, xii. 13-- 18.

THE RESULT "ON EARTH" OF THE "WAR IN HEAVEN."

This Vision, as a whole, is occupied with the Result "on Earth" of the

"war in heaven" (chap. xii.). It is two-fold: First, the effect is

given as it concerns Israel, and then, the effect as it concerns the

Earth as a whole; and all forming part of this parenthesis or Episode,

which takes us back to the period before xi. 13, and shows us how the

Beast came to be on the earth. It is he who makes war against the "Two

Witnesses" (ch. xi.); and it is against him and his armies that the

judgments and plagues of chaps. vi.-ix. are directed.

Now, we are taken back to have these prior events further made known

and explained to us. The Episode does not end till chap. xv. 8.

The Structure of this fourth Vision "on Earth" is presented in two

separate parts, because they concern two separate Peoples (Jew and

Gentile), which are never "reckoned" together (Num. xxiii. 9). The two

divisions are as follows:--

E^4, xii. 13-xiii. 18. The Fourth Vision "on Earth."

The Result "on Earth" of the "War in Heaven."

E^4 | W | xii. 13-xiii. 1-. The effect as regards Israel.

X | xiii. -1-18. The effect as regards the Earth.

Dealing first with the former of these two divisions, we have to give

its expansion. It will be seen that its Structure exactly corresponds

with the preceding Vision "in heaven," (chap. xii. 1-12); the

correspondence showing that both parts of chap. xii. refer to the same

subject, viz., Israel. The following is the expansion of W:

W, xii. 13-xiii. 1-. The Result of the War "in Heaven" as regards

Israel.

W | A | xii. 13-. The Dragon cast unto the earth.

B | a | -13. The Dragon and the Woman.

b | 14-16. The Woman's flight.

c | 17. War on the

earth.

A | xiii. 1-. The Dragon standing on the sand of the sea.

The Dragon, as soon as he is cast down into the earth, at once proceeds

to make war with the Woman, and the remnant of her seed. He does this

by bringing up the Beast in his superhuman form.

xii. 13. And when the dragon saw that he was cast down to the earth, he

pursued (or persecuted) the woman which brought forth the man-child

[274] (14) And there was given to the woman the [275] two wings of the

great eagle, that she might fly into the wilderness, unto her place,

where she is nourished there a time, and times, and half a time, from

the face of the serpent.] Thus the wilderness will, as of old,

afford a refuge for Israel; for the coming Exodus is to be like the

first. (See Isa. xi. 16. Ezek. xx. 35-38.) "There will I plead with you

face to face, like as I pleaded with your fathers in the wilderness of

the land of Egypt." These are significant words. And we have like words

in Hosea ii. 14, 15, where we read that the valley of Achor (which was

the first place on the road from the wilderness to Canaan, Josh. vii.

26) shall prove "a door of hope."

"Therefore, behold, I allure her,

And bring her into the wilderness,

And speak comfortably unto her.

And I will give her her vineyards from thence,

And the valley of Achor for a door of hope:

And she shall sing there, as in the days of her youth,

And as in the day when she came up out of the land of Egypt" (Hos. ii.

14, 15, and see Ex. xv.).

"The woman fled into the wilderness." So of old "it was told to the

king of Egypt that the people fled (Ex. xiv. 5. Josh. xxiv. 6). That

flight was literal. So will this be. And at that time such passages as

Ps. xxxv. 1-5 and Lam. iv. 19, etc., will find their exhaustive

fulfilment. They "shall be hid in the day of the Lord's anger" (Zeph.

ii. 3). The Lord Jesus spoke of this "flight" in Matt. xxiv. 15-28 and

Mark xiii. 14-23. This flight is not the same as that which He spoke of

in Luke xxi. 20-24, for that took place at the destruction of

Jerusalem, long "before all these things" (Luke xxi. 12) which the Lord

spoke of in Matthew and Mark.

This "flight" is from Jerusalem and Judea, for this is the central

point where the two witnesses had been slain; and the final testimony

borne to the doings of the Beast. The woman (i.e., the nation) flies

because of the persecution of the Dragon. If none might buy or sell

save those who have the mark of the Beast, some miraculous sustinence

must be provided. And God Himself will again "furnish a table in the

wilderness." Of old, He fed them there. In Ex. xix. 4, He appeals to

them and says: "Ye have seen... how I bare you on eagles' wings and

brought you unto myself." And so again, in Deut. xxxii. 11, 12, in the

song of Moses, he mentions the same form of Divine help. The eagles'

wings are "a sign" which signifies the miraculous swiftness, by which

the Divinely given help will come to them. They are no "Roman eagles"!

It does not say eagles, but eagles' wings. The Roman eagles possessed

no wings, and had themselves to be carried!

Fleeing, first to the "mountains" and then on to the "wilderness,"

there the people will be fed for three years and a half. The period is

expressed exactly as in Dan. vii. 25 and xii. 7. And it has already

been mentioned in this book in different forms (see chap. xi. 2, 3).

xii. 15. And the serpent cast out of his mouth after the woman, water

as a river, that he might cause her to be carried away of the

flood.] At the first Exodus it was the sea through which she went

into the wilderness with its forty-two stations. It is "a flood" which

drives her into the wilderness for forty-two months. The delivering

from the sea was miraculous; so will be the deliverance from this

"flood." Why should not one be as literal as the other? Where is the

difficulty? Observe, it does not say "like a flood," as in Jer. xlvi.

7, 8. Nor does it say an army like water; but "water" like a river."

The first is literal, and its likeness is given. It does not expand

into a lake, but rushes forward like a "flood."

16. And the earth helped the woman, and the earth opened her mouth, and

swallowed up the flood which the dragon cast out of his mouth.] And

why not? The sea helped the same woman when it swallowed up the armies

of Pharaoh, and why should not the earth help the woman again by

swallowing up the forces of Satan. It is to be again as it was at the

Exodus. And it will be a time of earthquakes and great physical

disturbances. (See Is. xi. 15, 16).

In Isa. lix. 19, we read of the enemy coming in like "a flood," just

before "the Redeemer shall come to Zion," and when Gentile times shall

come to the full.

The earth once opened to swallow the host of Dathan and Abiram (Num.

xvi.); and so it is written: "According to the days of the coming up

out of the land of Egypt, I will show unto him marvellous things" (Mic.

vii. 15).

17. And the dragon was wroth with the woman, and went to make war with

the rest of her seed, who keep the commandments of God, and have (or

keep) the testimony of Jesus. [276] ] Being baffled in his

attempts to destroy the seed of the woman, who has been, ere this,

"caught away to God and His throne,"! he turns his forces against the

remnant of her seed. The description of this remnant is given, and

agrees with that spoken of in other parts of this book; and while the

bulk of the nation is safe and nourished, a faithful remnant on earth

is having war made against it. We have these two seeds in chap. vii.

First, the 144,000 sealed for testimony in the earth; and, afterwards,

the great multitude caught away to heaven. In the next chapter they are

called "saints"; and we have the two bodies again, the former in xiii.

15 and the latter in vi. 9.

In the Textus Receptus the first sentence of the first verse of chap.

xiii. is the concluding sentence of the twelfth chapter, but the AV.

wrongly transposes it, and puts it as the first sentence in chap. xiii.

The translators were doubtless misled by the wrong reading of the

Textus Receptus, which has (...) (estathen) I stood, instead of (...)

(estathe) he stood (i.e., the dragon). The RV. (agreeing with L.T.Tr.A.

and WH.) has restored the sentence to its proper place, at the close of

chap. xii. 17; and given the correct reading, "he stood," in accordance

with all the critical Greek texts and oldest and best manuscripts.

The structure shows that this must be right; as that sentence is

necessary in order to balance the first sentence of xii. 13.

It is the dragon who has been cast into the earth (A. xii. 13-); and it

is the same dragon who stands on the sand of the sea (A. xiii. 1-).

Foiled in his attempts to destroy the woman's seed, as he had been

foiled in his assault on the woman herself, he is now seen by John

standing on the sand of the sea, and from thence, as it were, calling

up the first of the two Beasts from the Abyss to carry out his final

plans. So this section ends with the words:

And he stood upon the sand of the sea.] i.e., upon the shore.

Daniel saw this same "great sea" and the four winds of heaven striving

upon it (Dan. vii. 2).

Before proceeding to the second great division of this fourth Vision

"on Earth," it may be well to read and study carefully Dan. vii. 7, 8,

19-27, which treats of the manifestation of Satan's power in the two

powers of chap. xiii. in their final superhuman form, and in their

obsessed spirit characters.

X., xiii. -1-18.

The Result of the "War in Heaven" as regards the Earth at large.

We have seen and considered the result of the "War in Heaven" as it

concerns Israel. (W., xii. 13-17). We have now to consider its further

effect as it concerns the Earth at large.

This effect is twofold, inasmuch as it results in the rise of the Two

Beasts:

The one from the Sea (verses -1-10).

The other from the Earth (verses 11-18).

The description of these two -- the Beast and the False Prophet --

occupies the whole of chap. xiii. The chapter is divided thus:--

X. xiii. -1-18. The Twofold Result as regards the Earth at large.

X | Y | xiii. -1-10. The Beast from the Sea.

Z | xiii. 11-18. The Beast from the Earth.

Y and Z are now to be expanded. They concern the last mighty form of

Satanic re-incarnation.

The one is Anti-Christ.

Another is Anti-Spirit.

The other is Anti-God.

Thus completing the Infernal Trinity.

These two (the Beast and the False Prophet) are described in seven

particulars, and the two members marked Y and Z are arranged precisely

in the same order. They are given in a corresponding Extended

Parallelism, of which the last members of each are divided into two;

these two being arranged as an Introversion -- h, i; i, h.

The following is the Structure:--

X. xiii. -1-18. The Effect of the "War in Heaven."

X | Y | a | -1-. The Vision. "And I saw" (...).

b | -1-. The first Beast.

c | -1-. His origin. The Sea (...).

d | -1, 2. His Description.

e | -2. His power (...) derived from

the Dragon.

f | 3-8. His deeds.

g | h | 9. The call to

hear. "Let him hear."

i | 10. The

lesson. "Here is patience and faith."

Z | a | 11-. The Vision. "And I saw" (...).

b | -11-. The second Beast. The false prophet

(xvi. 13; xix. 20).

c | -11-. His origin. The Earth (...).

d | -11. His description.

e | 12-. His authority (...) derived

from the first Beast.

f | -12-17. His deeds.

g | i | 18-. The

lesson. "Here is wisdom."

h | -18. The call to

count. "Let him count."

This Structure is already so minute and exhaustive, that none of its

members have (or need) any expansion. It completes the effect of the

"war in heaven" so far as it regards the earth at large as distinct

from Israel; and concludes the fourth Vision "on Earth."

After the failure of Satan's attempt to destroy Israel (the woman's

seed), John sees him standing on the sand, or shore of the sea, as

though pondering over, weighing, and forming his future plans. And

while thus occupied, John sees the outcome, in the Beast which rises

(as though at Satan's call) out of the sea.

The beasts of chap. iv. are (as we have seen) (...) (zoa), and are

rendered by us as Zoa, and in the singular Zoon. This, is (...)

(therion), a wild beast, or a beast of prey.

The text supplies us with the Divine information given on this great

subject.

xiii. 1. And I saw a beast rising up out of the sea, having ten horns

and seven heads, [277] and upon his horns (gen.) ten diadems, and upon

his heads (acc.)blasphemous names.] This is the Beast in his

superhuman stage. Already he has been on the Earth for 3 1/2 years, in

his mortal stage. He then receives his death-wound mentioned below, in

verse 3 (as the seventh head), and comes up out of the Abyss as the

eighth king, comprising all the seven heads and the ten horns. These

are, in their now superhuman form, crowned. In their mortal form they

were not crowned. (See xvii. 12).

It will be better to defer the interpretation of the heads and horns of

this Beast until we come to chap. xvii., where we can consider it with

greater advantage. The Holy Spirit has confined Himself here to an

outline description, or brief statement, as to the general

characteristics of these two Beasts; while in chap. xvii. He has

explained them more fully.

It will be well, therefore, for us to follow on these lines, and

content ourselves now by the general statement that we have here

something far beyond Rome, papal or pagan; something far beyond the

"fourth Beast," or Roman Empire, as it is called. We have all the world

powers, and all dominion in the earth, gathered up and concentrated in

this one sign. We see them in their superhuman form, here in the

Apocalypse, as we see them in their human or mortal form in Daniel. It

is the whole Image of Dan. ii. in its superhuman form which we see

here, rather than one of its mortal parts. IT IS THE IMAGE REVIVED AS A

WHOLE. It reaches to "wheresoever the children of men dwell" (Dan. ii.

38); it affects "all that dwell upon the earth" (Rev. xiii. 8; xi. 10;

xiv. 6). When the time for these final judgments arrives the great

stone falls. It smites the image upon the feet, it is true (Dan. ii.

34); but it is immediately added, "Then was the iron, the clay, the

brass, and the gold BROKEN TO PIECES TOGETHER" (Dan. ii. 35). [278]

This is far more extended than the Roman Empire.

It takes in the whole earth; in fact, all earthly power, and all

worldly dominion, in its final consummation. Hence, all the heads and

horns of the various successive powers are here combined and united in

one, forming the embodiment of all political sovereignty on earth.

There is to be no other during it existence; and there will be none but

our Lord's and His Christ's after it is gone. In chap. xvii. we have

them separately, and can so consider them when we come to that chapter.

2. And the Beast which I saw was like unto a leopard, and his feet 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.]

We are at a loss to understand how this can be the Roman Empire

revived! For the Beast itself is like a leopard (Greece) (Dan. vii. 6).

Its feet are those of the bear (Medo-Persia); and its mouth is like a

lion's mouth (Babylon). Where is the Roman Empire here in any form? If

the Beast be the Roman Empire, does he have himself, intact, for one of

his own heads? The notion is only a venerable, but vain, imagination.

Rome cannot be at the same time one of the heads, and yet the whole

Beast himself. "One is" (xvii. 10). This is said to be the Roman

Empire. But it is added, "the other is NOT." Is this the Roman Empire,

too? Clearly, Not! What we have here is the embodiment and

personification of the sovereignty of the world under Satanic power,

for "the whole world lieth in (the power of) the wicked one."

When we say personification, we must recognise the spirit-being from

the Abyss (xvii. 8), i.e., the superhuman agent, through whom he works.

As Satan delegates this special mission to the Beast (a

superhuman-being), so does the Beast act through a human being by

obsession, or in some other way. God, here, takes us behind the scenes

and shows us the Satanic machinery by which the whole thing is

operated. While the people on earth see only a man, -- "the Man" --

they may know nothing of the power of the Abyss behind him, and out of

which he comes.

This is exactly what is foretold by our Lord, in the parable of the

strong man (Matt. xii. 43-45), when He tells how the unclean spirit

returns to his house whence he came out, and "taketh with himself seven

other spirits more wicked than himself, and they enter in and dwell

there: and the last state of that man is worse then the first. EVEN SO

SHALL IT BE ALSO UNTO THIS WICKED GENERATION."

This shows that the Lord is speaking a parable with regard to the

nation of Israel; and what does it teach if it does not show us that

there will be obsession by evil spirits acting through human agency;

not only with regard to Israel, but with regard to the whole world.

Doubtless, the human agent will have already been alive some time on

earth, working up to this point, when Satan takes him in hand uses him

henceforth for his own purposes; by rapid strides raising him to the

pinnacle of earthly pride and power.

The moment will come when a human being will be found who is willing to

accept that which the Lord Jesus rejected in Luke iv. 6, 7, when the

devil, having shown Him "all the kingdoms of the world," said unto Him:

"All this power will I give Thee, and the glory of them: for that is

delivered unto me; and to whomsoever I will, I give it. If, therefore,

thou wilt worship me, all shall be thine." The Lord refused it, but he

did not deny the truth of the words, or dispute Satan's authority or

power. He merely says: "Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve."

The whole question is one of worship, and it will never be settled till

at last Satan finds one to worship him. In return, Satan will get for

him, and give to him, the worship of the world.

xiii. 3. And I saw [279] one of (lit., from among) his heads as it were

slain to death; and his death-wound was healed: and the whole earth

wondered and followed after the Beast.] What is said of the Lamb

in chap. v. 6, is here said of the Beast.

It does not say which of the seven heads is thus characterised; or when

the sword would was given; but the Beast is repeatedly spoken of as "he

whose stroke of death was healed." It is this last or seventh head,

this man himself who is killed and restored to life. The whole world

wonders at him and follows after him, on account of this great satanic

miracle worked on his behalf.

This is the hour spoken of in iii. 10, "which is to come upon the

world, to try them that dwell upon the earth." "Satan's throne" will

then be set up in the earth (ii. 13; xvi. 10), and a man, "the lawless

one," will occupy it, and take the sovereignty of the world, obsessed

and energised by satanic power.

xiii. 4. And they worshipped the dragon because [280] he gave the [281]

(i.e., his)authority to the Beast; and they worshipped the beast,

saying,

"Who is like unto the Beast?

And [282] who is able to make war with him?"]

It is clear from this that everything is combined in this man to make

him not only acceptable to the world, but to call forth their wonder,

admiration and praise. He is not in any way a terror to men, but full

of blandishments, attractions, allurements, and activities which will

be all put forth in the interests of human greatness and happiness. It

will be Satan's brief millennium, in which mankind will, by every art

and artifice, be made happy. It will be a time of peace and progress

for the whole world. Great secrets of nature will be discovered; evil

angels will be the teachers, and deceiving demons the guides of

mankind. Great inventions and discoveries will be made, and turned to

the utmost possible account. Philanthropy will be the governing

principle of the world and of the "Church." The great ethical revival

is at our doors. Its advent is announced by the foremost preachers of

the day. All this is preparing the way for the man of sin, and the

lawless one, who shall be a law unto himself and unto the whole world.

Men will delight in him, and regard him as the greatest benefactor the

world has ever known. Kings will gladly owe him suzerainty; and behind

all will be Satan himself, swaying the hearts, tongues and energies of

thousands of willing agents.

xiii. 5. And there was given to him a mouth speaking great blasphemous

things (lit., "great things and blasphemies." The Figure is Hendiadys;

for the great things are his blasphemies); and authority was given to

him to act thus forty and two months. (6) And he opened his mouth in

blasphemies [283] against God, to blaspheme his name, and his

tabernacle, and those who dwell in heaven] This is the one great

distinguishing mark of this wild Beast (see Dan. vii. 8, 11, 20; xi.

36. Ps. lii.), and it identifies him with the former of the two

described in 2 Thess. ii. If we place the words side by side, this will

be at once seen:--

Rev. xiii. 5, 6

2 Thess. ii. 4

"There was given to him a mouth speaking great blasphemous things...

and he opened his mouth in blasphemies against God, to blaspheme His

name, and His tabernacle, and those who dwell in heaven."

"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,

shewing himself that he is God."

Is it not clear from this comparison that the same person is the

subject of both? and that 2 Thess. ii. 4 relates to the same judgment

scenes as Rev. xiii. 5, 6? Indeed, the connection is closer than this:

for in each of these Scriptures the same two beings are referred to.

This will be more clearly seen if we notice

The Structure of 2 Thess. ii. 1-12 (in brief)

A | ii. 1-3-. Exhortation not to believe what the Apostle did not say.

B | -3, 4. Reason. "For...

A | ii. 5, 6. Exhortation to believe what the Apostle did say.

B | 7-12. Reason. "For...

This may be set forth more fully as follows:

The Structure of 2 Thess. ii. 1-12. (expanded).

A | ii. 1-3. Exhortation, etc. Negative.

B | a | -3. The Apostacy: (open).

b | -3. The revelation of "the man of sin." The

Beast from the sea, of Rev. xiii. 1-10.

c | 4. The character of his acts. (Compare

with Rev. xiii. 6-8)

A | ii. 5, 6. Exhortation, etc. Positive.

B | a | 7. The Mystery or secret purposes of lawlessness.

b | 8. The Revelation of "the lawless one." The

Beast from the earth, of Rev. xiii. 11-18

c | 9-12. The character of his acts.

(Compare Rev. xiii. 13-15).

The two Beasts thus stand out very clearly. We have compared the

character of the first, and may leave that of the second till we come

to consider it in its place, below, in this chapter.

We are told, of this first wild beast, that his course will be limited

in its duration. It will be as brief as it will be brilliant. Only for

42 months will be the duration of his superhuman career. "In the midst

of the week" (Dan. ix. 27) will he break his covenant which he will

have made with Israel, and make war against the saints (commencing, as

we have seen, with the Two Witnesses, xi. 7), and persecute the woman

(xii. 13-17).

It is during this time that the martyrs will be slain (vi. 9; xx. 4).

xiii. 7. And it was given to him to make war with the saints (Dan. vii.

21; viii. 12, 24; xi. 31. Rev. xi. 7), and overcome them: and there was

given unto him authority over every tribe, and people, [284] and

tongue, and nation.] What do the great bulk of interpreters do with

this when they teach that this is the Roman Empire revived within its

old limits? It surely agrees with what we have said above as to this

being the sovereignty of the world gathered into one head for "a little

season" (x. 6; xii. 12; xvii. 10), and soon to become the sovereignty

of our Lord and of His Christ (xi. 15).

But although authority was given him over all, all will not at once

submit to it. Hence this war is to compel men to worship him and

receive his mark.

8. And all who dwell upon the earth will worship him, each one whose

[285] name [286] hath not been written from the foundation of the world

in the book of life of the Lamb slain.] There is nothing to show

whether the sentence, "from the foundation of the world," should be

connected with the verb "written," or "slain." We have rendered the

words in the same order as the Greek, which looks as though it should

be read with the word "written." Moses knew of this book (Ex. xxxii.

32), and Daniel (xii. 1). Compare Is. iv. 3. But the latter connection

is the most natural, and agrees with 1 Pet. i. 19, 20. The death of the

Lamb was thus "foreordained before the foundation of the world"; while

the names are written "from" the foundation of the world.

"All who dwell upon the earth will worship him." Is this worship given

to the superhuman individual who will thus exalt himself, or to the

Roman Empire revived? Few, if any, will be so bold as to maintain the

latter; and in this case the revival of that Empire, as such, so

confidently taught, cannot be looked for.

This worship of the Beast will be well-nigh universal. Even in the

plain of Dura, only three out of all the Jews there present stood out

true to God. But these days will be more terrible than those. See Matt.

xxiv. 9-27. Flight is the only resource of the faithful (chap. xii.).

xiii. 9. If any one hath an ear let him hear] For the last time

this appeal of the Son of Man goes forth. Assemblies are no longer in

question. It has come down to individuals. The last of the

Dispensations is about to end, hence this admonition is given for the

last time.

10. If any one is for the captivity, [287] into captivity he goeth: if

any one is to be killed with the sword with the sword he is

killed.] The Greek Text of this verse is very confused, and there

are many various readings. But the sense is perfectly clear. The Hebrew

idiom was not understood by the transcribers of the MSS. and hence they

tried to correct it. It is a Hebraism expressing destiny, and denoting

a certainty of approaching judgment, from whichever side it comes. See

Jer. xliii. 11: "And when he (Nebuchadnezzar) cometh, he shall smite

the land of Egypt, and deliver such as are for death, to death; and

such as are for captivity, to captivity; and such as are for the sword,

to the sword." And Jer. xv. 2: "And if they say to thee, Whither shall

we go forth? then thou shalt tell them, Thus saith the Lord, such as

are for death, to death; and such as are for the sword, to the sword;

and such as are for the famine, to the famine; and such as are for

captivity, to captivity." See also Ezek. v. 2, 12 and Zech. xi. 9. From

these passages it is abundantly clear that Rev. xiii. 10 means that so

sure and certain will these judgments be which are executed by the

Beast, that none will escape them. Hence the need for the admonition of

verse 9 and the words which follow.

Here is the patience (i.e., patient endurance) and the faith of the

saints.] These will be the three great requisites for those "times

of trouble."

Flight (Matt. xxiv. 15-28. Mk. xiii. 14-23. Rev. xii. 14);

Patience (chap. i. 9; ii. 2, 19; iii. 3, 10; xiv. 9-12); and

Faith (chap. ii. 10, 13, 19; xvii. 14).

Z., chap. xiii. 11-18.

The Second Beast: from the earth.

The Second Wild Beast is distinguished from the first, twice in the

twelfth verse, and elsewhere. As soon as he is mentioned, "the Beast"

always means the first Beast, as being pre-eminent and predominant.

xiii. 11. And I saw another Beast coming up out of the earth; and he

had two horns like a lamb, and he spake as a dragon.] The second

Beast, like the first, is superhuman, obsessed and energized by Satanic

power. Three times he is called "the False Prophet" (xvi. 13; xix. 20;

and xx. 10). He is also the great coadjutor of the first Beast, and his

mission is to aid the first Beast by deceiving mankind. The Lord Jesus,

in speaking of this great Tribulation, warned against False Prophets as

well as against False Christs, and spoke of their great work and power

to deceive (Matt. xxiv. 5, 11, 24. Mark xiii. 22). Here is "the False

Prophet," and this is his proper title.

He has two horns, and not ten, as the first Beast. The ten denote

dominion; the two speak of testimony; in this case false testimony. He

spake as a dragon, i.e., subtilely, craftily and deceitfully. (Compare

Gen. iii. 1; xlix. 17. 2 Cor. xi. 3).

And all these are used in behalf of the first Beast. The former is

Political, the latter is Religious. The Dragon, the Beast and the False

Prophet form the Devil's travesty of the Holy Trinity.

It is infernal, as the other is Divine. The Dragon is the anti-God; the

Beast is the anti-Christ; the False Prophet is the anti-Holy Ghost.

The majority of interpreters know nothing between "the Church" on the

one hand, and "Popery" on the other. The Jew is cut out of the

Apocalypse and almost out of all prophecy. All that is good refers to

the Church, and all that is evil to Papal Rome. So contracted is man's

vision that his conceptions savour of a Village Club instead of the

mighty crisis of the struggle for universal Sovereignty. Others see

only the Greek Church, the French Republic, or the heathen priesthood.

Most interpreters view the two Beasts as two aspects of the same thing.

All seem to be agreed that they are not individuals; which is the very

thing that the ordinary reader would at once take them to be. Little

hope, therefore, can be expected from such guides.

All the Scriptures which refer to these Beasts speak of them, without

exception, as individuals. There is no hint as to their being anything

else.

But because we believe this False Prophet to be an individual, there is

no necessity for singling out some dead man, such as Judas Iscariot!

His sin was surely great enough, without adding all this on to it. The

second Beast is a spirit-being, but it is a man who is obsessed by it.

The man will not have two horns. To the world he will be seen as a man.

To us, now and here, he is shown to be superhuman; and as immediately

led, influenced and energized by special spirit-agency. Already, there

are many who are tampering with Spiritism, and who have their "familiar

spirits" and guides. Spiritists, themselves, are well aware of the

dangers and evils of obsession. But presently there will be one who

will be obsessed by this mighty spirit-agent of Satan. Acts xvi. 16-18,

and xix. 15, 16 throw a little light upon it.

Eight times is the expression "he causeth" used of this False Prophet

[288] ; so that he is an efficient agent. What "he causeth" we are told

in the verses which follow:

xiii. 12. And he exerciseth all the authority of the first Beast before

him (i.e., in his presence), causeth the earth and those who dwell

therein that they shall worship [289] the first Beast, who was healed

of his deadly wound.] "The earth and they that dwell therein" is a

figure of speech called Pleonasm, or redundancy; a Hebrew figure

characteristic of this book. The sphere of activity of the first Beast

will be Political; of the second it will be Ecclesiastical. The basis

of the worship will be his miraculous resurrection. People are induced

to pay him divine homage. The False Prophet reduces it to a system.

There is nothing in all this that is beyond our faith. Such things have

happened before; why not again? Herod received Divine homage and took

it as his right (Acts xii. 21-23). History is full of similar examples,

and can easily repeat itself. "New" Religions are in the air in our own

day; and in each there is less and less of God. In the new religion

that is coming, God will be entirely left out, and man exalted. It will

be a combination of wisdom, science, progress, and philanthropy,

combined with all that panders to the lowest instincts of fallen

humanity. Given all this, plus Satanic and spirit-agency, and what is

here described is easily possible, and what is more -- it is revealed

as positively certain.

xiii. 13. And he worketh great signs (i.e., miracles), so that he

causeth even fire to come down out of heaven to the earth before

men,] That these are real miracles there can be no doubt, since

that very same word is constantly used of the miracles wrought by

Christ. And these miracles are "great." This again is no new thing.

Jannes and Jambres withstood Moses (Ex. vii. 11. 2 Tim. iii. 8), and up

to a certain point worked the same miracles. Elijah caused fire to come

down out of heaven more than once (1 Kings xviii. 38. 2 Kings i. 10,

12), and in this Book it is used by God as one of His judgments (xx.

9). The two witnesses deal in like manner with their enemies (xi. 5).

xiii. 14. And he deceiveth those who dwell on the earth by reason of

the signs (miracles) which it was given him to work before the

Beast:] Here we have the very words, almost, used of this same

second Beast in 2 Thess. ii. 9. We will place the two descriptions side

by side (as we did with the first Beast) to show that the same person

and work and time are referred to in both scriptures:--

Rev. xiii. 13, 14

2 Thess. ii. 9-11

"And he worketh great signs, so that he causeth even fire to come down

out of heaven to the earth before men. And he deceiveth them that

dwell on the earth by reason of the signs which it was given him to

work before the Beast."

"Whose coming is according to the working of Satan with all power and

signs and lying wonders; and with all deceivableness of unrighteousness

in them that perish... For this cause God shall send them strong

delusion, that they should believe the lie."

Here we have two accounts of the same being and his work. In 1 Tim. iv.

1-3 we are told of the times coming on the earth when "deceiving

spirits" (i.e., evil angels) should be teachers, and "teachings of

demons" should be taught and received. We are in those days already,

and these lying spirit-teachers are at their awful work. Demoniacal

teachings are being received on every hand. Many professing Christians

are dabbling with Spiritism; and even ministers are presiding at

lectures where this abomination is being advocated. What it will come

to ere long, we are told in these scriptures.

Miracles are becoming common-place. And, strange as it may sound, they

are, in themselves, no evidence whatever as to proof of a Divine

Mission. We are aware that theology teaches the opposite; adopting the

false premisses of Paley and his successors.

Christ's miracles, as miracles, were no evidence of His Divine mission.

The real evidence was that the miracles which He wrought were the very

miracles which the Prophetic Word had declared He should work, and

which were on that account the sign and seal of His ministry, and

formed His credentials from on high. This is clear from Matt. xi. 1-6.

It was not that they were mere miraculous acts, but that they were what

God had foretold, and the essence of their testimony was to the truth

of God's word, rather than the power of Christ. Hence it is that they

are so generally called "signs," and not merely "wonders." They are not

for the crowd to gape at, but for the Bible students to study and learn

their Divine lessons and teaching as to the truth of God's word and the

Divine mission of the Lord Jesus.

Miracles and wonders, as such, have always been wrought; and will be

wrought again by the Dragon, the Beast, and the False Prophet. And

while the evidence furnished to the people by their miracles will be to

the establishment of their false claims: to those who will keep the

faith in those days, the evidence will be to the truth of God's Word,

which has foretold these very miracles. Their miracles will establish

their infernal origin and Satanic power, and not their Divine mission.

Ordering those who dwell on the earth, to make an image to the Beast,

who hath the sword-wound, and lived. (15) And it was given to him to

give breathe to the image of the Beast, that the image of the Beast

should speak, and cause also that as many as would not worship the

image of the Beast should be killed.] Again we ask, Why not? What

has been can be again . On the plain of Dura (Dan. iii.) a similar

scene was witnessed and a similar law enacted, so far as the worship

and the penalty are concerned. How the speaking will be effected we do

not know, but we know enough to see how easy the task is becoming.

Nikola Tesla, the Hungarian-American electrician, boldly declares (in

The Century magazine for June, 1900), that he has a plan for the

construction of an automaton which shall have its "own mind," and be

able, "independent of any operator, to perform a great variety of acts

and operations as if it had intelligence." He speaks of it, not as a

miracle, of course, but only as an invention which he "has now

perfected." [290] But again we say we care not how it is going to be

done. God's word declares that it will be done, and we believe it.

"Human energy" is getting on, and it will, ere long, be superhuman when

developed by the Satanic agency of the second Beast, exercised through

the human False Prophet. We already hear of talking machines; with "a

little" Satanic power thrown in, it will be a miracle very easily

worked.

This, and Tesla's idea for the "increase of human energy," is further

described in The Daily Express (London) for June 12, 1900.

In seven passages we read of "the image of the Beast" (xiii. 15; xiv.

9, 11; xv. 2; xvi. 2; xix. 20; xx. 4).

Psalms lxxiii. refers to those troublous and perplexing times, when the

faithful are at their wits' ends, and desolation and destruction of the

ungodly are described. In verse 20 it is added:

"As a dream when one awaketh,

So, O Lord, in the city ((...) bair), thou shalt tread down their

Image."

(...) (bair) means in the city, as in the P.B. version (Coverdale) and

RV. margin; and (...) (bazah) means to tread down, tread under foot, as

in Ps. xliv. 5. Isa. xiv. 19; lxiii. 18. So, when God awakes to

judgment, He will tread down this Image, and cause it to vanish from

the city as a dream vanisheth on awaking. The city is, of course,

Jerusalem, where this abomination will be set up.

xiii. 16. And he (i.e., the Second Beast) causeth all, even the small

and the great, and the rich and the poor, and the free and the bond, to

receive [291] a mark on their right hands, or upon their

foreheads:] Thus, out of Democracy comes Despotism: out of

Liberalism comes "Boycotting" on a large scale: out of Reason comes

Idolatry; out of Socialism comes the abrogation of the rights of "Free

labour." What was thought impossible in this direction a few years ago

is now seen to be an accomplished fact in all directions. In whole

districts it is often forbidden to buy or sell either their merchandise

or their labour; and none are exempted from this new enslavement. The

False Prophet will bring "Boycotting" to perfection, and employ it as a

political power and a religious agency. The object is

xiii. 17. [292] That no one should be able to buy or sell, except he

who has the mark, or the name of the Beast, or the number of his

name.] The plan is truly Satanic in its wisdom: for each one

becomes a spy on the other. Living will be made next to impossible:

even money will be useless. The rich will be as the poor if they have

not this mark. It will be far worse than famine.

The word for "mark" is (...) (charagma) brand. In the Papyri, (...) is

always connected with the Emperor, and sometimes contains his name and

effigy, with the year of his reign. It was necessary for buying and

selling. It is found on all sorts of documents, making them valid; and

there are many on "bills of sale." Charagma is therefore the official

seal; and this brand will be received by the great majority rather than

suffer the torture of death from violence or privation.

xiii. 18. Here is wisdom. He who hath understanding let him calculate

the number of the Beast: for it is man's number; and its number is Six

hundred and sixty-six.] The words imply that the calculation is

possible but difficult. The task is generally undertaken on the

assumption that the problem is to be solved by Gematria; i.e., by

reckoning (after the manner of the Hebrews and Greeks, who had not

Arabic numerals) a letter as being put for the corresponding number for

which it stood. But this is enumeration, not computation; and the vast

number of names which have been thus formed forbid us either to

increase the number, or to select from it. We believe the clue is to be

found in the statement that it is "man's number."

Now three is the Divine number. Seven is the number of the Spirit.

Eight is the Dominical number, and so on. But Six (with its multiples)

is peculiarly man's number. It is first mentioned in connection with

man (for man was created on the sixth day). Six, therefore, is to man

what the "hall-mark" is to silver. It is man's hall-mark; stamping

everything which it is used in connection with as pertaining to man.

The great defiers of God have been so stamped. Goliath was six cubits

in height, his spear's head weighed six shekels, and he had six pieces

of armour.

Nebuchadnezzar's Image was sixty cubits in height, and six cubits wide;

and six instruments of music summoned its worshippers.

The number 666 has, moreover, another remarkable property. It is marked

by the triple concentration or essence of six, being the sum of all the

numbers which make up the square of six. The square of six is 36; and,

1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 +

17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 +

31 + 32 + 33 + 34 + 35 + 36 = 666.

But the great significance of this number is seen when we remember that

the secret symbol of the great ancient Pagan mysteries was SSS or 666;

and that to-day it is the secret connecting link between them and their

revival in Spiritism and Theosophy which aim at the union of all

religions in one.

The number 666 is expressed in the Greek by the letters (...). The

first (...) stands for 600, the second (...) for 60, and the third

(...) for 6. The last is not a real letter, but was a mark invented by

the Greeks to represent 6. They called it (...) (stigma [293] ), and it

is not without significance that, as associated with man, the word has

come to be used in a bad sense.

The first and last of these three letters are the abbreviation of the

word "Christ," being the first and last letters of the word Christos.

So that, when we have the (...), like a crooked serpent, put between

them, we see a fitting symbol of Satan's Messiah -- the Anti-Christ.

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[274] (...) (arsen) T.Tr.A. WH., not (...) (arrhen).

[275] L.T.Tr.A. WH. and RV. add the article, here.

[276] G.L.T.Tr.A. WH. and RV. omit "Christ," which keeps this passage

in harmony with the expression in other parts of this Book.

[277] This is the order here according to G.L.T.Tr.A. WH. and RV., and

not as in AV., where the "heads" are put before the "horns."

[278] The Figure of Asyndeton, or "no ands," hurries us on to the great

final catastrophe, which affects all "the kingdoms of this world"; and

bids us dwell, not on any one of them, but upon the whole of them as

one. (See Figures of Speech, page 137.)

[279] G.L.T.Tr.A. WH. and RV. omit this verb, but nevertheless the

Ellipsis has to be supplied and repeated from the previous verse.

[280] G.L.T.Tr.A. WH. and RV. read (...) (hoti) because, instead of

(...) (hos) who.

[281] They also add the article here.

[282] G.L.T.Tr.A. WH. and RV. add "and."

[283] L.T.Tr.A. read this as plural.

[284] G.L.T.Tr.A. WH. and RV. add "and people."

[285] So L.T.Tr.A. WH. and RV. who read (...) (hou) of him, instead of

(...) (hon) of them; i.e., singular, instead of plural.

[286] They also read singular instead of plural here.

[287] L.T.Tr.A. WH. and RV.

[288] The characteristic word used of the first Beast is "It was

given."

[289] So L.T.Tr.A. WH. and RV.

[290] The only clue he gives to it is by comparing it to a blindfolded

person obeying directions received through the ear. Astounding

photographs are given of the power of these electrical currents which

act on the "ear" tuned to receive the vibrations. In one of these

photographs a volcano of devouring flame, sixty-five feet across, is

shown, blazing from the centre of the "oscillator." Tesla himself, the

coolest of men, described this a "a marvellous electrical phenomenon."

[291] G.L.T.Tr.A. WH. and RV. read the plural thus.

[292] L.T.Ab. WHb. omit (...) (kai) and.

[293] Stigma is a sign usually made on the body (especially on the

forehead and hands) by branding or puncturing, on slaves, soldiers, &c.

It was especially used as a symbol of the god whom they served (Lev.

xix. 28; xxi. 5. Deut. xiv. 1. 3 Macc. ii. 29), and supposed to be

protective. This explains the use of the word in Gal. vi. 17. Paul

regarded his wounds and scars received in the service of his Lord and

God as not only being marks of his servitude, but marks implying that

he was under God's protection. (Compare Isa. xlix. 16. Ezek. ix. 4. Ex.

xiii. 9, 16). Therefore he says, beware how you trouble me! (this

explains the word "for.") See also Rev. xiv. 1; vii. 2; ix. 4.

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The Fifth Vision "In Heaven"

H5, xiv. 1-5.

The Lamb and the 144,000.

The Fifth Vision in heaven is very brief. It is another Episode,

telling us of those who will have come through the great Tribulation,

and have been caught up to Heaven.

It is part of the larger Episode, and is parenthetical. The previous

vision on Earth has told us of those who were slain because they

refused to worship the Beast or receive his mark. Those who were for

death, had been killed; and those who were to be kept alive, have been

kept alive (xiii. 10). The worshippers of the Beast received his mark;

and these received the mark of the Lamb (Christ) and of His Father in

their foreheads. This seems to point to the 144,000 sealed ones, of

whose sealing we read in chap. vii. They had passed unscathed through

the judgments of God, and through the persecutions of the Beast.

The Vision occupies only five verses, and their Structure is as

follows:--

H^5, xiv. 1-5. The Fifth Vision "in Heaven."

The Lamb and the 144, 000

H^5 | A | xiv. 1. Description.

B | 2. The heavenly Voices. The Singers.

B | 3. The heavenly Voices. The Song.

A | 4, 5. Description.

xiv. 1. And I saw, and behold the [294] Lamb standing upon Mount Zion,

and with him an hundred and forty-four thousand, having his name and

His Father's name [295] written upon their foreheads.] This was

the promise made to the overcomers in iii. 12; and this was the seal of

chap. vii. 3. At least this seems to be the case, though some regard

this as another body. It seems, however, more natural to take them as

the same; no other such number being mentioned, and nothing being said

to prevent us making this mistake of identifying them.

In chap. vii. we have the sealing; here, we have the end of which they

were to be sealed. In chap. vii. the object of their sealing is that

they might pass through the Tribulation unscathed; here we see the

object attained. The result of their testimony will be seen in the

formation of that body which will be the nucleus of the new nation.

The Vision is in heaven; for the singers stand before the Throne, and

they are with the Lamb. He is not yet descended to the Earth. This

decides the point that it is the heavenly Zion which is here referred

to. The Temple on Earth was close to Mount Zion; so the Temple in

heaven is correspondingly near to the heavenly Zion.

They are comparatively a small body, but these are the firstfruits to

God and the Lamb; and the firstfruits are necessarily a small

proportion compared with the harvest. In Rev. vii. 1-8 and xiv. we have

the "firstfruits," and in Rev. vii. 9-17 and xv. the whole harvest, or

the larger number.

In the second verse we have the Heavenly voices and the singers. This

again shows the Vision to be in Heaven; for none of these Heavenly

Visions are without the utterances of Heavenly voices.

xiv. 2. And I heard a voice out of heaven, as the voice of many waters,

and as a voice of great thunder: and the voice which [296] I heard was

as that of harpers, harping with their harps:] The word rendered

"harpers," (...) (kitharodon), denotes those who accompany the voice

with the harp.

The next verse is constructed as follows, showing the importance of its

statements:--

B, xiv. 3. The Heavenly Voices. The Song.

B | a | 3-. The New Song. (pos.)

b | -3-. The Place: before the Throne.

a | -3-. The New Song. (neg.)

b | -3. The Number.

xiv. 3. And they sung, as it were, a new song before the Throne, and

before the four Zoa, and the Elders: and no one was able to learn the

song except the hundred and forty-four thousand, who have been

purchased from the earth] Here we have the reference to their

song. This is the only instance where the actual words of the song are

not given. It is called "a New Song"; that is, it had a new subject or

theme. As only the 144,000 could learn it or sing it, it probably

concerned only themselves, and the wonderful miracles God had wrought

in saving them from and through and out of the great and awful

temptations and dangers hinted at in the concluding description in the

4th and 5th verses. Only those who had gone through that Tribulation

could understand the song which celebrated it. It is not a general

statement that the wicked cannot participate in the joys of the church!

but a far more important fact which is stated. The song is "new"

because it is sung by a new company, and has a new theme for its

subject.

They sing it before the Throne,

before the Zoa, and

before the Elders.

They can all understand and appreciate it, for they are participants in

these judgment scenes.

Its new theme can be gathered from the next two verses; the structure

of which is as follows:--

A, xiv. 4, 5. The Second Description.

A | c | e | 4-. Character. Undefiled. (neg.)

f | -4-. Reason.

d | -4-. Employment. Followers.

(active.)

d | -4. State. Redeemed.

(passive.)

c | e | 5-. Character. Faultless.

f | -5. Reason.

The character of the singers is twice given; and the two are separated

by the active and passive employment and condition of the singers.

xiv. 4. These are they who were not defiled with women, for they are

virgins.] These words are generally taken as "figurative." But

figures of speech are known, and can be named and defined. What is

meant is that they are taken as symbolical, or as meaning something

different from what is said. But this comes from not seeing the scope

of the book as a whole, and from not discerning the real character of

the days and of the religious condition of things. We have more than

once, in the Epistles to the Assemblies, and on chap. ix. 20, 21, said

that Fornication will be part of the great religious system of

Anti-Christ in the coming time of trouble and temptation; as it formed

an obligatory part of the great pagan systems of idolatry. Idolatry was

not a mere sin into which people gradually sunk; but it was a Satanic

device into which people rose in order to gratify the lusts of the

flesh under the cloak of religion.

Hence the references to Balaam (ii. 14) and Jezebel (ii. 20). Hence,

too, the description of these 144,000 here, who had been kept from all

these abominations. It is not merely that only one single virtue

(chastity) is predicated of the redeemed in general, as some put it;

but, it is a special feature of the evils from which this special

company will be preserved, and for refusal to partake of it, multitudes

(vii. 9-17; and xv. 1-4) will have suffered martyrdom. Only those who

know what those evils will be can understand the import of their

wonderful deliverance, or sing their song. It is not because of any

moral difference between us and them; or between the ungodly and the

righteous, but because of the different experience through which they

will have passed. That is why none can learn that song; and that is the

explanation of the words we are here considering; and that is why the

pronoun "They" is so emphatic.

-4. These are they who follow the Lamb whithersoever he goeth. These

were purchased from among men, a first-fruit to God and to the Lamb.

(5) And in their mouth was not found the lie, [297] for [298] they are

blameless. [299] ] i.e., blameless as to the matter above referred

to; and have not received "the Lie" which all others will have

believed. See 2 Thess. ii. 11, where the definite article is used, "the

Lie," viz., the Lie that it is right to set God's laws at defiance by

adopting the practices of the new Religion framed by the infernal

Trinity of Satan, the Beast, and the False Prophet. The three

explanatory statements, each commencing "these are they," are to be

taken literally, and as meaning just what they say. The teaching of

demons in 1 Tim. iv. 3 in "forbidding to marry and commanding to

abstain from meats," goes far deeper than Popish celibacy of the

clergy, and Fasting. This teaching "forbidding to marry" comes from the

Abyss, and is connected with Anti-christ's Religion; while the

"abstaining from meats" is only to weaken people's will-power, and to

make them more susceptible to the influences of these evil angels and

demons.

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[294] G.L.T.Tr.A. WH. and RV. add the article.

[295] So L.T.Tr.A. WH. and RV.

[296] So G.L.T.Tr.A. WH. and RV.

[297] G.L.T.Tr.A. WH. and RV. read (...) (pseudos) a lie, instead of

(...) (dolos) quite.

[298] L.R. (marg.) A. WH. and RV. omit (...) (gar) for.

[299] G.L.T.Tr.A. WH. and RV. omit the last clause "before the throne

of God."

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The Fifth Vision "On Earth"

E5, xiv. 6-20.

The Six Angels and the Son of Man.

The next vision which follows "on earth," follows closely on the last,

and is preliminary to the pouring out of the seven Vials. No angel has

been seen or heard since the seventh angel sounded the seventh trumpet

in xi. 15. This shows us that the passage xii. 1-- 8 is parenthetical,

and constitutes one series or episode.

This fifth vision on earth consists of the appearance of six angels

consecutively, each having his separate mission, and all but one (the

fifth) having his own proclamation. They are distinct from each other,

and continue the Episode by giving us God's side of what is going to

happen; and telling us of what He is doing during the time that the

Beast and False Prophet are running their course in chap. xiii. They

form also a compendium of all the remaining judgments contained in the

rest of the Book.

The six angels with the Son of Man make seven heavenly appearances and

utterances. These are divided, as shown in the Structure [below], into

three and four. The first three stand out clearly by themselves. The

last four form two pairs, in which the first of each has a sharp

sickle, and the second of each gives the command to use it. The first

of these pairs is the Harvest, and the second is the Vintage.

The following is the structure of this Vision as a whole:--

E^5 xiv. 6-20. The Fifth Vision "on Earth."

E^5 | A | i. | a^1 | 6. The First Angel.

b^1 | 7. His

Proclamation.

ii. | a^2 | 8-. The Second

Angel.

b^2 | -8. His

Declaration.

iii.| a^3 | 9-. The Third Angel.

b^3 | -9-13. His

Denunciation (-9-11). His Consolation. (12, 13).

A | B | iv. | a^4 | 14-. The Son of Man.

b^4 | -14. What he

had. A sharp sickle.

v. | a^5 | 15-. The Fourth Angel.

b^5 | -15, 16. His

Command to the Son of Man (-15). Its Execution. (16).

B | vi. | a^6 | 17-. The Fifth Angel.

b^6 | -17. What he

had. A sharp sickle.

vii. | a^7 | 18-. The Sixth Angel.

b^7 | -18-20. His

Command to the Fifth Angel (-18). Its Execution (19, 20).

The First Angel (xiv. 6, 7).

xiv. 6. And I saw another [300] angel flying in mid-heaven, having the

everlasting gospel to announce unto those that dwell on the earth, and

unto [301] every nation and tribe, and tongue, and people, (7) saying

with a loud voice, "Fear God, and give glory to Him; because the hour

of His judgment is come: and worship him that made the heaven, and the

earth, and the sea, and the fountains of water."]

We have to remember that though the Gospel is often used in a technical

sense, the word itself means glad tidings or good news. It is clear

that this news may vary and yet be good. As a matter of fact there are

several subjects connected with this good news. It will be sufficient

to mention the "gospel of the kingdom," and "the gospel of the grace of

God." All are preached, and are to be preached, according to the

dispensations to which they belong. For example, in the present

dispensation it is only "the gospel of the grace of God" which is to be

preached (Acts xx. 24), and he is accursed who now preaches a different

gospel (Gal. i. 8). "The gospel of the Kingdom" was preached by John

the Baptist, by Christ, and by Peter, &c. (Matt. iv. 23; ix. 35). And

it will yet be preached again in the Great Tribulation, after the

Church of God has been taken away (Matt. xxiv. 14), up to this point;

and then it will be replaced by "The Eternal Gospel," as it is rendered

in the RV. It is so called because it takes us back to the beginning,

and tells of the earliest good news, or gospel, preached from God as

Creator, and consists of the one great truth which was preached from

the beginning. It is manifest that it cannot be "everlasting" in the

strict sense of the word, because when "the hour of his judgment is

come," and gone, it will not be possible to preach it any longer. This

settles the matter for us. If it did not, it is equally clear that

God's gospel of grace which is preached now consists of something more

than the fact that men are to "fear God"! And who would dare to preach

now that "the hour of His judgment (or crisis) has come." No, this

"everlasting gospel" cannot be preached now. The moment has not yet

arrived when these words can be proclaimed. We can tell of "judgment to

come" (Acts xxiv. 25, (...) (mellontos), coming), but not of the "hour"

having actually arrived. If "grace" and "judgment" are the same thing,

then again we may say that words are useless for the purposes of

revelation. "Now is the day of salvation" not of judgment (2 Cor. vi.

2).

It is therefore eternal in the sense that it belongs to the first and

the last of the dispensations in which God deals with men. It goes back

to the beginning, before the Law. It tells of God's claim as Creator;

and not of Christ's work as Saviour. "Now I know that thou fearest God"

was God's word to Abraham (Gen. xxii. 12). "This do and live, for I

fear God," said Joseph (Gen. xlii. 18). So with Job (i. 1); and the

Egyptian midwives (Ex. i. 17-21). The "fearers of God" was a title

specially given to proselytes from the Gentiles (Acts xiii. 16, 26).

The time will have then come to add the sentence in Isa. lxi. 2, which

the Lord omitted when He read Isa. lxi. 1, 2-, in the Synagogue at

Nazareth (Luke iv. 18-20): "The Spirit of the Lord is upon me," &c.,

down to and including the first sentence of verse 2, "to preach the

acceptable year of the Lord." Then it is significantly added that "he

closed the book and sat down." Why? Because that was not yet the time

to preach what follows in Isa. lxi. 2, viz., "the day of vengeance of

our God." But here, when this first angel preaches in mid-heaven to all

on earth, the time will have come to preach this "day of vengeance," as

having then come. It was through falling into the mistake of not

"rightly dividing the word of truth," and distinguishing its times and

seasons and Dispensations, that the church of the Thessalonians was so

upset. A forged letter had been sent to them, in which Paul is

represented as having taught that "the Day of the Lord had set in" (2

Thess. ii. 2). Of course, if that had been the case, they saw they had

not been "caught up to meet the Lord in the air" before that great and

terrible Day, and they had every need to be "troubled"; for their faith

and their hope were alike "in vain." Indeed, though faith remained,

"hope" seems to have gone, for while in 1 Thess. i. 3 it was mentioned,

in 2 Thess. i. 3 it is omitted. So Paul proceeds to undeceive them and

give them further revelations as to the Lord's Coming.

And, observe here, it is not the "day of his judgment is come," but

"the hour." This refers of course to the last and final crisis of the

judgment -- the seven Vials -- which closes everything up. "Fear God

and give glory to him... worship him (not the Beast) who made the

heaven and the earth," &c. It is God as creator who is proclaimed, and

that by an angel, not by men. The heavenly utterances proclaim the

Father and the Son, but here it is the Creator. That is the basis on

which worship is demanded. What a state the earth must then be in, when

only this one part of the primeval gospel can be proclaimed. This takes

place probably before Rev. xiii.

And yet, in spite of all this, Commentators take it as "the

inauguration of Christian missions," or "the operations of the Bible

Society"! These words could never have been read with their context by

those who thus misinterpret them! No! this is the first step in these

angelic announcements. A solemn note of warning is loudly sounded.

The Second Angel (xiv. 8).

xiv. 8. And another, a second [302] angel followed, saying,

"Fallen, fallen, is Babylon the great, [303] which [304] hath given all

the nations to drink of the exciting wine of her fornication."]

This is the first mention of Babylon in the Apocalypse, and it gathers

up in this brief preliminary announcement the whole of chapters xvii.

and xviii. The words of this angel are prophetic, and look forward to

the pouring out of the last Vial. The judgment on Babylon, therefore,

closes up the whole series of God's judgments. Chap. xvii. 1-3 and

xviii. 2, 3 are identified by the announcement of this second angel.

While the action of the first angel goes back to a time prior to chap.

xiii., the words of the second angel take us on to beyond the end of

that chapter. If we take the word (...) (thumos) as meaning

inflammatory or exciting, as it does when used of wine, all difficulty

is taken away. Her "fornications" refer us back to the prevailing

religion of that time, as we have seen in xiv. 4, 5, above; and this is

the cause of her judgment. What this Babylon is we shall see when we

come to consider chapter xvii.

The Third Angel (xiv. 9-13).

Five verses are devoted to the third Angel and his announcement. The

Structure shows that this member "b3" is two-fold; viz.:

b^3 | His Denunciation: verses -9-11; and

| His Consolation: verses 12, 13.

These two are of such importance that each has its own separate

structure.

The Denunciation is twice announced: at the beginning, "c," and at the

end, "c." From this we see the special nature of the sin which is to be

punished: It is the worship of the Beast, and the receiving of his mark

(charagma). Between these mentions of the sin, we have the punishment

which is threatened. First positive; then negative. The Structure is

designed to call our attention to the solemnity and importance of the

mission of this Third Angel. We give the structure of His Denunciation

first:--

b^3, xiv. -9-11. The Denunciation of the Third Angel.

b^3 | c | -9. The Crime denounced. x | -9-. Worship of the

Beast.

y |

-9. Receiving his mark.

d | 10-. The punishment (positive). Drink.

e | f | -10-. Torment.

g | -10. Its nature. (fire)

e | f | 11-. Torment.

g | -11-. Its duration (eternal).

d | -11-. The punishment (negative). No rest.

c | -11. The Crime denounced. x | -11-. Worship of

Beast.

y |

-11. Receiving his mark.

This proclamation again takes us back to a time prior to chap. xiii. It

is a solemn warning as though directed against an opposite proclamation

which the Beast will then have made or be about to make.

This warning naturally follows the designation of the sins for which

the judgment is announced.

xiv. 9. And another, [305] a third Angel followed them, saying with a

loud voice:

"If anyone worshippeth the Beast and his image, and receiveth his mark

on his forehead, or on his hand, (10) even he shall drink of the wine

of God's fury, which is mingled undiluted in the cup of his wrath; and

he shall be tormented with fire and brimstone in the presence of the

angels, and in the presence of the Lamb; (11) And the smoke of their

torment ascendeth up for ever and ever: and they have no rest day and

night, who worship the Beast and his image, and whosoever receiveth the

mark (or brand) of his name."]

Here we have one of the most solemn warnings given in the whole of the

Bible. It must not be toned down in the slightest degree, but taken in

all the fulness of its awful meaning. It ought to be sufficient to warn

thousands from yielding to the temptations or submitting to the threats

of the Beast and the False Prophet. Their threats and enticements will

be serious enough. But God's threat here is intended to outweigh them,

and enable many to "endure unto the end." Here will be the "patient

endurance of the saints." Here they will be strengthened and encouraged

to "keep the commandments of God," and not the commandments of the

Beast; to keep "the faith of Jesus," and not believe the Religion of

the False Prophet. If this warning will not keep them, nothing will.

The consolation given affirms that it will be better to die than to

yield: better to have the blessing connected with death, even the

martyr's death, than to live and come under God's curse and suffer the

vengeance of eternal fire. If we take the first part of t his threat of

the future and everlasting state, we may take the latter part as

referring to their previous condition on the earth, as "day and night"

can hardly be spoken of the eternal state. "And they have no rest who

are worshipping," etc. It is the present participle, and cannot mean

who have worshipped or did worship; "receiveth" is also in the present

tense, implying that on earth they will have no rest day and night

while they are engaged in worshipping the Beast; and as to eternity,

"the smoke of their torment ascendeth up for ever and ever."

This prepares us for the consolation which follows, which is also

intended as an encouragement.

Its structure is as follows:

b, xiv. 12, 13. The Consolation of the Third Angel.

b | h | k | 12-. The "Patience" of the saints.

l | -12. The "Obedience" of the saints.

j | m | 13-. The Voice from

heaven.

n | -13-. Benediction.

h | k | -13-. The "Rest" of the saints.

l | -13. The "Works" of the saints.

12. Here is the patient endurance of the saints: who keep the

commandments of God, and the faith of Jesus. (13) And I heard a voice

from heaven saying: [306]

"Write, Blessed are the dead who die in the Lord from henceforth:"]

This is another voice: not that of the third angel. The connection is

clear; "from henceforth" refers to death from that time. It is

persecution, ending in certain death. Hence the special Benediction

here pronounced upon all such as die rather than yield to the

temptations and threats of the Beast and the False Prophet. "Worship,

or be slain" is their cry. "Be slain, and be blessed" is God's

encouraging reply to them. That blessing is seen in xiv. 1-5, and xv.

1-4, and the words refer to these Scriptures.

"Yea, saith the Spirit, that they may rest from their troubles, for

[307] their works follow them."]

The word (...) (kopon), which we have rendered "troubles," is from

(...) (kopto) to beat; to beat the breast; hence, to lament. (See Matt.

xi. 17; xxi. 8; xxiv. 30. Luke viii. 52; xxiii. 27. Rev. i. 7; xviii.

9). The noun may well, therefore, denote troubles. See Matt. xxvi. 10:

"Why do ye give trouble to the woman?" So Mark xiv. 6. Luke xi. 7;

xviii. 5. Gal. vi. 17.

It is violent death that is in question here; not the "falling asleep"

of saints in this dispensation. The words have no reference to the

present state of things. They cannot be interpreted of the Church of

God; though, of course, by way of general application, it is always

better to die than worship any idol, or have fellowship with idolators.

Their "works" which follow them consist of their "testimony," their

"obedience," and their "patient endurance," so frequently mentioned in

this book. These works do not go before them to procure their reward,

but they follow after as the evidence of their obedience.

The Son of Man, and the Last Three Angels. A., xiv. 14-20.

The Six Angelic Appearances of this fifth Vision on Earth are made into

seven by the Vision of the Son of Man in the centre. These seven are

divided in four and three, as usual.

We have considered the first three. The last four go together, and are

closely connected; the first two with the HARVEST, and the last two

with the VINTAGE.

The Son of Man stands out as the centre of the whole seven, thus

dividing the six angels into two threes. This is seen from the

Structure of the whole of this Vision [in the section The Six Angels

and the Son of Man].

The last four form two pairs. The first of each pair is seen with a

sharp sickle in his hand; while the second of each pair gives forth the

command for it to be used. In the first pair the Harvest of the earth

is reaped. In the second pair the Vintage of the earth is gathered.

We now have to present the last four together, and give the Structure,

which is as follows:--

A. xiv. 14-20. The Son of Man, and the Fourth, Fifth, and Sixth

Angels.

A | B | iv. | 14. The Son of Man and His sharp sickle.

v. | o | 15-. The Fourth Angel, and whence

he comes (Temple).

p | -15-. His cry to the Son

of Man.

q | -15. Command to

reap.

r | 16-.

Reasons.

s |

-16-. Compliance.

t | -16. The Harvest reaped.

B | vi.| 17. The Fifth Angel and his sharp sickle.

vii. o | 18-. The Sixth Angel, and whence

he comes (Altar).

p | -18-. His cry to the

Fifth angel.

q | -18-. Command to

reap.

r | -18.

Reason.

s |

19-. Compliance.

t | -19, 20. The Vintage gathered.

The Harvest and the Vintage are reaped and gathered respectively by the

Son of Man, and the Fifth Angel, though they are recorded under the

Fourth and Sixth Angels, as shown in the Structure.

xiv. 14. And I looked, and behold a white cloud, and upon the cloud I

saw one sitting like unto the Son of Man, having upon His head a golden

crown (stephanos), and in His hand a sharp sickle.] The Son of Man

was the sower (Matt. xiii. 37); and the Son of Man is the reaper. This

is the last time the title is used in the Bible. It connects the Lord

Jesus with the earth, and is therefore used of this "harvest of the

earth."

When the title was first used in the day of His humiliation (Matt.

viii. 20), He had no where, on the earth, to lay His head. But now, in

the day of His judgment, He has on that head a crown of gold. He is on

the cloud, and invisible on earth; but though unseen, the effects of

the sharp sickle in His hand will soon be manifest. This crown is

associated with Ps. xxi. 3: "Thou settest a crown of pure gold upon his

head"; for it is a token of His incoming of Dominion; and "Thou

settest" is put in strong contrast with the "crown of thorns" which

others set upon His head at His first coming.

The Fourth Angel and the Harvest (xiv. 15, 16).

xiv. 15. And another Angel came out of the Temple (Naos), crying with a

loud voice to Him that sat on the cloud,

"Put in Thy sickle, and reap: because the hour is come [308] to reap;

because the harvest of the earth is ripe."]

There can be no doubt that this is a judgment scene. The title "Son of

Man" betokens it; for God hath "committed all judgment unto the Son,

because He is the Son of Man" (John v. 27). The Old Testament connects

this harvest with judgment; for a precisely similar command is given in

Joel iii. 13: "put ye in the sickle, for the harvest is ripe," and this

is mentioned in close connection with the vintage: "come you down; for

the press is full, the fats overflow; for their wickedness is great."

This is the scene in which "the sun and moon shall be darkened" (verse

15).

Most Commentators allow that the Vintage is judicial; then, why not the

Harvest. The one is "the vine of the earth," and the other is "the

harvest of the earth." It is the earth that is ripe, and what can this

be ripe for, but for judgment? The Vine is "the Vine of the Earth"; the

Harvest is "the Harvest of the Earth. We thus have the two great

spheres in which judgment will be carried out, most clearly and

explicitly put before us.

What is seen here is one of the six brief announcements connected with

and filling up that which goes before; heralding and explaining in a

few words certain judgments yet to follow.

xiv. 16. And He that sat upon the cloud put forth His sickle upon the

earth; and the earth was reaped.] The word "earth" is repeated so

as to impress our minds with the fact that it is with the earth, as the

earth, that we have to do here. It is "the hour of His judgment" which

has come. How this can be interpreted of the "church," or be taken in

the good sense of reward, we are at a loss to understand. The first of

these six angels used precisely the same words (verse 7). It is 2

Thess. i. 6-8 that we have here. When the time has come for Him to

"gather out of His kingdom all things that offend" (Matt. xiii. 41),

"immediately He putteth in the sickle, because the harvest is come"

(Mark iv. 29). Matt. xxiv. 37-42 must be read in connection with the

scene here referred to. The good may be gathered into barns: these

barns are seen in the next chapter; but the though connected with the

harvest is judgment. And why a "sharp" sickle. The vintage is

admittedly judicial (verses 18-20), and that is gathered with a sharp

sickle. That the harvest is judicial also is confirmed by a reference

to Jer. li. 33: "Thus saith the Lord of hosts, the God of Israel; The

daughter of Babylon is like a threshing-floor, it is time to thresh

her: yet a little while and the time of her harvest shall come."

Babylon is mentioned in the verses immediately preceding this harvest

(chap. xiv. 8); and chap. xvii. and xviii. identify it with Jer. li.

33, for "the harvest is the end of the age."

After the harvest comes the vintage, in the order of nature; so there

it is the same in the order of judgment.

This brings us to

The Fifth Angel (xiv. 17).

xiv. 17. And another angel came out of the Temple (Naos) which is in

heaven, he also having a sharp sickle.] And it is to him that the

Sixth Angel calls upon to gather the vintage.

The Sixth Angel and the Vintage (xiv. 18-20).

xiv. 18 And another angel came out of the altar who [309] hath

authority over its fire: and he cried with a loud voice 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 ripened."

(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 up to the bits of the horses, to

the distance of a thousand and six hundred furlongs.] This, too,

takes in the final judgments of this book. Both of these angels are the

servants of "the Lord of the earth" (xi. 4). Three times are we

reminded that the sickle was "sharp," and therefore would do its

business without difficulty. The vine is "the vine of the earth" (See

Deut. xxxii. 32, 33).

We have here a fore-announcement of the sixth Vial (xvi. 12-16) and of

the great battle of Armageddon. It is to this scene that Joel iii.

12-15 refers, where we read "the press is full, the fats overflow." And

this is closely connected with the "harvest" in the same verse.

(Compare Zeph. iii. 8. Isa. xxxiv. 1-8). Rev. xix. 15 tells us of this

treading of the Wine-press. And Isaiah records it in chap. lxiii. 1-4.

Nothing can equal the awful nature of those final judgments of the

seven Vials, which are here epitomized in the few words describing this

harvest and this vintage. "Threshing" is the end of the one, and

"treading" is the end of the other; and it is Palestine and not Italy;

Jerusalem and not Rome, which is in question here.

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[300] Tr. and A. put "(...)" (allon), another, in brackets.

[301] G.L.T.Tr.A. WH. and RV. repeat the (...) (epi), upon or unto.

[302] L.Tr.A. WH^b. and RV. add "second."

[303] G.L.T.Tr.A. WH. and RV. omit "city."

[304] L.T.Tr.A. WH. and RV. read (...) (he), which, instead of (...)

(hoti), because.

[305] G.L.T.Tr.A. WH. and RV. adds (...) (allos) another.

[306] G.L.T.Tr.A. WH. and RV. omit (...) (moi) to me.

[307] L.T.Tr.A. WH. and RV. read (...) (gar) for, instead of (...) (de)

and.

[308] G.L.T.Tr.A. WH. and RV. omit (...) (soi) for thee.

[309] G.L.T.Tr.A. WH. and RV. add (...) (ho) who.

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The Sixth Vision "In Heaven"

H^6, Chap. xv.

The Seven Vial Angels.

This Sixth Vision is Heaven is very briefly described. It occupies this

fifteenth chapter, which consists of only eight verses.

The structure of the Vision is as follows:--

H^6, xv. 1-8. The Sixth Vision "in Heaven."

The Seven Vial Angels.

H^6 | A | xv. 1. The Seven Angels.

B | 2-4. Worship offered.

A | 5-7. The Seven Angels.

B | 8. Worship no longer possible.

It is the Vision which introduces us to the most terrible of all the

Visions which affect the earth; for it is followed by the Seven Vials,

the seven great and final judgments which close up the whole series set

forth in chapters--

xvi. The Great Judgments.

xvii. The Great Whore.

xviii. The Great City.

The next, and last, Vision in Heaven is immediately followed by the

Apocalypse of the Son of Man Himself.

Short as this sixth Vision is, it is full of significance, and points

to the decisive results to be obtained in the next Vision on Earth, to

which it introduces us.

This is clearly set out in the first member:

xv. 1. And I saw another sign in Heaven, great and marvellous: seven

angels having the last seven plagues (or, seven plagues, which are the

last); because in them was completed the wrath (or fury) of God:]

The word "because" is connected with the word "last," as shown in the

alternative rendering, above. This sign is "great and wonderful," i.e.,

wonderfully great in its nature and extent and importance and results.

It is the completion of the "covenant of marvels" which the Lord made

with Israel in Ex. xxxiv. 10. The plagues themselves are not yet. They

do not actually follow till the next chapter; and then they follow on

from the sounding of the seventh Trumpet. The Trumpet contains, and

consists of, and expands into, the seven Vials, and is "the third Woe"

Trumpet. The results of that sounding are about to take place: and they

are heralded by the Heavenly utterance, which sets forth their object.

The sign itself is given in the first verse.

xv. 2. And I saw, as it were, a glassy sea] It does not say it was

glass, or even glassy, but that it looked as if it were glassy or

smooth. It was

mingled with fire:] In iv. 6 it was "like crystal." Here it looks

as though fire were mingled with it, betokening the heat and fierceness

of the coming judgments which were then about to be announced; for

wrath was at its height.

and those that had gotten the victory from the Beast, and from his

image, and from [310] the number of his name standing upon the glassy

sea, having harps of God (i.e., Divine or Sacred harps).] The

worshippers here are particularly defined as those who had come out of

and through the great Tribulation. Their numbers are not given, so that

they appear to be distinct from, or to include the 144,000 mentioned in

the previous chapter and in chap. vii. They may be "the remnant of the

woman's seed" (xii. 17), for they, by Divine protection, were

"overcomers." If so, this glassy sea is in contrast with the Red Sea;

while the harps tell of the Kingdom at length come; for we do not read

of harps in the earthly temple till the Kingdom was set up on earth.

In the previous Vision in Heaven (the Fifth), singing is mentioned, but

no words are given, for the song was "new," and no one but the singers

themselves could learn or understand it.

The song which is sung in this Sixth Vision is both old and new, for it

is the song of Moses and of the Lamb:

xv. 3. And they sing the song of Moses the servant of God, and the song

of the Lamb,] Why these two songs are always regarded as one, and

referred to Exodus xv., we do not understand. Alford says "it is not

meant that there are two distinct songs; the song is one and the same,"

and it is "similar to that song of triumph" in Exodus xv. The simple

question is, Whom are we to believe. If words are of any use, it says

two songs, as plainly as words can say it. The word "song" is twice

repeated. "The song of Moses and the servant of the Lord" is one song,

and "The song of the Lamb" is another song. There is nothing about the

former being "similar" to Exodus xv. Such an interpretation as that

robs the whole statement of all accuracy, deprives it of its beauty,

and takes from us the instruction which is intended to be conveyed to

us. In Exodus xv. 1 it merely says, "Then sang Moses and the children

of Israel this song," and it is as much connected with Miriam as with

Moses, as to human agency in authorship.

But there is a song, particularly and definitely described as "the song

of Moses," in Deut. xxxii. And a most wonderful song it is.

This we believe to be "the song of Moses" which is sung here; while the

words given in Rev. xv., in verses -3 and 4, are "the song of the

Lamb."

"The song of Moses" in Deut. xxxii. 1-43, is a rehearsal of God's

dealing with Israel from the beginning to the end. It is an epitome of

the history of the whole nation in its relation to God. It is

introduced to us in Deut. xxxi. 19: "Now, therefore, write ye this song

for you, and teach it the children of Israel; put it in their mouths,

that this song may be a witness for me against the children of Israel.

(20) For when I shall have brought them into the land which I sware

unto their fathers, that floweth with milk and honey; and they shall

have eaten and filled themselves, and waxen fat; then will they turn

unto other gods, and serve them, and provoke me, and break my covenant.

(21) And it shall come to pass, when many evils and troubles have

befallen them, that this song shall testify against them as a witness;

for it shall not be forgotten out of the mouths of their seed: for I

know their imagination which they go about, even now, before I have

brought them into the land which I sware. (22) Moses therefore wrote

this song the same day, and taught it the children of Israel." Then in

verse 28 we read that Moses said "Gather unto me all the chiefs of your

tribes, and your officers, that I may speak these words in their ears,

and call heaven and earth to record against them: (29) For I know that

after my death ye will utterly corrupt yourselves, and turn aside from

the way which I have commanded you; and evil will befall you IN THE

LATTER DAY, because ye will do evil in the sight of the Lord, to

provoke him to anger through the work of your hands. And Moses spake in

the ears of all the congregation of Israel the words of THIS SONG until

they were ended."

Introduced with such solemnity, we expect to find something most

wonderful and significant in "the words of this song"; and we are not

disappointed.

It is divided into ten members (ten, the number of ordinal perfection,

marking its completeness), and these members are arranged as an

Introversion: the first corresponding, in its subject, with the tenth;

the second corresponding with the ninth; the third with the eighth; the

fourth with the seventh; and the fifth with the sixth.

All the stages of Israel's history receive the Divine description and

verdict; and the Scriptures recording that history are marshalled in

their order.

It will not be necessary for us to give all the words of this song; but

our readers will turn to the place where it is written, and read it

with the key to it which we now give. They will at once see the wonders

of this song, and understand why it should be heaven's theme at this

particular juncture in this Sixth Vision in heaven, immediately before

those judgments which shall fulfil all its words:--

"The Song of Moses" (Deut. xxxii. 1-43).

A | 1-6. God's call to Hear: and the reason. The publishing of

Jehovah's name: His perfect work and righteous ways.

B | 7-14. The goodness and bounty of Jehovah to Israel. (Period of

the Pentateuch).

C | 15-19. Israel's evil return for that goodness. Their pride:

forsaking of God; despising the Rock of their Salvation; moving Him to

anger. (Period, past history. The Historical books).

D | 20. Divine reflections on the period while Israel is

"Lo Ammi" (not my people). (Period of Minor Prophets, esp. Hosea).

E | 21. Jehovah's provocation of Israel. (Period of

Acts and present Dispensation).

E | 22-25. Jehovah's threatening of judgment on Israel

in the great Tribulation.

D | 26-33. Divine reflections on the period while Israel is

scattered. (Hosea).

C | 34-38. Israel's evil return for Jehovah's goodness. Their

helpless condition moving Him to pity. He not forsaking them. Their

Rock useless. (Period of present history).

B | 39-42. The Judgments of Jehovah. (The period of the

Apocalypse).

A | 43. God's call to Rejoice: and the reason. The publishing of

Jehovah's Kingdom. Vengeance on Israel's enemies. Mercy for His Land

and for His People. (Fulfilment of all Prophecy).

How fitting that now, and here, at this stage of the Apocalyptic

visions and judgments, the witness and testimony of this Song should be

rehearsed, as intimated in Deut. xxxi. 19, and that another Song should

be associated with it, adding and combining such phrases of Ex. xv. as

will be appropriate for that particular season which shall then have

arrived.

The words of "the Song of Moses" are given in Deut. xxxii.: and the

words of "the Song of the Lamb" (i.e., given by Him and relating to

Him), are now recorded, as follows:

-3. saying,

"Great and marvellous are Thy works, O Lord God, the Almighty:

Righteous and true are Thy ways, Thou King of the nations. [311] (4)

Who should not fear, [312] O Lord, And glorify Thy name?

Because thou only are holy: Because all the nations shall come and

worship before Thee: Because Thy righteous judgments were manifested."]

These are the words of "the Song of the Lamb," and they tell us that,

in spite of the awful character of these coming judgments, God is

"Holy" and "Righteous" and "True." The Old Testament Titles are heaped

together here. "The Lord God," pointing us back to Gen. ii. iii., and

the setting right of all that was then put wrong. "Almighty," or the

Lord God of Hosts (see Preliminary Points). He is the God of the hosts

of Israel (Ex. xii. 41, 51). "The Song of the Lamb" looks forward to

the completion of all that "the Song of Moses" foretells.

Many passages in the Prophets and Psalms speak of the same glorious

result of God's judgments.

The first of the Six Angels (xiv. 6, 7), had proclaimed that Gospel

which is from everlasting, which calls on all to "Fear God:" and now

the heavenly singers ask, "Who shall not fear Thee?" They take up the

very words of Jer. x. 7; and to this time Ps. cii. 13-22 and Micah vii.

16, 17 refer.

But Ps. lxxxvi. 9-12 is specially to the point:

"All nations whom Thou hast made shall come and worship before Thee, O

Lord:

And shall glorify Thy name,

For Thou are great, and doest wondrous things.

Thou art God alone.

Teach me Thy way, O Lord: I will walk in Thy truth;

Unite my heart to fear Thy name.

I will praise Thee, O Lord my God, with all my heart:

And I will glorify Thy name for evermore."

"The Song of the Lamb," it will be seen, is made up of nine lines, nine

being the number associated with judgment. [313]

The second of the three reasons, "Because all the nations shall come

and worship before Thee," points to one of the results of completed

judgments, realised in Millennial days. (See Is. lxvi. 15, 16, 23.

Zech. xiv. 16, 17. Ps. lxvi. 1-7; lxxii. 1-4; lxxxvi. 8,9. Zeph. ii.

11).

The third reason is the "righteous judgments" of God, which will then

be made manifest. This is the meaning of (...) (dikaiomata). Lit. it is

righteousnesses, but the form of the word denotes the outcome of the

righteous act, the righteous thing done; [314] and the thing done, must

be added, according to what the context requires. Here, it is

"righteous judgments." That they are, and always will be righteous is

testified again and again. (See Isa. lix. 18, 19).

With this agree the closing words of "the Song of Moses" (Deut. xxxii.

41-43).

"Rejoice, O ye nations, with His People:

For He will avenge the blood of His servants,

And will render vengeance to His adversaries,

And will be merciful unto His Land,

And to His People."

Compare also Ps. lxxvi. 8, 9. Is. xxvi. 5, 8, 9. Ezek. xxxix. 17, 21.

xv. 5. And after these things I looked, and [315] the Temple (Naos) of

the tabernacle of the testimony was opened in heaven: (6) and the seven

angels who [316] had the seven plagues, came forth out of the temple

(Naos), arrayed with precious [317] brilliant stone,|| and girt about

their breasts with golden girdles. (7) And one of the four Zoa gave to

the seven angels seven golden Vials (or Bowls) full of the fury of God,

who liveth for ever and ever] We have already noticed above that

both the Tabernacle of Moses and the Temple of Solomon were only copies

of the Tabernacle and Temple in Heaven. The Realities were there, the

copies were on earth. It was the Naos or Holy of Holies which was

opened, i.e., the Naos of the Tabernacle. Opened to give exit for the

seven angels from the presence of God, as it was in chap. xi. 19. Again

the Zoa are introduced as initiating judgments. The Zoa are related to

Creation and to the earth, as we have seen, and these judgments are to

clear the earth of all that causes creation's groanings. We have

retained the word "Vials" because its usage is so fixed and associated

with these judgments, though all know that the (...) (phiale) as a

shallow bowl. The bowls were golden, and belonged to the altar.

|| L.Tr. WH. and RV. read (...) (lithon) stone, instead of (...)

(linon) linen. Compare Ezek. xxviii. 13 and Dan. x. 6.

xv. 8. And the Naos (or Holiest) was filled with smoke from the glory

of God, and from His power; and no one was able to enter into the Naos,

until the seven plagues of the seven angels should be finished.]

When the Tabernacle was opened by Moses and the Temple by Solomon,

there was cloud, but not smoke (Ex. xl. 34-36. 1 Kings viii. 10, 11).

Here it is "smoke," for this is the hour of God's judgment (xiv. 7). No

intercession can now be made. No worship can be offered while it lasts.

It will be again as it was in the days of Lam. iii. 44:--

"Thou hast covered thyself with a cloud,

That our prayer should not pass through."

Five of the ten plagues of Egypt are the same as five of these Bowls,

as we shall see below. We would only add here, that as they were

literal, so will these be.

We have now come to the end of the long parenthesis and series of

Episodes which are given in chap. xii. 1-- 8. We now take up again the

results of the sounding of the seventh Trumpet in the chronological

order of events. Chap. xi. -19, gave us the general but very brief

summary of those results, in the third Vision on Earth. The full

detailed account of these results would have postponed too long several

things necessary for us to know, had they been given in exact

chronological sequence. We have now had that necessary knowledge

interposed, and are ready to take up the events in their proper order.

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[310] G.L.T.Tr.A. WH. and RV. omit "and from his mark."

[311] G.L.Tr.A. WH. and RV. read (...) (ethnon) nations, instead of

(...) (hagion) saints.

[312] L.T.Tr.A. omit "thee."

[313] See Number in Scripture.

[314] Thus, in Rom. v. 16 it means righteous acquittal. In Luke i. 6

and Heb. ix. 1, 10 it means righteous ordinances. In Rom. i. 32 and

Rev. xxi. 4 it means righteous judgments. In Rom. ii. 26; viii. 4 it

means righteous requirements. In Rev. xix. 8 it means righteous awards.

It never means the attribute of righteousness as such, for that is

either (...) (dikaiosune), which is the attribute of righteousness, or

(...) (dikaiosis), which is the act of the judge in justifying.

[315] G.L.T.Tr.A. WH. and RV. omit "behold."

[316] G.L.T.Tr. Ab. WH. and RV. add (...) (hoi) those or who.

[317] G.L.T.Tr.A. WH. and RV. omit "and."

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The Sixth Vision "On Earth"

E^6, chaps. xvi., xvii., xviii.

V. Chap. xvi. The Seven Vials.

This is by far the most important of all the Visions seen by John, in

relation to the earth.

It has also the largest space apportioned to its description.

It consists of the great judgments introduced by the sounding of the

seventh Trumpet, which completes "The Mystery of God," by the pouring

out of the seven Vials. The next Vision is the last seen in Heaven, and

it introduces the actual Revelation or Apocalupsis of the Lord Jesus,

personally, to the earth; and thus brings on the conclusion of the

whole prophecy.

This Sixth Vision on Earth consists of three divisions, which are so

marked and distinct that those who divided the chapters found no

difficulty in making a right division here.

The following brief structure of this Vision as a whole, is shown to

consist of these three. Their many and various expansions will follow

in their respective places. The readers will find no difficulty in

following and connecting them, if the references to the back pages and

letters be carefully noted:--

E^6, chap. xvi.-- The Sixth Vision "on Earth."

The Seven Vials

E^6 | V | xvi. The Great Judgments. (The Seven Vials).

W | xvii. The Great Whore. (Mystery Babylon).

X | xviii. The Great City. (Great Babylon).

Of these three we commence with the first, which we have marked "V,"

and which consists of the whole of chap. xvi., describing

V. chap. xvi. The Great Judgments.

Eleven times we have the word "great" in this chapter; more often than

in any other chapter in the New Testament, the next being chap. xviii.,

where it occurs nine times.

We are justified, therefore, in entitling the judgments and subjects of

these chapters as "great."

All is now ready to begin this final assault on the kingdom of the

Infernal Trinity-- the Dragon, the Beast, and the False Prophet, which

will mark "the great and terrible day of the Lord."

Since we were told of the sounding of the seventh Trumpet (xi. 15), we

have been taken back and enlightened as to several important

particulars, so that we might understand more clearly the relation of

these Visions to each other; we have been informed, by the last

heavenly utterances, what we are to look for as the result of these

judgments.

The Dragon is to be attacked in his capital and on his throne. The

Beasts are to be attacked in their seats of authority; and their

followers and worshippers are to "have no rest day and night" upon the

earth (xiv. 11).

There is some similarity between the Vial-judgments and those of the

Trumpets; but there are some variations also.

The structure of this first division "V," shows that these seven Vials

are divided into five groups: each consisting of cause and effect. The

third and sixth are marked off by an additional characteristic: the

third by "things heard," the sixth by "things seen." The Structure is

as follows:--

V. chap. xvi. The Great Judgments. (The 7 Vials).

V | A^1 | a^1 | xvi. 1, 2. The First Vial.

b^1 | -2. Effect. Sore on worshippers

of Beast.

a^2 | 3-. The Second Vial.

b^2 | -3. Effect. Sea, blood.

B^1 | c | 4-. The Third

Vial.

d | -4.

Effect. Rivers, blood.

e |

5-7. Things heard. (Angelic voices).

A^2 | a^3 | 8-. The Fourth Vial.

b^3 | -8, 9. Effect. Scorching.

Worshippers of Beast impenitent.

a^4 | 10-. The Fifth Vial.

b^4 | -10-11. Effect. Seat of Beast

darkness. Men impenitent.

B^2 | c | 12-. The Sixth

Vial.

d | -12.

Effect. Euphrates dried up.

e |

13-16. Things seen. (Three demons like frogs).

A^3 | a^5 | 17-. The Seventh Vial.

b^5 | -17-21. Effect. Earthquake, and

Great Babylon comes into remembrance (19).

We have observed above that the 1st and 2nd Vials form a pair, also the

4th and 5th; and, like the 7th, consist of two parts, viz., the pouring

out of the Vial and its effect. These three groups are separated by the

3rd and 6th Vial, which have each three parts. To the pouring out of

the Vial and its effect is added, in the former case, Things heard; and

in the latter case, Things seen. The effect of the last (or seventh)

Vial is to bring up "great Babylon into remembrance"; and this leads on

naturally and consecutively to the judgment on Babylon in chapters

xvii. and xviii.

We now come to the translation.

The First Vial, and its Effect (xvi. 1, 2).

The first verse is general and introduces the whole seven.

xvi. 1. And I heard a loud voice out of the Temple (Naos), saying to

the Seven Angels,

"Go forth, and pour out the seven [318] Vials of the fury of God into

the earth."]

These seven Vials and their effects we take to be literal; i.e., to be

exactly what is said of them. They belong to no figures of speech. The

language is clear and precise. There is nothing beyond our faith,

though there may be beyond our reason. True, they are supernatural, but

not unnatural. In the plagues of Egypt, which all take to be literal,

we have many judgments exactly similar. Indeed, six out of the seven

Vials are just the same as the plagues of Egypt, and God has again and

again declared that their final judgments should be like, yea, should

be worse than those (Ex. xxxiv. 10).

The first Vial is like the sixth plague, which was of Boils, etc.

The second and third Vials are like the first plague, when the waters

became blood.

The fifth Vial is like the ninth plague, when darkness overspread the

land.

The sixth Vial is like the second plague, of frogs.

The seventh Vial is like the 7th plague, of hail, &c.

The fourth is the only Vial which has no counterpart in the Egyptian

plagues; and that is the great "heat." Now, if six out of these seven

judgments have already been once seen and experienced, why should not

like plagues be sent again, when it is expressly said that the

supernatural events connected with Israel's return shall be "like as it

was ... in the day that he came up out of the land of Egypt" (Is. xi.

16)?

In the face of this, is it not strange that these Vials should ever be

taken to mean:

The first, the French Revolution; and the "sores" its infidelity, &c.

The second, the naval wars of the French Revolution;

The third, Napoleon's campaign in Italy;

The fourth, Napoleon's military tyranny, &c., &c.?

It is a waste of precious time and space even to chronicle such

interpretations, which make the Word of God none effect.

Does any believe that we have passed through the greater part of the

"great and terrible Day of the Lord" without knowing it; and yet all

the time preaching the Gospel of God's Grace, instead of proclaiming

that "the hour of his judgment is come"? Is this really "the day of

vengeance of our God," and yet Ministers on every hand are telling us

how the Millennium is actually dawning; and some that it has already

come -- a Millennium without Christ? No! Bible students, who believe

what God says; and whose one desire is to understand what He has said,

can never be satisfied with such confusion as that, which only

perplexes the mind, instead of enlightening it.

xvi. 2. And the first went forth, and poured out his Vial into [319]

the earth; and there broke out a noisome and grievous sore upon [320]

the men who had the mark (or brand) of the Beast, and upon those who

were worshipping his image.] The words "poured out" are more than

hinted at in Ps. lxxix. 1-6. Lam. iv. 11; and a similar plague had been

more than once seen before. Ex. ix. 8-12. Job ii. 7, 8. I Sam. v. 6.

Num. xii. 10.

Moreover it was one of the judgments threatened to Israel. Deut.

xxviii. 15, 27, 35. Lev. xxvi. 16.

The first to suffer on account of this plague are the worshippers of

the Beast and his Image. These had been warned (xiv. 9-11) that those

who are engaged in worshipping the Beast (it is the present participle

both there and here) should have no rest day and night." Here we see

how this is to be brought about: none can rest who are afflicted with

these "noisome and grievous sores."

The Second Vial (xvi. 3)

xvi. 3. And the second [321] poured out his Vial into the sea: and it

became blood, as of one dead; and every living soul died that was in

the sea.] We may compare this with the second Trumpet (viii. 8)

and the first Egyptian plague (Ex. vii. 20-25. Compare Ps. cv. 29. Isa.

l. 2. Nahum i. 2-4). The literal understanding of these plagues makes

things so clear, that little or no further explanation is necessary.

They explain to us the nature and effect of these judgments.

The Third Vial (xvi. 4-7).

xvi. 4. And the third [322] poured out his Vial into the rivers, and

[323] the fountains of waters; and they became blood. (5) and I heard

the angel of the waters saying,

"Righteous art Thou [324] , who art and wast, [325] Holy [326] art

Thou, because thou didst judge these things. (6) For they shed the

blood of saints and prophets, And thou hast given them blood to drink;

-- [327] They deserve it!"

(7) And I heard (the angel of) [328] the altar saying,

"Even so, Lord God, the Almighty, True and righteous are Thy

judgments."]

This is Divine comment from heaven on the judgment of the third Vial.

The expression, "angel of the waters," shows that angels have their

spheres and offices; that the operations of nature are not left to

blind chance, but that He who made what men call "the laws of nature"

has a mighty and capable executive to see that those laws, and God's

will, are carried out.

The Altar is either personified (for the prayers of the saints are upon

it; and the martyrs are beneath it); or the words "[the angel of] the

Altar" must be supplied. In either case, the emphasis is on "the

Altar."

The Angel's words, here, show that they are uttered in another

dispensation, altogether different from the present dispensation of

grace; even in the dispensation of retribution and judgment. That

dispensation to which such passages as Ezek. xxxv. 6 and xvi. 38 refer.

Just as Matt. xxiii. 34, 35, and Luke xi. 47-51, refer to a day of

judgment and not of grace. God is "not imputing their trespasses" unto

His people now, having imputed them all to Christ. This shows that

unless we rightly divide the Word according to its dispensation, our

reading of it must be in hopeless confusion.

The reference of verse 6 ("They have shed the blood of thy prophets,"

etc.) is evidently to chap. xvii. 6; xiii. 15; xi. 18; and xviii. 20.

Pss. lxxix. and lxxiv. should be read in this connection.

The Fourth Vial (xvi. 8, 9).

xvi. 8. And the fourth [angel [329] ] poured out his Vial upon the Sun;

and it was given to him to scorch men with fire. (9) And men were

scorched with vehement heat, and they blasphemed the name of God (i.e.,

God Himself), who hath authority over these plagues: and they repented

not, to give Him glory.] At the sounding of the fourth Trumpet the

Sun was smitten, but only one third of it. There are to be "signs in

the sun" (Luke xxi. 25). Isaiah tells of a time when "the inhabitants

of the earth are burned and few men left" (Isa. xxiv. 6; xlii. 25).

Compare Mal. iv. 1, which says: "Behold, the day cometh that shall burn

as an oven; and the proud, yea, and all that do wickedly, shall be as

stubble." The moral effects, here, are a defiance of the demands of the

angel in xiv. 6, 7. They refuse to "give glory to God." They cry not

for quarter, nor will quarter be given. Yet men tell us that all we

have here is the tyranny and oppression of Napoleon!

The Fifth Vial (xvi. 10, 11).

xvi. 10. And the fifth [angel [330] ] poured out his Vial upon the

throne of the Beast: and his kingdom became darkened; and they gnawed

their tongues from their pain, (11) and they blasphemed the God of

heaven because of their pains and their sores (verse 2), and repented

not and turned not from their works.] This proves that the Seven

Assemblies belong, by interpretation to that dispensation of judgment.

For to the Assembly at Pergamos Christ says: "I know thy works and

where thou dwellest; where the throne of Satan is, and thou holdest

fast my name, and didst not deny my faith, even in the days of Antipas,

my faithful martyr, who was killed among you, where Satan dwelleth"

(ii. 13; xiii. 2). So that not only is it clear that those Assemblies

are on the earth at this time, but that chap. xii. records events prior

to chap. ii, and that the persecution and martyrdom of chap. xiii. have

already commenced in the days to which chap. ii. 13 refers. This Vial

initiates a direct attack on the throne of the Beast, the vice-gerent

of Satan. He is no more able to defend himself against this plague of

darkness than Pharaoh was (Ex. x. 21-23). The darkness here referred to

will be as real as the darkness was in Egypt. Joel prophesied of this

when he said (ii. 1, 2, 31):

"The Day of the Lord cometh...

A day of darkness and of gloominess;

A day of clouds and thick darkness.

The sun shall be turned into darkness," etc.

In Mark xiii. 24, 25, the Saviour said "the sun shall be darkened, and

the moon shall not give her light."

Great is the vexation caused by this awful darkness. And yet we are

asked to believe that this is nothing more than the Suppression of the

Monasteries, etc., in France, in 1789, by Napoleon.

Is this what all the prophets have been occupied with? Even symbols

must symbolise something that is congruous. But, here, the bringing on

of gross darkness is made to symbolise the suppression of what is the

cause of darkness! If it were taken to symbolise the setting up of

monasteries, it would be more relevant. No wonder that darkness has

come over this book -- when imagination is substituted for faith.

The Sixth Vial (xvi. 12-16).

The sixth Vial, like the third (xvi. 4, 5), has three divisions

(whereas all the others have only two). These three are (1) the pouring

out, (2) the effect, and (3) things seen. The third Vial was the same,

except that there we had things heard: and here we have things seen.

xvi. 12. And the sixth [angel [331] ] poured out his Vial upon the

great river the [332] Euphrates; and the water thereof was dried up,

that the way of the kings that come from the East might be

prepared.] We take this to refer to the actual river Euphrates.

All else in the chapter is literal; and so is this. There is no reason

why it should not be so. Those who assert that this means the wane of

the Turkish Empire say so on their own responsibility. There is not a

word about it here, and there is nothing to lead us to imagine it;

especially when we think of the object for which the river is to be

dried up. The sixth Trumpet has to do with the river Euphrates also.

The context here, and the "things seen" in connection with this Vial,

tell us that the kings of the earth are about to be gathered together

to the great battle in which the Heavenly and Satanic and earthly

forces are about to be engaged. With the view of preparing for this

gathering, the way of these kings which are to come from the East, is

to be prepared. The Vial is connected with judgment, and not with

mercy; and therefore to interpret these kings of the Ten Tribes, or of

"Christian princes," or of any propitious or auspicious event, is out

of all harmony with the whole scope of the context. At the sounding of

the sixth Trumpet a vast supernatural army is let loose to slay a third

part of men. Here, under the sixth Vial, a vast human army is gathered

together, the whole of which is destroyed by God. Moreover, a similar

effect on the river Euphrates is the subject of another prophecy: "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 [Euphrates] and

shall smite it in the seven streams, and make men go over dry-shod"

(Isa. xi. 15).

Again, "I will bring them also out of the land of Egypt, and gather

them out of Assyria; and ... 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" (Zech. x. 10, 11).

The kings from the East journey Westward to Palestine. East and West

are to be reckoned from the standpoint of the prophecy, and not from

that of the reader. Here, that standpoint is God's Land and City.

The Euphrates is indeed a great river, as here stated. It is 1,800

miles long, and from Mohammarah to the sea it is 3,6000 feet wide and

30 feet deep. [333] This river is to be dried up for the more easy

gathering of this infernal Crusade against the Lamb and His host. They

gather to a scene of slaughter, from which they never return. It is

this gathering which the Scripture now proceeds to describe to us.

xvi. 13. And I saw going forth out of the mouth of the Dragon, and out

of the mouth of the Beast, and out of the mouth of the False Prophet,

three unclean spirits, as it were [334] frogs. (14) (For they are demon

spirits working miracles), which go forth to the kings [335] of the

whole world to gather them together to the [336] battle of that great

day of God, the Almighty.] The Holy Spirit does not say there were

frogs, but that they seemed to look like frogs. But He actually says

they were not frogs, and thus not like the plague of frogs in Egypt

(Ex. viii. 1-14), but "spirits," i.e., demon spirits. They work

miracles, as does the false prophet (xiii. 13-15. 2 Thess. ii. 9).

They give apparently convincing evidence of their reality and mission:

and if thousands could be gathered to the Crusades by a man (like Peter

the hermit), tens of thousands will be gathered by these wonder-working

demons, and persuaded to join the advancing hosts against God and His

saints. We see a similar and real persuasion in 1 Kings xxii. 19-38.

See Joel iii. 9-11. Ps. ii. 1-3.

Then we have this interjectional clause, which must be read as a

parenthesis; for it does not interfere with the course of the prophetic

events. [337]

While the demon spirits are gathering the kings and their armies, John

hears the Voice of Christ, saying:

[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."]

These words are addressed to those in the other host who have not

worshipped the Beast or his image, and have not received his mark or

the number of his name. They receive this encouraging Benediction.

True, it is "as a thief" He is now coming. This proves that the Church

of God is not in the judgment scene here described, for the

Thessalonian believers were positively assured that the day shall NOT

come on them as a thief (I Thess. v. 4. Compare Matt. xxiv. 38-44. Luke

xii. 35-40). This blessing is not for us now, in this dispensation of

grace, even as the assurance is not for us. The Lord is then about to

come as a thief. Hence this announcement; and hence this blessing.

Those who will need it will be on the earth at that time, as we learn

from chap. iii. 3 (compare Mark xiii. 34-37).

After this Parembole the prophecy proceeds as though it had not been

interrupted.

xvi. 16. And they (i.e., the demon spirits of verse 14) gathered them

(i.e., the kings and their armies) together unto the place which is

called in Hebrew Har-mageddon [338] ] This mention of Hebrew

connects the Apocalypse with the Gospels (See John v. 2; xix. 13, 17.

So Rev. ix. 11). And in this we have also a reference to the Old

Testament. The name (...) (har-megiddo) means the mount of Megiddo; and

the name is ominous as to what the result of this battle will be. For

there Deborah and Barak destroyed Sisera and his host (Judg. v. 19);

there King Josiah was overthrown by Pharaoh-Necho, king of Egypt (2

Kings xxiii. 29. 2 Chron. xxxv. 22-25). Slaughter and lamentation are

associated with Megiddo (Zech. xii. 11). In Isa. x. 28, which describes

the invasion of Anti-Christ, the Septuagint version reads Megiddo.

Megiddo probably means a place of troops (from (...), gad), a troop

(Gen. xlix. 19); and the verb (...) (gadad), to cut to pieces. (See

Deut. xiv. 1. 1 Kings xviii. 28. Jer. xvi. 6; xli. 5. Mic. v. 1). It is

part of the great plain of Esdraelon. It is a real locality, and the

transactions yet to take place there will be real also.

Having gathered the hosts of the enemy thither, the sixth Vial ends.

The description of the events which took place there is delayed until

the events of the seventh Vial bring on the final catastrophe in chap.

xix. There we have the battle itself (xix. 11-18). The sixth vial

brings us up to the point where everything is seen to be in readiness,

and then abruptly breaks off so as to allow of our coming up to the

same point through another course of events, which are brought on by

the pouring forth of

The Seventh Vial (xvi. 17-21).

xvi. 17. And the seventh [angel [339] ] poured his Vial upon [340] the

air; and there came forth a loud voice out of [341] the Temple

(Naos),|| from the throne, saying, "It is done."] i.e., the last

Vial has been, at length, poured out; the last judgment entered upon;

the last plague begun. This will end all up and fulfil and accomplish

all the Divine counsels as to these judgments. Therefore this voice

comes forth; and this solemn announcement is made, "It is done." The

Temple is seen at the close of each of the three series of judgments.

This is the last. In the New Heaven and New Earth there will be no

Temple (ch. xxi. 22). This is the final act, which chronologically

brings on the opening of heaven and the coming forth of the Son of God

Himself to the battle in xix. 11.

|| L.T.Tr.A. WH. and RV. omit "of heaven."

But before that happens we are detained and told of the destruction of

Babylon and the Empire of the Beast (xvii. and xviii.); and the

marshalling of the heavenly forces (chap. xix). We are, however, told

of the commotions in heaven and on earth, which are given in a general

statement or summary.

xvi. 18. And there were lightnings, and voices, and thunders; [342] and

there was a great earthquake, such as was not since man was on the

earth, so mighty an earthquake, or so great.] Similar results take

place at the opening of the seventh Seal (viii. 5); and at the sounding

of the seventh Trumpet (xi. 19). This is the great earthquake spoken of

by the prophets (Ezek. xxxviii. 20. Isa. ii. 19, 21. Hag. ii. 21, 22).

xvi. 19. And the great city became divided (or split) into three parts,

and the cities of the nations fell; and great Babylon came into

remembrance before God, to give to her the cup of the wine of the

fierceness of his wrath.] Not only is great Babylon split up into

three parts by this earthquake, but the capital cities also of the

confederated nations, the allies of the Beast (verse 14; xvii. 13-17)

were destroyed. Some say that "Great Babylon" means "Rome"; others hold

that it means "Jerusalem"; while others, like ourselves, believe what

is written. Babel or Babylon was the scene of the first apostasy from

God after the Flood. Always the enemy of God's people, she became in

later days the metropolis of the first great Gentile Empire as seen in

the image and dream of Nebuchadnezzar. God promised to remember His

covenant with Israel; and when He did so He promised to also to

remember Babylon in the day of His wrath. Hence His people cry

concerning it, "Remember, O Lord." Ps. cxxxvii.; xcviii. 3; xv. 8, 42.

Babylon is only partly destroyed now in token of its total destruction

soon to follow. One tenth of the city will have fallen, as we are told

in xi. 12, 13. And chapters xvii. and xviii. are going to tell us of

the causes, and of the manner, and the consequences of that judgment.

xvi. 20. And every island fled away, and certain mountains were not

found. (21) And a great hail, as of a talent's weight, falleth out of

heaven upon men; and men blasphemed God because of the plague of the

hail; because the plague thereof is exceedingly great.] The

judgments increase in their severity. In chap. vi. 14, the mountains

and islands were moved. Here, they flee. By and by the whole earth and

heaven will flee away, and no place be found for them. There is no

article before mountains, so we have supplied its absence by the word

"certain." Had every mountain been meant the article would have been

used. Mountains will exist during the millennium. (See Ps. lxxii. 3,

16; cxlviii. 9. Isa. ii. 2; xliv. 23. Ezek. xxxvi. 8). The plague of

hail in Egypt was real (Ex. ix. 18-21). So is this. Why not? The stones

are indeed great in size. A Jewish talent was 114 lbs. troy weight.

Josephus says that stones of a talent's weight were thrown by the

Romans against Jerusalem (Wars iii. vii. 9). Surely God can send from

heaven what man could send on earth.

M. Huc says, in his Travels in Tartary [343] : "Hail is of frequent

occurrence in these unhappy districts, and the dimensions of the

hailstones are generally enormous. We have seen some that weighed

twelve pounds. One moment sometimes suffices to exterminate whole

flocks. In 1843, during one of these storms, there was heard in the air

a sound as of a rushing wind, and therewith fell in a field near a

house, a mass of ice larger than an ordinary millstone. It was broken

to pieces with hatchets; yet though the sun burned fiercely, three days

elapsed before these pieces entirely melted."

Hail had been before one of God's engines of war, beyond the use or

defence of man. (See chap. xi. 19. Ex. ix. 22-26. Ps. lxxviii. 47; cv.

32. Josh. x. 11). And they are the tokens of Divine wrath. (See Isa.

xxx. 30. Ezek. xiii. 11).

No wonder the blasphemy that follows from the worshippers of the Beast,

impenitent to the end, will also be exceeding great.

This concludes the great Judgments of the Seven Vials recorded in chap.

xvi. We come now to chap. xvii., the Judgment of the great Harlot.

W. Chap. xviii. The Great Harlot.

This is the second of the three great divisions of the sixth Vision "on

Earth." We have shown them as follows:--

The 1st (chap. xvi). The great Judgments.

The 2nd (chap. xvii). The great Harlot.

The 3rd (chap. xviii). The great City.

It is the first of these which we have just completed; and we pass on

to the second -- in chap. xvii. -- which, perhaps more than any other,

has caused the widest gulf between the various schools of expositors.

It is one of the most prominent of all the subjects of which the

Apocalypse treats. Indeed, taken with the eighteenth chapter, which is

part of the same Vision (the 6th "on Earth"), it is the most

conspicuous prophecy of this book. None of the current expositions are

sufficiently consistent or satisfying. Preterist Expositors differ

among themselves as to whether "great Babylon" means the City of Rome,

or the Church of Rome: Rome Pagan or Rome Papal. But, if this is all

that these solemn chapters mean, we may well say with Dr. Seiss, "If we

cannot find more solid ground than that on which the Rome theory rests,

we must needs consign the whole subject to the department of doubt and

uncertainty; and let all these tremendous foreshadowings pass for

nothing." [344]

But we shall best accomplish our object by keeping to the Text of the

Word itself; learning its scope from its structure; and giving its

translation.

No current theory takes in the whole scope. One or two points are

seized upon, and treated quite out of all proportion to the rest; while

others, quite as essential, are passed over slightly, or ignored

altogether. Any satisfying interpretation must take in the whole of

what is written; and must treat each part, not as though it were in the

way, or inconvenient, but as though it were indispensable.

The chapter itself is divided into two parts; (i.) the Vision, and

(ii.) its Interpretation.

W. Chap. xvii. The Great Harlot.

W | Y | xvii. 1-6. The Vision.

Z | xvii. 7-18. The Interpretation.

And first expanding "W," The Vision (xvii. 1-6), we find it is

constructed as follows:--

Y. xvii. 1-6. The Vision.

Y | C | f | xvii. 1-. Place: "Hither."

g | -1-. The great harlot.

h | -1. Her seat.

i | 2. Her accomplices.

C | f | 3-. Place: "Wilderness."

g | -3-. The woman.

h | -3. Her seat.

i | 4-6. Herself.

xvii. 1. And there came one of the seven angels who had the seven

Vials,] Which of the seven we are not told; but it was probably

the last; inasmuch as it was the pouring forth of his Vial that brought

Great Babylon into remembrance before God.

and talked with me, saying [345]

"Come hither; I will show to thee the judgment of the great harlot,

that sitteth upon many waters: (2) With whom the kings of the earth

committed fornication, and those who dwell on the earth were made drunk

with the wine of her fornication."]

We have before observed, that when symbols are used in this book they

are generally explained by the Holy Spirit Himself. When this is not

the case, we must, of course, use our best judgment and compare other

Scriptures, so as to see, as far as we can, what the symbol means. But,

when He does tell us what the symbols mean, we are not left in any

doubt or uncertainty. We cannot go wrong if we keep to the

interpretation which the Spirit Himself gives. We are not to

re-interpret His interpretation; or to further explain His explanation.

If so, we should be treating the Divine interpretation as though it

were another symbol. This, therefore, we may not do; but we are to

accept it, and believe it, and rest on it.

Now, in this chapter, the Spirit has been pleased to give us His own

interpretation of the Vision. We have seen how this is emphasised in

the structure, which is expressly divided into these two parts. We have

marked them

"Y" (verses 1-6), which is the Vision, and

"Z" (verses 7-18), which is the Interpretation.

These two are again subdivided in a similar and corresponding manner.

Each is introduced by a Promise ("C" verses 1, 2 and "D", "E" verse 7);

and is followed by the Performance of that promise ("C" verses 3-6 and

"E", "D" verses 8-18). See the structure of "Y" and "Z".

In this manner has the Holy Spirit called our attention to His

interpretation, and impressed its importance upon us.

If we follow this, all will be easy and plain.

Indeed, it will be better to give the structure of the Interpretation

(verses 7-18) here, and now, and incorporate the two together, in order

that the one may elucidate the other; and, that we may thus use both to

greater profit.

Z. xvii. 7-18. The Interpretation of the Vision.

Z | D | 7-. The Woman.

E | -7. The Beast.

E | 8-17. The Beast.

D | 18. The Woman.

The member E (verses 8-17) will require expansion later on; together

with the special consideration for which the structure of that member

calls.

Now, there is a well-known principle which is often practised in

algebra with great advantage in the solution of a problem; and that is,

where one things represents another, to express that one in the terms

of the other.

The same principle may be followed here, where we have the Vision and

the Divinely-given interpretation. We will re-write the Vision in the

terms of the interpretation: i.e., instead of putting what John saw, we

will put the explanation at once, and thus bring the whole more clearly

before our minds.

We will, therefore, do this, using two different kinds of type to make

the matter more clear and enable us to distinguish what is the symbolic

prophecy, and what is the Divine interpretation. Thus we shall

introduce the interpretation given in the latter part of the chapter,

and substitute it (in italic type) for the symbols used in the former

part of the chapter, thus:

verse 1. "Come hither: I will show to thee the judgment of that great

City that reigneth over the kings of the earth (verse 18), and over

peoples and multitudes and nations and tongues (verse 15), with whom

the kings of the earth have practised idolatry, [346] and the

inhabitants of the earth have been made to partake of HER idolatrous

worship."

This, of course, characterised the worship of Pagan Rome, but cannot

truly be said of Papal Rome, of which this chapter is commonly

interpreted. But inasmuch as this was the mark of all the heathen

nations, it does not, of itself, identify this city with Pagan Rome:

for it is a city, the Spirits says (verse 18).

3. And he (i.e., the angel) carried me away by the spirit] as in

chap. i. 10, upon which passage it throws great light. (...) (en

pneumati) means by the spirit, or by spiritual power, as in i. 10; iv.

2; xxi. 10. Acts viii. 26, 29, 39.

into the [347] wilderness; and I saw a woman] i.e, that great city

(verse 18).

sitting upon a scarlet beast] i.e., supported by that being who is

described in verses 8-11.

full of blasphemous names, having seven heads and ten horns] Now

we must treat this verse as we have treated verses 1, 2 above, and

express the vision in the terms of the interpretation:

-3. "And I saw that great city which reigneth over the kings of the

earth (verse 18), supported by the Beast full of blasphemous names

which was, and is not, and shall ascend out of the bottomless pit, and

go into perdition (verse 8), even he who is the eighth king, and is of

the seven (verse 11), having seven kings (verse 10), which support that

great city which reigneth over the kings of the earth (verses 9, 18);

and ten kings which are contemporaneous and which have received no

kingdom as yet; but receive power as kings at one and the same time

with the Beast (verse 12), who is the eighth king (verse 11), that was,

and is not, and shall be present" (verse 8).

Now, from this, is it not clear that we are dealing not with

world-powers in the successive or mortal stage, but with individuals in

their contemporaneous and superhuman form?

It is very important for us to note this important fact, which is vital

to the understanding of the whole Vision and its Divinely-given

interpretation.

Our business is not to interpret the Vision. That is done for us. What

we have to do is first to believe what God says, and then to try and

understand it.

The world-powers of Dan. ii. are then seen in their mortal stage, and

hence are seen in their successive existence, in which they were rival

powers. In Rev. xiii. and xvii. they are seen in their superhuman

stage, and they then form one vast colossal Power, having absolute

dominion in the world. In Dan. vii. 26, this Power is seen judged as a

whole, and goes down into perdition. Dan. vii. 26 treats of the

superhuman stage as do chapters xiii., xvii., here.

The Beast receives his deadly wound in his mortal stage, previous to

going down into the Abyss. He comes up with the other heads and ten

horns. All come together and are seen together in their superhuman

form.

Chapter xii. when compared with chap. xiii. and xvii. shows that there

are two great confederacies treated of -- the Heavenly and the Earthly

-- and they are not identical.

There is the Dragon Confederacy of seven heavenly dominions with their

ten armies. This is a Confederacy of evil angels with Satan at their

head (chap. xii).

The other Confederacy is of mortals who went down into the Abyss, and

come up a superhuman Confederacy on the earth (chaps. xiii. and xvii).

Angels form the Confederacy under Satan in the heavens.

Superhuman men form the Confederacy under the Beast on earth.

These Confederacies are distinct from each other.

What we are told of the Beast in xvii. 4, concerns his relation to

Babylon.

xvii. 4. And the woman (i.e., the great city, verse 18) was arrayed in

purple (Judg. viii. 26. Est. i. 6), and scarlet, and bedecked with gold

and precious stone and pearls, having a golden cup (Jer. li. 7) in her

hand full of abominations and having the unclean things of her

fornication:]

Again we must present the vision of this verse in terms of the

interpretation:

4. And that great city which reigneth over the kings of the earth

(verse 18) was beautified with purple and scarlet, and adorned with

gold and precious stone, and pearls, having a wondrous and attractive

idolatrous system full of abominations, and having the unclean

provisions for her idolatrous practices."

That great city is described as having all luxuries, combined with her

idolatrous worship. The word "Abomination" is used of an idol (see 2

Kings xxiii. 13. Is. xliv. 19); and in the plural, of idolatry (see

Deut. xviii. 9; xxix. 17; xxxii. 16. 1 Kings xiv. 24. 2 Kings xvi. 3;

xxi. 2; xxiii. 24. So Ezek.. viii. 6, 9, 13, 15, 17; xi. 18; xiv. 6;

xvi. 2; xx. 7, 8). Doubtless the idols and idolatry were so called,

because of the uncleanness practised in their worship. Can we doubt

that when we meet with the word here in Rev. xvii. 4, 5, we have the

same idolatrous uncleanliness referred to?

5. And upon her forehead a name written, -- a secret sign.] By

printing (on its own authority) the word "mystery" in large capital

letters, the AV. has made it appear as part of the name. The Revisers

have followed this example, printing the name in small capitals instead

of large. But they have, in the margin, said "or, a mystery, BABYLON

THE GREAT," as though the word "mystery" did not form part of the

title. We believe this to be the case, and we further believe that what

follows the word "great" does not form any part of this "name," but is

the Divine meaning and description of it.

So we read it, that she had a name written on her forehead -- a secret

symbol --

"BABYLON THE GREAT," the mother of the harlots and of the abominations

of the earth.] Written on the woman's forehead, it was a secret

sign or symbol. It does not mean that she or any woman could be so

described. But that, as the explanation of what the woman represented

is deferred till the very last verse of the chapter, the meaning of the

name was a secret, till it was then and there revealed that it referred

to "that great city" (verse 18), and not to an individual woman, or to

any human being.

The word (...) (musterion) means simply a secret. It occurs in the

Septuagint (280 B.C.) only nine times, of the king's secret which had

gone from him (Dan. ii. 18, 19, 27, 28, 29, 30, 47 (twice), and iv. 9).

See also its usage in the Apocryphal books in the same sense. [348] But

the Greek Christian fathers used the word of any such sign, whether of

words or actions. They spoke of the offering of Isaac as a musterion:

i.e., a sign or symbol of the secret purpose of God concerning His Son,

Jesus Christ. And they used it interchangeably with the words (...)

(tupose) type; (...) (sumbolon), symbol, and (...) (parabole) parable.

The meaning of the word mystery, therefore, here in Rev. xvii. 5, 7,

must have this later signification which the word had acquired. We give

a few examples in a note. [349] And others might be cited, but these

will be sufficient to show us how the word mystery had, at that time,

come to be practically synonymous with symbol. Perhaps secret sign

would be express it; and this was the usage of the word when this

Revelation was given to John. Hence, in this book, we must give the

word this signification.

In Rev. i. 20, the seven stars are used as a secret sign for something

which they signified (So also Eph. v. 32).

So here, in xvii. 5, 6, the woman's name is a secret sign; and refers

to something much deeper than the name itself could convey. The name

was the name, not of a woman, but of a city, "that great city," even

Babylon. But it signified not merely the material city as such, but the

vast system of idolatry connected with it. That is why the explanation

of the secret sign follows "the mother of the harlots and of the

abominations of the earth." Not merely of Rome, or even Babylon (as a

city), but "of the earth": i.e., the mother, or fountain-head of all

the systems of idolatry which have since flooded "the earth" from that

one great source; and of which Romanism is only a part.

This is the secret of "mystery of iniquity" referred to in 2 Thess. ii.

7.

Babylon was the fountain-head of all idolatry.

We have here two things, (1) the reality, which is that "great city,"

which will be seen by the uninitiated; and (2) the woman, which is the

"secret sign" of what it means.

The picture of the woman, as described, may be regarded as the

"drop-curtain." But the initiated are those who will be admitted behind

it, and learn "the depths of Satan:" and, behind the scenes in his own

great theatre, will learn what Satan's religion means as they "worship

the Dragon."

The uninitiated will see only the curtain-- the wonderful city. Compare

Prov. ix. 13-18, where both are shown and may well be applied to the

passage here.

Idolatry was no mere sin into which people gradually sunk; but it was

the creation, by Satanic wisdom, of a mighty system, which he intended

to us, and to lead up to his own worship.

Nimrod was used as the great founder of this marvellous scheme of

Satan. Babylon was his city (Gen. x. 10). Would not Cain's city before

the flood answer to the people of that day, the same end as Babylon did

afterwards (Gen. iv. 17)? Each would be the capital of their respective

idolatrous systems. The words "Cain went out from the presence of the

Lord" are very significant. So is the name of Cain's city. He called it

"Enoch," which means initiated. [350] The corruption of mankind spoken

of in Gen. vi. must have led to abnormal forms, which would account for

the half-human, or super-human beings, which became the Nephilim, the

Rephaim, and Anakim of Scripture; the Titans of the Greeks. It would

account for the worship of Ishtar, Isis, Ashtaroth, and all the

abominations of spiritual harlotry.

We thus see how "that great city," Babylon, founded by Nimrod, was the

source of all idolatry.

This is not true of Rome. Pagan Rome itself was only one system; one of

the polluted streams from that corrupt source. Papal Rome is only

another single stream. It is not possible that a part can be the whole!

It is not possible that one of many streams can be the fountain-head of

all streams. Was there no idolatry before Pagan Rome? Whence then came

the worship of "Moloch" and "Remphan," and "Chium," in the wilderness

(Acts vii. 43. Amos v. 25, 26); and the worship of Ashtoreth, the

abomination (i.e., idol) of the Zidonians, and Chemosh, the abomination

of the Moabites, and Milcom, the abomination of the children of Ammon,

which were introduced by Solomon (1 Kings xi. 5. 2 Kings xxiii. 11)?

Was Rome the mother of these? The description here goes back to the

origin of all the abominations of heathen idolatry. Rome's place in

history makes this an absolute impossibility. It would be just as

absurd to say that the Zionist movement of to-day was the source or the

mother of the Jewish nation!

Just as impossible was it for the Babylon of Nebuchadnezzar's day; and

for the same reason. It does not date back far enough. We must go

farther back, and find it in Gen. x. 8-10 and xi. 9. There we find it

in the land of Shinar. Under Nimrod began the work in the spirit of

Anti-christ; his object being to build a city, and make for his People

a name, so that they might not be scattered. Babylon was founded in

rebellion against God. Nimrod was "a mighty one on the earth" (Gen. x.

8). He called his city Bab-El. [351] Some take this to mean the court

or gate of God; for he, like his antitype, would fain thus exalt

himself (2 Thess. ii. 4).

Others derive it from Belus, the name of the principal idol of the

Babylonians. Sometimes written Bel (...). If so, Babel would mean --

for Bel or of Bel.

In any case we are taken back to the fountain-head, and shown the

source and origin of all idolatry. Nimrod is called a mighty hunter.

[352] The Targum of Jonathan (an ancient Jewish commentary) interprets

this to mean that he was a mighty rebel before the Lord. The Jerusalem

Targum reads it as meaning mighty in sin, lying in wait to catch and

overthrow men; drawing them away from the worship of the true God, as

taught by Shem, to join that taught by Nimrod. Hence, his name became a

proverb for any great rebel or Apostate. (Read Gen. x. 9).

It is equally impossible to interpret the words of Rome -- and to say

that this woman made "the inhabitants of the earth drunk with the wine

of her fornication," i.e., made the whole earth partake of her

idolatrous system. Neither of Rome, papal or pagan, can this be said.

They both drank of her cup; but it is a perversion of all known

history, to say that either of them was the tutor of all the nations;

and an insult to common sense to apply this to "the inhabitants of the

earth for more that 3,000 years before Rome was dreamt of." As Dr.

Seiss well puts it, this wine "was already bottled and labelled before

the first dispersion. [Gen. xi.]. It went with that dispersion into

every country and nation under heaven. As a matter of fact we find it

to this day among all the nations of the earth; affecting, if not

controlling their thinking, their politics, their faith, and their

worship. Not less than two-thirds of the population of the earth at

this hour are Pagan idolators, drivilling under the same old

intoxication which came forth from Nimrod and Babylon; whilst the great

body of the other third is either Mohammedan, Catholic, Jewish,

Infidel, or adherents of some tainted and anti-christian faith and

worship. Nor is there a kingdom or government on the face of the whole

earth at this hour which does not embody and exhibit more of the spirit

of Nimrod than of the spirit, commandments, and inculcations of God.

All the kings of the earth, and all the governments under heaven, have

more or less joined in the uncleanness of that same old Babylonian

Harlot who had defiled every spot and nook of the whole inhabited

world, notwithstanding that God from the beginning set His seal of

wrath upon it. The Jewish whoredoms, and the Papal whoredoms, and the

Mohammedan whoredoms, and the whoredoms of all perverted Christian

religionists, though not entirely letting go the confession of one only

God, are still, in essence, the same old harlotry which first found

place and embodiment on the banks of the Euphrates. It is the same old

Babylon, and her harlot daughters, bearing rule or kingdom upon the

dominions of the earth, and intoxicating the inhabitants thereof out of

the wine of her fornication." [353]

It is indeed surprising how any mistake could have been made in the

identification of this woman. For the Holy Spirit first shows us her

very name upon her forehead. Then, in verse 18, He tells us as plainly

as words can tell anything, that "the woman which thou sawest is that

great city, which reigneth over the kings of the earth"; and chap. xvi.

19, as well as xvii. 5, identifies this city with Babylon. God says it

is a "city." He does not say a system or a religion, but a "CITY."

Now, when the Vision is a "Woman"; and God tells us that He means by

the woman "that great city," Is it legitimate for us to treat this

again as another symbol, and say it is not the city He says it is, but

another?

There is no limit to such a process as that. We may go on to say that

Rome means London, and that London means some other place. Why not be

content with the explanation which God has Himself given? instead of

taking the solemn responsibility of saying that His explanation is no

explanation at all; and that it means something else. We are not saying

there are no symbols: We are not saying that Jerusalem is not called

Sodom. It is; but God leaves us in no doubt as to what He says and what

He means. That is one thing: but it is quite another thing when we

treat His own interpretation of a symbol, as though it were only

another symbol which is left for us to interpret.

It is not that we wish in any degree to minimise the awful abominations

of Romanism. None can have a greater abhorrence of them than we have.

We see in it one of the most filthy of all the streams that have flowed

from Babylon; but we do try to rise above the level of "a Local Board"

when we are dealing with God's account of how He is going to close His

great controversy with Jew and Gentile, with Earth and Hell. Our survey

must extend beyond the Tiber. We must see something beyond

Protestantism and Romanism. These do not make up the whole history of

the Universe, either in time or extent.

There are many other absurdities connected with the current

interpretations, which we shall notice as we proceed further into this

chapter, and consider the Divine interpretation there given of the

Vision as a whole. There is one point, however, to be referred to here,

and that is "the cup." It is "golden"; and hence, beautiful and

attractive in appearance. The cup is one. This tells us that the

corrupt streams which flow from this one fountain-head are all one in

essence, and character, and effect. It is the religion originally

instituted at Babylon, by Nimrod, at the instigation of Satan. (See

Appendix).

It is seen in all the great religions of the world. They are all alike

in substituting another God for the God of the Bible: a God, made

either with the hands or with the imagination; but equally made. And a

religion consisting of human merit. These things are common to all

systems of false Religion, and unite them in one. True, some of the

rivers from this corrupt source are great and mighty; others are in

smaller streams, but their waters are one, and the cup is one. Those

who say that this "cup" means the cup used in the Mass, furnish us with

a good example of the value of all such interpretations. We have only

to remember concerning this "cup," here, that all nations are made to

drink of it; while the one great characteristic of the Romish "cup" in

the Mass is that it is withheld from the people!

6. And I saw the woman (i.e., the great city, verse 18) drunken with

the blood of the saints, and with the blood of the martyrs of Jesus:

and I wondered when I saw her, with great wonder.]

Here again we must express the Vision in the terms of the Divine

Interpretation.

6. And I saw that great city which reigneth over the kings of the earth

(verse 18) drenched with the blood of the saints, and with the blood of

the Martyrs of Jesus: and I wondered when I saw the city, with a great

wonder.

Here we have another reference to the martyrdoms which will take place

during the time covered by the Apocalypse.

They are referred to also in chap. xiii. 7. Dan. vii. 21; xi. 7; xii.

1, 7.

The Psalms, also, connect these martyrdoms with the future "times of

trouble" under the rule of the Beast:

"O God, keep not thou silence:

Hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult:

And they that hate thee have lifted up the head.

They take crafty counsel against thy people,

And consult together against thy hidden ones.

They have said, Come, and let us cut them off from being a nation;

That the name of Israel may be no more in remembrance.

For they have consulted together with one consent;

Against thee do they make a covenant. (Ps. lxxxiii. 1-5, RV.)

The Psalm then goes on to speak of a ten-kingdom confederacy similar to

that which we have in Rev. xvii.

Psalm lxxix. also speaks of that same time.

"O God, the heathen (or nations) are come into thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem in heaps.

The dead bodies of thy servants have they given to be meat unto the

fowls of the heaven,

The flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem;

And there was none to bury them. (verses 1-3, RV.)

That many martyrs -- very many -- have been killed at the hands of the

Church of Rome, if not in the city of Rome itself, none can deny.

But these are not "ALL that have been slain on the earth" as martyrs.

Myriads of martyrs for God and His truth were slain, as such, hundreds

of years before Rome ever had a Pope. The "prophets" of the Old

Testament were dead, and many had been slain as martyrs centuries

before Rome existed, whether Papal or Pagan.

Rome, whatever may be her guilt in this matter, cannot be charged with

"all" the martyrdom of the ages. All persecution can be traced up to

false religion. False religion has ever been possessed of a persecuting

spirit from the day that Cain slew his brother Abel; and Rome, as one

of the largest streams from the Babylonian fountain of corruption, has

slain her full quota, for which she is verily guilty, and will share in

the judgment when "the cities of the nations fall." But not all the

martyrs have yet been slain. Many passages in this books show us that

the days of the coming Great Tribulation will fill up the measure of

Babylon's bloodguiltiness. (See chap. vi. 9-11; xi. 7, 8; xii. 13, 17;

xiii. 7; xviii. 24; xx. 4). The same future period of martyrdoms is

prophesied of or referred to in the Psalms. (See Ps. ix; x; lxxix. 2,

3; xliv. 22; xciv. 5. Also in Dan. vii. 21, 25; viii. 27; xi. 33, 35).

All these passages should be carefully read and noted. If these Old

Testament passages do not speak of the same future time spoken of in

the Apocalypse, to what period can they be referred? When they are read

together they form one harmonious whole; but, if they are not rightly

divided according to their respective dispensations, all will be, and

cannot but be, confusion.

We come, now, to the Interpretation of this Vision (seen by John in

xvii. 1-6) which is given to us by Divine inspiration.

We have seen the structure of both the Vision and the Interpretation.

As the latter is very brief we may repeat it here.

Z. xvii. 7-18. The Interpretation of the Vision.

Z | D | 7-. The Woman.

E | -7. The Beast.

E | 8-17. The Beast.

D | 18. The Woman.

We are struck with the gracious words of the Interpreting Angel. "I

will tell thee the secret sign of the woman and the wild Beast" (verse

7). This being so, we are made independent of human interpreters, for

God has sent and signified it to us by His special angelic messenger.

In fact, we are, here, really placed on the same level as the Apostle

John himself. No further explanation than this was given to him by the

angelic interpreter. Therefore, we, in reading his words, have exactly

what John had himself: no less and no more. Oh for grace and wisdom to

understand his words!

7. And the angel said to me, Wherefore didst thou wonder? I will tell

thee the secret (i.e., the meaning of the secret sign) of the woman,

and of the Beast that carrieth her, that hath the seven heads and the

ten horns] We have the promise, as shown by the structure (verse

7); and in the rest of the chapter (verse 8-18) we have the performance

of the promise. The woman and the Beast are first mentioned in brief;

and then the explanation is given in full, the order being inverted.

First the Beast is explained, and then the Woman. Ten verses (8-17) are

given to the former, and only one (verse 18) to the latter; so that the

Beast is now, evidently, the more important of the two subjects.

We shall have to expand the member consisting of this longer structure

concerning "the Beast," marked E. in the above structure.

E. xvii. 8-17. The Beast.

E | F^1 | k^1 | xvii. 8. The Beast (His origin and history).

l^1 | 9, 10. His confederates (the seven

heads or kings).

F^2 | k^2 | 11. The Beast (further history).

l^2 | 12. His confederates (the ten horns;

their hour "with the Beast").

F^3 | k^3 | 13. The Beast (power of horns given to him).

l^3 | 14-17. His confederates (their war

"with the Lamb").

It will be seen from this Structure that the Interpretation of the

Vision concerning the Beast (E. xvii. 8-17) consists of three pairs,

the Beast alternating with his Confederates:--

F^1 (8-10) gives the first pair.

F^2 (11, 12) gives the second pair.

F^3 (13-17) gives the third pair.

In order to understand the words of the Interpretation here given, it

would be well if we could forget all that we have ever heard from man

on this subject. We find even ourselves hampered at every turn by what

we have learned from tradition. Not until we can divest ourselves of

all traditional interpretations can we hope to understand the

interpretation given us in these verses.

The Structure shows us that "the Beast" and his confederates are the

two subjects with which we have to do. They are arranged in the form of

a repeated alternation; and are given in three pairs.

If we keep these before us we shall be able to distinguish them as we

proceed.

F^1. xvii. 8-10. The first pair.

8. The Beast which thou sawest was, and is not; and is about to ascend

out of the Abyss, and to go [354] into perdition: and those who dwell

on the earth shall wonder, whose name [355] is not written in the book

of life from the foundation of the world, when they behold the Beast;

because he was, and is not, and shall be present. [356] ] These three

notes as to time (twice given in this verse), mark off for us, as

clearly as possible, most important and significant points necessary to

the interpretation.

The Beast is he who "hath the seven heads and the ten horns" (verse 7).

The word "hath" refers to the ten horns equally with the seven heads.

The seven are therefore contemporary with the ten.

In their mortal stage of being, the seven kings were successive. But

that mortal stage is referred to in Daniel, not in Revelation.

In chap. xiii., the Beast comes up out of the Abyss, and is therefore,

clearly, superhuman. During the first half of the week he is in his

mortal stage. In the last half he is in his superhuman stage; for in

chap. xiii. 3, he is seen as having been "wounded to death." But, here,

in chap. xvii., we are taken back, and are further informed as to the

past, present, and future of the Beast,

(1) He "WAS," in his mortal stage.

(2) He "IS NOT," for he (at the point of time to which the vision

refers) had been assassinated: i.e., had "received his deadly wound,"

by which he was "wounded to death," and died (xiii. 3).

(3) He "SHALL BE PRESENT," for he "is about to ascend out of the

Abyss."

This eighth verse therefore refers to the mid-career of the Beast; and

the point of the vision is the moment between the mortal and the

superhuman stages: i.e., between chaps. xii. and xiii.

In the ninth verse the previous mortal stage of the seven heads are

spoken of. In that stage they were successive; but in their superhuman

stage they will be contemporary.

We have already seen that the seven heads or kings are individuals; and

that the Beast himself, when revived from the dead, will be "the

eighth" king. We believe that all the confusion, and all the divergent

opinions on this chapter arise from ignoring this simple fact, and from

looking at these as kingdoms instead of "kings"; and as world-powers

instead of individuals.

Moreover, further confusion has been introduced by taking the words of

the interpreting angel (in verse 10) as referring to the time of his

speaking to John; instead of, as in all other cases, as referring to

the time of or stage in the fulfilment of the vision. In other words,

the expressions "was and is not" (verses 8, 11), and "one is and the

other is not yet come" (verse 10), are taken as referring to the moment

when the angel was actually speaking to John.

But why not take it, as in all the other cases, as referring to the

time when the vision shall be accomplished?

The words of the souls under the altar (chap. vi. 9-11) are regarded as

spoken at the time when the fifth seal shall be opened. The cry to the

rocks "Fall on us" will be uttered under the sixth seal. The angel

himself states (verse 1) that the vision is the future judgment of that

great city. When the present time is thus used in prophetic language it

refers to the future time which is spoken of as being present, and not

to the time when the prophecy was written or spoken.

We have seen, throughout, that this whole book refers to "the Day of

the Lord." It is in that day that the Beast will be manifested in his

superhuman form with his seven heads and ten kings. At the future point

of time spoken of in verse 10, five of these kings will, as to their

mortal stage, at that moment "have fallen" (i.e., have been removed by

violent death [357] ); one of the kings (the sixth) will be reigning;

and the seventh will not at that juncture have yet come. When he shall

have come ((...), elthe) he will first overthrow the last three of the

seven (Dan. vii. 8); but will remain only for the first half of the

seven years, or thereabouts, in his mortal stage (xvii. 10); for he

will then receive a deadly wound (by assassination probably), xiii. 3,

and afterwards be brought to life by Satanic power, have his deadly

wound healed, and become the "eighth" king. In his mortal stage he is

the seventh head; but in his superhuman stage he is the eighth king.

All is thus intensely individual. Who the five kings will be, as to

their mortal stage; or who the sixth will be, we know not; nor is it

necessary for our understanding of the Vision. Who the seventh will be,

we do know; for it is the Beast in his mortal stage, "the little horn"

of Daniel's Visions. He will be in his superhuman stage, "the eighth"

king -- the final embodiment of Satanic power, whose doings are

described in chap. xiii.

The ten kings of verses 12-17 are not successive in their mortal stage;

they will be contemporary when they form an integrant part of the

Beast. The seven heads and the ten horns, with the necessary members

which go to make up the leopard, the bear, and the lion parts of the

beast as an organised body, as shown in chap. xiii. 2, are all

superhuman, all contemporary, have all passed through the mortal stage,

and have all suffered the first death, so that afterwards they can

altogether be "cast alive into a lake of fire," which is the second

death (see chap. xix. 20).

It is well to remember that "the time of the end" (Dan. vii.) takes in

the full extent of the Gentile Dominion. "The end time" (Dan. viii. 23)

is the end of this "time of the end"; the Sunteleia or Consummation.

While "The last days" (xi. 21) is the Telos, the crisis of "the end

time."

The Sunteleia or "End-time," commencing immediately on the removal of

the Church of God, may run into thirty or forty years; and of these,

the last "week" of Daniel (ix. 27) will be the last seven.

This allows all the prophetic periods marked off in 42 months, 1,260

days, and 3 1/2 years, to be taken as literal months, days, and years,

if we understand them as falling within these last seven years which

form the crisis, and end up with the final judgment.

If the period referred to under the word "hour" (one and the same hour,

or time) of xvii. 12 and of iii. 10 be the same as the 42 months, then

this "day of vengeance" of Isa. lxi. 2 may be these 42 months.

The term kings and kingdoms are used interchangeably in Daniel. The

kingdoms of Dan. ii. 37, 39, 40, 42, are spoken of as "these kings" in

verse 44, and so elsewhere.

But in looking for them we must note four very great and important

governing principles which will be a sure and certain guide in our

understanding of this matter. They are these:--

(1) Israel and Israel's Messiah: in other words, God's Anointed, God's

Land, God's City, God's People, form the great centre around which all

prophecy circles.

(2) Jerusalem is also the centre of the points of the compass. East and

west, North and South, are to be reckoned from Jerusalem, or from the

standpoint of the writer: and not from that of the reader; or from any

other astronomical or geographical arbitrary position.

(3) The "Heads" denote headship over the People, the City, and the Land

of Israel.

(4) The world-powers or kingdoms of prophecy are reckoned only as they

come into connection with, or into possession of, Israel's Land, and

City.

In these four simple propositions we shall find the key to the

understanding of the Vision and its interpretation.

The nations were originally formed with reference to Israel; for we are

expressly told, in the wondrous "Song of Moses," that "when the Most

High (the title that relates to dominion in the Earth) divided to the

nations their inheritance, when he separated the sons of Adam, he set

the bounds of the people according to the number of the children of

Israel" (Deut. xxxii. 8). The nations were not divided by chance;

neither were the stars of heaven; for in Deut. iv. 19 it says "the Lord

thy God divided them unto all the nations under the heaven."

Many nations are mentioned in the Bible; but only those are the subject

of Divine history and prophecy which have relation to Israel; and even

these, in proportion to the closeness and extent of that relation. For

example, the monuments show us the large numbers of Dynasties and

Kings, etc. there were in Egypt. But only those come into the Word of

God which had to do with Israel. Many have been, and are, perplexed

because of this Biblical silence as to the ancient kingdoms of Egypt

and Assyria, etc.; but this great principle explains it. The Pharaoahs

of the Oppression and the Exodus would never have been more than mere

names but for their connection with Moses and Israel. "Pharoah, king of

Egypt, is but a noise" (Jer. xlvi. 17) -- a noise that is heard for a

moment and then passes away. Such would Pharaoh (Ramases II. and

Meneptah) have been but for Moses and Israel.

There were many kings of Egypt before Pharaoh; and many kings of

Babylon all through the centuries; but they are mentioned only as they

come into touch with Israel. The Bible ignores them all except on this

ground. That is why it could be said to Nebuchadnezzar, "THOU are this

head of gold" (Dan. ii. 38). This was said of him only in connection

with the Counsels of God, and the People of God; for Nebuchadnezzar was

not the head or first king of Babylon. It is of Nimrod that it is

written, "the beginning of his kingdom was Babel" (Gen. x. 10). Nimrod

was, historically and chronologically, the first king of Babylon, and

there was a long list of Babylon's kings from that time before

Nebuchadnezzar possessed its throne.

Why, then, after all that lapse of time, is Nebuchadnezzar singled out

and spoken of definitely as the "head"? It can be accounted for only on

the great principle which we seek to enforce, viz., that all Gentile

history is ignored in the Bible, both as to kings and kingdoms, except

as they stand and come into the Divine Counsels concerning Israel, and

became "heads" over God's Land, and City, and People.

This being so, we have a limit set to our interpretation of the great

Kingdoms or Heads in the prophecies given in Daniel and in the

Apocalypse. These prophecies are concerned with them only within those

limits.

Nebuchadnezzar and his father came into power, and made Babylon the new

capital of Assyria in B.C. 625. [358] On this account, and because he

was the first of the Gentile powers into whose hands dominion and

headship over God's Land and City and People were given, it could be

said of him, "Thou art this head of gold" (Dan. ii. 38). There is not a

word here as to when he became the "head"; but the fact is declared as

to this person that he, as the head of Babylon, was also the head of

the Image, and, therefore, the head of Gentile supremacy.

The earlier history of Babylon is not taken into account. A new

departure is made in reckoning when, in the Counsels of God,

Nebuchadnezzar becomes the king of Babylon.

God sends him notification of the fact in that wonderful dream, where

the great outline of this Gentile dominion over Israel's People, City,

and Land is made known.

The Image in Dan. ii. is clearly marked as consisting of five parts:--

1. verse 32. "This image's head was fine gold, (one)

2. verse 32. his breast and his arms of silver, (two)

3. verse 32. his belly and his thighs of brass, (three)

4. verse 33. his legs of iron (four)

5. verse 33. his feet part of iron and part of clay." (five).

This seems to be clear enough; only we have always been so accustomed

to hear the fifth spoken of as part of the fourth, or the fourth

revived, that we read the Scripture in the light of our tradition.

It is not any answer to say that Dan. ii. mentions only four Gentile

Powers. Dan. ii. says nothing of the kind. It mentions "the fourth."

That is not "four." The Original is not (...) arbag (four [359] ); but

it is (...) rebegahe (fourth [360] ). It is most important to note the

difference between the ordinal number and the cardinal number. It

nowhere says there were only four. On the contrary, the five are twice

distinctly enumerated as being perfectly separate and independent. In

verses 35 and 45 we have two separate enumerations of these five:

Verse 35

Verse 45

1. the iron,

1. the iron,

2. the clay,

2. the brass,

3. the brass,

3. the clay,

4. the silver, and

4. the silver, and

5. the gold.

5. the gold.

Here, the five are not only mentioned separately, as to their material;

but diversely, as to their order; so as to distinguish "the clay" as

being one of five, and not as part of the iron (the "fourth") as is

usually done.

The same five kingdoms are equally clear in the interpretation:

1. verse 38. "Thou art this head of gold" (one).

2. verse 39. "And after thee shall arise another kingdom..." (two).

3. verse 39. "And another, third kingdom..." (three).

4. verse 40. "And the fourth kingdom..." (four).

5. verse 41. "And whereas thou sawest the feet and toes..." (five).

We need not dwell long on the details of the fulfilment of this Image.

They are well known, and belong rather to the book of Daniel than to

the Apocalypse. We content ourselves with their enumeration:

1. The first of these Gentile Dominions was given by the God of Heaven

to Nebuchadnezzar. It was formally taken from Israel and "given" to the

Gentiles. Headship over Jerusalem (as well as over the Gentile powers)

was that which specially marked that Gentile Power from all the other

Gentile Powers that were, or might be, in the world at that time.

The Powers that followed Babylon successively held Jerusalem in

possession; and each succeeded the other, by conquest, in obtaining and

holding that possession.

2. The second was Medo-Persia.

3. The third was Greece.

4. The fourth was Rome.

5. The fifth was, either the present power, which succeeded Rome in

636-7, and is still treading down Jerusalem, thus fulfilling the Lord's

prophecy in Luke xxi. 24; or, it is a yet future power, which is to be

manifested in the Sunteleia after the Church shall have been removed:

in which case the Lord's prophecy in Luke xxi. 24 would refer to some

future treading down e.g., that mentioned in Rev. xi. 1, 2.

The common interpretation reckons the "feet and toes" as part of the

"legs," and divides the fourth power into two manifestations: one past,

and the other future. But, even in this case, the future manifestation

of the fourth could still be called the fifth as to numerical order.

Surely, the mixture of "clay and iron" can no more be left out of our

calculations than any of the other four metals.

But what this fifth power is remains to be seen. It is partly strong

and partly fragile [361] ; i.e., there is in it "the strength of the

iron," and the weakness of "potters' clay." There can be no real union

between the two characteristics of this fifth kingdom. It can be merely

a mechanical mingling like that of iron and potters' clay; for, it

truly says, "iron is not mixed with clay" (verse 43).

On the one hand we have a fifth power which did actually succeed the

fourth power, as the fourth succeeded the third, as the third succeeded

the second, and the second succeeded the first.

Neither of these, so far as we know, ever exercised the universal

dominion which was given at the first; but what marked the true

succession was Headship over God's Land and God's City, while Israel

was excluded from the place and power which had been transferred, and

committed to the Gentiles.

When the Lord (in Luke xxi. 24) uttered that prophecy of the treading

down of Jerusalem by the Gentiles (not "the nations"), the fourth

Gentile power was exercising headship over the Land. To what treading

down did He refer? Did He refer to the power which did actually succeed

the fourth in 636-7? or Was He referring to a treading down that is

still future? and Did He ignore and pass over the present treading

down, which has lasted as long as all the other four put together?

Whatever answer we may give to these questions, all must agree that

after the Church shall have been removed; and the time shall have come

for steps to be taken to reinstate Israel in its own Land, there must

necessarily be some Gentile power in possession.

The beginning of the Sunteleia must find some Gentile power exercising

sovereignty over the City and the Land; and it cannot be denied that

the present power now in possession may be the power found there when

Israel comes into connection again with the Land.

Rapid and sudden national changes, of course, may take place any day in

the near East. But whatever may happen, the power then in possession

will be the fifth, referred to in Dan. ii. and in the angel's words,

uttered at the particular point of the Day of the Lord referred to in

Rev. xvii. 10, which will be true of the Gentile powers as well as of

the individual "heads," or kings, which may arise in the new Jewish

State, after its resettlement; and immediately prior to the covenant

which Antichrist will make with Israel at the beginning of the Telos,

or seventieth week of Dan. ix.

The Zionist Movement commenced with the first National Congress in

1896, and has made great strides since then. Other changes in the

Balkan States, and in the Constitution of Turkey, which took place so

unexpectedly in 1908, show us how suddenly a change may take place

which will lead up to the re-settlement of the Jews in their own land,

perhaps, at first, under the suzerainty of the Sultan; and prepare the

way for the rise of the Beast, first, in his mortal stage as the

seventh head, and then in his superhuman stage as the eighth king.

The dream was not given to Nebuchadnezzar until after his portion of it

had been accomplished. The words, "Thou art this head of gold," were

not uttered until some years after he had actually become the "head";

and many years after he acted as the "head," when he first came against

Jerusalem.

It is clear, therefore, that the date of the dream and its

interpretation is not the date from which our reckoning of the times of

Gentile dominions is to commence; for they had already commenced, and

that dominion was an accomplished fact at the time the dream was given.

It is also clear that the date of the taking of Jerusalem and burning

of the Temple is not the commencement of "the times of the Gentiles,"

or of Gentile dominion; inasmuch as Nebuchadnezzar besieged Jerusalem

in the nineteenth year of his reign, and exercised a Suzerain power for

many years before. For he first came against Jerusalem in the eighth

year of Jehoiakim, and Jehoiakim served him three years (2 Kings xxiv.

1). Then his son Jehoiachin reigned three months -- reckon it one year

(2 Kings xxiv. 8), when Nebuchadnezzar came against Jerusalem, and sent

him a prisoner to Babylon in the eighth year of the reign of

Nebuchadnezzar (2 Kings xxiv. 12).

Then Nebuchadnezzar set up Zedekiah as king in the place of Jehoiachin

(his uncle), and for eleven years he reigned in Jerusalem (2 Kings xxv.

2); but having rebelled and sought to regain his independence (2 Kings

xxiv. 20), Nebuchadnezzar came against Jerusalem, and finally took it

in his nineteenth year (being the eleventh of Zedekiah, 2 Kings xxv.

8). Not until the twenty-third year of his reign did Nebuchadnezzar

complete the carrying away of the people (Jer. lii. 30). Now, if the

Holy Spirit reckons the actions of Nebuchadnezzar, not by date of the

year, but the year of his reign, we have a clear indication that we are

to reckon the years in the same way, and say that "the times of the

Gentiles" began with the first year of the reign of him of whom it was

afterwards said, "Thou art this head of gold."

If so, then we have a period of at least twenty-three years cut off

from, and marking the commencement of, these times of Gentile headship

over the Land, the City, and the People.

Why may not the closing period of these Gentile times (called the

Sunteleia) be marked by a corresponding or similar number of years (23

or more)?

We believe there is a double fulfilment; first in Kingdoms, then in

Kings. There have been, up to the present, four kingdoms, as enumerated

above (Babylon, Medo-Persia, Greece, Rome), then the fifth, present or

yet future. The Kingdom of the Beast will be the sixth, and the seventh

will be "the Kingdom of our Lord, and of His Christ." The Kingdoms

being reckoned distinct from the Kings.

So likewise, will there be at the time of the end (in the Sunteleia),

five individuals who will briefly and successively contend for

independence, and then the sixth (the "one is" referred to at the point

of time of the Vision); he will be followed by the Beast, who will be

"the seventh head" in his mortal stage for 3 1/2 years, and then "the

eighth" king in his superhuman stage for the other 3 1/2 years (the

last half of the seven years referred to in Dan. ix. 27).

There were three kings in Jerusalem who struggled for independence, and

whom Nebuchadnezzar put down and punished. Why may not there be five

individuals in the Sunteleia who will lead the Jews to struggle

likewise for independence against the Mohammedan Suzerain power?

We read of "five kings" and the "sixth" in Rev. xvii. 10. Under these

the Jews may rebel against the Suzerain power and finally "make a

covenant" with the seventh, the Beast (Dan. ix. 27), in order to regain

their complete independence.

This would of course be in the mortal stage of these five kings, and of

the sixth as well as the seventh. The duration of the mortal stage of

the Beast, as the seventh head, will be, we know, only 3 1/2 years.

[362] The rise and fall of the other kings may also be of very short

duration. A few years would suffice for the fulfilment of Rev. xvii.

10.

Dan. xi. shows how the Jews will be affected by him who in his mortal

career is the first king of Syria: and then, on the rooting up of three

of the kings, becomes the seventh head of Gentile power.

At the point contemplated in the Vision (Rev. xvii. 10) this fifth head

will have fallen: The fifth head of Gentile dominion over Jerusalem; as

well as the fifth of these last individual kings in their mortal stage.

Thus a co-terminous point may mark an important epoch, for it is of the

"sixth" king that it is said, at this juncture "one is." Of the

"seventh," at that moment, it is said he "is not" but is then about to

arise and "be present."

During the years of the Sunteleia, or consummation, there will be ample

time for the Euphrates valley to be developed and Babylon to be

rebuilt. That it will be rebuilt is necessitated by the fact that it

has never yet been destroyed in the manner prophesied. The further

evidence of this must be reserved till we come to chap. xviii.

One thing we know, and that is, that God will accomplish all that He

has foretold; and, if we refer to present movements, it will be only to

show how easily and simply all may come about; and so naturally too, as

to be almost unnoticed except to those who "know the times."

With regard to the Beast, proper, we are further told in this verse, 8,

that the Beast spoken of "shall ascend out of the Abyss and go into

perdition." We see this ascending in chap. xiii. 1. This is the Beast

in his superhuman stage. For John saw the mark of the wound on him. And

John wondered. All shall wonder at this manifestation, and the object

of that wonder is this Beast who "was, and is not, and shall be

present." The world-powers are, when represented as "the Beast," always

viewed as one. The Beast is never seen apart from his seven heads and

ten horns; if so, they must be contemporary.

In chap. xvii. the Beast is seen as one individual, as well as

collectively. The Dragon in heaven comprises seven heads and ten horns;

but, when the one individual who directs all the movements of the

Dragon Power is spoken of, Satan is referred to (chap. xi. 7; xiii. 5.

Comp. Dan. vii. 11; xi. 36). The same is true when the one who is the

executive head of the seven, and all the parts comprising the Beast is

referred to.

At the close of his mortal stage, i.e., the first 3 1/2 years, he

receives his death wound; and therefore at this stage, before he comes

up out of the Abyss in his superhuman form, it can be truly said that

he "was" and "shall be present." It could also, at the moment of time

referred to by the Angel, be as truly said "and is not." [363]

The "is not" does not mean that he never had an existence, for the very

expression implies it; as it could not be used of one who never had any

existence at all. Just as with Christ Himself, relatively, as regards

the earth, it can at this present moment be truly said He was and is

not, and yet shall be present here again. [364] But of course as

regards Himself absolutely, "He was, and is, and is to come."

The following verse connects this Beast directly with the Beast of

chap. xiii., for it is added

9-. Here is the mind which hath wisdom.] This repetition of xiii.

18 identifies and connects these two chapters. "Here is wisdom. Let him

that hath understanding count the number of the Beast, for it is man's

number" (See above, on xiii. 18). The word rendered "mind" in xvii. 9,

and "understanding" in xiii. 18, is the same, viz. vous (nous). And

this "wisdom" is, to understand that, though a "Beast" is seen in the

vision, it is not a wild Beast that is meant, but one great final

superhuman personality; viz., "a man" energized by Satanic power.

-9. The seven heads are (or represent) seven mountains on which the

woman sitteth, (-10-) and they are (or represent) seven kings:] We

translate the last clause thus, with Alford, RV., and others. The

punctuation of the AV. in this verse is very faulty. Verse 9 should end

with the word "wisdom," and the remainder of the verse should form part

of the tenth verse.

The explanation of the angel would not then have been cut in two, and

interpreted separately as is commonly the case; and the "seven

mountains" would not have been treated independently of the clause

which goes on to further explain what they signify. The "seven

mountains" are, according to this, "seven kings." It does not say that

"there are seven kings" over and above, and beside the "seven

mountains;" but that the "seven mountains are (i.e., represent) seven

kings." The seven heads belong to the Beast on which the woman sitteth.

According to the structure of "E., 1.", verses 9, 10 have for their

subject the confederates of the Beast. Now "mountains" cannot be

confederates, but kings can. Hence, though the word "mountains" is

used, it is at once explained that "kings" are meant, so as to keep us

from making a mistake. Compare Zech. iv. 7.

These mountains, then, are no mere heaps of earth or rocks, but

"kings." The word "mountain" is often used as a Figure (Symbol, or

Metaphor, or Metonymy) for a kingdom. It is used of Babylon itself in

Jer. li. 25, and of Messiah's kingdom in Dan. ii. 35.

For interpreters to take these literally as "mountains," in the midst

of a context which the same interpreters take to be symbolic; and in

the face of the interpretation actually given by the angel that "they

are seven kings," is to play fast and loose with the word of prophecy.

It says here that "they are seven kings," and we believe what is said.

The seven heads do not belong to any one of the world-Powers; for each

kingdom had many such "heads" or kings.

They necessarily belong to all of them, and are viewed as one Beast, so

that they may be seen as belonging to, and forming part of, the whole.

That is why this Beast in chap. xiii. 2 is like unto a "leopard" (the

third, Greece), and his feet as the feet of a "bear" (the second,

Persia), and his mouth as a "lion" (the first, Babylon). He combines in

himself the symbolic marks of the others.

The woman (i.e., that great city, verse 18) sitteth on many waters

(i.e., reigneth over peoples, and multitudes, and nations, and tongues,

verse 15), and is seen seated on a scarlet coloured beast (i.e.,

carried and supported by all the kings and all the members which make

up the body of the Beast. This will be the condition of things at the

point of view referred to in the Vision. In this 9th verse we have a

description of what will be at an early part of the first 3 1/2 years.

It is the present tense, "IS SITTING," and is prophetic of what is now

still future. It does not say has sat or did sit, but is now sitting,

i.e., not at the moment when the Angel was interpreting it to John, but

the moment when it will be actually taking place in "the day of the

Lord." It is the woman (i.e., that great city, verse 18), upon which

our attention is concentrated in this verse, and the support afforded

to her at that time. All are contemporary with each other; joined

together as the metals are joined to make up the figure of a man.

If in verses 9, 10, literal mountains be meant, then commentators are

divided between Constantinople, Brussels, Jerusalem, and Rome.

The late Albert Barnes says, "All respectable interpreters agree that

it refers to Rome; either Pagan, Christian, or Papal."

If this be so, then we must be content to be reckoned, with many

others, among those who are not "respectable." Rome Papal cannot be

meant, as it never had seven regal powers. Rome Christian cannot be

meant, as it never had any regal powers at all. Rome Pagan cannot be

meant, as no seven kings can be agreed upon by commentators; and it is

to be destroyed by the stone of Dan. ii. 35, 45. See also Dan. vii. 26,

27.

Of these seven heads, or kings, it is added, that

-10-. Five are fallen, the [365] one (the sixth) is (at this stage of

the Vision), the other (the seventh), is not yet come.] If this be

interpreted of Gentile Dominion at the future point of the Vision

referred to by the Angel; then, as to the dominions, the five will have

fallen: (1) Babylon, (2) Medo-Persia, (3) Greece, (4) Rome, (5)

Mohammedan. The sixth will be the Kingdom of the Beast, (7) the seventh

will be the Kingdom of our Lord and of His Christ.

And as to the individuals, five of the seven (and the sixth) will have

obtained sovereignty or independence for the Jews, and the way will be

clear for the seventh to come in his mortal stage.

The seven are all of one series. How can the sixth be Rome, and thus be

the Beast, and contain the whole, including the eighth!

If we interpret these kingdoms and kings in any other way, and on any

other principle than that given above, we are at once landed in a mass

of conflicting opinions and speculations that are perfectly appalling.

Alford gives us (1) Egypt, (2) Nineveh, (3) Babylon, (4) Persia, (5)

Greece (with, of course, Rome for the sixth), and the seventh the

Christian Empire under Constantine!

Others give us (1) Assyria, (2) Egypt, (3) Babylon, (4) Persia, (5)

Greece, (6) Rome, (7) Future.

Others (Moses Stuart among them) give (1) Julius Caesar, (2) Augustus,

(3) Tiberius, (4) Caligula, (5) Claudius, (6) Nero, (7) Galba. He also

suggests beginning with Augustus, so as to make Nero the sixth; but in

this case he defies all history, which makes Domitian the Emperor in

John's day.

Others make (1) Romulus, (2) Numa Pompilius, (3) Tullus Hostilius, (4)

Ancus Martius, (5) Tarquinius Priscus, (6) Servius Tullius, (7)

Tarquinius Superbus.

Others, confining the list to those who died violent deaths, make it

(1) Julius Caesar, (2) Tiberius, (3) Caligula, (4) Claudius, (5) Nero,

(6) Galba, (7) Otho.

Another suggests (1) Pharaoh, (2) Sennacherib, (3) Belshazzar, (4)

Antiochus Epiphanes, (5) Herod Agrippa, (6) Nero Caesar, (7) Napoleon.

These are all by "respectable" interpreters. But is not the confusion

such as to make us regard this book with anything but respect? Which of

these and many others are we to take as the meaning of the angel's

words "five are fallen, the one is, the other is not yet come"?

With regard to Gentile power, why, we may ask, go back behind the

beginning God has Himself set and given when it was said to

Nebuchadnezzar, "thou art this head of gold"? (Dan. ii. 38).

Why go back to Egypt, Assyria, and Nineveh; or begin with Rome, when

God makes the beginning at Babylon?

And with regard to individuals, Why make all the seven kings belong to

one of the four world-powers, when the Beast represents the whole? If

we confine ourselves to one -- the fourth -- it had many more than

seven heads. And if we include all the "heads" or "kings" which the

whole contained, then we have so many that it is quite impossible to do

anything with them in connection with the interpretation of these

prophecies.

The greater error has always been in making anything, rather than

Israel, the pivot of the prophecies: and reckoning the points of the

compass from any centre except Jerusalem, or the place where the Vision

was seen, or the prophecy written.

There are other difficulties connected with the common interpretations

of the fourth World Power, which makes Rome the whole Beast, and yet

one of its heads at the same time. "Respectable interpreters" who make

the whole Beast, Rome; make also one of its heads or kings to be Rome;

and this one head afterwards comprises the ten kingdoms into which it

is subdivided! Whereas the ten kings of Daniel are not identical with

the ten of the Apocalypse, for the ten of Rev. xvii. never were kings

in their mortal stage, for it expressly says in verse 12 that they

"have received no kingdom as yet."

How anyone can hold that this one "head" afterwards comprises the ten

kingdoms, it is difficult to understand. Territory may be divided into

ten kingdoms, but the "head" cannot be.

The image of Daniel ii. was seen complete as it will be in "the end

time," while as yet only the first of these powers was then existing,

and all the others were future. So, in like manner, the image is to be

viewed also as complete when the whole shall be combined in the Beast

(and the seventh and eighth heads), though all the others will then be

past. The stone falls on the feet of the image and destroys the whole

image at one blow. The Beast as see in Rev. xiii. and xvii. combines

the whole, and is destroyed at one stroke at the Apocalypse of the King

of kings in Rev. xix.

It is important to observe that the Beast is never seen in the

Apocalypse without the seven heads and ten horns, because they are then

seen as being contemporary and in their superhuman form. But they were

successive in their mortal form.

The Beast in Daniel has not got seven heads. He could not have unless

they were contemporary, which is against the prophecy in Daniel. He has

ten horns during the time when the seventh head becomes supreme.

The only solution of all these difficulties seems to be in the "eighth"

king, who is regarded as "of the seven," and yet fulfils all that is

said of "the fourth Beast" and of "the little horn" of Dan. vii. and

viii.

We have to note (1) that Dan. ii. and vii. show the full length of

duration from Nebuchadnezzar to the coming of the Son of man in Rev.

xix.

(2) that within that duration the whole of unfulfilled prophecy

concerning Gentile Dominion must find its place.

(3) that Dan. viii. gives the "end time" of that duration linked on to

the earlier period in order to show its connection with the whole. And

(4) that Dan. xi. gives the "last days" of that "end time," but linked

on to the earlier verses (xi. 1-4).

Thus we have the whole period of "the times of the Gentiles;" then,

"the end time" of Gentile rule; and, finally, "the last days" of that

rule.

What is said in Dan. vii. and viii is for the most part still future.

It is seen in immediate connection with the setting of the throne of

the Ancient of Days (Dan. vii. 9-27). "At the time of the end shall be

the Vision" (Dan. viii. 17). It relates to "what shall be in the last

end of the indignation, for at the time appointed the end shall be"

(Dan. viii. 19). The prophecy relates to "the latter end of their

kingdom, when the transgressors are come to the full" (Dan. viii. 23;

marg., are accomplished).

In Dan. vii. 17, 18, we are expressly told that "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." Their rising,

therefore, is at the time of the end, and they are "kings."

When it was said to Nebuchadnezzar, "Thou art this head of gold" (Dan.

ii. 38), did he realise all that it meant? Did the sons of Abraham

realise all the promises to Israel as to the complete possession of the

whole Land? Just so with the Beasts of Daniel. In their mortal stage

they failed (especially the fourth) to realise all the prophecies of

it. But as Israel will realise all its prophecies in its second

manifestation, so will it be with the Beast in its superhuman stage.

Rev. xvii. 10 fixes the point of the Vision, there referred to, as

being just between the mortal and the superhuman stages.

"Five are fallen, the one is, the other is not yet come:

-10. and when he shall have come, he must remain a short time.]

i.e., a short time compared with the others. We have a similar

statement in xii. 12; where, when Satan is cast down, he had "great

wrath, because he knoweth that he hath but a short time."

Seven years will be "a short time." Three-and-a-half will be still

shorter.

Six "heads" will then have already appeared, both as dominions, and as

individuals in their mortal stage. They will have gone down into the

Abyss. At that point in the Vision the rise of the "seventh" head will

be imminent as to his mortal stage. Then after three-and-a-half years

will come his death; and then (after three to four days' public

exposure), his re-incarnation.

The seventh head can be no person or king that has ever yet existed on

the earth. We have no kingdom here, but a mighty and terrible king. He

"falls" like the preceding six. He will be slain with the sword (chap.

xiii. 3, 14), but he comes to life again; and then the last great

superhuman ruler of "the kingdoms of this world" will stand revealed

until he is destroyed by "the King of Kings." Everything will then have

been prepared, and events will move with unparalleled rapidity.

The "Kingdoms" and the "Kings," in Dan. and Apoc.:

"KINGDOMS"

"HEADS" or "KINGS"

"The times of the Gentiles"

1. Gold.

2. Silver.

3. Brass.

4. Iron.

5. Clay (or Iron and Clay)

The Sunteleia, or "Day of the Lord."

1. The 1st Head.

2. The 2nd Head.

3. The 3rd Head.

4. The 4th Head.

5. The 5th Head.

("Five are fallen")

6. The 6th Head.

("one is"; "the other is not yet come")

"The Great Day of the Lord" (The last "week.")

The making of the Covenant (Dan. ix. 27).

6. The Kingdom of the Beast

7. The 7th Head (Mortal Stage)

("who was, and is not, and shall be present" as the 8th King.)

"The Great and Terrible Day of the Lord"

(the last half of the "week.")

The breaking of the Covenant (Dan. ix. 27).

8. The 8th King. The Beast. (His superhuman stage).

7. "The Kingdom of our Lord and of His Christ."

The above refers to Headship over God's City, People, and Land. It does

not, therefore, include the "Ten Kings" or "Kingdoms," either of Daniel

or Revelation, which are outside the Land.

The eleventh verse brings us to the second pair of members which

interpret the Beast and his Confederates. Chap. xvii.

verses 8-10 give the first pair;

verses 11, 12 give the second pair;

verses 13-17 give the third pair;

See the Structure above.

F^2. xvii. 11, 12. The second pair of members.

11. And the beast that was, and is not, even he himself is an eighth,

and is of the seven, and goeth into perdition.] We must carefully

note that which he is commonly spoken of as "the eighth head," he is

not so called in Scripture. There, he is known only as "an eighth"

king. We have in this verse (according to the Structure) the further

history of the Beast.

In verses 8 and 11 we have the two stages of the Beast's career clearly

distinguished. In chap. xiii. 3 John saw what had already happened

before xiii. 1, in the mortal stage of the Beast, before he came up out

of the Abyss. John saw what had caused the Beast to go down into the

Abyss. And when John saw him "coming up," he observed (xiii. 3) one

from among his heads as having been slain.

In his mortal form he runs his career during the first part of the week

(Dan. ix. 27; the "forty and two months" of Rev. xiii. 5). During this

period God's two witnesses (xi. 3) are the Divine testimony on earth.

When they shall have finished their testimony, or immediately before

the fulfilment of their mission, the Beast (in his mortal form) is

killed. He receives his deadly sword-wound (xiii. 3), and comes to life

again; he comes up out of the Abyss (xi. 7), makes war on the Two

Witnesses, and runs the rest of his career in his superhuman form

(xiii.--).

He is the first called "the Beast" in this book, in Rev. xi. 7.

He is "of the seven." That is to say, he is the 7th in another (his

8th, or superhuman) form. And though he is "an eighth" king, there are

not really eight, but only seven, for the seventh and eighth are the

same personage; therefore, it is said that the eighth is "of the

seven."

As the mortal seventh Head, he is the "little horn" of Dan. vii.; the

King of Dan. xi. 21.

Roughly speaking, the mortal stage would fill the first half of the

last of "the seventy weeks" (i.e., the first 3 1/2 years of Dan. ix.

27); and the superhuman stage would occupy the last half. But there is

nothing to show us what length of time will run between his rise and

his assassination. Neither can we say exactly how long the time will be

between his death-stroke and his reappearance. We suppose the later

would not exceed four days.

Then, immediately upon his resurrection, he kills (crucifies?) the Two

Witnesses (ch. xi.). Consequently, their 1,260 days must just overlap

into his 42 months. They must have witnessed, therefore, for nearly

1,260 days during his mortal stage, before his assassination.

It would appear that he is on the scene, entering into various

political affairs, before he is actually manifested as the 7th head,

i.e., the Anti-Christ. The "League" of Dan. xi. 23 appears to be made

before the "Covenant" of Dan. ix. 27. The "League" is one of the first

steps he takes to mix himself up in the Jews' affairs.

The "Covenant" of Dan. ix. 27 seems to be a subsequent advance upon

that. The Covenant would mark the beginning of the seven years.

During the first half of the week (in which the seventh head runs and

completes his mortal career), God's Two Witnesses (ch. xi. 3) are the

proclaimers of the special Divine Testimony on the Earth. Just before

the completion of their Testimony the Beast is killed. His mortal stage

is thus ended. When he comes to life again, he comes up from the Abyss

and makes war upon them, and upon all who will not worship him.

As to the heads: In their mortal stage they are only seven, and are

successive. But in their superhuman stage they are still seven (xiii. 1

and xvii. 7), and they are collective in the one -- the wild Beast.

This verse thus contains further particulars about the Beast already

mentioned in verse 8. And now, in verse 12 we have the confederates

again.

12. And the ten horns which thou sawest are (i.e., represent) ten

kings, who have not yet received a kingdom; but they receive authority

as kings at one and the same hour with the Beast] (i.e., at the

same time or season. See chap. xiv. 7, 15; xviii. 10, 17, 19. Matt.

xiv. 15; xviii. 1. Mark vi. 35. Luke i. 10; xiv. 17. 1 John ii. 18.

John v. 35. 2 Cor. vii. 8. Philem. 15). These ten kings, in their

mortal stage, were not actually kings; but now, in their superhuman

form, they are contemporary, and receive power at one and the same time

with the Beast. Popular phraseology always speaks of them as "ten

kingdoms." No wonder they cannot be identified or prognosticated, for

the Scripture says nothing about "ten kingdoms," but always "ten

kings." The substitution of "kingdoms" only introduces confusion. The

verse would then read "They are ten kingdoms, which have received no

kingdom as yet, but receive authority as kingdoms." This is absurd as

well as confusing.

They are seen as kings only in connection and company with the last or

eighth king. We know not who or what these ten kings may be. They are

not the "kings of the earth" mentioned in verse 18; for these are

subordinate to the ten of which this verse speaks.

On the first emergence of the corporate wild-beast out of the Abyss,

the woman (i.e., the great city), Babylon) is supported by it (or as it

is expressed, "she sits upon it"). But she is not true to this new and

superhuman power. She intrigues with "the kings of the earth" (mortals)

while the Beast out of the Abyss is supporting her. As Henry VIII.

dealt partially with the Roman Church in England, so will the Beast

deal with Babylon universally. He will confiscate her revenues,

appropriate her real estate as well as personality. The city, thus

"stripped" will be wholly in the hands of this superhuman power (chap.

xviii.), and filled with evil spirits, until a mighty angel from heaven

completes the destruction.

F^3. xvii. 13, 14. The third pair of members.

13. These have one mind (i.e., the same view, intent, and consent), and

give up their power and authority unto the beast.] Not only are

they contemporaneous as to time, but they are of one accord as to

purpose. This will be something very different from a so-called

"concert" of Europe. Never were any ten kings found of one accord. It

is powerful spirit-influence that brings about this unanimity (ch. xvi.

14).

14. These shall make war with the Lamb, and the Lamb will overcome

them: because he is Lord of lords and King of kings; and they that are

with him are called, and chosen, and faithful.] Here is the war

for which the demons go forth to gather the kings of the earth

together. Two reasons are assigned for the result of this war. The

glory of the King, and His own chosen forces. The battle is prophesied

in xvii. 14, but not fought till chap. xix.

15. And he saith to me, The waters which thou sawest, where the harlot

(i.e., "the great city") sitteth, are (i.e., represent) peoples, and

multitudes, and nations, and tongues.] This commences the second

division of the Angel's interpretation of the Vision. It is indicated

by the words, "And he saith to me," repeated from the commencement of

the first division in verse 7. The woman represents "that great city."

Babylon is thus addressed (Jer. li. 13): "O thou that dwellest upon

many waters, abundant in treasures, thine end is come." How this can be

interpreted of Rome we know not; for it is not the vision we have here,

but the interpretation of it.

We ask our readers to compare the following passages as here arranged

in parallel columns. The first column contains the passages from the

Old Testament, and the other from the Apocalypse. Both are distinctly

said to concern Babylon. We recognise no authority, however

"respectable," which assures us that these passages all refer to Rome:

Jer. li. 13

Rev. xvii. 1

Jer. li. 7

Rev. xvii. 4

Jer. li. 7

Rev. xvii. 2

Isa. xlvii. 5, 7

Rev. xvii. 18 & xviii. 7, 8

Jer. li. 25

Rev. xviii. 8

Jer. li. 6, 45; l. 8

Rev. xviii. 4

Jer. li. 9

Rev. xviii. 5

Jer. l. 15; li. 24-29

Rev. xviii. 6

Jer. l. 29

Rev. xviii. 6

Jer. li. 8 (Isa. xxi. 9)

Rev. xviii. 2

Jer. li. 63, 64

Rev. xviii. 21

Isa. xiii. 21

Rev. xviii. 2

Isa. xxiv. 10, 8

Rev. xviii. 23

16. And the ten horns which thou sawest, and [366] the beast, these

shall hate the harlot (i.e., that great city), and shall make her

desolate and naked (i.e., shall loot the city and strip it), and shall

eat her flesh (i.e., take possession of her treasures), and shall burn

(i.e., the city) with fire.] How a false system of religion, Papal

or any other, can be thus treated we cannot understand. The reading

"and," instead of "upon," is very important. It associates the hatred

of the eighth king with that of the ten, instead of making him distinct

in this hatred, and separate from this war. The word "these" links them

all together. The words "these" is masculine, while "the horns" and

"the beast" are neuter. It is the figure called Syllepsis, by which the

concord of the pronoun is logical rather than grammatical.

The Beast himself will be at the time in occupation of the City, while

the Ten Kings are exercising their authority each in his own part of

the world; and that, just as the Papacy exercises its authority in many

lands -- so the woman's agents do the same, with this difference: that

in all the kingdoms of the world the (mortal) "kings of the earth" are

committing fornication with this woman i.e., are one in religious

intrigue and confederacy. Babylon sits upon many waters: i.e.,

"peoples, multitudes, nations, tongues:" among all these Babylon is

religiously a-whoreing.

Above "the Kings of the Earth," (mortals), reign "the Ten Kings." The

whole earth is divided to them. For a little while (till they shall

have secured a firm position) they will support the woman. As soon as

they feel themselves to be secure, then, in all these "peoples,

multitudes, nations, and tongues" they begin to make war with her

simultaneously: the Beast (the last king of Babel in Babylon) and the

Ten Kings in their respective parts of the world. So that, in every

nation, people, tongue, and multitude, the merchants of the earth can

stand afar off and bewail the destruction of the woman. For there will

be an auto-de-fe among all the peoples by whom the woman has been

supported.

For this destruction compare the passages from Jeremiah given above;

and compare them with its execution in Rev. xviii. 8. The reason of

this is given in the next verse.

17. For God put it (lit., gave it) into their hearts to carry out

(lit., to do) His mind, and to carry out their own mind, and to give

their kingdom to the beast until the words of God shall be

accomplished.] Apparently it is Satan's work, but God is over all,

and He "shall send them strong delusion" (2 Thess. ii. 11. Compare Is.

x. 7). They carry out their own wilful desires, but blindly fulfil the

counsel of God.

They give their kingdom, not kingdoms. They transfer no territory, for

all the kingdoms are one under the Beast which shall "devour the whole

earth."

Just as the Beast is one, though composed of many individual superhuman

beings; so will the kingdom of the Lord Jesus Christ be one, though

there will be in it many kings and principalities and powers.

These "ten kings" give their royal power. But there is a limit to it

all, and that limit is expressed in the words "the true sayings of

God," to these all must come: beyond these none can go.

We now come to the end; to the interpretation concerning the woman: the

final statement which sets the whole matter at rest.

D. xvii. 18. The Woman.

18. And the woman whom thou sawest is that great city, which exerciseth

sovereignty over the kings of the earth] viz., those who have been

so called in xvi. 14.

Babylon is the city named in verse 5, but its destruction, as

prophesied in chap. xviii., is very different from that of which

Jeremiah speaks. Other cities have been suggested, and even England has

been added to the interpretations, because of its union of Church and

State. Though how it can be a city we know not.

The revival of Babylon is prophesied in Zech. v. 1-11, 500 years before

the Christian Era. The lawless woman there, answers to the great harlot

here, and the angel says it was intended "to build it an house in the

land of Shinar; and it shall be established and set there upon her own

base." "The land of Shinar" carries us back, not to Italy, England, or

Palestine, but to Babylon and to Gen. xi. 2-9 and Dan. i. 1, 2. That

prophecy has never yet been fulfilled. Babylon is to be the last of the

powers of the earth to drink the cup of Divine wrath in the day of the

Lord (Jer. xxv. 17-26). "All the kings of the earth: and the king of

Sheshac (i.e., Babylon) shall drink after them."

The common interpretation of Zech. v. will hardly bear examination: and

it is certainly an error to suppose that Rev. xviii. is commercial.

Babylon in Rev. xviii. is a buyer and not a seller. It is not an

exchange of merchandise. And with respect to Zech., commentators seize

upon the measure and weight.

The Ephah is a measure of capacity, dry measure say for grain. As grain

is put into a measure, so the sinner will be collect in a heap. Are not

these the thieves and perjurers of the previous vision? When the leaden

lid is lifted up there is seen a woman sitting in the measure. The

woman, it says, is "wickedness," not "commerce." She is not permitted

to get out of the measure. The lead is put back again. It seems to have

been lifted just to let the prophet see what was inside. The Ephah,

with its contents, is not suffered to remain in the Land: it is carried

into the land of Shinar. This looks more like the expulsion from

Palestine of "wickedness" or reprobates, thieves and perjurers,

possibly at the time when the Two Witnesses are on the earth.

It suggests, not commerce, but rather the worst kind of financing

maintained by thieving and perjury (Zech.v. 1). So intense is the

"wickedness" that a "flying roll," of the same dimensions as the porch

of the Temple, goes forth as a curse, showing that the wicked will be

judged by Temple measurements.

This is hardly the place to go into the prophecies of Zechariah. But

all are too ready to follow a plausible tradition, without independent

study of God's Word.

We are all agreed that Zech. v. is future; and that it concerns

Babylon. But the question is, Does "lead" (no matter of what weight)

ever represent money? And does not a "woman" represent a religious

system, rather than commerce?

Jerusalem, we know, is to become a great city, the joy of the whole

earth. But, before that comes to pass, Babylon also will become a great

city; the astonishment, but the curse, of the whole earth.

We have more than once referred to and spoken of the revival and

rebuilding of Babylon. Many laugh at the very idea. But if they will

not listen to the clear teachings of the word of God, will they listen

to what man says? If they deem this revival as unlikely or impossible,

judging by the standard of their own imagination, what will they say to

the following, from The Daily Express (London), Jan. 28, 1902? It is

not speculation, but news, which is given us under the heading of

"Germany's Great Railroad": and the sub-title "Some facts about the

grand Mesopotamian railway scheme," by William Durban. He says,

"An immense revolution is likely to be brought about in the Near East

within the next decade. The shriek of the locomotive will in a few

years be heard echoing over the salt marshes, bituminous plains, and

magnificent higher and more fertile tracts, which make the vast

Mesopotamian plain between the Euphrates and the Tigris the most

curious mosaic of landscape in the world.

"It is startling to think of this coming raid of the engineers into the

cradle of the world's most ancient civilisation. Abraham's native

country is to be invaded by horded of navvies, and all along the

western bank of the mighty historic Tigris will gleam the twin steel

riband which will bring the whole length of the effete Empire within

the grip of European influence.

"A Resurrection of Babylon."

"The Kaiser has undoubtedly scored. When in December, 1899, it was

announced that the German Anatolian Railway Company had received a

concession from Adbul Hamid for the construction of a railway from

Konieh to Bagdad, it was generally felt that the scheme would hang in

the air for at least a generation. But the German Emperor is a model

man of business, who has posed of late as the Sultan's 'only friend.'

He did not for nothing organize, by means of a splendid squad of

military officers, that Turkish army which crumpled up the Greek

legions at Domoko and everywhere on the Thessalian plains. The new

Irade settles the affair.

"It is a favourite thesis with the people who ponder over prophetic

mysteries that both Babylon and Nineveh are to be resuscitated in more

than the ancient glories of Nebuchadnezzar and Sennacherib. Who can

tell? It is certain that the Kaiser entertains the dream of founding a

magnificent empire in the Near East. He is going to work in the way

which is like to follow up his sermon at Jerusalem by practical

results...

"Few people realise the magnitude of the Sultan's Asiatic dominions.

They form the most important section of the earth's surface in

connection with the international political situation of the near

future. The Eastern Question only sleeps, and its slumbers are very

uneasy."

With this comes the news that this Railway is to be begun at once

(1902), in five different places: and that Edison has invented a new

cement which will enable houses to be built in three or four days!

For ourselves, we need no evidence of this kind; but it clearly shows

that what we regard as certain, from God's Word, is not altogether

impossible from man's point of view.

X. chap. xviii. The Judgment of the Great City.

This is the third and last of the three great divisions of the Sixth

Vision "on earth" (chap. xvi.--).

The first we lettered V. chap. xvi., The Great Judgments.

The second, we lettered W. chap. xvii., The Great Harlot.

The third we are now to consider is X. chap. xviii., The Great City.

The last verse of chap. xvii. closed it by giving the interpretation of

the woman as being "that great city." Though the woman is the first

thing mentioned in that chapter, yet her interpretation is left till

the end, so that the mention of the city may lead on to the account of

its destruction, which is the subject of chap. xviii. In chap. xvii. we

have the conflict about that great city in which the seven heads, and

ten kings, and "the kings of the earth," and the Beast ("the eighth"

king), all take part. But now, the city itself is to be judged as a

city.

Its fall had already been prophetically fore-announced in preliminary

and general terms (xiv. 8). But the seventh Vial has since been poured

out, and the city has already been shaken to its foundation (xvi.

17-21). Its final judgment and utter extinction, however, yet remain to

be accomplished. And the description of this is now to be given in

chap. xviii.

Many who see Rome in some form in chap. xvii., yet find Babylon,

literal, in chap. xviii. But where is the authority for making such a

vital separation between the subjects of the two chapters? There is no

indication of such a marked distinction, either in the Text, or in the

context.

It is perfectly well known that Rome was never either "great" or

commercial. It is no Port; and no "shipmaster" goes thither. Babylon

itself was never "suddenly" destroyed, as this city will be. The

suddenness of its destruction is the one dominant feature of this

chapter. True, Babylon has come under judgment which is the subject of

this and other prophecies concerning her (Is. xlvii. 11 Jer. li. 8).

Nothing in history is known to have thus happened to Babylon. And

besides, it is prophecy, and not history, which is given to us in this

chapter: something that was to happen after this Revelation was given

to John. But nothing like this has happened, before or since. So that

if Rome be the city, Rome must yet become the great political and

religious centre; with port and harbour. And it is quite as difficult

to believe in this revival of Rome, as to believe in the revival of

Babylon. In either case it is a question of revival. Babylon was not

suddenly destroyed. She has gone down in gradual decay, but her history

is known, and her ruins stand to-day. Arabs pitch their tents there. It

is not the "abode of dragons," as it is yet to be after its sudden

destruction (See Is. xiii. 9, 12. Jer. l. 3). There was a church there

in Peter's day (1 Peter v. 13). There is to this day a governor of the

land, who collects the taxes and customs for the Turkish government.

It does not fulfil the conditions described in Jer. l. 1-4, 28, 40, 41,

46; xxv. 12; li. 3, 6, 26, 27, 29, 43. Is. xiii. 20, where it is said

that it is to be "perpetual desolations," "where not man dwelleth,"

"empty without inhabitant." The above references need not be quoted in

full. They have only to be read to convince the reader that they have

never yet been fulfilled: This being so, we have the fulfilment of them

described in this chap. xviii.

The Structure of the chapter, as a whole, is exquisite; and its

symmetry is perfect.

It is composed of a Repeated Alternation of six members; three

concerning Babylon and its people (F); and three concerning God and His

people (G).

The three concerning Babylon's judgment are (1) The Proclamation of it,

(2) The Reasons for it, and (3) The Manner of it.

The three concerning Babylon's people are (1) Their Sin, (2) Their

Lamentation, (3) Their Silence.

The Three concerning God's people are (1) Their call to come out of

her, (2) Their call to Rejoice over her, (3) Their blood found in her.

We shall have little to do or say regarding this chapter, beyond giving

the Structure, and the Translation.

The Structure of chap. xviii. is as follows:--

X. chap. xviii. The Judgment of the Great City.

X | F^1 | m^1 | 1, 2. Babylon's judgment. Announcement of it.

n^1 | 3. Babylon's associates. Their

sin.

G^1 | 4. God's people. Their call

to "Come out of her."

F^2 | m^2 | 5-8. Babylon's judgment. Reasons for it.

n^2 | 9-19. Babylon's inhabitants. Their

lamentation.

G^2 | 20. God's people. Their

call to "Rejoice over her."

F^3 | m^3 | 21. Babylon's judgment. Manner of it.

n^3 | 22, 23. Babylon's inhabitants.

Their silence.

G^3 | 24. God's people. Their

blood "found in her."

This is the manner in which this solemn chapter is constructed for us,

and presented to us.

Every part brings out its perfection, and apprises us of the Divine

source of Babylon's judgment; and of the Divine authority and truth of

its prophetic declaration.

m^1. xviii. 1-3. Babylon's judgment announced.

1. [367] After these things I saw another [368] angel coming down from

heaven, having great authority; and the earth was lighted up with his

glory.] This was another angel, and not the one who had been

speaking to John in chap. xvii. The Vision is still "on Earth"; hence,

John sees this angel coming down out of heaven. Interpreters seem as

anxious to make this, and other of the angels, to be the Lord Jesus, as

they are to make all else to be the church. There is no occasion to go

beyond the simple understanding of the words. This was no ordinary

angel; for he was invested with great power and glory.

2. And he cried with a mighty voice, [369] saying,

Fallen, fallen [370] is Babylon the great, and is become a habitation

of demons (see Isa. xxiv. 14, especially in lxx), and a hold of every

unclean spirit, and a hold of every unclean and hateful bird.

n^1. xviii. 3 Babylon's Associates.

3. because all the nations have drunk of the exciting wine [371] of her

fornication and the kings of the earth committed fornication with her,

and the merchants of the earth waxed rich through the power (or

abundance) of her luxury."]

This identifies this city with that of chap. xvii. We have the same

wine and the same idolatries and the same "kings of the earth." But, in

addition to these, we have the announcement which implies that Babylon

will become the headquarters of Spiritism, the habitation of demons,

and the hold and home of every unclean spirit. As a cage is full of

birds, so will Babylon be full of evil spirits and demons, controlling

the great apostasy at its fountain head.

It seems impossible to miss the clear marks of identification which are

given in verse 3.

If we look at these two chapters carefully, we fail to find the

distinction so persistently affirmed. Some one states a thing as a

fact; and then others think they see it. There is no such thing as

"Mystic Babylon." The Babylon mentioned in chap. xvii. is the same as

that of chap. xviii. It is the "Woman" which is a secret symbol or

sign. But that means only that we are not to take it literally as a

woman, but as "the great city," as is explained in verse 18. Her name

is clearly written on her forehead "Babylon the great." What is there

"mystical" about this, in the sense of mysterious? Nothing. It means,

as we have seen, a secret sign, but that refers to the "Woman" as being

the sign or symbol of the "city."

The war which is waged concerning that city in chap. xvii. tells us of

its necessary revival. Chicago was once burnt, but in a very few years

was entirely rebuilt. The difficulty arises from supposing that all

these wonderful events are to be crowded into seven years, and no more.

Whereas, after the "calling on high" of Phil. iii. 14, and the Parousia

of 1 Thess. iv. and the "meeting of the Lord in the air," and the

"gathering unto Him" there, there is practically, so far as we are

concerned, no limit to the time which shall elapse before the actual

Apocalypse of the Lord as "the King of Kings" (chap. xix.). Several

events have to take place before the first half of the last seven years

(Dan. ix. 27).

The "end time" of Daniel is longer than this first half of the week,

and commences before it.

It begins with the appearance of the four Greek kings of Dan. vii. 17,

23.

According to Dan. xi. 5 (RV.), the King of Egypt precedes the king of

the North. So that until this king of the North appears we have not

reached the "end time."

There are three kings of the north. First, the one who, before his

accession, was one of the princes of the king of the South. This first

king is engaged in many wars, which must occupy some considerable time.

Upon his death he is succeeded by the one (Dan. xi. 20) who becomes

"the seventh head," referred to in the Apocalypse as having been slain

to death.

From the rise of the first king of the North to the assassination of

the one who is the seventh Head, appears the be the "end time"; and

this includes the first-half of the last seven years.

Upon the coming up of this seventh head from the Abyss as the eighth

king, he immediately stops "the daily sacrifice."

From this point to the end is the 42 months of Rev. and the "last days"

of chap. x. 14, which belong to Dan. xi. 31 to end.

The Sunteleia corresponds to the "end time" of Daniel.

But the "calling on high" of Phil. iii. 14, and the "meeting" of 1

Thess. iv. will both take place before it commences.

If the length of this Sunteleia should be, say, 33 years, then the

Telos would be the last seven years, making them 40 in all.

Nothing whatever is said as to the length of this interval. But the

analogy of the two Advents leads us to the belief that there will be a

considerable period; and the end of "the times of the Gentiles" may be

similar to their commencement.

When Nebuchadnezzar first took Jerusalem, it remained for some twenty

to thirty years, during which he set up and put down kings there (see 2

Kings xxiv., xxv. Jer. xxxiv.--). It was not till the close of that

long period that he finally burnt the City and the Temple and deported

the people to Babylon. So it may easily be again. There may be thirty

years or more from the rise of the Zionist movement, which will bring

the Jews into a quasi national existence, before the last seven years

which shall fulfil the prophecies of Dan. ix. 27.

So that, from this point of view, time is no difficulty to our

believing that the ten kings may burn the city (xvii. 16), and yet that

it may revive and be destroyed suddenly, as in chap. xviii. The

difficulty is not removed by the other interpretation; for how can

anything "mystical" be burnt with fire?

The Babylon, then, of this chap. xviii. is the Babylon of chap. xvii.

and of all the other chapters which speak of her origin, her character,

and her destiny. The "Kings of the Earth" did not thus become partakers

of the idolatries of Pagan Rome: neither did the merchants of the earth

wax rich through the merchandise of Papal Rome: nor were her adherents

and votaries confined to "merchants" and "kings."

This is literal Babylon; and before the Lord's advent (or Apocalypse),

as described in chap. xix., takes place, she will have arrived at t his

height of idolatry and luxury.

It is strange that, in spite of all this, commentators still cling to

the traditional interpretation that Babylon means Rome. Even Alford,

after saying "Rome never has been, and from its very position never

could be, a great commercial city," adds "I leave the difficulty

unsolved." So there is a "difficulty"; but we submit that it is of the

commentators' own creation. There is no difficulty if we believe what

God says. But so loth are expositors to do this, that Alford says again

"the details of this mercantile lamentation far more nearly suit

London, than Rome, at any assignable period of her history."

We believe that it is Babylon revived and restored (as other cities

have been), and that this state of magnificence will characterise her

in the day of the Lord's Apocalypse.

Hence, the final announcement of her then impending judgment is

followed by God's call to His people to come out of her.

G^1, xviii. 4. God's people. Their call to come out of her.

4. And I heard another voice from heaven, saying

"Come out of her, My people, That ye may not partake of her sins, And

that ye receive not of her plagues.]

There is no need for us to take this angel as being Christ. He speaks

in the name of God, as in chap. xi. 3. His cry is a warning summons to

God's people who will then be on the earth. The church will have been

taken up some years before. And there will be others also who will have

been safely caught up, and will give forth the rejoicing cry foretold

in Rev. xii. 10. We have seen them in chaps. vii., xiv., and xv.,

"standing before the throne," and upon mount Zion. But the "remnant of

her seed" i.e., Israel's seed (chap. xii. 17) will have been taken to

Babylon (Micah iv. 8-10); and to them, this warning cry is given. We

need not wonder at many of them being found in Babylon; for, where

merchandise is to be sold there will these be gathered together. It

would be strange were it otherwise.

And this is exactly what is foretold in Jer. l. There the destruction

of Babylon is foretold; for it is "the word that the Lord spake against

Babylon" (Jer. l. 1). We have not yet heard of any commentator who

thought Jeremiah prophesied this of Rome, or of any city except the

literal Babylon.

Then, immediately after the announcement "Babylon is taken," we read

"In those days, and in that time, saith the Lord, the children of

Israel shall come; they, and the children of Judah together, going and

weeping; they shall go and seek the Lord their God" (verse 4). "MY

PEOPLE hath been lost sheep" (verse 6). To these the call will go

forth, "Remove out of the midst of Babylon, and go forth out of the

land of the Chaldean," (verse 8). And again, "Flee out of the midst of

Babylon, and deliver every man his soul (i.e., let every man save his

life): be not cut off in her iniquity: for this is the time of the

Lord's vengeance"; he will render unto her a recompense (Jer. li. 6,

and compare Rev. xviii. 6). And again, "MY PEOPLE, go ye out of her,

and deliver every man his soul from the fierce anger of the Lord" (Jer.

li. 45).

Israel, as a nation, now repents (Jer. l. 4, 5). Therefore she is no

longer "Lo-Ammi," "not my people." Hence this call is made "Come out of

her, MY PEOPLE."

This cannot refer to any but to the literal Israel, and to the literal

Babylon. No such heavenly call ever went forth to any Christians in

Rome. Nor did they come forth as a body. They have been slaughtered

there; but that is a very different thing.

It is Israel that is thus warned, as in Isa. xlviii. 20, and in Jer.

li. 50, as we shall see below.

In the sentence, "have no fellowship with her sins," the word "sins" is

put by Metonymy for the judgment brought about by her sins. (Compare

Jer. li. 9). It is because God's People will not have fellowship in her

sins that this gracious call to "Come out" from her judgments is given.

The cause of this judgment and of these plagues is now to be stated.

F^2, xviii. 5-8. Babylon's judgment. Reasons for it.

5. "Because her sins reached [372] up to heaven, and God remembered her

iniquities.]

This is a Hebraism. (Compare Gen. iv. 10; xix. 13. 2 Chron. xxviii. 9.

Jer. li. 9. Jonah. i. 12). The length of time during which Babylon's

sins have been accumulating is implied in this "remembrance." Compare

chap. xvi. 19, "and great Babylon came into remembrance before God."

This "remembrance" implies a former rebellion: a rebellion which was

repressed by dispersion, but is at the time of the end to find in

re-union, another opportunity for outbreak. Thus, in the very same

place and under the same circumstances, defiance of God meets with its

final judgment. This effectually shuts out Rome (Papal or Pagan); for

Rome, though one of the daughters, is certainly not "the mother."

6. Render to her

As she also rendered [373] to others,

And render double punishment [374]

According to her works:

In the cup which she mixed,

Mix for her double.

7. In proportion as she glorified herself,

[and waxed wanton,

So much torment and mourning

[give to her:

Is this call for vengeance given to the church? Certainly not! Nor does

it belong to any period of history since the Lord's death; for the

present is the day of grace, when God "maketh his sun to rise on the

evil and on the good, and sendeth rain on the just, and on the unjust"

(Matt. v. 45). This proves that Rev. xviii. belongs to a future

dispensation of judgment which has not yet come. Of that day, Ps.

cxxxvii. 8, 9 may be applied, even though the interpretation may refer

to past history:

"O daughter of Babylon,

Who art to be destroyed.

Happy shall he be that rewardeth thee as thou hast served us.

Happy shall he be that taketh and dasheth thy little ones against the

rock" (RV).

These words, so contrary to Christian sentiment, will be perfectly

correct in the next dispensation, which will be one of judgment.

The mingled cup refers us back to xvii. 4, and further identifies the

two chapters. Babylon is now to drink another cup, herself. Compare

Jer. li. 7, and especially chap. xxv., where the cup of God's wrath is

sent to the nations (verses 15, 16), and Babylon drinks last (verse

26).

-7. "Because in her heart, she saith,

'I sit a Queen, and a widow I am not; and mourning I shall in no wise

see']

These words are spoken of the same Babylon (not Rome) in Isa. xlvii. 8,

9. The whole of that chapter is about Babylon "the daughter of the

Chaldeans" (verses 1, 5).

8. "For this cause, in one day, shall come her plagues--, and mourning,

and famine (Isa. xlvii. 9); and with fire shall she be utterly burned

up; because strong is the Lord God who judged [375] her.]

This is the burning which has already been mentioned in chap. xvii. 16;

but is now, in this chapter more fully described. Isa. xlvii. 9

declares that this judgment shall come suddenly, "in a moment."

This suddenness and completeness of Babylon's judgment and

disappearance from the face of the earth is the one prominent feature

of this prophecy: and it effectually proves that it has not yet taken

place. For Jehovah's prophecies are far too accurate and particular for

this suddenness and completeness to be fulfilled by the gradual decay

of old Babylon, the site and ruins and remains of which are still to be

seen in the land of Shinar.

We now come to the Lamentation over her, and the member n^2 above must

be expanded.

It consists of eleven verses (xviii. 9-19); and these are elaborately

constructed of four members, arranged as an Introversion. Each of the

four larger members consists of three smaller ones, each perfect in its

correspondence with the others.

n^2. xviii. 9-19. Lamentation of the Inhabitants of Babylon.

n^2 | H | r | 9. Kings of the earth. (Earth).

s | 10-. Their Lamentation. "Alas, alas."

t | -10. Reason. "For in one

hour."

J | u | 11-.

Merchants.

v | -11-.

Their Lamentation.

w |

-11-14. Reason. "For."

J | u | 15-.

Merchants.

v | -15,

16. Their Lamentation.

w |

17-. Reason. "For."

H | r | -17. The Shipmasters. (Sea.)

s | 18, 19. Their Lamentation. "Alas,

alas."

t | -19. Reason. "For in one

hour."

H. xviii. 9-10. The Lamentation of the Kings of the Earth over

Babylon's fall.

9. "And the kings of the earth, who committed fornication and waxed

wanton with her, shall weep, and wail over her, as soon as they see the

smoke of her burning, (10) standing afar off on account of the fear of

her torment, saying,

'Alas, alas, the great city Babylon, the mighty city! for in one hour

has thy judgment come.']

These are "the kings of the earth" mentioned in xvii. 2; the

confederates and associates of Babylon. In xviii. 3 the mourners over

Babylon are first enumerated, and afterwards described more fully.

[376]

We have before noted that "the ten kings" are never seen apart from the

Beast; and "the kings of the earth" are never seen apart from Babylon.

It is the former who hate and burn Babylon; it is the latter who weep

and wail over her. In both chapters (xvii. and xviii.) the city is

called "Babylon the great." God and man both so call her.

This great city cannot be separated from her own corrupt religion. They

must be connected together, just as chapters xvii. and xviii. are

connected; and yet distinguished as they are there distinguished.

Idolatry of the grossest kind is Babylon's sin; and not commerce.

Whoredom points to, and means, idolatry. That is Babylon's chief end.

In commerce, goods of many are exchanged for the goods of others. But

Babylon will not do that. She is only a buyer. What she gives to "the

kings of the earth" and their peoples comes out of her "cup," and that

stands for something having to do with religion: just as our Lord's Cup

does. So Babylon's cup stands for corrupt religion, which has woman for

its central object.

We do not deny that the Church of Rome to-day is preparing for this

Womanolatry; and, in all Roman Catholic countries, is fostering (not

intentionally, it may be) a Womanolatry of a different kind, which is

leading on that moral corruption which will end in a religious

corruption of a similar kind.

At the first, Babylon had male Gods. Later on, each male God was given

a female partner, with the result that Ishtar became pre-eminent.

This it is that makes the sin of Babylon; and it is this religion of

Womanolatry which will be perfected in Babylon. It will be received by

"the kings of the earth"; and the peoples of the kings of the earth

will be taught it by an order of priests, just as were the people of

Ephesus. But Babylon will be the great goddess. She will have her

Temples the world over: "Mother of all the harlots." And this is the

religion which is being prepared for even now.

In any case, the common view of the chapter as relating only to

"Commerce" must be modified. Babylon is a buyer. As a buyer, she cannot

be regarded as engaged in Commerce, because that implies manufacture

and selling as well as buying; and certainly buying with a view to

selling again. But that is not Babylon. She sits, a woman, who buys to

satisfy her lusts, and to furnish her allurements.

Surely if Commerce were the point, Babylon would be represented as

masculine, as Tyre is (Ezek. xxvi.--). A woman is not the ideal to

represent Commerce in the ordinary acceptance of the word.

But Mariolatry is increasing more and more, and is not now confined to

Rome. And this is preparing the way for the revival of Ishtar. [377] It

puts woman, as woman, at the head of the universe, teaching that which

is a perversion of "the mother of all living." Is not this the only

logical reason for the hatred of the Beast? Commerce does not furnish

any adequate reason for this hatred.

The great Question will be Supremacy. Who is to be supreme, Woman or

Man; Babylon or the Beast? THAT is an all-sufficient reason for their

hatred; and as the supremacy involved in Babylon is contrary to God's

ordinance, He will "put it into their heart to destroy the woman."

This view makes things much clearer than commerce can do. And if the

sin of Babylon be as we have suggested, viz., a system which makes

drunk with this false religious excitement the kings of the earth, the

Priests and Priestesses, and Temple servers, then it is these who will

be stripped of all their possessions and burnt with fire in every land

where they are found. This will take place pre-eminently in Babylon.

But before this takes place, the call will go forth to God's people to

come out of her, that they be not partakers in her judgments.

As this will take place in every land, the kings of the earth can stand

afar off and wail; for, the superhuman Ten Kings and the Beast will

dominate the world.

The final judgment of Babylon will be sudden and complete. The

conflagration will be so great that, from the first, total destruction

will be seen to be inevitable.

Three times this lament is made, "Alas! Alas! More literally, "Woe,

woe," as elsewhere rendered in this book. But the AV. rendering is very

expressive. The Kings of the earth make this lament. The Merchants make

it (verse 16): and the Mariners make it (verse 19). In the first, the

verbs introducing it are in the Future tense (verse 9): in the second,

in the Present (verse 11), and in the third, the Past tense (verse 17).

It is as though a moving scene is passing before the eyes, while the

interjecting angel explains it.

The lamentation of the merchants is divided into two parts. In J.

(xviii. 11-14) the merchandise and its varieties are the subject: while

in J. (xviii. 15-17) it is the merchants' irretrievable loss.

J., xviii. 11-14. The Merchants' Lamentation.

11. "And the merchants of the earth weep and mourn over her; because no

one any longer buyeth their cargo (Acts xxi. 3. Ex. xxiii. 5): (12) the

cargo of gold, and of silver, and of precious stones, and of pearls,

and of fine linen, and of purple, and of silk, and of scarlet, and all

thyine wood, and every article of ivory, and every article of most

costly wood, and of brass, and of iron and of marble, (13) and

cinnamon, and spice, [378] and odours (for incense), and frankincense,

and wine, and oil, and finest flour, and wheat, and cattle, and sheep,

and of horses, and of chariots, and of slaves [379] and men. [380] (14)

And the harvest of thy soul's desire departed from thee, and all the

things that were dainty and brilliant have perished [381] from thee,

and they (men) shall never more at all find them.]

This list of the merchandise is most significant and instructive. We

see at once that it consists entirely of luxuries (see verse 3). If

Babylon be the Religious system, which we suggest, then her priests and

priestesses in every land-- the harlot daughters of this harlot mother

-- will deal in the same luxuries.

It is not commerce that we see in this list. It is no exchange of

produce against produce. There is no sin in that. That is a good thing,

and not an evil thing. It is in her imports that the city is great; and

these imports are luxuries (see verse 3).

The articles of merchandise here are not enumerated in any hap-hazard

way, but are arranged so as to impress us with the vast range and

character of the commodities.

They are arranged in four groups, and these are subdivided as

follows:--

Natural -- Adornment (12-) Jewellery.

Apparel (-12-) Drapery.

Artificial -- All -- Vessels (-12) of Ivory

Wood

Brass

Iron

Marble

Vegetable -- Aromatic (13-)

Nutritive (-13-)

Animal -- Cattle (-13-)

Human kind (-13)

These call for no comment beyond the great fact that they have no

relation whatever to Rome, Pagan or Papal. Even Alford, who holds that

Babylon in chap. xvii. means Rome, and is to be identified with chap.

xviii., says, "It must not for a moment be denied that the character of

this lamentation throws a shade of obscurity over the interpretation,

otherwise so plain, from the explanation given in chap. xvii." We admit

that, if we start with the assumption that in chap. xvii. we have Rome

Papal, and in chap. xviii., Rome Pagan, there is a difficulty; for of

neither could this lamentation ever be used. But the difficulty is

created by an assumption. It is not in the Word. If we allow God to

mean what He says, it is all clear. It is only when we assume that He

means something quite different from what He says that we get into

difficulties.

Rome's merchants were never "the great men of the earth." Rome's

religion is not based on astrology and sorcery. Well may Alford sum it

up by saying, "I leave the difficulty unsolved:" and "the details of

this mercantile lamentation far more nearly suit London than Rome at

any assignable period of her history."

"Babylon the Great" includes more than the city proper on the

Euphrates. She sits upon many waters, and includes all the many peoples

among whom her "Cup" passes.

In verses 15-17- we have the merchants and their loss; rather than the

merchants and the particulars of their merchandise.

J., xviii. 15-17-. The Merchants and their loss.

15. The merchants of these things (viz., in verses 12, 13), who were

made rich by her, shall stand afar off on account of the fear of her

torment, wailing and mourning, (16) [382] saying,

"Alas! alas! the great city, which was arrayed in fine linens, and

purple, and scarlet, and bedecked with gold, and precious stones, and

pearls! (17-) for in one hour is so great riches come to naught.]

The ruin is complete. It is even as was foretold of this very Babylon,

"the beauty of the Chaldee's excellency shall be as when God overthrew

Sodom and Gomorrah" (Isa. xiii. 19. Jer. xlix. 18; l. 40).

We now come to the third great category of mourners, (1) the kings of

the earth; (2) the merchants of the earth; and now (3) those upon the

sea. The mercantile world includes both land and sea. The sea is indeed

the chief factor in carriage and freights. Hence, those who have to do

with the sea now make their lamentation.

H., xviii. -17-19. The Lamentation of the Shipmasters.

-17. And every shipmaster, and everyone that saileth any whither, [383]

and mariners, and as many as trade by sea, stood afar off, (18) and

cried out as they looked upon the smoke of her burning, saying,

"What city is like unto this great city?"

(19) And they cast dust on their heads, and cried, wailing and

mourning, saying,

"Alas! alas! the great city, wherein were made rich all that had their

ships in the sea, by reason of her costliness! [384] for in one hour is

she made desolate."]

The mention of passengers shows the nature and extent of the traffic;

embracing travellers as well as merchants and traders. Rawlinson [385]

speaks of the Euphrates as being navigable for ships for some 500 miles

from its mouth. And with little effort could be made available for

ships of large size.

The "dwellers of the earth" judge by earthly size and grandeur; but God

has a different standard, and sees that which shall bring down this

tremendous judgment. These again are impressed with its suddenness; and

remind us that no such sudden judgment has ever overtaken Babylon.

God's people are again introduced; and the cry goes forth to "Rejoice

over" Babylon on this hour of their avengement upon her (Ps. cxxxvii).

G^2., xviii. 20. God's people. Their call to "Rejoice over her."

20. Rejoice over her, thou heaven, and ye saints, [386] and ye

apostles, and ye prophets: for God hath executed your judgment (or

avenged [387] you) upon her."]

The command here given is obeyed in the next (the seventh and last)

Vision "in heaven," and the words are given in chap. xix. 1-5. At

length the waiting of the Martyrs is about to end (vi. 10-12), and they

are to rejoice that God has avenged them. That avengement has now come

(Luke xviii. 7, 8). This again shows that the dispensation of grace has

ended, and that the coming dispensation of judgment has been entered on

in this eighteenth chapter; yea, is about to close.

Some commentators apologise for this rejoicing in vengeance; and

endeavour to tone it down, as being inconsistent with the Gospel. Of

course it is inconsistent with the Gospel; but this is because the

dispensations are not the same. Once rightly divide the word of truth,

and all difficulty is removed.

Saints and apostles and prophets have been martyred in and by Babylon:

both there, at its fountain head, as well as in some of its many

streams by her daughters; for she is a "mother" and has daughters

(xviii. 5).

We now come to the final mention of this judgment, and are informed as

to the manner of it, and the result of it.

F^3., xviii. 21-23. Babylon's Judgment. The manner of it.

21-23. And a mighty angel took up a stone as it were a great millstone,

and cast it into the sea, saying,

"Thus, with violence (or, with a rush) shall Babylon, that great city,

be cast down, and Shall be found no more at all (Jer. li. 63. Ezek.

xxvi. 21).

And sound of harpers, and musicians, and flute players, and

trumpeters,

Shall never be heard in thee any

[more;

And no craftsman, of any craft

Shall ever be found in thee any

[more;

And sound of millstone

Shall ever be heard in thee any

[more;

And the light of a lamp

Shall never shine in thee any

[more:

And the voice of the bridegroom or bride

Shall never be heard in thee any

[more:

Because thy merchants were the great ones of the earth: because by thy

sorcery were all the nations deceived." (Is. xlvii. 8, 9).]

Sorcery, corrupt religion, and idolatry are the great means by which

Babylon will ensnare the nations. And these are the two things which

are rising up and advancing before our eyes.

The great stone represents the great city; and the symbolic act gives,

with great vividness, the suddenness of Babylon's final destruction.

Four times we have this suddenness emphasised:-- "in one day" (verse

8), "in one hour" (verses 10, 17, 19). Every word is employed to

impress us with its suddenness and completeness. And inasmuch as all

other fulfilled prophecies have been fulfilled to the very letter; and

Babylon, though fallen gradually, and very low, has never suffered such

a destruction. There is only one conclusion, that in the interval of,

say some 30 or more years between the removal of the church and the

last "week" of Daniel's prophecy, it will be revived, and exceed all

its former magnificence.

Similar desolation was prophesied against Jerusalem, and the cities of

Judah (Jer. vii. 34), but this was not to be like Babylon's. They were

to be restored again (Jer. xxxiii. 10, 11). But no such restoration

follows on the destruction of Babylon here described.

And now we come to the last mention of God's People in connection with

Babylon; and the whole scene closes with the one all embracing reason

for this judgment.

G^3., xviii. 24. God's people. Their blood found in her.

24. And in her was found the blood of prophets, and of saints, and of

all the slain upon the earth.]

With this we must read Jer. li. 49. "As Babylon hath caused the slain

of ISRAEL to fall, so at Babylon shall fall the slain of all the

earth." This decides for us who the saints, apostles, and prophets are.

They are "of Israel" (see verses 47, 48). But their blood is at length

avenged, and that "speedily," with a mighty, and sudden, and complete

avengement.

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[318] G.L.T.Tr.A. WH. and RV. add (...) (hepta) seven.

[319] L.T.Tr.A. WH. and RV. read (...) (eis),into, instead of (...)

(epi), upon.

[320] L.T.Tr.A. WH. and RV. read (...) (epi), upon, instead of (...)

(eis), in or into.

[321] L.T.Tr.A. WH. and RV. omit "angel."

[322] G.L.T.Tr.A. WH. and RV. omit "angel."

[323] L.T.Tr.A. WH. and RV. omit (...) (us) into.

[324] G.L.T.Tr.A. WH. and RV. omit (...) (kyrie) O Lord.

[325] The AV. seems to have added "and shalt be" on its own authority.

It must, however, be omitted (with the RV.), as in xi. 17, because He

will have then already come.

[326] G.L.T.Tr.A. WH. and RV. substitute (...) (hosios) holy, instead

of (...) (kai o) and who [wast].

[327] G.L.T.Tr.A. WH. and RV. omit (...) (gar) for.

[328] G.L.T.Tr.A. WH. and RV. omit (...) (allou ek) another out of.

[329] G.L.T.Tr.A. WH. and RV. omit "angel," though the Ellipsis may be

thus supplied.

[330] G.L.T.Tr.A. WH. and RV. omit "angel." But we must supply the

Ellipsis, nevertheless.

[331] G.L.T.Tr.A. WH. and RV. omit "angel," though we have to supply

the Ellipsis as before.

[332] G.T. omit "the." Tr. and WH. put it in brackets.

[333] See Col. Chesney's Euphratean Expedition.

[334] G.L.T.Tr.A. WH. and RV. read (...) (hos), as it were, instead of

(...) (homoia), like.

[335] G.L.T.Tr.A. WH. and RV. omit (...) (tes ges, kai), of the earth,

and.

[336] G.L.T.Tr.A. WH. and RV. add the article.

[337] When a parenthesis is complete in itself, and is independent of

the context, it is called Parembole. See Figure of Speech, p. 476.

[338] So spelt by G.L.T.Tr.A. WH. and RV.

[339] G.L.T.Tr.A. WH. and RV. omit "angel," but the Ellipsis must be

supplied as before.

[340] G.L.T.Tr.A. WH. and RV. read (...) (epi) upon, instead of (...)

(eis) into.

[341] L.T.Tr.A. WH. and RV. read (...) (ek) out of, instead of (...)

(apo) from, or away from.

[342] This is the order according to G.L.T.Tr.A. WH. and RV.

[343] See Travels in Tartary, by M. Huc, vol. i. p. 12. "National

Illustrated Library."

[344] Lectures on the Apocalypse, vol. iii. p. 109.

[345] G.L.T.Tr.A. WH. and RV. omit (...) (moi) unto me.

[346] Fornication is everywhere in the Bible the common term used for

the sin of idolatry, not only because it is unfaithfulness to God in

forsaking Him, the true God, for the worship of false gods; but because

it literally formed an essential part of all heathen idolatry. See Lev.

xx. 5. Num. xxv. 1. 2 Chron. xxi. 11. Isa. i. 21; xxiii. 17. Jer. ii.

20; iii. 1, 6, 8. Ezek. xvi. 15-17, 28, 29, 31, 34, 35, 41; xx. 30;

xxiii. 5, 9, 43, 44. Hos. ii. 5; iii. 3; iv. 5, 10, 13-15. Mic. i. 7.

[347] The article is often omitted after a preposition; and nothing can

therefore be built upon its omission here.

[348] Ecclus. xxii. 22, "If thou hast opened thy mouth against a

friend, fear not; for there may be a reconciling; excepting it be for

upbraiding, and arrogance, and disclosing of a secret, and a

treacherous blow: for these things every friend will flee."

Ecclus. xxvii. 16, "He that revealeth secrets destroyeth

credit: and shall never find a friend to his mind."

Ecclus. xxvii. 17, "Love thy friend, and keep faith with him;

but if thou reveal his secrets thou shalt not pursue after him."

Ecclus. xxvii. 21, "A wound may be bound up; and after reviling

there may be a reconcilement; but he that revealeth secrets hath lost

hope."

2 Maccabees xiii. 21, "But Rhodocus, from the Jewish ranks,

made known to the enemy the secrets of his countrymen."

Wisdom ii. 22, "And they (i.e., the wicked) knew not the

secrets of God."

Wisdom xiv. 23, "Slaughtering their children...or celebrating

secret rites."

Tobit xii. 7, 11, "It is good to keep close the secret of a

king, but to reveal gloriously together the works of God."

Judith ii. 2, "Nebuchadonosor called together all his servants,

and all his great men, and communicated with them his secret counsel

(lit., the secret of his will)"; i.e., his plan as to the campaign on

which they were about to set out. This expression is remarkable: to

musterion tes boules. In Eph. i. 9 we have a similar expression: to

musterion tou thelematos, the mystery of his will. The words for "will"

are different. With Nebuchadonosor it means that which he willed

because he had determined to do it. With God (Eph. i. 9) it means that

which He willed because He desired to do it-- i.e., His secret purpose,

counsel, or plan.

[349] So in reference to the Paschal Lamb he says, "the

mysterion therefore of the Lamb... was a type of Christ."

Speaking of Isaiah vii. 14, "Behold a virgin shall conceive and

bear a son," he says, "since this refers to the house of David, Isaiah

has explained how that which was spoken by God to David, (...) (in a

mystery), would actually come to pass. Perhaps," he adds, "you are not

aware, my friends, of this-- that there were many sayings written (...)

(epikekalumenos) obscurely; or (...) (en parabolais), in parables;

(...) (musteriois), for secret signs; or (...) (en sumbolois), in

symbols, which the prophets who lived after the persons who said or did

them expounded" (Trypho, c. 68).

[350] From the root (...) (chahnak), to initiate, to dedicate.

[351] From (...) (babah), a gate, and (...) (El), God; in contrast with

Bethel, the house of God.

[352] From (...) (tzud) to lie in wait.

[353] Dr. Seiss's Lectures on The Apocalypse, vol. iii., pp. 121-2.

[354] L.A. WH. and RV. marg. read (...) (hupagei), goeth, instead of

(...) (hupagein), to go.

[355] L.T.Tr.A. WH. and RV. read the singular number here.

[356] The reading of the AV. ("and yet is") arises from a different

division of the two words in this place. All the best MSS. and Critical

Texts read (...) (kai parestai), and shall be present, instead of (...)

(kapier estin), and yet is.

[357] The word, in the case of individuals, is always used of violent

death. See Judge. iii. 25; v. 27. 2 Sam. i. 19, 25. Violence is also

true of kingdoms. Isa. xxi. 9. Jer. l. 15; li. 8. Ezek. xxix. 5; xxx.

6.

[358] See Babylonian Life and History, by Dr. Budge, of the British

Museum. Published by the R.T.S., 1885.

[359] As in Dan. i. 17; viii. 8, 22; x. 4; xi. 4.

[360] As in Dan. iii. 25; vii. 7, 19, 23. These are all the occurrences

of both words in the book of Daniel.

[361] This is the meaning of the Chaldee (...) (tevar). The word occurs

nowhere else, though there are some sixty other words rendered break.

[362] And his superhuman stage will be for a similar period.

[363] See Gen. v. 24, which explains this. As Enoch "was not" on the

earth, but in heaven, whither he had been caught up: so it will be said

of the Beast, he "is not" on the earth, because he will then have been

cast down into the Abyss.

[364] Same as note above.

[365] The AV. does not translate the article, which forms part of the

Textus Receptus, and G.L.T.Tr.A. WH. and RV. omit the (...) (kai), and.

[366] G.L.T.Tr.A. WH. and RV. read (...) (kai) and, instead of (...)

(epi), upon.

[367] L.T.Tr.A. WH. and RV. omit (...) (kai) and.

[368] G.L.T.Tr.A. WH. and RV. add (...) (allon) another.

[369] So G.L.T.Tr.A. WH. and RV.

[370] Tr. omits the second "fallen;" A. includes it in the text, but

puts it in brackets.

[371] L. and A. omit "the wine;" Tr. and WH. put it in brackets; the

RV. puts it in the margin.

[372] G.L.T.Tr.A. WH. and RV. read (...) (ekolle hesan) were joined or

builded together; hence, reached, as buildings rise higher and higher;

instead of (...) (ekolouthesan) followed.

[373] G.L.T.Tr.A. WH. and RV. omit (...) (humin) to you, so we must

fill up the Ellipsis by supplying "to others."

[374] Lit., "Double the double to her." This is the figure of Metonymy,

by which the word "double" is put for completeness or full

compensation. Compare Ex. xxii. 7, 9. Isa. xl. 2. Jer. xvi. 18; xvii.

18.

[375] G.L.T.Tr.A. WH. and RV. read (...) (krinas) judged, instead of

(...) (krinon) judgeth.

[376] This is the figure of Prosapodosis. See Figures of Speech, p.

394.

[377] Already, Commentators are fulfilling 2 Tim. iv. 4; and, turning

away their ears from "the truth," are turned into "myths" (for that is

the Greek word rendered "fables"). Winkler is quoted by Canon Cheyne

with apparent approval, for he says, if scholars accept Winkler's

teaching, he will accept their verdict. The latest theological "Myth"

which commentators are turning to is this: viz., that Abraham, Isaac,

and Jacob are lunar heroes. Sarah is at once Abraham's sister and his

wife; because Sarah, being the counterpart of ISTAR, has a double r�le.

She is the daughter of the Moon-god, and, therefore, Abraham's sister;

and she is the wife of TAMMUZ, and, therefore, Abraham's wife. See

Canon Cheyne in The Nineteenth Century Magazine for January, 1902.

[378] G.L.Tr.A. WH. and RV. add (...) (kai amomum) and amomum, i.e.,

and spice.

[379] Greek, "bodies," put by Metonymy for slaves: just as we put

"hands," for workmen.

[380] Lit., "souls of men," a Hebraism for persons of men, or simply

men (see Ezek. xxvii. 13. 1 Chron. v. 21, and Num. xxxi. 35, the Hebrew

being (...) (nephesh adam). So Gen. xxxvi. 6, where, of course, the

Hebrew is somewhat different.

[381] G.L.T.Tr.A. WH. and RV. read (...) (apoleto) perishea instead of

(...) (apelthen) departed.

[382] G.T.Tr.A. WH. and RV. omit (...) (kai) and.

[383] i.e., the passengers. So G.L.T.Tr.A. WH. and RV.

[384] i.e., costliness including more than costly treasures; costly

living as shown in extravagance.

[385] Herodotus, i. 512.

[386] So G.L.T.Tr.A. WH. and RV.

[387] Lit. "judged your judgment." This is the figure of Polyptoton,

and is used for emphasis. It means hath fully avenged you.

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The Seventh Vision "In Heaven"

H^7. Chap. xix. 1-16.

The final heavenly Utterances and Actions.

We now come to the last of the seven Visions seen "in Heaven," which is

the subject of chap. xix. 1-16, giving us the final heavenly Utterances

and Actions which lead up to, explain, and introduce the five

concluding judgments which close up the things of Time, and pass on to

what we call the Eternal State.

This last Vision "in Heaven" is divided into two parts, each having its

own independent construction. The first contains the words of the

heavenly voices; and the second describes the actions of the heavenly

beings.

H^7. xix. 1-16. The Seventh (and last) Vision "In Heaven."

H^7 | P | xix. 1-10. The Final Heavenly Utterances.

Q | xix. 11-16. The Final Heavenly Actions.

These must be expanded in turn, in order to see the beauty and the

scope of each.

We have already called attention to the seventeen Heavenly Utterances

in these seven Visions "in Heaven"; and pointed out that ten of them

occur in the first and last together, viz., six in the first (chaps.

iv. and v.), and four in the last (chap. xix. 1-10). All heaven seems

to be moved at the first announcement and opening of these final

judgments, which end in the ejection of the Usurper from the earth: and

all heaven is stirred when we come to the final scenes of these

judgments.

It is only in the first and last of these Visions "in Heaven," that we

have the utterances of the four Zoa. Only in the first announcement do

they praise God that the time has at length come for Him to interfere

in the affairs of this world, and wind up His great controversy with it

and Satan. And again in chap. xix, when that great controversy shall

have closed.

Only on these two occasions, and in these two Visions do we hear their

voices and listen to their significant utterances. In all the other

Visions in Heaven they are silent.

This shows us that we are approaching the end; and prepares us for the

final Heavenly actions (xix. 11-16).

The structure does not appear to be governed here by the utterances

themselves. The heavenly excitement is not reduced to the order of

literary form. Yet the structure, as a whole, is perfect, and the

utterances are significantly marked by being alternated with

prostration and worship: first, of the Elders; and then of John. This

seems very marked, as does also the voice of the "great multitude."

(See the Structure below).

In A and A we have the first and fourth utterances, while in B and B we

have the Harlot and the Wife set in strong and severe contrast; the

smoke of the one in B, and the array and blessedness of the other in B.

In C and C we have the prostration of the worshippers. In C that of the

Elders; and in C that of John. This is combined with an exhortation in

each case: addressed in C to the servants; and in C to John the

fellow-servant.

The four utterances themselves are arranged so that in the 1st and 4th

we have the voices of many concerning the two symbolic women-- harlot

and the wife; while in the 2nd and 3rd we have the voices from the

Throne concerning God.

x | Much people (concerning the harlot). (verses -1-3-).

y | Elders and Zoa (worship of God). (verse 4).

y | Voice from the Throne (praise of God). (verse 5).

x | Great multitude (concerning the wife). (verses -6-7).

It will be seen that in the two centre members we have the Throne and

God for their subject. In the former we have the worship of God (verse

4); and in the latter the praise of God (verse 5). In the former, the

Elders and Zoa fall down before the Throne; in the latter, the Voice

comes out of the Throne.

In the first and fourth members (for these last four utterances are

arranged as in Introversion) we have the correspondence of the "much

people" of verse 1; and the "great multitude" of verse 6. We have also

the vivid contrast between the destruction of the Harlot and the

Blessedness of the Wife.

This beautiful Structure shows us the importance of the subject which

is to be set before us in this chapter; and the final Heavenly

Utterances we are about to hear reveal to us the solemnity of the final

judgments which are afterwards to be described.

All is perfect; for all is Divine. The utterances close up the Divine

communications; and the five concluding judgments close up the great

Conflict, which began in Gen. iii. 15, and ends in Rev. xx.

The following is the structure of the whole of the member P, xix. 1-10,

containing the last four Heavenly Utterances:--

P., xix. 1-10. The Final Heavenly Utterances.

P | A | a | xix. 1-. The Voice of the great multitude.

b | d | -1. Hallelujah. (1st Utterance)

e | 2, 3. Reason.

B | -3. The smoke

and destruction of the Harlot.

C | f |

4. Prostration of the Elders (2nd Utterance).

g | 5. Exhortation from the Throne (3rd Utterance) to the

servants of God (Pos.).

A | a | xix. 6-. The Voice of the great multitude.

b | d | -6-7. Hallelujah (4th Utterance)

e | 7. Reason.

B | 8, 9. The

array and blessedness of the Wife.

C | f |

-9, 10. Prostration of John.

g | -10. Exhortation of Angel to John, his fellow servant

(Neg.).

a. xix. 1-. The Voice of the great Multitude.

1-. [388] After these things I heard as it were [389] a loud voice of a

great multitude in heaven, saying,] This puts us on sure ground by

notifying us that the Vision has returned again to, and is seen for the

seventh and last time, "in Heaven." The voices which we are to listen

to, and the words which we are to hear will prepare us for, and explain

to us, all that is about to take place. Babylon had been destroyed, and

the injunction had just gone forth, "Rejoice over her, O heaven"

(xviii. 20). Here we have the obedience to the command, and all heaven

rejoices. Babylon's inhabitants had cried "Alas! alas!" "Woe! woe!" Her

merchants wailed and mourned because their market was gone. Now all

heaven rejoices because deliverance had come; and they cry

"Hallelujah... Hallelujah."

b. xix. -1. The First Utterance.

"Hallelujah! the Salvation, and [390] the glory, and the power of [391]

our God are come"].

The ascription is threefold, and not fourfold, if we omit "and the

honour" with all the best and oldest manuscripts. The utterance is

elliptical, for there is no verb. A verb, therefore, must be supplied.

The RV and Alford supply "belong to," but this hardly agrees with their

revised reading; otherwise we might supply be ascribed to. It seems

almost better to leave the words as they stand above, and add, at the

end, "are come." For this is what the utterance of the great multitude

celebrates, in the reason, which is immediately added.

This is the first occurrence of the word Hallelujah in the New

Testament. It is a compound Hebrew word (...) (hallelu-jah) praise-ye

Jah. It occurs altogether twenty-eight times in the Old and New

Testaments, [392] vix., 24 in the Old Testament, and four in the New

Testament.

The Greek spelling in the New Testament is (...) allelouia; and the

word is left untranslated. In the Old Testament the word is always

translated "praise ye the Lord." Six times it is given in the margin,

as in the Hebrew, Hallelujah (Ps. cxi. 1; cxii. 1; cxiii. 1; cxlvi. 1;

cxlviii. 1; cl. 1). In the RV it is translated "praise ye the Lord,"

and given always as Hallelujah in the margin, except once (cxxxv. 3).

In the New Testament the Revisers do not translate it, but give it in

the Text with the Hebrew spelling, "Hallelujah."

The first occurrence of the word Hallelujah in the Old Testament

corresponds in a marked manner with its first occurrence in the New

Testament. We first find it in Ps. civ. 35.

"Let the sinners be consumed out of the earth,

And let the wicked be no more.

Bless thou the Lord, O my soul.

Hallelujah."

So here, in Rev. xix. 1. The utterance begins and ends with the word

"Hallelujah"; and Jah is praised for a similar reason, for at length is

come the salvation and the glory and the power of God, manifested in

the judgment of chap. xviii., and in xix. 11-16, when the sinners will

be consumed out of the earth, and the wicked will be no more; and when

God's people will be avenged.

The utterance, beginning (verse 1) and ending (verse 3) with the same

words, is the Figure Epanadiplosis, which emphasises the statement,

marking it off as being as complete as it is important.

Yes! it will have at length come. Salvation, with complete and final

deliverance from Satan's usurpation in the earth.

What the peoples of the earth lament over, the great multitude in

heaven rejoice over. While they said "Alas! alas!" or "Woe! woe!" these

say "Hallelujah!... Hallelujah!" So opposite is Heaven's estimate of

the things of this world. It is thanksgiving for vengeance and

avengement. It belongs, therefore, to the coming dispensation of

judgment, and not to the present dispensation of grace.

The church says "Hallelujah" now on earth (though, alas! it has become

a common, not to say an almost unmeaning expletive, just as we say

"hear, hear," to the words of mere mortals). Here, and in the Bible the

word is associated with the most terrible judgments of God on the

enemies of Himself and His people; and it is the shout of praise for

complete avengement.

e. xix. 2, 3-. The Reason.

2. "for true and righteous are His judgments; for He hath judged the

great harlot, which did corrupt the earth with her fornication, and He

hath avenged the blood of His servants at her hand."

3. And a second time they say (Greek, have said),

"Hallelujah."]

So that the special subject which moves all heaven to praise is that,

judgment on Babylon is at length accomplished, and the blood of all the

saints of God avenged.

The reference here is to the "song of Moses" (Deut. xxxii. 43).

"Rejoice, oh ye nations, with His people;

For he will avenge the blood of his servants,

And will render vengeance to His adversaries,

And will be merciful to His land,

And to His people."

The cry had been (Rev. vi. 10): "How long, doest thou not, O Sovereign

Lord, holy and true, judge and avenge our blood on the dwellers on the

earth?"

The Songs, and Praises, and Rejoicing are well uttered because at

length this cry has been answered, and this judgment has come.

B, xix. -3. The Smoke, and Destruction of the Great Harlot.

-3. And her smoke goeth up for ever and ever.] The destruction of

the Great Harlot is set in contrast (by the structure) with verses 8

and 9, where (in B) we have the array and blessedness of the wife). It

is like the destruction of Sodom and Gomorrah, which suffered "the

vengeance of eternal fire." There are eternal fires which are

unquenchable. This is the fire which will destroy Babylon as last. It

is indicated in chap. xiv. 11 (see xviii. 9).

f. xix. 4. The Prostration of the Elders: and Second Utterance.

4. And the four and twenty elders and the four Zoa fell down and

worshipped God, who sitteth upon the throne, saying,

"Amen: Hallelujah!"]

The elders now appear again. We have seen, above (on chap. v. 9, 10),

that they are not the church, nor are they men, nor are they redeemed;

though they speak of redemption. This is the last time they are

mentioned. They come before us when the Throne is set for judgment.

They appear no more after that judgment has been accomplished. They

merely but significantly say "Amen," -- acquiescing in all that has

been done; "Hallelujah" -- praising Jehovah that avengement is at

length completed. Their prostration is set in correspondence with the

prostration of John in "f," verse 10; and, as an exhortation is there

given to John the fellow-servant, so here, to the servants of God, is

given the

g. xix. 5. Exhortation to Praise.

5. And a voice came forth from the throne, saying,

"Give praise to our God, all ye His servants (Ps. cxxxiv. 1);

And ye that fear Him, both small and great (Ps. cxv. 13).]

Here we have two distinct references to the Psalms, which show that the

interpretation to be put on these words must be in connection with

God's earthly People; for this is the People and the Time to which the

Psalm refers. God's judgments are still the subjects of praise. We are

not told from whom the Voice comes; only that it comes from the place

of authority. Of the coming King, when in His humiliation, it was

prophesied (Ps. xxii. 22, 23, 25);--

"I will declare thy name unto my brethren:

In the midst of the congregation will I praise thee.

Ye that fear the Lord, praise him;

All ye of the seed of Jacob, glorify him;

And fear him, all ye of the seed of Israel."

The reason is given in verses 27, 28:

"For the kingdom is the Lord's;

And he is the governor among the nations."

Now will have come the moment of the fulfilment of Matt. v. 10, 12.

"Blessed are those which are persecuted for righteousness' sake; for

theirs is the kingdom of heaven." "Rejoice and be exceeding glad, for

great is your reward in heaven."

It can hardly be the voice of Christ, for He does not associate Himself

with us in this relationship. On the contrary, He distinguished Himself

from His people, and says, "My Father and your Father; my God and your

God" (John xx. 17). See Heb. ii. 11.

a, xix. 6, 7. The Voice of the great Multitude and the Fourth

Utterance.

6, 7. And I heard as it were the voice of a great multitude, and as it

were the voice of many waters, and as it were the voice of many

thunders, saying,

"Hallelujah! For the Lord our [393] God, the omnipotent, reigneth.

Let us rejoice and be exceeding glad,

And give the glory unto Him:

For the marriage of the Lamb is come.

And his wife hath made herself ready."]

We can never have a clear understanding of this heavenly utterance if

we introduce the Church of the Pauline Epistles, i.e., the Great

Mystery, here.

One would have though it quite unnecessary to make this statement,

considering that we have so many references to Israel, or Israel's

elect remnant, in the Old Testament. And these, quite irrespective of

the Church of God which is the subject of subsequent revelation.

As to the relationship of God with Israel, it is the resumption of a

former relationship. The Old Testament Scriptures speak of the marriage

between the Lord and His People again and again. As to the Church of

God, the New Testament Scriptures state, as clearly as possible, that

it was "hid in God." Mark, it does not say, hid in the Scriptures, but

"hid in God," Himself. It is impossible, therefore, that the Mystery,

of the Church of God, can be spoken of or revealed in the Old

Testament.

Did pious Jews think of the Church of God when they read in Isa. liv.

5-8?

"Thy Maker is thy husband;

The Lord of hosts is his name,

And thy Redeemer the Holy One of Israel.

The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in

spirit,

And a wife of youth, when thou was refused, saith thy God.

For a small moment have I forsaken thee:

In a little wrath I hid my face from thee,

But with everlasting kindness will I have mercy on thee, saith the

Lord, thy Redeemer." (Isa. liv. 5-8).

Did they understand the Church when they read in Isa. lxii. 4, 5?

"Thou shalt no more be termed Forsaken,

Neither shall thy land be any more termed Desolate:

But thou shalt be called Hephzibah (i.e, my delight is in her),

And thy land Beulah (i.e., married).

For the Lord delighteth in thee,

For as a young man marrieth a virgin,

So shall thy sons possess [394] thee;

And as the bridegroom rejoiceth over the bride,

So shall thy God rejoice over thee." (Isa. lxii. 4, 5).

What did they understand, as they read Hosea ii. 16, and Jer. iii. 14?

"It shall be at that day, saith the Lord, that thou shalt call me Ishi

(i.e., my husband.)

And shalt no more call me Baali (i.e., my lord)...

And I will betroth thee unto me for ever; ...

I will betroth thee unto me in faithfulness,

And thou shalt know the Lord." (Hosea ii. 16, 19).

"Turn, O backsliding children, saith the Lord,

For I am married unto you." (Jeremiah iii. 14).

This marriage is referred to in Isa. iv. 5. When Jehovah shall have

purged away the filth of the daughters of Zion, it is added: "beyond

all this glory there shall be the Chuppah": i.e., the marriage or

bridal canopy mentioned elsewhere only in Ps. xix. 5, and Joel ii. 16;

and referring to Isa. lxii. (quoted above). The chuppah is the bridal

canopy beneath which Jewish nuptial ceremonies are performed to this

day.

Why are we to do away with all these references by interpreting them in

a way in which the original readers could never have understood them?

Either they must have been wrong in understanding them of Israel, or we

must be wrong in interpreting them of the Church of God. Both cannot be

right.

The "wife" is earthly (xix.): the "Bride" is heavenly (xxi.).

The marriage of the one is on earth (though rejoiced over in heaven

beforehand), and is consummated on earth for 1,000 years. All earthly

or mortal relationships must run out by expiration along with the

earth, before the other, the heavenly relationships, are entered upon.

Thus, understanding Rev. xix. of Israel, and xxi. of the Elect Remnant,

there is neither Polygamy on the one hand, nor Divorce on the other.

It is important to observe the various callings.

(1) There is the "earthly calling," which all Israel shares -- the

Wife, (...) (gune), Rev. xix. ("The sand," of Gen. xiii. 16);

(2) there is the "heavenly calling" of an elect remnant of Israel --

the Bride, (...) (numphe), Rev. xxi. 9 ("The stars," of Gen. xv. 5);

and

(3) there is the distinct calling of the Church of God -- which is "The

Christ" (i.e., the Mystery).

These three distinct callings have their separate standings; their

different hopes, different promises, and different destinies.

We must rightly divide these "callings," or we shall get only

confusion.

How, for example, can it be said of the Church that she "hath made

herself ready." As members of the Body of Christ we are already "made

meet" (Col. i. 12); God Himself hath made us meet: and even now we are

"complete in Him" (Col. ii. 10); and are "perfect in Christ Jesus"

(Col. i. 28); "accepted in the Beloved" (Eph. i. 6).

We can never be more "ready" than He Himself hath made us. The language

in Rev. xix. 7 is wholly foreign to the perfect standing of the church,

which is in grace.

The next verse also shows this very clearly, where we have

B, xix. 8, 9. The array and Blessedness of the Wife.

8. And it was given to her that she should be arrayed in fine linen

raiment, bright and pure: for the fine linen raiment is the righteous

awards of the saints.] The word rendered "righteousness" is not

(...) (dikaiosune), the state or quality or condition of righteousness;

but it is (...) (dikaioma); a righteous act.

It is in the plural here, and denotes the righteousness of the things

indicated by the context.

In Luke i. 6 it is righteous ordinance.

Rom. i. 32, righteous sentence.

ii. 26, righteous requirement of the Law.

v. 16, righteous acquittal.

v. 18, righteous work.

viii. 4, righteous requirement.

Heb. ix. 1, 10, righteous ordinances.

Rev. xv. 4, righteous sentence,

and here in Rev. xix. 8, it denotes the righteous awards. The RV and

Rotherham put "righteous acts." But "acts" are not "given." Whatever

the word refers to, here, is said to be "given to her." And what was

given was given by way of reward, or better, as awards. Alford and

Tregellis render it "righteousness," as in the AV. Alford says "it is

their own, [395] inherent, not imputed." The Scripture here declares it

was theirs because it was "given." They would say, we are sure in the

words of Isa. lxiv. 6: "All our righteousnesses are as filthy rags."

This is, and ever will be, the common confession of all justified ones.

It cannot be, as many hold, that it is their own inherent righteousness

in men of any dispensation; for the universal verdict was, and is,

"there is none righteous, no not one."

The same angel goes on to describe, not merely the array of the Bride,

but the blessedness of those who shall be called to the marriage.

9-. And he saith to me, Write, "Blessed are they that are called unto

the marriage supper of the Lamb."] Thus we not only have the Wife;

but as in Ps. xlv. 14, "the virgins, her companions"; and also those

who are the invited guests. As "star differeth from another star in

glory" (1 Cor. xv. 41), so the people in glory differ in ranks and

orders and degrees; but all, all-glorious, in the "many mansions."

Just as in an earthly family there are the Husband, the Wife, the

Children, the Relatives, the Friends, the Visitors, and the Servants,

yet all in the same mansion and all one household; so in the glory

there will be the Christ and the Church which is His Body; the Lamb and

the Lamb's wife; the "friends of the Bridegroom" (John iii. 29); the

"virgins" that be the Bride's "companions" (Ps. xlv. 14); those who are

"called" to the marriage supper; the "servants"; the great multitude of

Rev. vii.; the 144,000 of sealed ones; and of all, it is true, that

they are "blessed." For the angel goes on at once to announce this in

the most solemn and formal manner, which calls forth the adoration of

John.

f., xix. -9-10-. The Prostration of John.

-9. And he saith to me, "These are the true words of God."] The

angel is the speaker of xvii. 1. Thrice is the assurance given (xix.

10; xxi. 5; xxii. 6), showing that it refers to the immediate context.

10-. And I fell down before his feet to worship him.] Twenty-four

times is the word (...) (proskuneo) used in the Apocalypse, and we

ought, before this, to have pointed out that when followed by the

Accusative case it means merely to do homage or obeisance to another,

as from man to man. When used with the Dative case it means to worship

with Divine honour. [396] This shows that John, here, was going to give

the angel Divine worship, which was, of course, at once forbidden, as

it is also in xxii. 8.

g., xix. -10. Exhortation of the Angel to John.

-10. And he saith to me "See thou do it not: I am a fellow-servant with

thee, and with thy brethren that hold the testimony of Jesus: Worship

God: for the testimony of Jesus is the spirit of prophecy."] What

the angel says is, I am a servant as well as thou, and therefore I

cannot receive the worship which is due only to God. Both the angel and

John are sent on the same business, are engaged in the same matters,

and are witnesses of the same truth: the one, therefore, cannot worship

the other. Both were fellow-servants of John's brethren. Both were

engaged in the same work. The angel was explaining and John was

writing, so that John's brethren might learn and know these true

sayings of God. We cannot determine whether "the testimony of Jesus"

should be taken objectively as testimony concerning Jesus; or

subjectively of testimony borne or sent by Him: as in i. 1. Probably

both are true, and it is often better to take the inclusive meaning.

All prophecy concerns in some way the Lord Jesus Christ. He is the

spirit of it: yea, the sum and the substance of it. He Himself is the

prophet. He bore His prophetic testimony concerning these things when

on earth, in the Parables of the Kingdom, the Marriage Supper, and in

the last great Prophetic discourse concerning the Great Tribulation:

and now it is given to Him to show unto His servants the things which

are yet to come to pass.

Q. xix. 11-16. The Final Heavenly Actions.

The Seventh (and last) Vision in heaven is divided, as we have seen

into two parts, the former consisting of Utterances only; and the

latter of Actions. In xix. 1-16 we have the Utterances, which we have

been considering. In xix. 11-16 we have the Actions described. They are

arranged as follows:--

Q | C | 11. The Rider on the white horse.

D | 12, 13. His description.

C | 14. His followers: "the armies of heaven."

D | 15, 16. His further description.

C. xix. 11. The White Horse and his Rider.

11. And I saw the heaven opened, and behold a white horse; and he that

sat thereon was called Faithful and True; and in righteousness He doth

judge and make war] Here, at length, we have the actual Apocalypse

of the Messiah. We see him coming forth in all His power and glory. He

is not named, but He is described by those attributes which suit His

action. He is "Faithful" to all the promises He has made; "True" to

execute all the judgments He has threatened. The "war" which He will

make is righteous. The similarity of this white horse and his rider has

led many interpreters to identify him with one mentioned in chap. vi.

2. But there is no necessity for this. There is a likeness; but there

is a contrast, also. That was the false Christ; this is the true

Christ. The former was neither faithful nor true; the latter is both.

The one will go forth in order to conquer and subdue all to himself;

the other will go forth to judge and make war upon the former in

righteousness. There is neither judgment nor making war in the rider of

vi. 2: his object is simply to overcome, conquer and subdue. But here

it is judgment; and an aggressive war which shall accomplish that

judgment.

Many stumble at the White Horse and his rider here; and ask, in

amazement, whether we really believe it? We answer, Yes! We believe it,

just as we believe the prophecy in Zechariah ix. 9, about the coming of

that same Blessed One riding upon an ass, and the fulfilment of that

prophecy in Matt. xxi. 4-11.

The Jews probably stumbled at the Prophecy of Zechariah in the same

manner, as being improbable. But all is easy to faith.

It is as easy to believe one prophecy as the other, and we believe

both.

Then, He came in humiliation. Now, He will come in glory, even as Psalm

xlv. 3-6 testifies.

"Gird thy sword upon thy thigh, O most mighty,

[And gird thyself] with glory and majesty,

And in thy majesty ride prosperously because of truth and meekness and

righteousness;

And thy right hand shall teach thee terrible things.

Thy throne, O God, is for ever and ever;

The sceptre of thy kingdom is a right sceptre."

All this stands in connection with His marriage with His wife as it

does here, in Rev. xix.

The prophecy in Zechariah ix. takes in both Comings. The coming to

Jerusalem in humility (verse 9), and the judgment which he will execute

at His second Coming; for, the next (the 10th) verse goes on to say:--

"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 unto the ends of the earth."

D. xix. 12, 13. His Description.

12. And His eyes were as a flame of fire, and upon His head were many

diadems: and He had a name written, that no one knew, but He Himself.

(13) And He was arrayed with a garment dyed [397] (or stained) with

blood; and his name is called "The Word of God"]. The reference to

blood here is clearly to Isa. lxiii. 1-6, where this same mighty

conqueror is seen coming up from Edom: his garments being stained with

the blood of his enemies. We have two Questions with their Answers:

Qu.-- "Who is this that cometh from Edom

With dyed garments from Bozrah?

This that is glorious in his apparel,

Travelling in the greatness of his strength?

Ans.-- I that speak in righteousness, [I that am] mighty to save.

Qu.-- Wherefore art thou red in thine apparel, And thy garments like

him that treadeth in the winefat?

Ans.-- I have trodden the wine-press alone;

And of the people there was none with me:

For I will tread them with my fury;

And their blood shall be sprinkled on my garments,

And I will stain all my raiment.

For the day of vengeance is in mine heart,

And the year of my redeemed is come.

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.

And I will tread down the people in mine anger,

And make them drunk with my fury,

And I will bring down their strength to the earth."

The whole scene is one of judgment and of vengeance (compare Is. ix.

5). How any could ever understand this as referring to, or foretelling,

the Redeemer's sufferings in grace, we cannot imagine. No! This is the

language of the Gospels, where the Lord, referring to this very

judgment scene, exclaims, "Those mine enemies, who would not that I

should reign over them, bring them hither and slay them before me"

(Luke xix. 27). The Rider on the white horse is not the Gracious

Saviour in His work of saving His people from their sins; but the

Righteous Judge who avenges them on their enemies.

His name is called "the Word of God." This connects Him with His

attribute of Creator (Ps. xxxiii. 6); with the Eternal One (John i. 1,

2); and with the Incarnate One (John i. 14).

He leads the Armies of Heaven, and these, in the Structure above, are

set in correspondence with Himself as coming forth from Heaven.

(Compare C. and C.).

C. xix. 14. His followers. The Armies of Heaven.

14. And the armies which [398] are in heaven followed him upon white

horses, clothed in fine linen, white and pure] "Behold, the Lord

cometh with ten thousands of His saints (or holy ones) to execute

judgment upon all" (Jude 14, 15). This was the primitive subject of

prophecy; and this is the spirit of its testimony concerning Jesus.

There is no need to introduce the Church here. It will be with Christ.

For ever united to its glorious Head, not separated from Him into

"Armies." These are angelic hosts who are accustomed to "make war" (see

chap. xii), and fight against Satan and his hosts.

All here is a grand reality. These armies are no mere symbols. Horses

and chariots of fire were seen by Elisha's servant at Dothan when his

eyes were "opened." Horses of fire took Elijah into heaven. These were

real; and what they accomplished was real also. It is neither necessary

nor wise to explain away any portion of God's Word. Neither is it safe:

for there are many things in heaven and earth which have never entered

into man's imagination; and it is childish and absurd to measure and

judge of everything by our own limited experience. Things are not

unreal, unlikely, or impossible merely because we have never seen them.

It is both wiser and safer to believe God. If any ask, "Do you then

believe that these are real armies and real horses?" we answer, Most

certainly! The Word of God declares it in language that does not admit

of Figures of Speech.

For our part, we find it easier and happier to accept those statements

in all simplicity; assured that it is much more pleasing in God's

sight, than to explain away His revelation merely because some things

are different from anything we happen to have heard of before.

These Angelic armies take their place as opposed to the Satanic armies.

We have Anti-Christ against Christ.

Angels against angels.

Superhuman beings against glorified saints.

Mortals against mortals.

The whole kingdom of God opposed to the whole kingdom of Satan.

D, xix. 15, 16. Further Description of Messiah.

15. And out of His mouth proceedeth a sharp sword (see i. 16; ii. 12,

16), that with it (as invested with it) He should smite the nations:

and He shall rule them with a rod of iron: and He treadeth the

winepress of the fierceness [399] of the wrath of God the Almighty.

(16) And He hath upon His vesture and on His thigh a name written,

"KING OF KINGS AND LORD OF LORDS."] All judgment is committed unto

Him; and "by the breath of His lips He shall slay the Wicked One."

Chap. xvi. has already prepared us for the conflict. Chap. xvii. has

shown us the enemy and his allies. Chap. xviii. gave us details of the

judgment as regards "Babylon the great." But now we have, at length,

the final fulfilment of the second Psalm. The nations rage and are

smitten. The treading of this winepress had been foreshown in chap.

xiv. 19, 20. The Gentiles at last have all power taken from them. "The

times of the Gentiles" will have reached their end. For, all government

will then be at length centred, and settled for ever, in "the Prince of

the Kings of the Earth," "the King of Kings and Lord of Lords."

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[388] G.L.T.Tr.A. WH. and RV. omit (...) (kai) and.

[389] The same authorities add (...) (hos) as it were.

[390] G.L.T.Tr.A. WH. and RV. omit (...) (kai he time) and the honour.

[391] G.L.T.Tr.A. WH. and RV. read (...) (tou theou hemon). of our God,

instead of (...) ( kyrio to theo hemon) to the Lord our God.

[392] Viz.: in seven Psalms, once each: civ. 35; cv. 45; cxi. 1; cxii.

1; cxv. 18; cxvi. 19; cxvii. 2. In seven Psalms, twice each: xvi. 1,

48; cxiii. 1, 9; cxlvi. 1, 10; cxlvii. 1, 20; cxlviii. 1, 14; cxlix. 1,

9; cl. 1, 6. In one Psalm three times, cxxxv. 1, 3, 21. Making

twenty-four times in all, or twice twelve, the double of divine

government in the earth. If we add the four in Revelation (xix. 1, 3,

4, 6) we have 28 times, or four times seven: i.e., spiritual perfection

with regard to the earth.

[393] G.T.Tr. WH^b. and RV. add (...) (hemon) our.

[394] This is the meaning of the word. "Marry" is only a secondary or

derivative meaning, as expressive of the fact.

[395] Alford's italics.

[396] When Divine worship is offered to God it is always followed by

the Dative case: iv. 10; v. 14; vii. 11; xi. 16; xiv. 7; xix. 4, 10

(twice); xxii. 9.

This shows that Divine worship will be actually offered to the

Beast (xiii. 4 twice, 15; xvi. 2; xix. 20): though the Accusative case

is also used of the worship of the Beast (ix. 20; xiii. 8, 12; xiv. 9,

11; xx. 4).

In the other passages where proskuneo occurs the case is not shown

on account of some other part of speech being used with the verb.

[397] T. WH. and RV. read sprinkled. But the reading is doubtful and

the authorities are divided.

[398] So G.L.Tr.A^b. WH. and RV.

[399] G.L.T.Tr.A. WH. and RV. omit "and."

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The Seventh (And Last) Vision "On Earth"

E^7, xix. 17&151xx. 15.

THE FINAL FIVE JUDGMENTS.

We must get a complete view of these in order to embrace them all and

view them as a whole.

The Structure shows their true sequence:

E^7., xix. 17-- 15. The Seventh (and Last) Vision "on Earth."

E^7 | A^1 | xix. 17-21. MEN. The Judgment of the Beast and the

False Prophet.

B^1 | xx. 1-3. SATAN. The Judgment of Satan (Before the

Millennium).

A^2 | xx. 4-6. MEN. The Judgment of the overcomers. The "rest

of the dead" left for Judgment.

B^2 | xx. 7-10. SATAN. The Judgment of Satan (After the

Millennium).

A^3 | xx. 11-15. MEN. The Judgment of the Great White Throne.

From this Structure we see that these judgments are arranged

alternately, as they affect Men and Satan: thus completing the 7th

Seal, the 7th Trumpet, and the 7th Vial, finishing the "mystery" or

secret purpose of God concerning Satan and Man; Jew and Gentile; Heaven

and Earth.

These judgments embrace the setting right of what is wrong; the setting

up of what is good; and the putting down and final destruction of all

that is evil.

Each of these five Scriptures has its own peculiar Structure, which we

propose to give in their due order.

The following is the Structure of

THE FIRST JUDGMENT.

A1, xix. 17-21. The Judgment of the Beast and the False Prophet.

A^1 | C | 17-. The Angel in the Sun.

D | -17, 18. The Angel's proclamation.

C | 19. The Beast and his Confederacy on Earth.

D | 20, 21. Fulfilment of the Angel's cry.

C, xix. 17-. The Angel in the Sun.

17-. And I saw one-- angel-- standing in the Sun;] And angel

proclaimed the fall of Babylon, and now an angel proclaims the

destruction of the Beast and his confederacy. From this grand and

exalted position, unreachable by any earth-born being, goes forth the

proclamation, and reaches all the earth.

D, xix. -17, 18. The Angel's Proclamation.

-17. And he cried with a loud voice, saying to all the fowls that fly

in mid-heaven,

"Come, be gathered [400] together unto God's great supper; [401]

(18)that ye may eat the flesh of kings, and the flesh of

chief-captains, and the flesh of mighty men, and the flesh of horses,

and of them that sit thereon, and the flesh of all, both free and bond,

both small and great."]

So Ezekiel had been told to cry, chap. xxxix. 17-22, where the cry is

made concerning this or a subsequent [402] period, when the Prince of

Rosh (Russia) and Meshech (Moscow) and Tubal (Tobolsk) will come

against Israel in the days of the Antichrist.

The scene in Rev. xix. -17, 18 is occupied with the Beast and the False

Prophet and their confederacy. Beasts of the earth are not summoned

here, as they are in Ezekiel; for this cry goes forth from the sun, and

is to be immediately and universally obeyed. This could be done only by

flying creatures. The feast in Ezekiel is more local, and hence the

beasts of the earth are summoned.

The issue of this battle is never in any doubt. It is fore-announced.

The description is yet to be recorded. The call to devour the carcasses

of the slain is given before the battle has begun. The marriage supper

of the Lamb has just been celebrated in heaven, and now the great

supper of God is furnished for the fowls of heaven and the beasts of

prey on the earth.

C, xix. 19. The Beast and his Confederacy.

19. And I saw the Beast, and the kings of the earth, and their armies,

gathered together to make war with Him that sitteth on the horse, and

with His army.] Unclean spirits gather the kings of the earth to

fight in xvi. 12-16. A holy angel summons the birds to devour them.

"The kings of the earth," who opposed the Beast, now unite with him to

fight against God. "Strong delusion" is upon them now, "that they

should believe the lie, that they all might be damned..." (2 Thess. ii.

9-12). Hence: with one accord, this vast confederacy, having subdued

the earth, now prepares to resist all heaven. "The heathen rage, and

the people imagine a vain thing. The kings of the earth set themselves,

and the rulers take counsel together against the Lord and against His

anointed." (Ps. ii. 1-3). Here we see them gathered together to

complete their subjugation of the earth and shut out its rightful

owner.

But the issue is not kept long in suspense.

D. xix. 20, 21. The fulfilment of the angel's cry.

20. And the Beast was taken, and with him the False Prophet who wrought

the miracles before him (xiii. 11-17), with which he deceived those

that had received the mark of the Beast, and those who worshipped his

image. These two were cast alive into the lake of fire which burneth

with brimstone. (21) And the rest were killed with the sword of him

that sitteth upon the horse, which sword proceedeth out of his mouth:

And all the birds were satiated with their flesh.] The Beast and

the False prophet therefore are no mere systems, no mere companies of

men. They are superhuman, but they are as truly men as Judas and

Mahomet were men. They will be cast "alive" into the lake of fire. If

these be not individual beings, then language is useless for the

purposes of revelation.

They are real persons, as are those who will receive the mark of the

Beast, and worship his image. They receive their punishment together.

They cannot be slain, now, as mortals.

They will have come up from the Abyss; and they are still found alive

in the lake of fire at the close of the thousand years (xx. 10). The

armies being mortals are slain; and their dead bodies are eaten by the

fowls of the air. There are none to bury them.

Thus ends the first of these final five judgments.

THE SECOND JUDGMENT.

The outcome of the first of these final five judgments is the binding

of Satan. The judgment of the Beast and the False Prophet and their

Confederacy is not enough. He who was planned all, and used all for the

accomplishment of his purposes, must now be dealt with. The chief

instigator of all the evil must now be deprived of all further

opportunity of attempting to frustrate the counsels and purposes of

God. He has been cast out of heaven: he must now be cast out of the

earth.

The structure of the passage which describes this judgment is as

follows:--

B^1, xx. 1-3. The Judgment of Satan (Before the Millennium).

B^1 | E^1 | a^1 | xx. 1, 2-. The binding of Satan. (The Key and

the Chain).

b^1 | xx. -2. Time. (1,000 years).

E^2 | a^2 | xx. 3-. Satan bound. (The Abyss and the

Sealing).

b^2 | xx. 3-. Time. (1,000 years).

E^3 | a^3 | xx. -3-. The loosing of Satan.

b^3 | xx. -3. Time. ("a little season").

This Structure consists of three pairs. The first of each pair has to

do with Satan and his binding; and the second with its duration.

xx. 1. And I saw an angel descending out of heaven, having the key of

the Abyss, and a great chain in his hand. (2) And he laid hold of the

dragon,-- the old serpent, which is the Devil, and Satan, and bound him

a thousand years, (3)and cast him into the Abyss, and shut him up, and

set a seal upon him, that he should not deceive the nations any longer,

until the thousand years be completed: Afterward he must be loosed a

little season.] Who this angel is does not concern us. If it did,

we should have been told. Speculation here is worse than useless. It is

enough for us to know that it will indeed be a mighty angel to

accomplish this business. Satan is a personality; a spirit-being. He

can be seized, and will be bound; just as his subordinate angels have

already been, and are now reserved for future judgment under "chains of

darkness" and "everlasting chains" (2 Pet. ii. 4. Jude 6). There are

chains that can bind flesh and blood; and there are chains that can

bind spirits. We are asked, with a triumphant air: "Do you really

believe Satan will be bound with an iron chain?" Our answer is, that

there is not a word said about an "iron chain"! Our imagination and

knowledge are so limited, that when God says "a great chain," we can

think only of an "iron" chain, because the chains that we know of are

mostly iron. But we are having great and wondrous facts and realities

revealed to us here; and it behoves us to believe, were we cannot

understand. It becomes us, as the recipients of such a revelation, to

humbly receive it, and not to criticise it.

The grand reality is, that Satan will one day be "bound"; and he will

be bound with something that can bind him. He will be cast into the

Abyss; and, in spite of his being a spirit-being, he will not be able

to get out, or "walk about" (1 Pet. v. 8) as before. When this blessed

fact is revealed to us, it is for us, not to reason about it, but to

praise God for the wondrous news, and sing:

"O what a bright and blessed world

This groaning earth of ours will be,

When, from its throne, the Tempter hurled,

Shall leave it all, O Lord, for Thee?"

That is to be our attitude. We believe that the War is literal; the

taking of the Beast and the False Prophet is literal; Satan is literal,

and his binding is literal. It does not say he will be bound with a

steel chain, or an iron chain; but it says "a great chain." It will be

a chain of Divine make, and it will be suitable for-- will effectually

accomplish-- great object.

How all this can be done we do not know; nor are we called upon to

show. There are such things as Figures of Speech; but this is not one,

nor is it what commentators call "figurative language," that cannot

bind anyone, except themselves and others, to their false system of

interpretation. In Rev. xiv. 14, 15 we read of a "Sickle"; but Matt.

xiii. 30, 39-42 shows that it denotes a grand and dread reality. So the

"great chain" does here.

The Abyss is literal; as is the lake of fire. Satan is to be cast into

the Abyss (from whence the Beast came, xvii. 8), for 1,000 years, when

he will join the Beast and the False Prophet in the lake of fire (xx.

10).

There is another place called "Tartarus" (2 Pet. ii. 4) -- unless

Tartarus is another name for the Abyss. This is where the fallen Angels

are bound (1 Pet. iii. 18, 19. 2 Pet. ii. 4. Jude 6). [403]

In the face of all these great, solemn, and grand realities, it is sad

to notice the fanciful interpretations put upon them.

Some maintain that this binding took place at the beginning of the

Christian Dispensation. In that case the Millennium was over nearly

1,000 years ago, and we call that very period "the dark ages." In that

case also Peter was inspired to say that Satan "walketh about" (1 Pet.

v. 8) on earth, while he was bound in the Abyss!

Some assert that the binding took place at the conversion of

Constantine. But that was the beginning of all that has led to the

corruption and apostasy of the Church.

Others hold that whenever the binding took place, Satan is bound now.

Such can never read the newspapers, which teem with little else than

the most awful evidences to the contrary, both of crimes in the world

and of corruption in the Church.

Others maintain that the 1,000 years are not literal but mean any

prolonged period.

If the year-day theory is to be consistently held, then we have a

period of at least 360,000 years during which Satan is bound.

After the 1,000 years Satan "must be loosed a little season." The

consideration of why this "must be" we will defer till we come to verse

7. Meantime, the Structure binds us consider first the blessedness of

the Millennial state on earth.

THE THIRD JUDGMENT.

The third, or central judgment of the last five differs from the two

that precede and follow it, in that it is a judgment of vindication and

award, and not of condemnation and punishment.

Its subject are the Overcomers: and by its Structure it is divided into

six members, grouped in three pairs: Persons alternating with the

duration of Time, as in the previous Structure concerning Satan:--

A^2. xx. 4-6. Judgment given to the Overcomers.

A^2 | F^1 | 4-. Persons. "And I saw thrones...

G^1 | -4. Time. "And they lived again... 1,000 years.

F^2 | 5-. Persons. "But the rest of the dead...

G^2 | -5-. Time. "Until the 1,000 years were finished."

F^3 | -5, 6-. Persons. "This is the first resurrection.

Blessed and holy is he," etc.

G^3 | -6. Time. "And shall reign with Him 1,000 years."

F^1. xx. 4-. Persons.

4-. And I saw thrones, and they sat upon them, and judgment was given

unto them:] If this refers to "the souls" mentioned in the second

pair, then we have certain statements quite out of the natural order.

Acts and actions are attributed to them before they are said to be

risen again! Thrones, judges, and sentence are the subjects of this

first pair; while martyrs, resurrection, and reigning are the subjects

of the second pair. It seems, therefore, that we have, here, the

setting-up of the tribunal to judge or vindicate those who shall have

had part in the "first resurrection;" and to righteously and formally

give them their position in glory. Dan. vii. is the key to this scene.

In the 9th verse the word rendered "cast down" means to set or place.

We see the one throne thus placed, in verse 22; while here (Rev. xx. 4)

we have the placing of the other thrones, and we see those who will sit

"upon them." The war of the Beast against the saints is said to prevail

(Dan. vii. 21, 22) "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." The words, "judgment was given them," must be

compared with Rev. xviii. 20: "God hath judged your judgment upon her

(Babylon)." So the RV." and the AV. renders this, "God hath avenged you

on her." The "judgment" here, therefore, means the right or power to

exercise judgment which at length shall righteously, not only avenge

the saints on their enemies, but vindicate them and award them their

position in glory.

The plural, "they sat," must be taken as including God and Christ, and

the seven angelic assessors (see Rev. i. 4 and 1 Tim. v. 21, where they

are thus united, as well as in Matt. xxv. 31). "When the Son of Man

shall come in his glory and all his holy angels with him, THEN shall he

sit upon the throne of his glory." That throne is here seen placed for

judgment immediately before the Millennium, and in connection with the

"first resurrection." That throne is referred to in Joel iii. 12, Jer.

iii. 17, Dan. vii. 18, 22. Then will take place, not merely the

judgment and vindication of the martyred saints of the Tribulation, but

that of the living nations (or Gentiles), as described in the above

Scriptures.

That throne, as well as the thrones of the twelve apostles, are seen

here placed for judgment according to Matt. xix. 28. Luke xxii. 30.

Compare Ps. cxxii. 5. Ezek. xliii. 7. Zech. vi. 13. Isa. xxxi. 8, 9.

xxxii. 1-4.

Christ will have come, not only to "make war," but to "judge"; for, "in

righteousness He doth judge and make war" (xix. 11). If this be not the

judgment of saints and living nations, then there is no place for it at

all; for the only other judgment mentioned is that of the great white

throne after the Millennium, at the end of this chapter. Of these final

five judgments, one is that of living nations before the Millennium,

and is connected with the first resurrection; while the other is after

the Millennium, and is connected with the second resurrection.

The thrones are seen here placed. A tribunal is set up, and power and

authority to execute judgment, and pronounce the sentence of

vindication, and award "is given." Upon whom? That question is now to

be answered. The words, "the souls," &c., are in the accusative case,

and the AV. and RV. supply in italics, "I saw." But the Ellipsis is

arbitrarily supplied. After the giving of authority to exercise

judgment, the natural sequence of thought would be the exercise of it!

So we supply

-4-. and [they judged, i.e., vindicated, xviii. 20] those that were

beheaded (lit., the souls of those who were beheaded, but see below) on

account of the testimony of Jesus, and for the word of God,]

"The souls of those who were beheaded" are clearly those who had been

mentioned in chap. vi. 9. They at length enjoy their resurrection and

receive their vindication there promised to them.

The expression "souls" in vi. 9 is clearly the antecedent of verse 11,

where we read "it was given to them." As in chap. vi. 11, so here in

xx. 4 we must note that the word "them" is masculine, (...) (autois),

and not feminine, (...) (autais), which is the gender of (...)

(psuchas), souls. This proves that the expression, which consists of

four words, "the souls of those who were beheaded," is a Pleonasm, and

is to be treated as a figure, and not to be translated literally; but,

being in the masculine gender, should be rendered without

circumlocution "those who were beheaded" (compare Jer. ii. 34; xlvi.

15, &c). The promise made to them in chap. vi. 11 is at length seen

fulfilled in chap. xx. 4.

But now another statement is made, and it begins with the words (...)

(kai hoitines), which are rendered "and which" (AV), "and such as"

(RV), "and those who" (Tregelles), as though the pronoun were in the

accusative case and depended on the same verb as "souls": i.e., as

though it read "I saw the souls... and I saw those which," &c. But the

fact is that this pronoun, (...) (hoitines) is in the nominative case,

and therefore does not depend on any verb, but is the subject of a new

sentence altogether, of which the verb is "lived again." This is a

grammatical fact that scientifically determines the matter for us, and

prevents us from introducing our own opinions. Of one class of persons,

viz., the beheaded martyrs, it is said that they were righteously

judged and vindicated. The next statement of verse 4 goes on to say

that not only these (who were beheaded), but all, including these who

refused to worship the Beast, "lived again": i.e., had part in the

first resurrection, which is presently described.

-4-. And whosoever [404] did not worship (i.e., had not worshipped) the

Beast, nor yet his image, and did not receive the (his) mark (xiii. 16)

on their foreheads, and on their hands, both lived again and reigned

with Christ] Here the point is resurrection. They "lived again."

The verb means to come to life (see Luke xv. 32. John xi. 25. Rom. xiv.

9. Rev. i. 18; ii. 8). Here we have the fulfilment of that repeated

statement of the Lord Jesus. "He that findeth his life shall lose it;

and he that loseth his life for my sake shall find it" (Matt. x. 39;

xvi. 25, 26. Mark viii. 35-37. Luke ix. 24; xvii. 33. John xii. 25).

If these refer to and include all who had lost their lives for faithful

testimony, then the next clause includes those who had specially done

so during the Tribulation; for all these "live again," in the first

resurrection. It is not the extent of the first resurrection which is

here in question, but a statement concerning some of those who shall

have part in it. That there are and will be others is implied in verse

6. All these "both lived again and reigned with Christ."

G^1. xx. -4. Time.

-4. A thousand years.] This is the duration of the millennial

reign of the Lord Jesus; and this is the throne spoken of in Luke i.

32, 33: "He shall be great, and the Lord God shall give unto Him the

throne of his father David, and he shall reign over the house of Jacob

for ever." This is the throne the Lord refers to in Matt. xxv. 31.

"When the Son of man shall come in his glory, and all his holy angels

with him, THEN shall he sit upon the throne of his glory." In Rev. xix.

we have the coming; and in chap. xx. 4, we have the session upon that

throne.

Psalm ii. points to the same throne, and Matt. xix. 28 distinctly

promises to the Twelve Apostles "a kingdom as the Father appointed"

Him, that they may "eat and drink at his table in his kingdom, and sit

on thrones judging the twelve Tribes of Israel" (Luke xxii. 29, 30).

This "judgment" consists of ruling; for "at that time shall they call

Jerusalem the throne of the Lord, and all nations shall be gathered

into it" (Jer. iii. 17). This is explained in Matt. xxv. as the judging

of the "nations." "I saw thrones." Hence there is not only "the throne

of his glory," but the other thrones on which "they" also (who are

mentioned in other scriptures) shall sit.

This is the day when "the Lord shall be king over all the earth" (Zech.

xiv. 9); when "the Lord of hosts shall reign in Mount Zion, and in

Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23; ix. 7).

See also Jer. iii. 17; xxiii. 5. Micah iv. 7. Ezek. xliii. 7.

Many scriptures tell of the glories of that thousand years. We can only

sum them up, and that briefly:-- Those years will be characterised by

(1) the absence of Satan; (2) the restoration of the earth (Ps. lxvii.

6): many physical marvels, converting its deserts into gardens, and

causing its wildernesses to blossom as the rose; (3) changes in the

sun, moon, and stars, which shall affect the climate and fruitfulness

of the earth; (4) changes in the nature and habits of wild animals; (5)

righteous government, which is to-day the world's greatest need (Is.

xxxii. 1; xxix. 18, 19; xxxiii. 6). (6) life prolonged and health

improved (Is. xxxiii. 24; lxv. 20-23).

When the thousand years end, their blessedness does not end, but

increase with the glory of the new heavens and the new earth (Rev.

xxi., xxii). Men will not cease to live. The nations of the new Earth

will "consist" and be upheld by the eternal power of the great Creator.

F^2. xx. 5-. Persons.

5-. [405] The rest of the dead lived not again] The verb means to

live again in the sense of resurrection (see Rom. xiv. 9. Rev. ii. 8).

These words require not explanation. They are written to explain a

great and solemn fact to us. "The rest of the dead" include all who

have no part in the "first resurrection."

If they "lived not again" until they rise from the dead, in what sense

can they be said to "live" now while they are dead? The one is the

antithesis of the other. In like manner, if they are suffering

punishment in purgatory or elsewhere, in what way does this differ from

the punishment which is awarded to them when they shall have been

judged (xx. 14, 15). Another question raised is, In what sense is the

"second death" different from the first? The questions are easily

asked; and, if we believe God and His Word instead of tradition or

theology, they are easily answered. This Scripture is part of a Book

where future, unseen, and otherwise unknown facts and truths are made

known to us. Apart from revelation no one knows anything about death

and judgment. But, thank God, the humblest student of His word, if he

knows all that God has told us on these subjects, knows all that can be

known, and is as wise as the wisest of his teachers.

But, alas, these teachers too often give heed to the teachings of lying

spirits, through Spiritists and mediums who are themselves deceived;

and, in consequence, find a difficulty in receiving and believing the

simple but true revelations of the Word of God.

G^2. xx. -5-. Time.

-5-. Until [406] the thousand years should be finished.] or

completed: so that their condition, whatever it may be, runs on during

the whole period of the reign of those who "have part in the first

resurrection."

F^3. xx. -5, 6-. Persons.

-5. This is the first resurrection. (6-) Blessed and holy is he who

hath part in the first resurrection; over these the second death hath

not power (or authority), but they shall be (and continue) priests of

God and of Christ, and shall reign with Him]

G^3. xx. -6. Time.

-6. a [407] thousand years.] "This is the first resurrection"; or,

this completes the first resurrection. There is an Ellipsis of the verb

in this sentence; and we may supply completes, having in mind the

several resurrections which shall before then have taken place. It is

also a fact that, when two ordinal numbers are used in such a

connection as this, they are used relatively. The one is first in

relation to the second, which follows; and not to what may have

occurred before. In like manner the second stands in relation to the

first. Hence, in English we always say, in such cases, former and

latter, where we have only two things thus related; and not first and

second, unless there are more to follow in the series. It is the same

in chap. xxi. 1, where we read of the new heavens and the new earth;

"for the first heaven and the first earth were passed away."

Here, again, we have two things standing in related contrast, the

"first" and the "new": i.e., the new, and the one that immediately

precedes it; the former, and not the "first." For, the present "heavens

and the earth which are now" (2 Pet. iii. 7) are not the first. For

Scripture tells us of three, of which the present is the second. In 2

Pet. iii. 6, 7, 13, we read of the first -- the world that "then was"

(Gen. i. 1); of the second -- "the heavens and the earth which are

now"; and of the third -- "a new heavens and a new earth," for which we

now look. This (second of three) is what is called in Rev. xxi. 1 the

"first" of the latter two.

Hence this "first resurrection" is the former of the two mentioned in

this verse: and not the calling on high of Phil. iii. 14, or the

resurrection of 1 Thess. iv. 16, 17. This special resurrection (1

Thess. iv. 16) must be carefully distinguished from that which is

called the "first resurrection" in Rev. xx. 6. The word "first" in 1

Thess. iv. 16 does not refer to "the first resurrection" so called in

Rev. xx. 6, but merely records the order of events, and simply states

that "the dead in Christ" will "rise first"; i.e., before the taking up

of either them or the living saints.

The resurrection of 1 Thess. iv. 16 is not the resurrection of Rev. xx.

6. It was never revealed in the Old Testament; but was a special

revelation made "by the word of the Lord" to Paul; and by Paul to the

Thessalonian saints and to the Church of God.

The resurrection of Rev. xx. 6 is the well-known "former" of two

resurrections which had both been long the subject of revelation, and

was the hope of Israel. The Holy Spirit spoke, by the Psalmist, of the

righteous dead who should "have dominion" over the rest of the dead "in

the morning" of this resurrection (Ps. xlix. 14). The Lord spoke of it

when He called it "the resurrection of the just" (Luke xiv. 14); "the

resurrection from (among) the dead" (Luke xx. 34-36); "the resurrection

of life" (John v. 29). Paul spoke of it as "the resurrection of the

just" (Acts xxiv. 15), for which the twelve tribes hoped, according to

"the promise made of God unto the fathers" (Acts xxvi. 6-8). In Dan.

xii. 2 it is spoken of as a resurrection "to everlasting life," in

which "many" (not all) have part, and "awake."

Martha expressed her belief in "the resurrection at the last day" (John

xi. 24); i.e., the last day, at the end of the present age, and

immediately before the introduction of the new age of the thousand

years. "Jesus said unto her, I am the resurrection and the life." By

this figure of Hendiadys the Lord distinguishes the resurrection for

which Martha hoped, as the resurrection "to everlasting life." (Dan.

xii. 2). He refers not to two things, but to one. It is as though He

had said, "I am the resurrection--, the one that is to eternal life; he

that believeth on me, though he die, he shall live again; and everyone

who thus liveth again in resurrection and believeth (again Hendiadys,

every believer how lives again in resurrection), shall in no wise die

again for ever" (John xi. 25, 26). No! he shall rise again in the first

resurrection, and shall by no means die "the second death." That shall

have no power over such.

It was for this "first (or former resurrection") that the Old Testament

Saints looked. It was the "better resurrection" of Heb. xi. 35. It was

God's revealed promise to them. It was no secret. Its revelation was

given quite irrespective of the Church of God; and it will take place

as though the Church had never existed at all.

But the Church of God, as the Body of Christ, was a "secret." All that

concerned it was "hid in God": its calling, its standing, its hope, and

its destiny. All were subjects of special revelation.

It was "by revelation" that it was made known to the apostle Paul, and

to us through him (Eph. iii. 3).

It was by a special and subsequent revelation that we know what God has

made Christ to be unto His Church; and what He has made the Church to

be in Christ (Eph. i. 17. Col. ii. 2, 3, etc.).

It was by special revelation we know that all will not die; that there

is to be an exception to the Appointment of Heb. ix. 27, "For this we

say unto you by the word of the Lord." This special prophetic

revelation was necessary in order to make know the fact that a distinct

company of believers should be "alive and remain," and not die at all,

but be caught up to be for ever with the Lord, together with the dead

in Christ, who shall first (i.e., before this) have been raised (1

Thess. iv. 15-17). The living saints will not precede or get before

"the dead in Christ."

Tradition, as represented in our Hymn-books and on our Tomb-stones,

reverses all this, and assures us that "the dead in Christ" have

already preceded or got there before those who are "alive and remain."

But we believe God; and are assured that the Truth is exactly the

opposite of Tradition; viz., that those who are "alive and remain"

shall not precede "the dead in Christ," or be caught up to "be with the

Lord," before "the dead in Christ" shall have been raised. These shall

"rise first," and then be caught up, together with the living saints,

"to be with the Lord."

To teach otherwise is to fall into the heresy of Hymenaeus and

Philetus; to "overturn the faith"; and to say that "the resurrection is

passed already (2 Tim. ii. 17, 18).

This secret is again mentioned in 1 Cor. xv. 51: "Behold I show you a

mystery": i.e., "behold I tell you a secret: we shall not all sleep,

but we shall all be changed."

The great secret in 1 Tim. iii. 16, to the still greater secret of Eph.

and Phil. and Col., includes a special "calling on high," and being

"received up into glory."

All this is quite independent of "the first resurrection" of Rev. xx.

6. That was never a secret, but was revealed of old as the hope of

Israel (Act xxvi. 6, 7).

The hope of Israel is one thing, and is quite distinct from the hope of

the Church, which is another thing. The Gentiles are "without hope."

The Scriptures of truth which treat of "the Jews, the Gentile, and the

Church of God" must be rightly divided, or we shall not get the truth.

These resurrections must be divided according to the dispensations to

which they respectively belong.

The resurrection in 1 Thess. iv. belongs to this present dispensation

of grace; while the two in Rev. xx. belong to the time of the end, in

the future dispensation of judgment.

We know not how long a time will elapse between the resurrection of

believers (1 Thess. iv.), and the "first," or former of the two

resurrections of Rev. xx: but we are told, and therefore know, that

there will be a thousand years between these latter two.

1 Cor. xv. treats of the subject of Resurrection. This was the subject

in dispute, and this is the scope of the chapter. It is the "gospel"

(verse 1), not the "mystery." It is the "Kingdom" (verse 24), and not

the Church of God. It is the fulfilment of the Old Testament promise of

Isa. xxv. 8, and not the revelation of the Rapture of 1 Thess. iv. It

is "them" and "they" (verses 20, 23, 29); and not "we." The moment it

comes to "we" in verse 49, he proceeds, briefly, in a few words, to

speak of the "mystery" in verses 51, 52 [408] , but immediately

returns, in verse 53 to the end, to speak of THE Resurrection. It is

"the second man" (verse 47), "the last Adam" (verse 45), not the "Head"

of the Body. It is the "firstfruits" in connection with the Harvest

(Rev. xiv. 4); and not the "Head" in relation to the members. It is

"all " in connection with mankind (verse 22), and not the elect members

of the Body of Christ. It is of various "ranks," not of "one Body."

The ranks or corps [409] of the different bodies referred to shut out

the thought of the "one body." The Church is a corps by itself, which

will be caught away long before the "first resurrection." Christ is not

the "firstfruits" of the Body, but its "Head." The first (...) (tagma)

is Christ (Personal and Mystical). The Second Tagma is the first

Resurrection at His Apocalypse or Revelation in glory. The Third Tagma

is the last corps ((...), to telos) at the end of the Millennium. The

church will, necessarily, have risen before these, so as to be able to

"appear with Him in glory." When His Apocalypse or Revelation takes

place, He will already have come for His Church and have been

"glorified in His saints" (2 Thess. i. 10 [410] ). This really settles

the whole question, and proves that the resurrection and ascension of

the Church in 1 Thess. iv. are quite distinct in time, and order, and

character, from the "first" resurrection of Rev. xx.

The latter is the subject we have before us now, and the first

resurrection has special reference to the overcomers, according to the

promise made to them in chap. ii. 11: "he that overcometh shall not be

hurt of the second death." In contrast with this is set the fact that

they shall be priests of God and of Christ." This also is the

realization of what is stated in chap. i. 6 and chap. v. 10, where the

Zoa and the Elders say of those who were redeemed, Thou "hast made them

kings and priests: and they shall reign on the earth." This is what was

prophesied in Is. lxi. 6: "Ye shall be named the Priests of the Lord,

and men shall call you the Ministers of our God" (compare Ex. xix. 6).

It is again affirmed that those who have part in the "first

resurrection" will have this blessedness for the thousand years. During

that time they live and reign with Christ. How "principles" can do this

(as some teach) we are at a loss to understand! How the "memory" and

the "character" of the saints can reign over the Gentiles is a still

greater mystery, and we must leave the difficulty with those who create

it, and "give it up." Man may say they reign "as if they were martyrs

raised from the dead." The Word says that they will be actually raised,

and will actually reign. They do not "live again" "spiritually," or "in

their successors." Those who were beheaded are the same as those who

reign; and how "principles" or "character" can be beheaded we have yet

to learn.

THE FOURTH JUDGMENT

We come now to the fourth of these final five judgments. The third--

central one-- differs (as we have seen) in character from the others.

It is a judgment which vindicates and rewards those who are the

subjects of it. The others are all for condemnation and judgment.

B^2. xx. 7-10. The Judgment of Satan. (After the Millennium).

B^2 | H | 7. Satan "loosed out of his prison."

J | 8. The Nations deceived.

J | 9. The Nations devoured.

H | 10. Satan "cast into the lake of fire."

H. xx. 7. Satan loosed out of his prison.

7. And when the thousand years are completed, Satan shall be loosed out

of his prison,] In verse 3 it was stated that "he should deceive

the nations no more until the thousand years should be finished; after

this he MUST be loosed a little season." Here, in verse 7, we have the

fact, the necessity of which is there declared.

But why "MUST" Satan be loosed, even for "a little season"? Wherein

lies the reason for this mysterious necessity?

To understand the word "must" of verse 3, we shall have to discover

something of the Divine purposes and counsels in ruling and overruling

the course of this world. "Known unto God are all His works from the

beginning of the world" (Acts xv. 18).

"The Lord of hosts hath sworn, saying,

Surely, as I have thought, so shall it come to pass;

And as I have purposed, so shall it stand" (Isa. xiv. 24).

At the beginning there was Satan's first rebellion; and now, at the

end, we have this final rebellion. In Gen. i. 1, we have the primal

creation of the heavens and the earth, in perfect order and beauty. In

verse 2 we are told that they became a ruin--, waste, and desolate.

How, or why, or when, they thus became we are not told. We believe that

it was on account of Satan's first rebellion. That he did rebel, we

know. And we know also that it was through pride (1 Tim. iii. 6, 7). It

must have happened at that time, between the first and second verses of

Gen. i, for in Gen. iii. he is introduced as a fallen angel, the enemy

of God and man.

We know, also that God did not originally create the world as it is

described in Gen. i. 2. It is there described as (...) (tohu) (...)

(vabohu) i.e., empty, waste, and desolate [411] . Now, it does not

matter what (...) (tohu) means, because it is expressly declared by the

Creator in Isa. xlv. 18, that he did not create it tohu. And the

expressions describing the Divine Creator are heaped together to

impress us with the fact that He who made it ought to know. He says:--

"Thus saith the Lord that created the heavens:

God himself that formed the earth and made it:

He hath established it,

HE CREATED IT NOT TOHU."

Therefore it must have become so at some time, and in some manner, and

for some reason, which are not revealed. This is the very meaning of

the Hebrew verb (...) (hayah) to come to be. [412] "And (or but) the

earth BECAME wasteness and emptiness."

We submit that this catastrophe was brought about by the first

rebellion of Satan. [413] Of no other than Satan could it be said at

that time that he was the author of evil, and of "the lie."

If this be so, then we are able to see the order of all the various

dispensations; and learn how all the evil is to be overcome; how the

new heavens and the new earth are to be brought about; and how the

curse is to be removed.

The following Structure of the Divine Plan of the Ages sets forth the

correspondence between the steps of the Ruin and the Restoration; and

shows that the Restoration is to be brought about in an inverse order

to that of the Ruin. The eight steps roll back upon themselves, until

the Primal blessedness is at length seen restored. In this Structure,

which is seen to be an Introversion, the first member (A) corresponds

with the last (A); the second (B) with the next to the last (B); and so

throughout: that is to say, the Primal Creation (A) is placed in

contrast with the New Heavens and the New Earth (A). Satan's first

rebellion (B) stands in connection with his final rebellion (B). The

Restored Earth of Gen. i. ii. (C) stands in correspondence with the

Millennial Earth (C). Satan loose in Gen. iii. (D) is put in contrast

with Satan bound in Rev. xx. 1-3 (D). The dealing with mankind as a

whole in Gen. iv.-- (E) is set in correspondence with similar dealing

foretold in prophecy (E). The Calling of Israel in Gen. xi. (F) is

placed in contrast with their Re-calling and promised blessing (F). The

first Advent (G) is seen to stand in contrast with the second Advent

(G), and to be quite a separate and distinct event from the "Calling on

high of Phil. iii. 14, or the Parousia of 1 Thess. iv. The second

Advent was the subject of Old Testament prophecy, but the Pre-taking up

of the Church was a special revelation given to Paul "by the Word of

the Lord" in 1 Thess. iv. 13-- 11.

The Dispensational Plan of the Bible

A | The Primal Creation. The first heaven and the first earth. Gen. i.

1. ("The world that then was," 2 Pet. iii. 6)

B | Satan's First Rebellion. Gen. i. 2.

C | The Earth Restored and Blessed. Gen. i. 2-- 25. 2 Pet.

iii. 7. "The heavens and the earth which are now."

D | Satan Enters, and the Consequence. Gen. iii.

E | Mankind dealt with as a whole. Gen. iv.--xi. 30.

F | The Chosen nation Called, and Blessed. Gen.

xi. 31 to Malachi.

G | The First Advent. The Four Gospels. Rom.

xv. 8. The Kingdom rejected, and the King crucified.

H | The Kingdom re-offered. The Acts and

earlier Pauline Epistles. (Acts iii. 19, 20).

The "Signs and wonders of the Holy

Ghost." (Heb. ii. 3, 4). The offer rejected.

(Acts xxviii. 25, 26).

H | The Kingdom in Abeyance. The "Not yet"

of Heb. ii. 8.

The mystery revealed and

consummated. Rom. xvi. 25, 26. Eph. iii. 1-4.

Col. i. 5--ii. 3. 1 Tim. iii. 16.

Phil. iii. 14.

G | The Second Advent. Rev. "The Day of the

Lord." Isa. ii. 11-17. Joel. ii. Matt. xxiv.

F | The Chosen Nation re-called, and a blessing.

Rom. xi. 11-36. Acts. xv. 16.

Jer. xxx.; xxxi. Isa. lxi.; lxii. Zech.

xii.--xiv.

E | Mankind dealt with as a whole. Joel iii. 2.

Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.

D | Satan bound, and the consequence. Rev. xx. 1-3.

C | The Earth restored and blessed. Rev. xx. 4-6. Isa.

xxxv. The Millennium.

B | Satan's final rebellion. Rev. xx. 7-10.

A | The New Heavens and the New Earth. Rev. xxi.; xxii. (2 Pet. iii.

12, 13. "The Day of God."

The "Third Heaven" and "Paradise," 2 Cor. xii. 2, 4. Compare 2

Pet. iii. 6, 7, and 13.)

A careful study of this Structure will show that the several

dispensations which form the great subject of the Word of God could not

be otherwise divided. Jew, Gentile, and the Church of God are

distinguished; and each has its own proper place. The two Advents are

separated, and the second is distinguished from the Parousia and the

"blessed hope" which are quite distinct and separate events. The Church

occupies the central position; and its present standing is separated

from its future destiny and hope. The two rebellions of Satan are also

seen to be in direct correspondence, so that now we can see the

necessity for this "must be" of verse 3; and for this loosing in Rev.

xx. 7-10.

But there is a deeper reason than that which appears on the surface of

this Structure of the Divine Plan of the Ages.

All the counsels and purposes of God have Christ for their centre,

their subject, and their object. Not only "by him were all things

created" (Col. i. 16, &c.), but "by him all things consist" (Col. i.

17).

From this it follows that no created being, heavenly or earthly, can

stand ("upright") or "consist," apart from Him. He is "upholding all

things by the word of His power" (Heb. i. 3).

In Eph. iii. 10 we are told that God is using the Mystery, i.e., the

Church, as an object-lesson; and through (RV, i.e., by means of) it He

is making known, NOW, unto the principalities and powers in heavenly

places, something of His manifold wisdom.

What is the lesson that God is now teaching these heavenly beings?

It is simply this:-- that no created being can stand apart from Christ

the Creator. It is this that is brought out by the Structure of the

Dispensations.

B. Satan could not stand, though blessed with untold powers and

dignities.

D. Man could not stand, though placed in the most favorable

circumstances.

E. The Nations could not stand. They soon rebelled against God's

commands; and set up Babel as the monument of their defiance.

F. The chosen nation (Israel) could not stand, though placed in a

position as favourable (nationally) as man had been in Adam

(individually). The nations having all failed: then, a new nation, a

chosen nation, is formed out of one man, Abraham; and placed in a

country which was as another Garden of the Lord; and blessed with

national blessings such as no nation ever enjoyed before or since. But

Israel failed, and instead of being a blessing became a curse. They

forsook the Covenant of the Lord; despised His Law; threw down His

altars, and slew His prophets with the sword (1 Kings xix. 10). Then

came

G. The First Advent. "Having yet one Son, his well-beloved, he sent him

also last unto them." But those wicked husbandmen "took him and slew

him, and cast him out" (Mark xii. 6-8). Those husbandmen were

"miserably destroyed." Their city was razed to the ground, their temple

burnt, and their people scattered to the four winds of heaven. The

Gospels and Acts set forth the terrible story. And now

H. After the rejection of the King and the Kingdom (Acts iii. 19, 20

(RV), compared with xxviii. 25, 26). We have in

H. The Kingdom in Abeyance? NOT YET "do we see all thing put under His

feet" (Heb. ii. 8); but we have "the mystery of Christ and His Church"

revealed (Eph. v. 32), and not until this has been "received up in

glory" (1 Tim. iii. 16) will the time have come for Christ to sit upon

His own throne.

It is not God's counsel to use the Church as the means by which He will

bring in the New Heavens and the New Earth. That new creation will be

full of physical marvels, which cannot be brought about by spiritual

agencies. Cause must have come relation to effect. And God has

appointed other means to remove the curse from the earth, and make an

end of sin and of death. Physical means will be used to bring about

physical changes and bring in physical blessings.

The Church is now waiting-- for the world's conversion, because it

knows that its apostasy is foretold (2 Thess. ii. 3). The Pauline

Epistles tell of the Church's calling, and standing, and object, and

hope. The members of the Church of God WILL STAND and stand for ever;

because they are "in Christ," and are the members of that Body of which

He is that glorious Head in heaven, and they the members of that Body

on earth. In Him they will know "no condemnation." From Him there will

be no separation (Rom. viii. 1, 39). They will stand, for their

standing is Christ's own standing. They stand for ever in Him. [414]

F. And Israel. What of Israel? Will Israel stand? Yes, for Jehovah has

said:

"I will take you from among the heathen,

And gather you out of all countries.

And will bring you into your own land,

THEN will I sprinkle clean water upon you

And ye shall be clean;

From all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you,

And a new spirit will I put within you;

And I will take away the stony heart out of your flesh,

And I will give you a heart of flesh,

And I will put my Spirit within you,

And cause you to walk in my statutes;

And ye shall keep my judgments and do them,

And ye shall dwell in the land that I gave to your fathers,

And ye shall be my People, and I will be your God...

I, the Lord have spoken it, and I will do it" (Ezek. xxxvi. 24-28, 36).

Then shall be seen the only indefectible nation the world has ever

known. Israel shall "no more go astray" (Ez. xiv. 11). "Thy people

shall be all righteous, they shall inherit the land for ever" (Isa. lx.

21). Their sins and their iniquities will be remembered no more (Jer.

xxxi. 33, 34. Zech. xiii. 2. Isa. xliii. 25). "I will no more make you

a reproach" (Joel ii. 19). "Neither will I hide my face any more from

them: for I have poured out my Spirit upon the house of Israel, saith

Adonai Jehovah" (Ezek. xxxix. 29).

Yes, Israel WILL STAND then, because, and only because, Israel shall be

holden up by the infinite power of Jehovah-- Almighty Creator and

Covenant God.

E. And the Nations. What of them? They will have beheld and enjoyed for

a thousand years the goodness of Jehovah. The knowledge of His glory

shall have flooded the earth. All shall be taught of God. For a

thousand years they shall have known a righteous and holy government,

and enjoyed peace, prosperity and plenty. What of this? Will these

things give a new heart? Will they be able to undo the enmity of the

natural heart to God? (Rom. viii. 7. Jas. iv. 4). No! "The carnal mind

is enmity against God: for it is not subject to the Law of God, neither

indeed can be." "That which is born of the flesh, is flesh," and

remains flesh. And only "that which is born of the Spirit is spirit,"

and remains spirit (John iii. 6). The only safety for any Gentile will

be Ex. xii. 48.

The Nations did not stand in the midst of all the corruptions with

which they corrupted their way in Gen. iv-- Neither will they stand in

spite of all the manifestation of God's glory in the earth. Even in the

midst of Millennial glory many will render only a feigned obedience

(Ps. lxvi. 3; cxliv. 7, 11).

Zech. xiv. 16-19 reveals a disinclination on the part of some of the

nations to make the long annual pilgrimages to Jerusalem; and Messiah's

rule is with "a rod of iron" and "in the midst among enemies" (Px. cx.

2).

When Satan shall be loosed they are at once, and apparently, easily

"deceived" and ready to believe his lies, and to manifest the enmity of

the natural heart by fighting under him against God.

To bring out this awful fact, and exhibit the true nature of man; and

to manifest the grace of God; and to show that, apart from Christ,

nothing can exist, or consist, or stand, Satan "MUST be loosed for a

little season." The great lesson of the ages will not be fully

manifested or seen till then; but even now it is being taught to

angelic beings in heaven. The great object lesson can even now, but not

till now, be taught them "by means of the church."

Now, saved sinners and rebels can be pointed to as "in Christ," and

therefore for ever saved, safe, and secure. And all this is "according

to the eternal purpose ("the purpose of the ages," RV. marg.) which He

purposed in Christ Jesus our Lord" (Eph. iii. 11).

Now we see why Satan "must be loosed." Now we learn the secret of this

mysterious necessity. It must be shown that time does not alter Satan's

character; and that the goodness of God has no more effect upon the old

nature than the judgments of God.

J. xx. 8. The Nations deceived.

8. And will go out to deceive the Nations which are in the four corners

of the earth, God and Magog, to gather them together to the (predicted)

war: the number of whom is as the sand of the sea.] How, and with

what lies, he will deceive them we are not told. But we are not without

examples of how easily nations may be deceived by man, even in our own

day. And Satan will find means to discredit God's dealings and

misrepresent His words. As He deceived the angels, who, in consequence,

"sinned," and shared his fall; and lied to our first parents in the

garden (Gen. iii.); and made the nations rebel (Gen. xi.), so again

will he succeed in his final rebellion. It is idle to give reins to our

imagination. For us the solemn fact must be sufficient.

"Gog and Magog" denote the nations as a whole. Magog is mentioned as

the first son of Japhet in Gen. x. 2. With him are associated his

brethren, Gomer (Kimmerians), Madai (Medians), Meshech (Muscovites),

etc. In Ezek. xxxviii. 5, are added Persians, and Ethiopians, and

Libyans. Josephus renders the word Magog, Scythians (Ant. i. 6, 3). The

two words combine the nations North and East of Palestine.

Ezek. xxxviii. and xxxix. must be distinguished from Rev. xx. Ezekiel

records the war referred to in Rev. xvi. 14; xvii. 14; xix. 17-21,

which takes place before the Millennium; while Rev. xx. takes place

after it. This is clear from the fact that Israel's restoration is

mentioned after the destruction of Gog and Magog. See Ezek. xxxix. 25,

"NOW will I bring again the captivity of Jacob, and have mercy upon the

whole house of Israel." This is conclusive, and should clear up many

doubts on this vexed question.

The word "Magog" is found only in Gen. x. 2 as a son of Japhet; in

Ezekiel, where it means a land or country, of which Gog is the prince;

and in Rev. xx. 8, where "Gog and Magog" appears to be an inclusive

term for the Gentile nations.

It is absurd to talk about "John borrowing from Ezekiel," as so many

say. There is no "borrowing" in the matter. Both prophecies are "given

by inspiration of God," and refer to two distinct subjects. There is no

confusion between them if we rightly divide the times to which they

respectively belong.

J. xx. 9. The Nations Devoured.

9. And they went up upon the breadth of the Land, and encompassed the

citadel of the saints, and the beloved city: and there came down fire

out of heaven, [415] and devoured them.] That the Land is meant

here, and not the earth, seems clear from Isa. viii. 8, where we have

the same expression. (So Hab. i. 6) It denotes the whole extent of the

Land.

There are no contending armies here. The issue of this invasion of the

Land is speedily and finally terminated by a special Divine judgment.

Fire comes down from Heaven and devours the mighty host. A special

judgment is reserved for Satan.

H. xx. 10. Satan Cast into the Lake of Fire.

10. And the Devil that deceived them was cast into a lake of fire and

brimstone, where both [416] the Beast and the False Prophet are, and

they shall be tormented day and night for ever and ever] Not now

is Satan merely to be "bound." At length he receives his final doom.

This is reason of Satan's hatred of this book of the Revelation. It is

the book which tells of his doom; as Genesis foretells it (Gen. iii.

15). That lake of fire was prepared for him and his angels (Matt. xxv.

41). His dupes are devoured by fire from above; he is to be tormented

by fire from beneath.

THE FIFTH JUDGMENT

We now come to the last of these final five judgment scenes-- of the

Great White Throne. This is not a "general judgment." That fact that

there are five judgments recorded in this last Vision on Earth shows,

not only that the expression "general" is foreign to Scripture, but

that such a judgment is unknown. As to the Church, if it can be called

a "judgment" at all, the Church has already passed through hers as to

service and works (not as to standing, of course), according to 2 Cor.

v. 10, and Rom. xiv. 10, where wrong service will be "made manifest,"

and rewards will be "received" at the Bema of Christ. The third of

these five judgments is that of the Overcomers, who, like the Church,

will be vindicated and rewarded.

This judgment is generally supposed to be identical with that of Matt.

xxv.: notwithstanding that the latter is not at all "general," but is

confined to "living nations," and not one word is said of resurrection.

Here, though only "the rest of the dead" are concerned, and there is

not a word as to any except those who are raised from the dead, it is

still taken to be "general," in spite of 1 Cor. xv., which speaks of

the "order" of the resurrections; and Rev. xx. 4, 5, which speaks of

two others.

This is sufficient to show the confusion which must necessarily ensue

if we are not careful in "rightly dividing the Word of truth."

The passage (xx. 11-15) which records this last of the five judgments

is seen, by the Structure, to consist of four pairs, as follows:

A^3. xx. 11-15. The Judgment of the Great White Throne.

A^3 | K^1 | c^1 | 11-. The great white throne. "And I saw...

d^1 | -11. The Judge who sat thereon

K^2 | c^2 | 12-. The raised dead (from earth). "And I

saw....

d^2 | -12. Their judgment.

K^3 | c^3 | 13-. The raised dead (from the sea).

d^3 | -13. Their judgment.

K^4 | c4 | 14. Death and the grave.

d^4 | 15. Their final judgment.

First we have the Throne itself:

c^1. xx. 11-. The Great White Throne.

11-. And I saw a great white throne,] "great," is distinction from

the other thrones mentioned in this book, and that of chap. iv. 2-6.

That was set "in heaven." This is seen in the last Vision "on earth";

as were also the throne in the fourth verse. It is not only "great," to

indicate the greatness of the occasion, and of its power and authority:

but "white," to indicate its purity, holiness, and righteousness. There

are no threatenings here. No thunderings and lightnings: no voices.

Nothing "around" it: nothing "before" it. Only

d^1. xx. -11. The Judge who sat thereon.

-11. And him that sat thereon, from whose face the earth and the heaven

fled away; and no place was found for them.] No name is given. No

form is described. Only an awful, mysterious presence. This is perhaps

the moment of 2 Peter iii. 10-12. It is the "day of God," as distinct

from "the day of Christ" (Phil. i. 6; ii. 16); and from "the day of the

Lord."

It needs no human description nor interpretation. Heretics might say in

Paul's day that "the resurrection is passed already" (2 Tim. ii. 18).

Swedenborg may tell his followers that this judgment scene took place

in 1757, and that he saw it with is own eyes [417] . We sweep aside all

human assertions and opinions, and listen to the solemn and weighty

words which tell us of the solemnity of this last judgment scene.

c^2. xx. 12-. The Raised Dead (from the earth).

12-. And I saw the dead, the great and small, standing before the

throne; [418] and books were opened; and another book was opened, which

is the book of life:] "The dead" are "the rest of the dead," who

"lived not again" (i.e., were not raised) till the thousand years were

completed, as stated in verse 5.

This judgment is different from all the others. It differs from the

first (xix. 11), in that that was a judicial act of summary

retribution. And it differs from the others in that it is a deliberate

session; a formal process of judgment deciding according to the

evidence produced.

Nothing is said as to the contents of these books. In iii. 5; xiii. 8;

xvii. 8; xx. 12, 15; xxi. 27 we read that "the book of life" contains

"names," and probably names also fill these "books." In the Old

Testament also, it is mentioned (Ex. xxxii. 32. Ps. lxix. 28).

We need not speculate as to what is written in these books. Nor can we

tell whether this other book-- book of life-- mentioned negatively, to

exclude those not named in it; or positively, to embrace those who are.

What we do know is that "the first resurrection" is specifically called

"the resurrection of life"; and that those who have part in it will not

be reckoned with "the rest of the dead which lived not again till the

thousand years were finished." The words, "according to their works"

looks as though there may be two classes of these "dead." But where the

Word is silent, it is better for us to be silent also.

d^2. xx. -12. Their Judgment.

-12. And the dead were judged out of the things written in the books,

according to their works.] These books, as Alford says, seem "the

vouchers for the Book of Life." If so, they contain the evidence to

show cause why the names are not written therein. There is no account

of any name being found in the Book of Life. One thing, however, is

clear, and that is, that the church of God cannot be here; for the

standing of its members is not of works at all; but is wholly of grace.

c^3. xx. 13-. The Raised Dead (from the Sea).

13-. And the sea gave up the dead that were in it; and Death and the

Grave (Hades, i. 18; vi. 8) gave up the dead that were in them:]

It is a question there of resurrection; and the language used is meant

to include the unburied as well as the buried. There is nothing said

about "souls," but only of persons raised from the dead.

d^3. xx. -13. Their Judgment.

-13. And they were judged, each one, according to their works.]

The Sinaitic MS. reads condemned instead of judged, but the latter word

implies the former, if that is "the resurrection of condemnation"

spoken of in other scriptures.

c^4. xx. 14. Death and the Grave.

14. And Death and the Grave were cast into the lake of fire. This is

the second death, even the lake of fire. [419] (15) And whosoever was

not found written in the Book of Life was cast into the lake of

fire.] The reference to the Book of Life in this connection seems

to imply one of two things. (1) Either it is opened for condemnation,

the name not being there; or (2) it implies that the names have been

"blotted out" (iii. 5).

In either case "the rest of the dead" would not include the Church, or

Israel, or the Elect Remnant, nor the names of those who make up the

superhuman wild Beasts of Rev. xiii. and xvii.

No one can say which of these two views is correct. Nor can it be

necessary for us to know.

Thus ends the description of these five judgments which conclude the

last Vision of things "on earth;" and which have to do with the earth

"which now is."

The structure of this Seventh (and last) Vision "on Earth" has been

given and its members expanded, showing the five final judgments, as to

their order.

But there is a further inter-relation between these five, if we look at

them as a whole; and have regard to the events themselves, rather than

their connection with "Men" and "Satan." The first and second judgments

form one member, thus making four members in all, arranged as a simple

alternation:--

The Seventh Vision "on Earth."

A^1 | C | a | xix. 17-19. War. Before the Millennium.

& b | 20, 21. The lake of fire. Beast cast

into it.

B^1 D | c | xx. 1-3. Satan bound.

^ d | -3. Nations

not deceived for 1000 years.

A^2 | e

| 4. Thrones.

f | 5-. Rest of dead.

g | -5. First resurrection.

h | 6. Its privileges.

B^2 | D | c | xx. 7. Satan loosed.

d | 8. Nations

deceived.

C | a | 9. War. After the Millennium.

b | 10. The lake of fire. Satan cast into

it.

A^3 | e

| 11. Great White Throne.

f | 12-14. Rest of dead.

g | -14. Second death.

h | 15. Its subjects.

^

Thus we see one beautiful structure contained within the other; both

perfect; showing how intimately these five members are related, and

revealing a further hidden correspondence between them.

The next Vision introduces us to the eternal state of the New Heavens

and the New Earth, and those who shall dwell therein.

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[400] G.L.T.Tr. WH. and RV. read (...) (sunachthete) be gathered

together, instead of (...) (sunagesthe) and gather yourselves together.

[401] G.L.T.Tr.A. WH. and RV. read (...) (to mega tou), the great

supper of, instead of (...) (tou magalou) of the great.

[402] We say "subsequent" to this, for (1) it comes on a Land and

people brought back (Ezek. xxxviii. 8). (2) It finds them dwelling

safely. (3) They dwell in unwalled Towns (verse 11). (4) They have been

gathered out, and have got cattle and goods (verse 12). (5) God calls

it "My Land" (verse 16). (6) They get no nearer than "the Mountains of

Israel" (xxxix. 4). (7) It will take seven months to destroy their

debris (verse 12).

[403] 1 Pet. iii. 18, 19 becomes quite clear when we remember (1) that

men are never called "spirits," and (2) that "He maketh His angels

spirits." (3) That these "disobedient" spirits in verse 20 are

contrasted with obedient "angels... made subject unto Him" in verse 22.

(4) That in 2 Pet. ii. 4 we read of the "angels that sinned being cast

down to Tartarus, and delivered ... unto chains of darkness to be

reserved unto judgment." (5) That in Jude 6 we read of the "angels

which kept not their first estate," being "reserved in everlasting

chains under darkness unto the judgment of the great day."

With all these Scriptures about Angels being bound with chains,

etc., it is strange, indeed, that, in spite of the words "in prison," 1

Pet. iii. 19, "spirits" should be interpreted of dead men, instead of

fallen angels.

[404] For so (...) (hoitines) is rendered in Matt. v. 39, 41; vii. 24;

x. 32, 33; xiii. 12; xviii. 4; xxiii. 12. Mark viii. 34. Luke xiv. 27.

Gal. v. 4. Jas. ii. 10.

[405] L.T.Tr.A. WH. and RV. omit "but."

[406] G.L.T.Tr.A. WH. and RV. read (...) (ezesan achri), instead of

(...) (anezesan heos).

[407] T.Tr.A^b. WH^b. and RVm. read "the."

[408] All shall not sleep (or, die) but all shall be changed. The

thought in verses 51, 52 is parenthetical.

[409] The word (...) (tagma) means a body, or troop or corps of

soldiers. See 2 Sam. xxiii. 13. Xen. Mem., 3, 1, 11. Often in Polybius.

Diod. Sic. 27, 18. Josephus, Wars, 1, 9, 1; 3, 4, 2.

[410] See The Church Epistles, by the same author and publisher, pages

241-243.

[411] The expression occurs in Isa. xxiv. 10; xxiv. 11, and Jer. iv.

23.

[412] See Gen. ii. 7, "Man became a living soul"; xix. 26, "She became

a pillar of salt"; xxiv. 60, "Be thou (i.e., become thou) the mother of

thousands of millions." Ex. xix. 15, "Be ready (i.e., become or get

ready) against the third day." Isa. i. 9, "We should have been (i.e.,

become) as Sodom." Jer. xlviii. 6, "Be (i.e., become) like the heath in

the wilderness."

[413] In reference to Satan's first interference with the earth, see

Matt. xiii. 24. "His field" seems to disprove the notion of some that

this earth was once apportioned to Satan (especially in connection with

Job xxxviii. 4). Was it not Satan who caused the waters to gush out of

the earth and drown it-- as when a man stabs another, and leaves him

weltering in his blood (Ps. vii. 15). Job xxxviii. 8 suggests the

thought that the earth had been violated, and the Lord acted the part

of a healer (verses 9-12). Yet, as if the world were not perfectly

healed, the seas are witnesses of the violence done to the earth. But

perhaps Ez. xxviii., especially verse 15, takes us to the origin of his

sin. Satan never would acknowledge the authority of law; would never

acknowledge authority. All who are of him, say, "Our mouths are our

own." "Who is Lord over us?" expresses his conduct as well as man's.

[414] This, of course, refers to individual standing here. Not to

corporate standing. That has totally failed, as the Epistles testify.

Corporate standing, now, is only "IN CHRIST," which includes all the

members of His Body.

[415] G.L.T.Tr.A. WH. and RV. omit "from God."

[416] G.L.T.Tr.A. WH. and RV. add (...) (kai) both.

[417] The Last Judgment, page 40.

[418] G.L.T.Tr.WH. and RV. read (...) (thronou) throne, instead of

(...) (theou) God.

[419] L.T.Tr.A. WH. and RV. add "the lake of fire."

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The People of the New Earth

B. Chaps. xxi. 1-- 5.

This member corresponds with the member B (chaps. ii. and iii.). Those

chapters are occupied specially with the people who will be on the

earth during the Day of the Lord and in the Great Tribulation--

concluding days of the old earth. These chaps. xxi. 1-- 5, are occupied

with the New Earth and the people who shall dwell therein, after all

those judgments are ended.

This large member is divided into three parts:--

B., xxi. 1-- 5. The People of the New Earth.

B | A | xxi. 1, 2. Visions: (Heavens and Earth, etc.).

B | 3-8. Voices.

A | xxi. 9-- 5. Visions: (the Bride).

These again may be divided up and expanded. We will give each, in

order:--

A., xxi. 1, 2. Visions.

A | a | b | xxi. 1-. Vision. "And I saw."

c | -1. The New Heavens and New Earth.

a | b | 2-. Vision. "And I saw."

c | -2. The New Jerusalem.

In this former Vision (A) two things are seen. (1) The New Heavens and

Earth, and (2) the New Jerusalem.

In the latter Vision (A. xxi. 9-- 5), we have the second Vision

enlarged, extended, and more fully described. The two series of Visions

are separated by the voices (B. xxi. 3-8).

Apart from what God is pleased to show us, and tell us, nothing could

possibly be known by mortal man.

All imaginations, therefore, are worse than useless; they are

misleading. Hence the importance of these significant expressions "And

I saw," "And I heard," "And I saw."

The whole of this member (xxi. 1-- 5) must be taken as coming after the

judgment of the Great White Throne.

Some have looked on these two chapters as merely containing further

details concerning the Millennium. But the fact of the New Heavens and

the New Earth; and the passing away of the former heavens and earth;

and of there being "no more sea," quite precludes the possibility of

this being a mere recurrence to former things, and the filling in of

further details.

This will be seen as we proceed.

a. xxi. 1. The New Heavens and Earth.

xxi. 1. And I saw a new heaven and a new earth: for the former heaven

and the former earth were passed away, and there was no more sea.]

Here again we have the same remarks to make as were made with reference

to the "first" and "second" resurrections. It is the former earth that

had passed away, to give place to that which is not called the second

but the "new." As we there said, the first heaven and earth "which then

was" (i.e., Gen. i. 1) "perished" (2 Pet. iii. 6), or passed away. The

second heavens and earth "which are now," are kept in store, reserved

unto fire (2 Pet. iii. 7). That fire is the means by which they shall

"pass away" (2 Pet. iii. 10), and the New Heavens and the New Earth

come into being. Both these passages are in agreement with Is. li. 6,

16; and lxv. 17.

Tradition talks about "the end of the world"; and consequently errs,

"not knowing the Scriptures nor the power of God." There will be an end

of this age, but not of the world, as man thinks and speaks. There are

other scriptures which speak of this passing away (see Matt. v. 18;

xxiv. 34, 25. Mark xiii. 30, 31. Luke xvi. 17; xxi. 33).

All will be "new." The word rendered "new" ((...), kainos) means new,

not merely as to time, but as to kind and as to quality.

The heaven will be "new"; the earth "new"; for there will be "no more

curse," and therefore no more sin, or suffering, or sorrow.

Among these new things will be

a. xxi. 2. The Holy City.

xxi. 2. And I [420] saw the holy city, new Jerusalem, coming down out

of heaven from God, prepared as a bride adorned for her husband.]

The name of the city is given in its Hebrew form; not the Grecised

name; as though to mark it off from the earthly city. But it is none

the less literal. The Heavens are literal. The Earth is literal. The

Sea is literal. Why is not the City to be literal? New, of course, it

will be. New in its materials, size, shape, location, origin, and

everything connected with or relating to it. This city is further

described in the later vision, which is deferred so that we may hear

the heavenly voices which describe it and its object.

B. xxi. 3-8. Voices.

B | d | e | 3-. A loud voice.

f | -3, 4. Things uttered { Good bestowed,

verse -3.

{ Evil

removed, verse 4.

d | e | 5-. He that sat on the throne.

f | -5-8. Things uttered { Good bestowed,

verses 5-7.

{ Evil

removed, verse 8.

d. (above), xxi. 3. The Loud Voice, and Things Uttered.

xxi. 3. And I heard a loud voice out of the throne [421] saying,

Behold, the Tabernacle of God is with men, and He will dwell (or

tabernacle) with them, and they shall be His People, and God Himself

shall be with them, [422] and be their God.] No longer is this

blessing to be confined to Israel. All men on the new earth (for these

are the subjects of this section, B) are the recipients of this

wondrous blessing. Even with Israel, this blessing was conditional

(Lev. xxvi. 3, 11, 112. 1 Kings vi. 11-13; ix. 3-9). In the Millennium

it will be unconditional (Ezek. xxi. 42-46; xxxvii. 23, 24, 26-28. Ps.

cxxxv. 21; lxviii. 16, 18. Zech. ii. 10; viii. 3, &c.), but even then

only of Israel. Here it is universal of all earth's inhabitants. At

length, as before the Fall, God dwells with men. These "men" are spoken

of as "the nations" (ch. xxi. 24-26).

The blessed condition of the inhabitants of the New Earth is next

further described.

4. And God shall wipe away every tear from their eyes; and death shall

be no more, neither sorrow nor mourning, nor crying; neither shall

there be any more pain: because the former things are passed

away.] Every tear, for there are many tears, and many causes for

them. Death no longer, no more dying beds, funerals, or graves. Sorrow

ceases. Mourning is at an end: and crying shall be hushed and pain

unfelt (Isa. xxv. 7, 8; xxxv. 10. Jer. xxxi. 16).

We have further voices in the next verses, 5-8.

d. xxi. 5-8. He that sat on the Throne, and Things Uttered.

xxi. 5. And He that sitteth upon the throne said, "Behold, I make all

Things new." And He saith, [423]

"Write: because these words are faithful and true."

(6) And He said to me,

"They [424] are accomplished. I am the Alpha and the Omega, the

beginning and the end. I will give unto him that thirsteth of the

fountain of the water of life, freely. (7) He that overcometh shall

inherit these things [425] ; and I will be his God, and he shall be my

son. (8) But the fearful, and unbelieving, and abominable, and

murderers, and whoremongers, and sorcerers, and idolators, and all

liars, shall have their part in the lake which burneth with fire and

brimstone: which is the second death."]

These are the words from the Throne. The command to write these things

implies that the others had already been written.

Three times we have the expression "and He said":

(1). All is to be made new;

(2). All is faithful and true; and

(3). All is accomplished which had been foretold and decreed.

John sees first the New Earth, then the Holy City; then he hears of the

blessings for the inhabitants of the city; and finally, the causes

which shall have contributed to the exclusion of those who have no part

in it.

The "fearful" are those who, through fear, apostatise: (the law

provides for the cowardly, such as those in Gideon's army, Judges vii.

3). The "unbelieving" are like those of Titus i. 15. Matt. xi. 20-24.

The "abominable" are like those in Lev. xviii. 22, 26, 27. And

"murderers" and "sorcerers," i.e., those that have commerce with

unclean and lying spirits. These will abound in Antichrist's day; as

will all the others here named.

We now come to the final two visions of the Bride and the City,

described in xxi. 9-- 5.

A., xxi. 9-- 5. Vision.

The Bride or the Holy City.

A | g | xxi. 9-21. Description. } The Holy City.

h | 22-27. Privileges.

g | xxii. 1, 2. Description. } The Blessed Country.

h | 3-5. Privileges.

g. (see above), xxi. 9-21. Description. The Holy City.

xxi. 9. And there came [426] one of the seven angels which had the

seven vials full of the last seven plagues, and talked with me,

saying,

"Come hither, I will show thee the Bride, the Lamb's wife."]

Here we are told exactly what was going to be shown to John. It was one

of the Seven angels who had already shown John "great Babylon."

In order to see the harlot city (xvii. 1), John is taken into the

wilderness (xvii. 3). To see the Holy City he is carried to a great

mountain. (xxi. 10).

It was the same with Ezekiel in chap. xl. 2.

We are not left to our own imagination as to what this Holy City is. We

are distinctly told that it is i.e., represents or contains "the

Bride."

In chap. xix. we had the wife, (...) (gune). Here we have the Bride,

(...) (numphe). The one was before the Millennium; the other, the

latter, is after it.

It does not say that the latter was then and there formed, but only

that, at that point of the Vision, John saw it "coming down from

heaven," where it had been; but, for how long we are not told.

If the wife (chap. xix) was Israel; then this Bride is not Israel, but

"of Israel."

We must remember the three distinct "callings" revealed in Scripture.

(1). We have the earthly calling of Israel, called out from all

nations, for blessing in the Land. Israel was the "wife," and is so

spoken of all through the Old Testament; and the marriage will be

consummated when Rev. xix. 8 shall be fulfilled.

(2). We have "the heavenly calling," distinctly spoken of as such in

Heb. iii. 1, of which a certain class of believing Israelites were

"partakers." Among these we may put all those whom we speak of as "the

Old Testament Saints."

In spite of the earthly promises to Israel, and in the midst of all

those who cherished those earthly promises, there was an elect

"heavenly calling" of those whose hopes were not earthly, but heavenly.

They looked for no earthly portion, but they looked forward with a

heavenly hope to a heavenly blessing. As it is written:

"These all died in faith, not having received the promises, but having

seen them afar off, and were persuaded of them, and embraced them, and

confessed that they were strangers and pilgrims (Gen. xxiii. 4. 1 Pet.

ii. 11) on the earth. For they that say such things declare plainly

that they seek a COUNTRY... a better country , that is, an HEAVENLY,

wherefore God is not ashamed to be called their God: for he hath

prepared for them a CITY" (Heb. xi. 13-16). And of Abraham it is said

(verse 10): "He looked for THE CITY which hath FOUNDATIONS, whose

builder and maker is God."

When the angel, therefore, says to John (Rev. xxi. 9), "Come hither, I

will show thee the Bride, the Lamb's wife... and he showed me that

great CITY, the holy Jerusalem descending out of HEAVEN from God," what

can we conclude but that here, we have that "better country," and "the

City" for which the Old Testament saints belonging to the "heavenly

calling" looked?

It will also be noted that the names "on the GATES" of the city are

"the names of the twelve TRIBES of the children of Israel" (Rev. xxi.

12), while the names "in the FOUNDATIONS" are "the names of the TWELVE

APOSTLES of the Lamb" (verse 14).

If this be not "the CITY" for which they and the Elect Remnant looked,

then we ask, for what "City" did they look? Certainly not for an

earthly city; but for this, of which we now see them, its blessed and

happy inhabitants. No other city has these foundations; no other city

has apostles and prophets to prophesy concerning God as its builder.

God builds one City, His prophets and apostles are all concerned for

the building of the City of the eternal ages. Their message concerning

this city came from its builder and maker. The builder of it puts their

names in the foundations of its walls; and the adornment of its

foundations are the names of the twelve apostles. No other city could

have such immortal, priceless foundations. Blessed foundations. This

was the city; for this alone has foundations, all others will have

vanished in smoke; this abides. This, then, is what Abraham, and his

seed, by faith, looked for. This is the Holy City.

(3). Then, we have the other "calling," of which we read in Eph. i. 18,

iv. 1. It is a "holy calling" (2 Tim. i. 9). It is a Divine calling.

If we identify the calling of the Church of God with the other callings

we cannot but have confusion.

Here, in Rev. xxi., we have the New Heaven and the New Earth; we have

the Twelve Tribes of Israel; and Twelve Apostles of the Lamb. We ask,

What has all this to do with the Church-- Body of Christ? Has it not to

do only and solely with the Holy City and with the Bride of the Lamb?

The promise of Christ to the Twelve Apostles in Matt. xix. 28 (though

that doubtless has its special fulfilment in the Millennium) has never

been abrogated: but, we ask, what are we to do with it, if the Apostles

form part of the Body of Christ? The Church is part of Christ, the

Bridegroom; but the Apostles, here, form part of the Bride. [427]

In harmony also with this is the teaching of

EPHESIANS V. 25-33.

Christians, in their selfishness, intrude themselves into the place of

others as the Bride, and thus lose the blessed enjoyment of their own

place which is theirs as part of the Bridegroom!

The Bride and the Bridegroom, though in a sense one, are yet distinct.

And it is clear from all the scriptures relating to the Mystery, that

the members of Christ's Body are part of the Bridegroom Himself.

Whereas the elect Old Testament saints will form the Bride. See Isaiah

xii. 6: "Cry out and shout, thou Inhabitress (marg.) of Zion: For great

is the Holy One of Israel in the midst of thee." In Rev. xxii. 3, we

read "The throne of God and of the Lamb shall be in it." Of the glory

of this Holy City other scriptures speak. See Is. lx. 3, 14, 19, 20.

Rev. xxi. 23, 24, 27. Is. liv. 11, 12.

True, the Apostle might address the saints concerning his desire to

present them "as a chaste virgin to Christ" (2 Cor. xi. 2). But this no

more declares that the Church is the Bride of Christ than that the

Apostle himself was their father (1 Cor. iv. 15); or that he was their

mother (Gal. iv. 19). In the one case he spoke of the painful anxiety

of a mother; in another of the loving care of a father; while, in 2

Cor. xi. 2, he spoke of the jealousy of the friend of a bridegroom. The

"Mystery" was a totally different thing.

So, in Eph. vi. 28, 29, the argument is that husbands "ought to love

their wives as their own bodies. He that loveth his wife loveth

himself, for no man ever yet hated his own flesh; but nourisheth and

cherisheth it, even as the Lord, the Church, for we are members of His

Body," i.e., AS Christ loves HIS OWN BODY (Himself and the Church); so

ought husbands to love their wives. Thus "the great secret" is employed

as an argument as to the reciprocal duties of husbands and wives. In

neither case is it said that the Church IS the wife, or that Christ IS

the husband. But that AS Christ loves His Body (Himself and the

Church), SO husbands ought to love their own bodies (i.e., themselves

and their wives).

The one thing that is clear, is that the Church is the Body of Christ;

and that the members of that Body being "in Christ," are PART OF THE

BRIDEGROOM. They cannot possibly, therefore, be the Bride herself as

separate and distinct from the Bridegroom.

Another thing that is certain is that the mystery of the Church was not

revealed in the Old Testament, but was "hid in God" (Eph. iii. 9) and

"kept secret" (Rom. xvi. 25); "hid from ages and from generations"

(Col. i. 26).

It is one thing to see an illustration of the Church in the Old

Testament; but it is quite another thing to say that this is there

revealed, which God distinctly declares was not revealed!

GEN. xxiv.

has been, for example, widely taken as typical of Christ and the

Church. Isaac is taken as the bridegroom, and Rebekah as the Church or

the bride. True, the chapter is illustrative, but not of the Church.

The bridegroom and the bride were both "ready" before either was called

to the marriage. The bride was found in the house of Abraham's brother.

Very special injunctions were given that she was not to be of "the

Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto my

country and to my kindred and take a wife unto my son Isaac... thou

shalt take a wife for my son from thence." Great emphasis is placed on

this important condition in verses 3, 4, 7, 37, 38. Abraham and Nahor

were brothers, and by Isaac's marriage with Rebekah, and Jacob's

marriage with her brother Laban's daughters (Leah and Rachel), the

whole house of Nahor was absorbed into the family of Abraham! In direct

contrast with this, it is again and again affirmed that the Church is

composed of both Jews and Gentiles. These together make up, with Christ

the Head, "one new man" (Eph. ii. 15). But Gentiles were expressly shut

when this typical wife was chosen; and Isaac, on receiving his bride,

took her at once "into his mother Sarah's tent," thus forming the

ground of the type as expounded in Gal. iv. 21-31.

Rebekah therefore represents, not the Mystery of Christ and the Church,

but that great cloud of witnesses (the Old Testament saints), who, in

the old dispensation, sacrificed, as she did, all worldly advantages

for the Lord's sake. It is for these He is preparing that "city which

hath foundations," and of which He Himself is the Divine Architect. And

truly, it is said of these, "if they had been mindful of that country

from whence they came out (as Rebekah came), they might have had

opportunity to return. But now they desire a better country, that is,

an heavenly; wherefore God is not ashamed to be called their God: for

He hath prepared for them a city" (Heb. xi. 15, 16).

It seems to us, therefore, quite clear that neither the "wife" in chap.

xix. nor the Bride in chap. xxi. is the Church of God. The former is

clearly referred to in the Parable of the "Ten Virgins" (Matt. xxv.),

and in the prophecy of Psalm xlv. All these Scriptures are clear if we

will only leave out the Church; but, all is confusion the moment we

introduce it.

But, to return to this "Holy City," we repeat that all in this chapter

(as in this whole Book) is intensely real.

It is a real city. Yet Barnes says, "no man can suppose that this is

literally true." No! We do not "suppose" it, because we believe it to

be true; and we find it easier to believe what God says, than to

understand man's interpretation of it. It is strange that while

materializing all really spiritual truths, interpreters should protest

against the materialisation of those who would understand this of a

literal city.

All other cities are shadows, if you like: for they all pass away;

consequently, if this city be not real, then there never could have

been the idea in God, of a city. We should have a word for which there

would be no thought: a shadow without a substance!

Yes, this city is real, and its eternal duration is real also: for

"there shall be no more curse" (xxii. 3).

This shows that it cannot refer to Millennial times, for the curse is

seen in all its sin and wrath immediately on its close.

"Come and I will show thee the Bride," the angel says.

xxi. 10. "And he carried me away by (the) spirit (or in spirit) to a

mountain great and high, and showed me the holy [428] city Jerusalem,

descending out of heaven from God, (11) having the glory of God: her

radiance was like a stone most precious, even as a jasper stone, clear

as crystal;] Man says that "the idea of a city literally

descending from heaven .... is absurd." [429] But we ask, Why? True, it

is contrary to our experience. But, are we to think everything absurd

because we have heard nothing like it before? We suppose it must ever

be so with man. It was for this reason that travelling by railway was

at first thought absurd! To get from London to New York in a fortnight

was once thought absurd! For carriages to go without horses was an

"idea" once thought to be absurd! To telegraph without wires was once

thought absurd!

For many generations no swans were known other than white ones; and our

experience would have lead us to conclude that all swans were white.

But now we know that in Australia there are black swans.

The experience of the savage is that wood will float, and iron will

sink: hence, he will conclude an iron ship to be an impossibility.

Many things we once thought, when measured by our experience, to be

absurd have been proved to be the contrary.

And so it will be with this wondrous city. Absurd! It would be absurd

if God had no new and glorious things in store for man in a new Earth.

Why is a new Earth less absurd than this Holy City? With man it may be

impossible; and it may seem improbable. But "with God all things are

possible." And he has prepared us for the revelation of it by saying to

John "Write, for these words are faithful and true" (verse 5). In the

face of this declaration, Who shall dare to question the reality of

this description? Man only exposes his folly and ignorance when he

dares to question whether this is a literal city. Great Babylon was a

literal city. Herodotus tells us that it was 120 furlongs on each side.

Why should not this Holy City be 12000? Babylon had a wall 50 royal

cubits wide and 200 in height. Why should not a wall of this Holy City

be 144 cubits high? Babylon had 100 gates of bronze. Why should not

this have 12 gates of pearl? In other words, why not believe what God

says? It is simpler, easier and happier.

There is a striking resemblance here to the earthly city described in

Ezek. xl.--

But the two cities are distinct in their origin and source; and

therefore not likely to be identical in their dimensions or character.

Those who take the earthly city and the heavenly city to be the same,

will necessarily be confused in their minds, and with their pens.

As to its light. There will be "no need of the sun." Its light is

mysterious. Man once thought he knew all about "light," and raised

objections against Gen. i. 3, because it was called into existence

before the sun, moon, and stars. But since the discovery of the "X

rays," man has found that he really knows very little about light; and

Professor Rontgen has himself confessed as much when, asked what light

is, he replied that at present no one could venture to come to any

conclusions. So it is better to believe God, and to wait till man has

discovered some more mistakes in things he once thought he knew.

Let us listen further to God's description of this Holy City:

xxi. 12. And it had a wall great and high, and twelve gates, and at the

gates twelve angels, and names written thereon, which are (the names

[430] ) of the twelve tribes of the sons of Israel: (13) On the east

three gates; and [431] on the north three gates; and [432] on the south

three gates; and [433] on the west three gates. (14)And the wall of the

city had twelve foundations, and on [434] them twelve [435] names of

the twelve apostles of the Lamb.] Twelve is the number that runs

through all the measurements of this city. For twelve is the number of

governmental perfection; [436] and here, God's government is supreme.

All is in harmony, and the very numbers and measurements are used in

absolute perfection. The order in the cardinal points is E.N.S.W.; in

Numbers it is E.S.W.N.; in Ezek. xlii 16-19 it is the same as here;

while in Ezek. xlviii. 16, 30-34 it is N.E.S.W.

The woman in chap. xii. had the changeful moon for her foundation.

Great Babylon had the Wild Beast. But this city has twelve foundations.

The names inscribed thereon are the names of the Twelve Apostles of the

Lamb. The Twelve who followed the Lord Jesus, the Lamb of God, when on

earth. These are separated from the other apostles, given after the

Ascension of Christ, to the Church of God (Eph. iv. 11-15).

All this shows that Israel is in question here, and not the Church of

God. The Church is part of the Bridegroom, and will then be "with

Christ." This city is separate from Christ, and occupies a distinct and

separate position as the Bride.

The Twelve Apostles are associated with the Twelve Tribes, and not with

the Church of God. Paul's name is not here, nor are the other

subsequent apostles of the Church. Abraham "looked for a city which

hath foundations, whose builder and maker is God" (Heb. xi. 10). Here

is that city; and here are the foundations. God is its maker and

builder.

The Dimensions of the City.

xxi. 15. And he that talked with me had a measuring-rod of gold to

measure the city, and the gates thereof, and the wall thereof. (16) And

the city lieth four square, and its length is as great as its breadth:

and he measured the city with the reed, 12,000 stadia (Eng., furlongs).

The length and the breadth, and the height of it are equal. (17) And he

measured the wall thereof, an hundred and forty and four cubits,

according to the measure of a man, that is, of the angel.] This

means that, in the matter of measure, angels and men use the same.

In Ezek. xlviii. 16 we first have the measurement of each side 4,500.

In verse 35 we have the total of the circumference 18,000.

When a square is given, it is usual to state the measure of one of the

sides definitely, as in Ezek. xlv. 2; xlviii. 16-20, 30, 32-34.

In this case, the city will be 1,500 miles square. Otherwise the whole

measure is first given, and then we have to divide it into four before

we can have the measure of the sides, which is the point in question.

The "wall" is quite a different matter. That is 144 cubits high, equal

all round.

We have the shadow of it in Exodus xxiv. Sinai, changed in character

(because of the better blood than that of verse 6), to Sion. In Exodus

we have Moses and Aaron, his two sons, and seventy Elders of Israel

upon the Mount; and we are told that they saw the God of Israel, that

they ate and drank there, and that He laid not His hands on the nobles

of Israel. We have in verse 4 the twelve pillars, which appear to

answer to the Twelve Apostles. Now, all this was preliminary to the

Lord dwelling in their midst. The time had not come for the people to

dwell about and upon the Mount with God. The people were in a

transition stage; therefore, a sanctuary was needful. But the heavenly

Jerusalem is a magnificent mountain (Heb. xii. 22).

The inhabitants in this glorious dwelling dwell upon the Mount of God,

and therefore the measurement belongs to its height, as well as to its

length and breadth; and as Mount Sinai was once fenced off, so also is

the New Jerusalem. At Sinai, Israel was outside the fence; but inasmuch

as Moses, Joshua, and the Elders of Israel were admitted within the

bounds, we see foreshadowed this city of the New Jerusalem. Under these

conditions, therefore, the measure 12,000 refers to but one side;

otherwise, the height of the city is not specified at all, which would

be necessary if only the sum total of the four sides had been given.

Some have taken the measure 12,000 furlongs to be that of the

circumference. But to this it may be answered that, as only one

measurement is given, it must belong to one item of the city; because,

otherwise, he gives a measurement which must first be divided by four

before we know the length, breadth, and height; whereas, if he gives

the measurement in one direction, and then tells us that all the other

directions are equal to the one given, we have everything clear,

without any roundabout way of getting at the thing intended. And, as we

have to do with the Mount of God, which is the throne of God (Rev.

xxii. 1) -- Gen. xxii. 14 is fulfilled in Rev. v. 6; xxi. 22-- where is

there any difficulty in taking the one measurement as giving the

length, breadth, or height? Is 375 miles high easier to believe than

1500?

The Materials of the City.

xxi. 18. And the building of the wall of it was of jasper: and the city

was pure gold, like unto clear glass. (19) And the foundations of the

wall of the city were adorned with every kind of precious stone. The

first foundation was a jasper (dark green, and transparent, with red

veins): the second, a sapphire (azure blue, almost transparent): the

third, a chalcedony (a kind of agate or onyx, probably bluish-white,

and semi-transparent): the fourth, an emerald (a vivid green): (20) the

fifth, a sardonyx (a mixture of chalcedony and cornelian, a flesh

colour): the sixth, a sardius (probably the cornelian, the red being

sometimes vivid): the seventh, a chrysolite (yellow or gold in colour,

and transparent): the eighth, a beryl (of a sea-green colour): the

ninth, a topaz (to-day a yellow, but among the ancients it was a pale

green): the tenth, a chrysoprasus (pale yellow and green, classed by

moderns under topaz): the eleventh, a jacinth (a deep red flame colour

or violet colour): the twelfth, an amethyst (a violet colour).] It

is somewhat difficult to identify these stones with exactness, some of

them being of various colours. But if we made a selection from the

above, where we have a choice, they may be arranged thus:

X { Green (Jasper)

Blue (Sapphire)

Blue (Chalcedony)

Green (Emerald)

Y { Red (Sardonyx)

Red (Sardine)

X { Yellow (Chrysolite)

Green (Beryl)

Yellow (Topaz)

Green (Chrysoprasus)

Y { Violet ( Jacinth)

Violet (Amethyst)

It will be observed that the twelve are arranged, according to colour,

into sets of four alternating with sets of two; each pair of two

differing from the pair of fours by being similar (Red and Violet

respectively).

The first pair of four is arranged as an introversion, the second pair

is arranged as an alternation.

xxi. 21. And the twelve gates were twelve pearls; each one of the gates

respectively was of one pearl: and the street (or street material) of

the city was pure gold, as it were transparent glass] The word

"street" can scarcely mean that the city had only one thoroughfare; so

that it seems better to take the word generally, as denoting the street

material of which all the streets were made.

(...) (plateia), however, means any wide, open space, such as the

large, central square common to most cities; and this is included, if

we take it of all the space not built on; or as the street material,

which is gold instead of mud.

The Plateia will doubtless be a broad open space. A place for public

gatherings. Not a street, as we know it. For this Plateia has the River

of Life flowing through it, and the Tree of Life growing in it.

Thoroughfares there will of course be; but there is a reason for this

wide, open space. It reproduces Paradise.

The twelve gates imply the thoroughfares; but the gates are not for

defence; only for ornament: and therefore constructed with that view.

h., xxi. 22-27. Privileges.

xxi. 22. And I saw no temple therein: for the Lord God the Almighty and

the Lamb, are the Temple of it.] No temple or "place of worship"

is needed; for the whole city is hallowed and pervaded by the presence

of God. This fact separates that part of the book from the former part,

where the temple is seen (iii. 12; vii. 15; xi. 1, 16-19; xiv. 15, 17;

xv. 5, 6, 8; xvi. 1, 17); and shows that we are here carried far beyond

millennial times.

xxi. 23. And the city hath no need of the sun, neither of the moon,

that they should shine on her: [437] for the glory of God illumined

her, and the Lamb is her light.] The dwelling-place of God's glory

in the Tabernacle and the Temple on Earth had no light of sun or moon;

for the Shechinah or glory of God was sufficient. This also marks off

the period as being post-millennial; for during the Millennium "the

light of the moon shall be as the light of the sun, and the light of

the sun shall be seven-fold" (Isa. xxx. 26). This refers to the Earth,

though even then the Holy City in the Land will be independent of the

sun and moon (see Isa. lx. 19, 20; and iv. 5).

24. And the nations [438] shall walk (or travel) by means of her light:

and the kings of the earth do bring their glory [439] into her. (25)

And her gates shall never be shut at all by day: for night shall not

exist there (it will be always day). (26) And they shall bring the

glory and honour of the nations unto it.] So that nations will

exist on the new Earth.

What is the origin of these Nations (Rev. xxi. 24)? Matt. xxv. 31-46

supplies the clue. When the Lord has put down all earthly oppositions,

then those nations which remain are gathered together, and their status

for the Millennium is determined: and it is determined by their conduct

to the Jew, as shown by the term "My brethren." The result is, there

are nations other than Israel, who enter into the earthly kingdom of

the Son of man.

Now, as sin broke out in the garden, so also once more, sin breaks out

among the nations under the Lord's Sovereignty after the Millennium.

The question is, do the terms "Gog and Magog" (xx. 8) include every

nation (apart from Israel) at the end of the Millennium? The terms Gog

and Magog imply that only certain nations are concerned, and their

locality also indicates the same thing-- dwell at the "four quarters of

the earth." They are those that are fartherest away from the capital of

the earth-- four corners. "The nations that are in the four corners of

the earth." The devil's deceit includes the same idea that Jeroboam

acted out 1 Kings xii. 27-33. It is to be observed that the "four

corners," are distinct from the "breadth" of the earth; that is, that

the "four corners" lie beyond the "breadth." These considerations

localise Gog and Magog, and show that the rebellion is not universal.

The "four corners" then represent the extreme limits of the earth,

which has Jerusalem for its centre; so that the points of the compass,

N.S.E.W. are related to Jerusalem, and mean the fartherest habitable

parts of the earth in these directions.

Going up "upon the breadth of the earth" suggest a considerable width

of territory, practically unoccupied; hence, that the people of Gog had

purposely got as far away from the centre of government as they could.

As their hearts were far away, so they removed their persons; hence,

Satan would easily find entrance to their foolish minds, to set up

their own government, and then go en masse armed to throw off the yoke

and get possession of the wonderful tree.

This leaves it open, that, at the end of the Millennium, the same

experience will obtain as at the beginning: namely, that there will be

"nations" for the Lord's right hand, or in other words, there will be

nations to introduce to the New Kingdom upon the New Earth, and with

this we may connect the Lord's promise to Abraham, Gen. xvii. 20, in

connection with xxv. 1-4. Rom. iv. 16, 17 seems to include all who

possess Abraham's faith-- 16, "US all." Now, if the same experience as

to the nations, obtains at the end of the Millennium, as at the

beginning, we see the "Whence" of the nations of Rev. xxi. 24. Those

nations, during the Millennium, that walk in the Divine light of the

earthly Jerusalem, are transferred to the new earth, to walk in the

Heavenly light of the New Jerusalem.

We notice also, the same characteristic of the "goats" Matt. xxv.; they

depart into an abiding fire, with Gog and Magog of Rev. xx. 9.

But only "kings" will "enter into" the city. This looks as if these

"kings" were something more than individuals selected out of the

nations to rule them.

The words, "of the saved," are spurious, being a later addition,

arising from the traditional belief that there are only two

classes--"saved and lost." But, as we have before observed, there are

several classes of the saved, as there are several resurrections,

differing in glory as star differs from star. Here, then, there are the

nations with their kings; there are the citizens of this holy city;

there is the Bride; there is the Church of God (occupying the highest

place of all). The nations are not the Church; neither are the citizens

of this holy city. But the mystery of Christ and the Church has its own

peculiar privilege and destiny described in its own Church Epistles.

Subordination is the Divine plan of government, for eternity as well as

for time. Israel will be subordinate to the Twelve Apostles; the

overcomers will have precedence over the nations (Rev. ii. 26; xii. 5);

and the Church will rule angels (1 Cor. vi. 3). While the Holy City is

independent of created luminaries, the nations are not independent of

the light of the city. They need no guide thither, for her light is a

constant pillar of cloud and of fire.

xxi. 27. And there shall never enter into her anything unclean, or

whosoever worketh abomination, and a lie (or a lying abomination): but

only (lit., except) those who are written in the Lamb's book of

life.] This does not imply that there will then be any unclean

thing that could enter in to defile it. It merely contrasts this with

all other cities which have ever existed. It follows from this, that

the nations then on the earth, and their kings, are written in the book

of life. It also follows that these, being among the saved, there must

be different parties of saved ones. All saved from the same eternal

doom, but not all saved for the same state in glory. All will be in the

eternal glory, but in different positions. The nations will occupy

their own place; while Israel and the Church will occupy theirs,

respectively.

The "working abomination" refers to idolatry: either to the making of

idols [440] or the worshipping of them. [441] The contrast is not

between these and others then on the earth; but between these dwellers

and all former dwellers; between this city and all former cities.

The following first five verses of chap. xxii. form part of the last of

these Visions. There ought never to have been a chapter division here.

Chap. xxi. should end at xxii. 5; and chap. xxii. should commence at

xxii. 6; containing, as it does, the Conclusion of the book, and

corresponding exactly with the Introduction in chap. i, as we shall see

below.

It is the description of Paradise Regained which is the great subject

of these five verses. It is not what man would have imagined, for he

looks for an unsubstantial, spiritual existence. But here we have

substance, and realities far grander than those in the book of Genesis.

Here is the complement of Gen. i. and ii., where the beginnings and the

endings meet and harmonise, and complete the whole. Gen. i, ii. is the

"beginning." Rev. xxi. 1-- 5 is the "end."

g. xxii. 1, 2. Description.

Paradise regained and Eden restored.

xxii. 1. And he showed me a [442] river of living water, clear as

crystal, going forth out of the throne of God and of the Lamb. (2) In

the midst of the street of (the city) and of the river, on this side

and on that side, was there the tree of life (i.e., trees of that

kind), producing twelve kinds of fruit, yielding its fruit according to

each month: and the leaves of the tree were for the healing of the

nations (which are thus distinguished from the Citizens of the Holy

City). (3) And there shall be no longer any curse: and the throne of

God and of the Lamb shall be in her: and His servants shall serve Him;

(4) and they shall see His face: and His name shall be on their

foreheads. (5) And there shall be no longer [443] any night: and they

have no need of a lamp or (lit., and)light of the sun; because the Lord

God will give them light: and they shall reign for ever and ever.]

There is a similar provision for Millennial days (Ezek. xlvii. 12). But

these final Visions of Paradise regained are as far beyond the

Millennial City, as that will be beyond the past and present Jerusalem.

All are literal and real.

We have the city and its light; and the river and trees; and the

relations of the citizens and nations to all. It was promised to the

overcomers in Rev. ii. 7, and the fulfilment is recorded in xxii. 14,

17. The overcomers are literal beings: so are the leaves of this tree

for their use. Its healing leaves do not imply disease or suffering or

pain, but clearly refer to the eating of the "tree of life" (Gen. ii.

9; iii. 22, 23, 24), and the prolongation of life "for ever."

That "tree of life" was intended to preserve Adam and Eve in life. But

the fall entailed the loss of that wondrous gift. The man was driven

out of the garden for the special reason that it should not be possible

for him to eat of it: for the reason given is, "lest he put forth his

hand, and take also of the tree of life; and eat and live for ever."

It is clear from this that the "tree of life" was the means by which

Adam would have lived on for ever. Hence in the very day of his

disobedience he was cut off from it, and his death was certain and

sure.

So important was it that he should not "live for ever" in his sin and

shame, that Cherubim and a flaming sword were placed to keep and

preserve both it and him from this evil.

Eternal life was to be obtained and enjoyed henceforth only in and

through Christ. "The Tree of life" was to be preserved; and here it is

in Paradise, restored. No mere present "intermediate state" as

Tradition teaches; but a future glorious restoration of the Paradise

lost. The tree of life will also be restored; and, by its leaves, life

will be preserved and prolonged for ever and ever. No created being can

stand apart from the Creator. The very mention of the Tree immediately

brings to mind the curse, and we are told that it will then be no more.

The Bible begins with the description of man in Eden, the garden of the

Lord, the Paradise of God. What God's counsels were with regard to that

garden are not revealed; for all was broken by the entrance of the old

Serpent: and not until he shall have been cast into the lake of fire,

will those counsels, for man, be renewed, restored, and carried out.

Elohim had created man; and, as Jehovah Elohim, He visited man in that

garden -- revealing Himself and His wondrous works to man (Gen. ii. 19,

20). After the first sin, Adam and his wife hear the sound of the

footsteps coming at the wonted hour of this Divine Communion (Gen. iii.

8). But Satan introduced himself, and insinuated doubts into the minds

of our first parents as to the truth of God's words (Gen. iii. 1). He

told them that the consequences of disobedience would not be as God had

said. Eve had prepared the way for this by putting as a contingency

("lest ye die," Gen. iii. 3), that which God had announced as a

certainty ("Ye shall surely die," Gen. ii. 17). Satan at once seizes on

this and assures them "Ye shall not surely die." They believed Satan's

lie instead of God's truth. Here was their sin. They soon discovered

which was truth, for the sentence was speedily executed; they were

driven out from the Paradise of God; and, cut off from "the tree of

life," they began to die the very day they ate of the tree of

knowledge.

Students of God's Word have lost sight of all this foundation truth. It

lies on the very threshold of the Scriptures, and is of infinite

importance if we would understand all that is subsequently revealed.

The one question henceforth is, How shall man get back to that Paradise

which he has lost? The very next chapter tells us. In Gen. iv. we have,

as the first step revealed, God's way, which Abel took; and man's way,

which Cain invented. There never have been other than those two ways --

"the way of God" on the one hand, and "the way of Cain" (Jude 11) on

the other. In the one way, the believing sinner is brought to the

confession

"Nothing in my hand I bring."

In the other, independent, rebellious man says the opposite --

"Something in my hand I bring." This is the one thing common to all

systems of religion. They quarrel and fight to the death over the

question as to what that "Something" is to be: but they are all at one

in agreeing that it must be something. And so the weary conflict has

gone on, and will continue to the end.

It is that end which we have before us here. And it is the object of

the Apocalypse to tell us how that end will be reached.

"The Jew, and the Gentile, and the Church of God" (1 Cor. x. 32) each

has its own destiny--

"The Church of God" will have been caught up to meet the Lord in the

air, long before this, to enjoy its blessed portion for ever with the

Lord.

"Israel" will have been "planted" in its own inheritance.

And now the Gentile, mankind as a whole, will regain the Paradise lost;

and, in Eden restored, will have the glories and joys of God's

manifested presence, as described in Rev. xxii. 1-5, 14, 17.

Tradition has made the Word of God of none effect. Paradise is always

used in Scripture of a definite place from Genesis to Revelation. It is

described in Gen. ii.; it is lost in Gen. iii.; its restoration is

spoken of in Luke xxiii. 43; it is seen in vision, in 2 Cor. xii. 2, 4;

it is promised in Rev. ii. 7. And here (Rev. xxiii. 1-5, 14, 17), we

see the promise fulfilled, and the lost Paradise become Paradise

regained. "The tree of life" and "the water of life" were, and will

ever be, its chief distinguishing marks of blessedness.

Man ignores all this, and has turned Paradise into a present place, to

which he has given his own name, and calls it "the Intermediate State"

-- a term unknown to Scripture! There is no "tree of life" in it; and

no "water of life." It is man's Tradition pure and simple; and is a

poor substitute for the substantial glories of Divine revelation.

If Tradition be true, then Rev. xxii. is false, and there can be no

"Paradise of God" at all.

The "Higher Critics" tell us that the Paradise of Gen. ii., iii., is a

myth, and Christians generally treat the Paradise of Rev. ii. 7; xxii.

1-5, 14, 17 as a myth; for having substituted a present Paradise with

Abraham's bosom" and "a great gulf" instead of "the tree of life" and

"the water of life," they have no place left for the Paradise of God,

which is to be restored.

There are not two Paradises in the place of the one that was lost.

Hence, by receiving and holding Tradition, they thus practically "take

away from the words of this book" (xxii. 19) all that is said about it:

for that solemn warning is given in immediate connection with this

"water of life," (verse 17), and this "tree of life" (verse 14). [444]

The word "servants" (verse 3) tells us that the church of God is not

here. They shall "see His face" refers back to our first parents, who

hid themselves among the trees of the garden. They shall reign in a

higher sense than those in Rev. xx. 4-6; and that, not for a thousand

years, but for ever and ever.

This is the brief summary of the New Heavens and the New Earth; of

Paradise regained; of the Holy City, and its inhabitants; and all the

people of the New Earth. More is said below.

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[420] G.L.T.Tr.A. WH. and RV. omit "John."

[421] So L.T.A. WH. and RV. Tr. and Textus Receptus, B., &c., read

"heaven."

[422] T.Tr.WH. text, RV. marg., omit "and be their God." L.A. and WH.

marg. RV. agree with AV.

[423] L.T.Tr^b. A. WH. and RV. omit to me.

[424] So L.T.Tr. A^b. WH. and RV.

[425] G.L.T.Tr.A. WH. and RV., read (...) (tauta) these things, instead

of (...) (panta) all things.

[426] Omit (...) (pros me) to me, G.L.T.Tr.A. WH. and RV.

[427] This effectually disposes of the figment of "Apostolic

Succession," which would never have been seriously entertained had not

the truth connected with the Mystery been lost. And we ought to note

that while the Twelve Apostles are thus separated off from the Church,

the Apostle Paul was specially raised up to a different position

altogether, and is identified with the Mystery.

[428] G.L.T.Tr.A. WH. and RV. omit "the great."

[429] Barnes, in loco.

[430] L.Tr^b. A^b. add "the names."

[431] L.T.Tr.A. WH. and RV. add "and."

[432] L.T.Tr.A. WH. and RV. add "and."

[433] L.T.Tr.A. WH. and RV. add "and."

[434] G.L.T.Tr.A. WH. and RV. read on them.

[435] G.L.T.Tr.A. WH. and RV. add "twelve."

[436] Three is the number of Divine perfection; seven of spiritual

perfection; ten of ordinal perfection; and twelve of governmental

perfection.

[437] G.L.T.Tr.A. WH. and RV. read (...) (aute) on her, instead of

(...) in her, or it.

[438] G.L.T.Tr.A. WH. and RV. omit "of the saved."

[439] L.T.Tr.A. WH. and RV. omit "and honour."

[440] See Isa. xliv. 9-18; xlv. 16; xlvi. 6. Ezek. vii. 20; xxii. 3.

Deut. xxvii. 15.

[441] Lev. xviii. 20-30. Deut. xii. 31. Jer. viii. 12; xi. 15. Ezek.

xxxiii. 26.

[442] G.L.T.Tr.A. WH. and RV. omit "pure."

[443] G.L.T.Tr.A. WH and RV. read (...) (eti) longer, instead (...)

(ekei), there.

[444] See further on this subject, Things to Come (vol. viii.), May,

1902.

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The Conclusion

A. xxii. 6-21.

The Conclusion of the Whole Book.

This Conclusion is modelled precisely on the same lines, as to

structure, as the Introduction. It is brief and very impressive. Its

scope seems to be to anticipate the difficulties of the reader, by

assuring him again and again as to the solemnity and truth of the words

of this book.

Their absolute truth and certainty are pressed upon us. Thrice it is

repeated in this Book that these sayings are "faithful and true": xix.

9; xxi. 5; xxii. 6. In the Introduction and Conclusion it is (three

times) affirmed that these words came from God (and not, therefore,

from John, though they came through John): in i. 1 and xxii. 6, 16. In

both also is a blessing pronounced on the readers and keepers of this

book: i. 3 and xxii. 7.

This is what the Book claims to be. If these claims be not true, then

the book is nothing better than a forgery; and is unworthy of our

attention or consideration.

It seems to be the one great purpose of this Conclusion to press these

claims upon us in the strongest possible manner.

Four times we have the person testifying; and four times the things

testified. Four times we have the nearness of the Advent proclaimed;

and four times the blessing announced.

The following is the Structure, and when we compare it with the

Introduction, we shall at once see that it is constructed on the same

model:--

A., xxii. 6-21. Conclusion.

A | A^1 | a^1 | 6-. The Angel testifying.

b^1 | -6. The things testified. "Which

must speedily come to pass." (Compare i. -1).

B^1 | c^1 | 7-. Advent.

"Behold, I come quickly."

d^1 | -7.

Benediction. "Blessed is he..." (See i. 3-).

A^2 | a^2 | 8, 9. The Angel testifying.

b^2 | 10, 11. The things testified. "The

prophecy of this book" (i. 3, "the time is at hand").

B2 | c2 | 12, 13. Advent.

"Behold, I come quickly..."

d2 | 14, 15.

Benediction. "Right to the tree of life."

A^3 | a^3 | 16. The Angel testifying. "I Jesus have sent

mine angel" (i. -1-).

b^3 | -16-. The things testified. Jesus

the hope of Israel (i. 4).

B^3 | c^3 | -16. Advent. The

person of the coming one described as "the Morning Star."

d^3 | 17.

Benediction. "Come" and take "the water of life."

A^4 | a^4 | 18-. Jesus Himself testifying. "I testify" (i.

17, 18).

b^4 | -18, 19. The things testified. "If

anyone..."

B^4 | c^4 | 20. Advent.

"Surely I come quickly" (i. 7-). Promise and answering cry.

d^4 | 21.

Benediction. "The grace of our Lord" (i. 4, 5).

The First Four Members.

a^1. xxii. 6-. The Angel Testifying.

xxii. 6-. And he said unto me,] It is the angel of i. 1,

reassuring John as to the truth of what he had been "sent" to show and

to tell him.

b^1. xxii. -6. The Things Testified.

-6. "These words are faithful and true: and the Lord God of the spirits

[445] of the prophets sent his angel to show unto His servants things

which must come to pass speedily.] The reading "spirits of the

prophets" must be taken as the Figure Metonymy, by which the word

"spirits" is put for the gifts of the Spirit, as in 1 Cor. xiv. 12, 32,

&c. And the Figure is used to emphasise the fact that the revelations

made by the prophets were given by the Holy Spirit of God; and were not

their own sending forth or of themselves. Here, note also that it is

still the "servants" of God who are specially addressed as being

concerned in the interpretation of this book.

c^1. xxii. 7-. The Advent.

7-. And [446] behold, I come quickly:] The words of the Angel pass

into the words of Christ, which he was commissioned to report. So in

verse 12, and xi. 3. This corresponds with chap. i. 7, as does xxii.

16.

d^1. xxii. -7. The Benediction.

-7. blessed is he that keepeth the words of the prophecy of this

book.] Again the blessing of i. 3 is repeated, showing the

importance of the study of this book. And it is "this book"; not merely

certain parts of it, but the book as a whole. The Lord does not say who

understand it, but who "keep its sayings" in their hearts, for the time

is at hand; i.e., the time next in order to the present.

No other dispensation is to intervene, and the sayings of this book are

to be kept for the time that is at hand.

The Second Four.

a^2. xxii. 8, 9. The Angel Testifying.

8. And I John was he who heard and saw these things. [447] And when I

heard and saw them I feel down to worship before the feet of the angel

who was showing me these things. (9) And he saith to me "Beware; do it

not: [448] I am a fellow-servant of thine, and of thy brethren the

prophets, and of those who keep the words of this book: Worship

God."] Again John was about to make the same mistake. The double

correction shows how firm is the decree that God alone is to receive

worship; and that it may not be rendered to any created being. Observe,

also, that the Angel is a "fellow-servant" with John (for all serve

God). Brotherhood is not restricted to flesh; it is according to

nature. "Fellow-servant" implies only common service according to

station and position.

b^2. xxii. 10, 11. The Things Testified.

10. And he saith unto me, "Seal not the words of the prophecy of this

book: for the time is at hand."] This command is in contrast with

chap. x. 4, where it is a special prophecy in the midst of general

prophecies, and is to be sealed up. It is in contrast also with Dan.

xii. 4, 8, 9, where Daniel was to seal up the Vision, because another

Dispensation was to intervene before that Vision could be fulfilled.

That Dispensation concerned the mystery of Christ and the Church. That

mystery will have been completed long before the Apocalypse opens, and

therefore the command is given here "Seal not."

When the Angel commanded Daniel to seal up the Vision, he immediately

added, "Many shall be purified, and made white, and tried; but the

wicked shall do wickedly: and none of the wicked shall understand"

(Dan. xii. 10).

When the Angel, here, commands John not to seal up the prophecy,

similar words are immediately added:

11. He that is unjust (pres. part. of condition), let him act unjustly

still (aor., relating to acts, not to condition): and he that is

defiled (morally polluted), let him defile himself still: and he that

is righteous, let him work [449] righteousness still: and he that is

holy, let him be holy still.] These mysteriously solemn words have

no reference to the Post-Millennial or Eternal state. They are given as

a present statement, and as a reason for the injunction to "Seal not,"

which immediately precedes them.

(1) "Seal not the words." Proclaim them; make them known; even though

evil men go on in their wickedness, and the righteous in their

righteousness. Yea, though none heed them, and the wise reject them,

"Seal them not." The injunction is for those who shall belong to the

period when that which is now called "the time at hand" shall have

become time present. In that case, they belong to the time of the

Apostasy.

(2) "The time is nigh." Let men go on their way; the time is short. As

though it said, in the spirit of Matt. xxvi. 45, "Sleep on now, and

take your rest; the hour is at hand." Compare Ezek. iii. 27.

(3) A third reason follows. Let the wicked go on with his wickedness,

and the righteous in his righteousness. My advent is near; and my

judgment and my reward are with me.

c^2. xxii. 12, 13. The Advent.

12. [450] Behold, I come quickly; and my reward is with me, to give to

every man as his work is. [451] (13) I am the Alpha and the Omega, the

First and the Last, the Beginning and the End.] This is the great

reason why the righteous are to persevere and hold on their way. Their

reward is certain, for the Advent is sure. The Speaker is the Lord

Jesus; and that He is God is clear from the attributes used of Him; for

they belong only to God. (See Isa. xli. 4; xliii. 10; xliv. 6; xlviii.

12). Even though the Angel be the speaker, he speaks in the name of Him

who commissions him. There are other places in this book where fresh

speakers are introduced without being named.

d^2. xxii. 14, 15. The Benediction.

14. Blessed are they that do His commandments (or wash their robes

[452] ), that they may have right to the tree of life, and may enter in

through the gates into the city.] It is to be noted that in the

passage which speaks of washing their robes (vii. 14), it is the past

tense, because the act is spoken of as having been done in the past by

those who have come out of the great tribulation. But here, it is in

the present tense, because the words of the Angel contemplate, not

those now present in this dispensation of grace, or in the next of

judgment; but in the yet future dispensation of glory for the citizens

of the holy city, distinguishing those who had been on the former earth

from the nations of the new earth. The washing of robes has no

reference to those in the previous dispensations.

15. Without are dogs, and sorcerers, and whoremongers, and murderers,

and idolators, and whosoever loveth and practiseth a lie] These

are not on the new earth. They are "without," and, according to xxi. 8,

will have then been cast into the lake which burneth with fire and

brimstone. The expression "dogs" is used in accordance with Eastern

idiom of all unclean, vile, and injurious persons.

The Third Four.

a^3. xxii. 16-. Jesus Himself Testifying.

xxii. 16-. I Jesus sent mine angel (i. 1) to testify unto you] It

is the Lord Himself again, and the pronoun is emphatic.

b^3. xxii. -16-. The Things Testified.

-16-. these things in the assemblies] It is to the assemblies of

chaps. ii. and iii. that these things were and will be specially

testified. For them, this book will have its special interpretation.

The application is for all the servants of God (i. 1) now, and in all

time; but the interpretation is specially for the assemblies who will

be on the earth during the fulfilment of "the prophecy of this book."

c^3. xxii. -16. The Advent.

-16. "I am the Root and the Offspring of David, the bright, the Morning

Star."] These titles are essentially and exclusively Jewish: and

proclaim their owner as the coming one who shall confirm and fulfil all

the promises made unto David. The Lord Jesus is at once the "Root"

whence David sprang, and the "Offspring" which sprang from David. (See

Isa. xi. 1. John viii. 55-59). On this fact the Lord's question was

based in Matt. xxii. 41-46.

But there is a third title -- "The Morning Star," which ushers in the

Eternal day. The reference is to Num. xxiv. 17.

d^3. xxii. 17. Benediction.

17. And the Spirit and the Bride say, Come thou, And let him that

heareth (these things) say, Come thou. And he that thirsteth, let him

come. And he who willeth (or desireth to enter), let him take of the

living water freely.] This defines the Blessing, and goes back to

the very beginning, embracing the enjoyment of all that was then lost.

In Gen. iii. 22-24, the solemn sentence was pronounced and executed:--

"And now, lest he put forth his hand, and take also of the tree of

life, and eat, and live for ever; therefore the Lord God sent him forth

from the Garden of Eden, to till the ground from whence he was taken.

So he drove out the man, and he placed (as in a Tabernacle) at the east

of the Garden of Eden, Cherubim, and a flaming sword, which turned

every way to keep (or preserve, Gen. ii. 15) the way of the tree of

life."

In contrast with the Expulsion from "the tree of life" we have here, at

the close of the Apocalypse, "right to the tree of life" (verse 14);

and the Invitation to "the water of life." The seed of the woman had

been bruised in the heel; the Serpent's head has been crushed. Hence

the invitation "Come" can now be sent forth.

Man, who had been "sent forth" and "driven out," now at length sees

Paradise restored, and hears the blessed invitation, "Come."

It is interesting to note how this invitation is given.

The Spirit first gives forth the welcome word, "Come."

The Bride who has been revealed from heaven repeats it.

Those who are athirst, and all who will are invited to come and "take

the water of life freely."

Israel, who ought to have been the Bride, was blessed, and entrusted

with the charge to "be a blessing" and to bring in full earthly

blessing. Israel should have brought back Paradise again.

But Israel was unfaithful, and instead of being a Bride, became a

harlot (Isa. i. 21). Hence, God removed Himself from them; and, the

Cherubim, the symbols of His presence, were taken away altogether.

Beautiful it is to see the recovered position of the Remnant, as the

Bride, giving the invitation to "come" into Paradise restored.

The first Paradise was in the keeping of Adam and his Bride. The man

did not lose it for his race. He was "not in the transgression" (1 Tim.

ii. 14). It was the woman, through Satan, who lost it.

But now, all is reversed. Satan is cast into the lake of fire; and it

is the Bride who is privileged to say "Come!"

"The woman being deceived" was the cause of the sentence to go forth;

but now, in this blessed time of reversal, she is the one to say

"Come!"

The second man, the last Adam, has "restored all things" and "made all

things new."

In this we see that Genesis is the book of the beginnings; and the

Apocalypse is the book of the endings, the complement of Genesis. Gen.

i., ii. finds its correspondence in Rev. xxi., xxii.; and the last two

chapters of the Bible refer back to the first two.

In the previous Benediction (verse 14), the blessing consisted in the

right to eat of "the tree of life." In this it is the invitation to

come and drink of "the water of life."

The first dread sentence is thus reversed, and the New Earth becomes

Paradise restored.

"The Tree of Life," and the Water of Life" are the great central

subjects of the New Earth.

The Fourth (and Last) Four.

a^4. xxii. 18-. The Lord Jesus Himself Testifying.

18-. I [453] testify unto everyone that heareth the words of the

prophecy of this book,] The Lord Jesus Himself closes up the whole

testimony. The pronoun "I" is very emphatic.

b^4. xxii. -19, 19. The Things Testified.

-18. If anyone add unto these things, God shall add unto him the

plagues which are written in this book: (19) And if anyone take away

from the words of the book of this prophecy, God shall take away his

part from the tree [454] of life, and [out of] the holy city, which are

written in this book.] He who has given this book (i. 1) now

closes it with this solemn warning. This warning, while it may refer

especially to this book, yet, by a very true application, takes in the

whole Scripture. But only the prophecy of this book comes within the

true scope of this passage. The threat shows the extreme importance set

by God upon this book. The adding of the "plagues" shows also the true

character of the judgments recorded in the book; which are as real as

those referred to in Deut. iv. 2; xii. 32.

There may be a still more literal interpretation which only those will

understand whose lot will be cast in that dispensation of judgment.

c^4. xxii. 20. The Advent.

20. He who testifieth these things saith, "Surely I come quickly.

Amen."] So it will verily be.

This is the final announcement of the coming advent of the Lord Jesus.

It is given by Himself. This is the one great subject of the whole

book. It is all "prophecy," and this final promise is the key to its

interpretation. To this, the Apostle, and all who hear, and read, and

keep the words of the book of this prophecy, respond with holy,

heart-felt desire.

Come, Lord Jesus] the use of the word "Lord" characterises the

utterance as John's: for none of His people were ever so irreverent as

to address Him merely as Jesus. He Himself may do so, and say "I,

Jesus." The Holy inspiring Spirit may call Him "Jesus." But it is

irreverence of the grossest kind for His people ever to address Him

other than as Lord, Master, Saviour, or Christ. John speaks of Him

here, and also in the Benediction that follows, as "Lord."

The Lord may condescend to call us "brethren" in holy, infinite

condescension; but it is quite a different thing for us to call Him

"our elder brother." One great lesson and effect of this book will be

to inspire us with greater reverence for Him who is at once the author

and subject of the Revelation.

Yea: in very deed and truth (He says) "I am coming," and we reply,

Amen, let it be verified: Come, Lord Jesus; let Thy parting promise be

speedily fulfilled.

d^4. xxii. 21. The Benediction.

21. The grace of [455] the Lord Jesus Christ [456] be with all the

Saints. Amen. [457] ] This Benediction not only completes the

correspondence of the Structure, but appropriately concludes the book,

for, after all, there was grace in giving Israel the Law, and there

must be grace even in a dispensation of works. But "true" grace came by

Jesus Christ. And now, in this dispensation, ALL is of grace. It is

this that gives the Church its different standing and different

destiny. May we, while we strive to rightly divide the word of truth,

know, more and more fully, our own standing in grace; and thus be more

and more qualified to understand the ways and words of God with

reference to the coming dispensation of judgment, and the dispensation

of glory which will follow it.

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[445] G.L.T.Tr.A. WH. and RV. read (...) (pneumaton) spirits of the,

instead of (...) (ton hagion) the holy.

[446] G.L.T.Tr.A. WH. and RV. add "and."

[447] This is the order of the words according to G.L.Tr.A. WH. and RV.

[448] G.L.T.Tr.A. WH. and RV. omit (...) (gar) for.

[449] L.T.Tr.A. WH. and RV. read (...) (dikaio sunen poiesato) let him

work righteousness, instead of (...) (dikaiotheto) let him be

righteous.

[450] G.L.T.Tr.A. WH. and RV. omit "and."

[451] L.T.Tr.A. WH. and RV. read (...) (estin) is, instead of (...)

(estai) shall be.

[452] This is the reading of L.T.Tr.A. WH. and RV., instead of "keep

His commandments," as in the AV. The MS. authorities are divided; the

Vatican MS. (B) supporting the AV., and the Alex. (A) and Sinaitic

(...) supporting the RV. Thus both are ancient, and the reading of A

and (...) may have been originally a marginal gloss, finding its way

later into the Text.

The Coptic Version also has the "commandments" reading as do the

Fathers Tertullian, A.D. 200; Cyprian, Bishop of Carthage, 248-258;

Tichonius, 390; Andreas, Cent. x.

It is curious that, though the great Vatican MS. (B) supports the

AV., the Vulgate does not follow it, but reads "that wash their robes,"

according to the Codex Amiatinus (A.D. 541) in Florence, and the Codex

Fuldensis (Cent. vi.). Three Fathers also support the Vulgate reading,

viz., Primasius (Cent. vi.); Fulgentius, Bishop in Africa (508-533);

and Athanasius, Bishop of Alexandria (326-373).

The Clementine Vulgate (Authorized by the Council of Trent) adds,

"in the blood of the Lamb," though there is no Greek MS. authority for

it whatsoever.

All the Romish Versions (including, of course, the English

"Douai"), being made from the Clementine or Tridentine Vulgate,

naturally have the full reading-- "that wash their robes in the blood

of the Lamb"-- the latter part being quite unauthorized by any Greek

Text, as we have said. They have this reading solely on textual

grounds, and not because of any Romish or Protestant reasons.

The two readings are much alike,

(...)

(...)

The upper line is "that wash their robes." The lower line is "that

do his commandments." The difference is exceedingly small, especially

when we remember the (...) is frequently written (...). It looks as

though the upper line was the original reading; but many hold the

opposite view.

In any case it is entirely a question of reading and not of

translation.

[453] G.L.T.Tr.A. WH. and RV. read (...) (marturo ego) I testify,

instead of (...) ( summarturoumai gar) for I jointly testify.

[454] So G.L.T.Tr.A. WH. and RV.

[455] G.L.T.Tr.A. WH. and RV. omit "our."

[456] L.T.A. RV. (text, not margin), omit "Christ." WH. put it in

brackets.

[457] The Textual critics, as well as the oldest MSS., are much divided

as to these last four words. The weight of evidence is against "you,"

and in favour of "saints."

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Appendix

On the Relation of Astrology to the Apocalypse.

The Apocalypse has been branded by the enemies of revealed truth as a

sacred fiction; and the very early Christians had to bear the charge of

Pagans that on account of there being such a resemblance between it and

the worship of the SUN, as Tertullian says, they (the Christians) were

only looked upon as another sect of sun worshippers, and that the

construction of the book, and the symbols employed, are but borrowed

ideas from Pagan Mysteries.

The conditions under which the apostle received these unfoldings as to

himself, and the manner of presentation -- by word and scenically

portrayed -- are said to be after the same order and with the same

formula as that used by the hierophant in his dealings with the

aspirant as he goes through the ordeal of initiation into those

mysteries.

But this, instead of being a difficulty, is really a help to the

understanding of the book, when we take into account the conditions of

the period at which it was written, and the purpose God had in view in

making this the closing book of Inspiration; for it not only reflected

upon the idolatry then prevailing, but looked onward to the great

apostacy of the last days when that idolatry shall through Satanic

energy again prevail and become the established religion of humanity.

There is such a thing as Divine irony. It is used with great effect

when Elijah confronts the priests of Baal. So, here, the priests of

Baal are once more to be met; and they are challenged with their own

weapons.

When Jehovah was about to interfere on His people's behalf, and

accomplish their deliverance from the tyranny of Pharaoh, He spake thus

to Moses, that not only man and beast should suffer, but "against all

the gods of Egypt I will execute judgment. I AM JEHOVAH" (Exodus xii.

12). It will be seen that every plague what was sent pointed to some

characteristic quality or attribute supposed to belong to their gods,

or to prove their impotence in what they professed to control.

This but foreshadows the days in which John was to prophesy. When

established religion will be set up in a more blasphemous and defiant

form, it will not only be the worship of demons -- gods -- and departed

heroes; but also a living MAN who shall declare that he is GOD; at the

same time blaspheming the God of Heaven. Then it is that we see the

very weapons of their false philosophy turned against the foe to their

eternal shame.

God graciously gave to Moses the evidence of the power He was about to

delegate to him and also to Aaron in the first sign before they went

into Pharaoh, when the rod which was cast on the ground became a

serpent.

This is a well-recognised performance of all magicians to the present

day. When they both went into Pharaoh with the magicians, every man's

rod did the same, but Aaron's rod swallowed up their rods. To the King

it was but the performance of another magician. This is an instance of

the very weapons of the magicians' art being used against them. In the

case of the sixth plague it is equally evident, for according to Gleig

quoted in The Philosophy of the Plan of Salvation, "there were several

altars upon which human sacrifices were occasionally offered when they

desired to propitiate Typhon (the Serpent), the Evil Principle." The

victims were burned, their ashes gathered, and the priests cast them

into the air in order that evil might be averted from every place to

which they were wafted. Moses does the same; but affliction followed to

King and people.

Then follows a blow against the worship of Osiris and Isis -- the Sun

and the Moon -- who were supposed to control the elements. Jehovah

strikes a blow against such wicked pretensions, and for three days the

place is wrapped in "darkness that might be felt," and in this way God

again asserted His supremacy.

The great blow of all was reserved for the last. The worship of the

Sun-God was the prevailing worship of Egypt, and human sacrifice was

followed in its ritual.

"The sacrifice of the firstborn in honour of the Sun-god (Osiris) was

one of the most notorious rites of the ancient Semitic worship. The

first month of the year, and the first sign of the Zodiac referred to

this sacrifice, called 'the Sacrifice of Bel.' It is to Accad, and not

to Phoenicia, that we must look for the origin of human sacrifice in

Western Asia. This inference is verified by two cuneiform texts in

which mention is made of human sacrifice. We have clear indications in

these of the sacrifice of children, such as took place in Carthage, in

Phoenicia, and in Palestine -- also in the British Isles" (Trans. Bib.

Arch., iv., p. 25, taken from Trans. Victoria Inst., xiv. p. 113).

This was the last and most staggering blow at their idolatry. This

final plague brought down their whole system of religion at one blow,

convincing both Pharaoh and the Egyptians that they had to deal with

one who was above all gods, and declared his name, "I AM JEHOVAH."

This review of Israel's history in their beginnings prepares us to look

for the same analogies in their future deliverance which the Book of

Revelation records, the circumstances being in a very large measure

parallel; Idolatry, as we have stated, being restored and established

as the "religion of humanity." This shows why there is a very great

similarity between the plagues of the one and the judgments of the

other.

We have before us a book of 800 pages, in which the writer labours to

prove that in this Revelation we have nothing more than an imitation of

the mysteries or the revelations of Ceres. But as paganism will be

again revived, and demon gods worshipped, and a greater than Pharaoh

dispute God's title to deliver His people, the same procedure is

adopted as when He fist brought them out of Egypt, and blow follows

blow, growing in intensity, and the very ceremonies observed common to

initiation.

Yea, with greater blows, and with judgments of greater intensity, will

Jehovah assert His glory and His power. See Ex. xxxiv. 10.

Extract from The Origin of Pagan Idolatry, by the Rev. George Stanley

Faber, B.D., book vi. pp. 642 and 643:--

"The whole machinery of the Apocalypse, from beginning to end, seems to

me very plainly to have been borrowed from the machinery of the ancient

Mysteries: and this, if we consider the nature of the subject, was done

with the very strictest attention to poetical decorum.

"St. John himself is made to personate an aspirant about to be

initiated: and, accordingly, the images presented to his mind's eye

closely resemble the pageants of the Mysteries, both in nature, and in

order of succession.

"The prophet first beholds a door opened in the magnificent temple of

heaven: and into this he is invited to enter by the voice of one, who

plays the hierophant. Here he witnesses the unsealing of a sacred book:

and forthwith he is appalled by a troop of ghastly apparitions, which

flit in horrid succession before his eyes.

"Among these are pre-eminently conspicuous a vast serpent, the

well-known symbol of the great father; and two portentous wild beasts,

which severally come up out of the sea and out of the earth.

"Such hideous figures correspond with the canine phantoms of the Orgies

which seemed to rise out of the ground, and with the polymorphic images

of the principal hero-god who was universally deemed the offspring of

the sea.

"Passing these terrific monsters in safety, the prophet, constantly

attended by his angel-heirophant who acts the part of an interpreter,

is conducted into the presence of a female, who is described as closely

resembling the great mother of pagan theology.

"Like Isis, emerging from the sea and exhibiting herself to the eyes of

the aspirant Apuleius, this female divinity, upborne upon the marine

wild-beast, appears to float upon the surface of many waters. She is

said to be an open and systematical harlot; just as the mother was the

declared female principle of the fecundity, and she was also

propitiated by literal fornication reduced to a religious system: and,

as the initiated were made to drink a prepared liquor out of a sacred

goblet; so this harlot is represented as intoxicating the kings of the

earth with the golden cup of her prostitution.

"On her forehead the very name of MYSTERY is inscribed: and the label

teaches us that, in point of character, she is the great universal

mother of idolatry.

"The nature of this Mystery the officiating hierophant undertakes to

explain: and an important prophecy is most curiously and artfully

veiled under the very language and imagery of the Orgies. To the

sea-born great father was ascribed a three-fold state; he lived, he

died, and he revived: and these changes of condition were duly

exhibited in the Mysteries.

"To the sea-born wild beast is similarly ascribed a three-fold state;

he lives, he dies, and he revives. While dead, he flies floating on the

mighty ocean, just like Horus or Osirus or Siva or Vishnou: when he

revives, again like those kindred deities, he emerges from the waves:

and, whether dead or alive, he bears seven heads and ten horns,

corresponding in number with the seven ark-preserved Rishis and the ten

aboriginal patriarchs.

"Nor is this all: as the worshippers of the great father bore his

special mark or stigma, and were distinguished by his name; so the

worshippers of the maritime beast bear his mark, and are equally

decorated by his appellation.

"At length, however, the first or doleful part of these sacred

Mysteries draws to a close, and the last or joyful part is rapidly

approaching. After the prophet has beheld the enemies of God plunged

into a dreadful lake or inundation of liquid fire, which corresponds

with the infernal lake or deluge of the Orgies, he is introduced into a

splendidly illuminated region, expressly adorned with the

characteristics of that Paradise which was the ultimate scope of the

ancient aspirants: while, without the holy gate of admission, are the

whole multitude of the profane, dogs and sorcerers and whoremongers and

murderers and idolators and whosoever loveth and maketh a lie.

"The comparison might have been drawn out to a greater length; but

these hints may suffice."

He also remarks that:

"in the celebration of the mysteries, things were scenically and

therefore literally exhibited" (Faber p. 149, vol. iii.).

One great fact is clearly established -- for it was not many years

after the writing of the Apocalypse, in the early centuries, that this

book was discredited by the Fathers.

Jerome says that the Greek churches rejected it. When it first appeared

it was not only attacked by the Eastern Christians, but, according to

them, victoriously refuted: and it was looked upon by them as being at

the best an obscure and bad poem on the SUN in spring. (Epist. xcciii.

ad. Dard, quoted from Mankind: their Origin and Destiny, p. 511).

This is taken from a work, the purpose of which is to prove that the

Apocalypse is not a Divine Revelation at all. Many have arrived at this

conclusion besides this author; that not only this book, but that the

whole Bible is written and constructed from the mysteries of Paganism.

Even that excellent and reverent writer (Mr. Faber) asserts that the

Apostle John used the ideas and phraseology of the mysteries, the basis

of them being Serpent and SUN worship with the host of heaven.

"Occulus, who was a pupil of Pythagoras, says, 'The universe considered

as a whole, displays nothing to us which betrays a commencement, or

which foretells destruction; no one has seen it created, or increased,

or improved, or deteriorated, or decreased; it is ever the same,

existing in the same way, always equal, or similar to itself!' " (cap.

i. para. 6, Origin and Destiny, p. 394).

Further evidence is forthcoming to show that there was design in the

figuration of the Constellations. This is from the Babylonian tablets

known as the Creation Legend. It states that "some divine personage

prepared the mansions... He fixed the stars. Even the Lumasi" (which

word Prof. Sayce translates as meaning 'the Sheep of the Hero,' the

Hero being the Sun). The conclusion arrived at is that the divine

arranger fixed the constellations for each of the twelve months. (See

Primitive Constellations, Robert Brown, Junr., vol. ii. p. 1, 1900).

An interesting account is also given of a recent scene on the

Euphrates. It is called a prayer meeting of Star worshippers. The

writer says that "to the number of about four thousand they still

survive in their native land, principally along the banks of the

Euphrates. They call themselves Mandaites, possessors of the 'Word,'

the 'LIVING WORD.' " [458]

They erect their "MISHKNA" or tabernacle. "Towards midnight the Star

worshippers, men and women, come slowly down to the Mishkna by the

riverside... a signal is given, and a procession of priests moves to

the Mishkna. One 'deacon' holds aloft the large wooden tau-cross... The

sacred book SIDRA RABBA is laid upon the altar, folded back where the

liturgy of the living is divided from the ritual of the dead. The high

priest takes a live pigeon," extends his hands towards the polar star,

upon which he fixes his eyes, and lets the bird fly, calling aloud, "In

the name of the living one, blessed be the primitive light, the ancient

light, the Divinity self-created" (Ibid., pp. 177-8).

"...Here, as so frequently, terrestrial ritual is based upon, and is a

'pattern' of 'things in the heaven.' " (Ibid., p. 185).

"The stars near the Centaur permitted the introduction of a further

figure, the Wild-beast, which, originally forming part of the

constellation, showed the triumph of the Sun-god over the Beast of

darkness, and over his own solar Lion" (p. 241).

"... Such then were the principles which obtained in the formation of

the primitive constellations. Religious and mythological ideas, already

long current and venerated, were stamped upon the sky as sacred and

celestial forms."

"... The system so formulated in the Euphrates valley was accepted and

adopted in Western Asia. The constellations of Israelite and Phoenecian

were those of Babylonian and Assyrian, even as Bel reappeared as Baal,

and Istar as Ashtoreth" (Ibid., pp. 240-2).

"The southern heavens are a reduplication of the northern, and regarded

as the watery region. In this region is Cetus, which tries to devour

the child of the woman" (R. Brown, Junr., Law of Cosmic Order,

Astrology in Apocalypse, p. 81).

"He casts forth a river, it is there on the planisphere. It flows down

below the horizon into the underworld. This Cetus is the beast rising

out of the sea.

"The Beast upon whom sits the woman is Babylon."

"In the planisphere she sits upon Hydra, the seven or many headed

dragon, which issues from the Crater or Chaos. All the fowls were

filled with her flesh. This is the crow devouring the Hydra" (p. 91).

"The Tribes were considered parallel to the Zodiacal signs" (p. 113).

"The Apocalypse is a magnificent dream of the final triumph of Christ

over Antichrist, a glorious vision of the moral cosmos of God's world,

wrought out in conflict with Anarchy, and practically a warning and a

consolation to the people of God in the time of their persecution" (p.

92).

Mr. Maunder refers to a great astronomical revolution that took place

subsequent to the first naming of the signs. "Five thousand years ago,

the Zodiac was planned, with the Bull of Taurus for its leader. Aries

was then the last and least important of the twelve. The next view that

we get of the state of Astronomy is some 2,000 years later. The Ram of

Aries is now the prince of the Zodiac, Taurus has dropped to a second

place, and the Zodiac itself has suffered an important change... How

that revolution came about we have at present no means of knowing; but

it has hitherto interposed a great barrier to our learning either from

classical literature or from myths or monuments, anything trustworthy

as to the true origin of the constellations, for the reason that the

sources we have been consulting are, in consequence of that revolution,

as ignorant of the matter as ourselves..." (XIX. Century, Sep., 1900,

No. 283, p. 459. Article, "The Oldest Picture Book of All").

All this evidence goes to show that there is more than meets the eye in

this wonderful Book.

To the unenlightened reader there is much that is meaningless. But when

we consider the grand scope of the Apocalypse we can understand why it

should look backward to the beginning and onward to the end; writing

folly on man's perversion of primitive truth, smiting with judgment

those who will attempt to revive it; and showing that the God of heaven

is high over the gods of the heathen. They will be unable to protect

their worshippers when the living God shall arise to shake terribly the

earth.

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[458] Our capitals.

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Indexes

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Scripture References

Genesis

[9]1 [10]1 [11]1:1 [12]1:1 [13]1:1 [14]1:1 [15]1:1

[16]1:2 [17]1:2 [18]1:2 [19]1:2 [20]1:2 [21]1:3 [22]1:14

[23]1:15 [24]1:20 [25]2 [26]2 [27]2 [28]2 [29]2 [30]2:4

[31]2:7 [32]2:7 [33]2:9 [34]2:15 [35]2:15 [36]2:17

[37]2:19 [38]2:20 [39]3 [40]3 [41]3 [42]3 [43]3 [44]3

[45]3 [46]3 [47]3:1 [48]3:1 [49]3:3 [50]3:8 [51]3:15

[52]3:15 [53]3:15 [54]3:15 [55]3:15 [56]3:15 [57]3:15

[58]3:19 [59]3:22-24 [60]3:24 [61]3:24 [62]3:24 [63]3:24

[64]3:24 [65]3:24 [66]3:24 [67]4 [68]4 [69]4 [70]4:10

[71]4:10 [72]4:14-16 [73]4:17 [74]5:24 [75]6 [76]6:2

[77]6:9 [78]7:4 [79]7:4 [80]9:8-17 [81]9:26 [82]9:27

[83]10:2 [84]10:2 [85]10:5 [86]10:8 [87]10:8-10 [88]10:9

[89]10:10 [90]10:10 [91]10:20 [92]10:31 [93]11 [94]11

[95]11 [96]11 [97]11:2-9 [98]11:31 [99]12:5 [100]13:16

[101]14:18-22 [102]14:18-24 [103]14:21 [104]15 [105]15:1

[106]15:5 [107]17:9 [108]17:14 [109]17:20 [110]18

[111]19:24-28 [112]22:1 [113]22:12 [114]22:14 [115]23:4

[116]24:2 [117]28:3 [118]31:20 [119]36:6 [120]37 [121]37

[122]37:9 [123]37:10 [124]40:12 [125]40:12 [126]40:13

[127]40:13 [128]40:20 [129]41:42 [130]42:18 [131]46:15

[132]46:26 [133]46:27 [134]47:9 [135]47:28 [136]49:6

[137]49:8-10 [138]49:19

Exodus

[139]1 [140]1 [141]1:10 [142]1:17-21 [143]2:6 [144]3:14

[145]3:14 [146]3:16 [147]7:11 [148]7:18-24 [149]7:19

[150]7:20-25 [151]7:22 [152]8:1-14 [153]8:19 [154]8:20

[155]9:8-12 [156]9:18-21 [157]9:22-26 [158]9:22-28 [159]10:5

[160]10:5 [161]10:12 [162]10:14 [163]10:15 [164]10:21-23

[165]11:8 [166]12:5 [167]12:7 [168]12:12 [169]12:19

[170]12:41 [171]12:42 [172]12:48 [173]12:51 [174]13:9

[175]13:16 [176]14:5 [177]14:11 [178]15 [179]15 [180]15

[181]15 [182]15 [183]15:1 [184]15:13 [185]15:18

[186]16:32-34 [187]16:32-34 [188]16:34 [189]16:35 [190]19:4

[191]19:4-6 [192]19:4-6 [193]19:5 [194]19:5 [195]19:6

[196]19:6 [197]19:6 [198]19:6 [199]19:15 [200]19:16

[201]21:3 [202]22:7 [203]22:9 [204]22:18 [205]22:31

[206]23:5 [207]24 [208]25:8 [209]25:8 [210]25:10-12

[211]25:23-29 [212]25:31 [213]25:31-39 [214]25:32 [215]25:37

[216]25:40 [217]26:31 [218]28:8-30 [219]28:36 [220]30:6

[221]30:6 [222]32:32 [223]32:32 [224]34:10 [225]34:10

[226]34:10 [227]34:10 [228]34:10 [229]34:10 [230]34:10

[231]40:34-36

Leviticus

[232]5:2 [233]5:4 [234]16:12 [235]18:20-30 [236]18:22

[237]18:25 [238]18:25-28 [239]18:26 [240]18:27 [241]18:28

[242]19:28 [243]19:31 [244]20:5 [245]23:10 [246]23:39-43

[247]24:10-16 [248]25:25 [249]25:42 [250]25:42 [251]25:55

[252]26:3 [253]26:11 [254]26:11 [255]26:12 [256]26:16

[257]26:22 [258]26:25-33 [259]26:40-42 [260]26:112

Numbers

[261]10:9 [262]11:19 [263]11:19 [264]11:20 [265]11:20

[266]11:34 [267]11:35 [268]12:10 [269]14:33 [270]14:34

[271]16 [272]21:6 [273]23:9 [274]24:7-9 [275]24:17

[276]24:17 [277]24:17-19 [278]24:17-19 [279]25:1 [280]25:1

[281]25:3 [282]28:2 [283]31 [284]31:1-15 [285]31:8

[286]31:16 [287]31:35

Deuteronomy

[288]4:2 [289]4:12 [290]4:15 [291]4:16 [292]4:19 [293]4:19

[294]4:28 [295]5:26 [296]5:26 [297]5:26 [298]6:37 [299]7:7

[300]7:7-9 [301]7:8 [302]7:8 [303]7:8 [304]8:5 [305]8:5

[306]9:22 [307]11:14 [308]11:24 [309]12:31 [310]14:1

[311]14:1 [312]18:9 [313]18:10 [314]22:40 [315]22:41

[316]23:14 [317]25:5 [318]27:15 [319]28:10 [320]28:15

[321]28:27 [322]28:35 [323]28:46 [324]28:49 [325]28:59

[326]29 [327]29:18 [328]29:18-21 [329]29:20 [330]29:20

[331]29:29 [332]30:1-3 [333]31:19 [334]31:19 [335]31:26

[336]31:29 [337]32 [338]32 [339]32 [340]32:1-43

[341]32:1-43 [342]32:8 [343]32:8 [344]32:11 [345]32:12

[346]32:17 [347]32:22 [348]32:24 [349]32:30-33 [350]32:32

[351]32:33 [352]32:40 [353]32:41 [354]32:41-43 [355]32:43

[356]32:43 [357]32:43 [358]32:43 [359]33:2 [360]33:3

[361]33:3 [362]33:25

Joshua

[363]3:10 [364]3:10 [365]3:10 [366]3:11 [367]3:13 [368]5:13

[369]5:14 [370]5:14 [371]5:15 [372]7:19 [373]7:26

[374]10:11 [375]13:22 [376]18:1 [377]20:3 [378]24:6

[379]24:12 [380]24:14 [381]24:31

Judges

[382]5:19 [383]6:34 [384]7:3 [385]8:26 [386]16:12 [387]18:2

[388]18:30 [389]18:31

Ruth

[390]4:1-6

1 Samuel

[391]1:3 [392]1:11 [393]2:1 [394]4:4 [395]5:6 [396]9:27

[397]10:5 [398]12:24 [399]13:3 [400]16:7 [401]16:7

[402]17:26 [403]17:36 [404]22:1 [405]22:2 [406]22:20-23

[407]28:7 [408]30:26

2 Samuel

[409]1:19 [410]1:23 [411]1:25 [412]3:17 [413]5:10 [414]6:2

[415]7 [416]7 [417]7:12 [418]7:13 [419]7:15 [420]7:16

[421]15:1 [422]15:10 [423]16:23 [424]17:4 [425]17:11

[426]22:3 [427]22:40 [428]22:41 [429]22:43 [430]23 [431]23

[432]23:13 [433]23:18 [434]24:13 [435]24:13

1 Kings

[436]2:16 [437]5:5 [438]6:11-13 [439]6:13 [440]7:13-22

[441]7:45 [442]7:50 [443]8:1-3 [444]8:10 [445]8:11

[446]8:33 [447]8:35 [448]8:37 [449]8:37 [450]8:59 [451]10:8

[452]11:5 [453]11:26 [454]12:22 [455]12:27-33 [456]13:2

[457]14:24 [458]16:30 [459]16:30-34 [460]16:33 [461]17:1

[462]17:1 [463]18:13 [464]18:14 [465]18:19 [466]18:28

[467]18:38 [468]19:4 [469]19:10 [470]19:18 [471]21:25

[472]22:19 [473]22:19-22 [474]22:19-38 [475]22:22 [476]22:23

2 Kings

[477]1:10 [478]1:10 [479]1:12 [480]2:3 [481]6:25 [482]8:1

[483]9:7 [484]9:7 [485]9:22 [486]9:25 [487]9:26 [488]9:30

[489]16:3 [490]17:13 [491]17:23 [492]17:25 [493]19:4

[494]19:16 [495]21:13 [496]23:11 [497]23:13 [498]23:29

[499]24:1 [500]24:8 [501]24:12 [502]24:20 [503]25:2 [504]25:8

1 Chronicles

[505]5:21 [506]10:13 [507]17:3 [508]21:12 [509]23:3

[510]23:4 [511]24:3-5 [512]24:5 [513]25:1 [514]25:3

[515]25:6 [516]25:31 [517]26:17-19 [518]27:1-15 [519]28:11-13

[520]28:11-13 [521]28:19

2 Chronicles

[522]3:15-17 [523]3:17 [524]4:22 [525]5:11-14 [526]6:1

[527]11:2 [528]15:3 [529]15:5 [530]15:6 [531]16:14

[532]18:18 [533]18:21 [534]18:22 [535]20:19 [536]21:4

[537]21:11 [538]21:17 [539]22:1 [540]22:10 [541]22:11

[542]27:2 [543]28:9 [544]28:24 [545]29:3 [546]29:25

[547]31:1 [548]32:6 [549]35:22-25

Ezra

[550]1:2 [551]3:11 [552]3:12

Nehemiah

[553]1:4 [554]7:3 [555]7:4 [556]8:16 [557]8:17 [558]9:10

Esther

[559]1:6 [560]3:13 [561]6:1 [562]6:8 [563]6:9

Job

[564]1 [565]2:7 [566]2:8 [567]5:13 [568]10:19 [569]16:4

[570]16:9 [571]16:10 [572]20:5 [573]26:6 [574]33:4

[575]38:4 [576]38:7 [577]38:8 [578]38:23 [579]39:19

[580]39:25 [581]39:25 [582]40:18

Psalms

[583]1:1 [584]2 [585]2 [586]2:1 [587]2:1 [588]2:1-3

[589]2:1-3 [590]2:2 [591]2:2 [592]2:5 [593]2:7-9 [594]2:7-9

[595]2:8 [596]2:9 [597]2:13-22 [598]3:3 [599]3:7 [600]3:19

[601]3:20 [602]4:4 [603]4:21 [604]4:35 [605]5:15 [606]5:29

[607]5:29 [608]6:12-15 [609]6:19 [610]6:20 [611]7:9

[612]7:15 [613]8 [614]8 [615]8 [616]8:6-8 [617]9

[618]10:1 [619]10:16 [620]11:1 [621]11:2 [622]11:4-6

[623]13:1 [624]13:2 [625]15 [626]15:13 [627]15:16 [628]16:3

[629]16:10 [630]18:4 [631]18:6 [632]18:11 [633]18:11

[634]18:37-50 [635]18:46-48 [636]19 [637]19 [638]19:5

[639]19:10 [640]19:162 [641]21:3 [642]22:2 [643]22:3

[644]22:5 [645]22:5 [646]22:22 [647]22:22 [648]22:23

[649]22:25 [650]27:1-5 [651]28:4 [652]30:8 [653]32:6

[654]33:6 [655]34:1 [656]34:9 [657]35:1-5 [658]35:15

[659]35:21 [660]37 [661]37:8 [662]37:9 [663]37:9 [664]39:2

[665]41:1 [666]41:2 [667]41:7 [668]41:10 [669]42:2

[670]44:5 [671]45 [672]45:3-6 [673]45:14 [674]45:14

[675]47:2 [676]47:4 [677]48:1 [678]48:1 [679]48:2 [680]48:2

[681]48:2 [682]48:8 [683]48:8 [684]48:9 [685]49:4

[686]49:5-9 [687]49:14 [688]49:14 [689]50:4 [690]50:5

[691]50:5 [692]51:2 [693]51:7 [694]52 [695]57 [696]62:1

[697]63:1 [698]64:7-10 [699]65:1 [700]66:1-7 [701]66:3

[702]67:1 [703]67:6 [704]68:1-3 [705]68:18 [706]69:28

[707]71:22 [708]72:3 [709]72:9 [710]72:16 [711]73 [712]74:2

[713]75:4 [714]76:6 [715]76:8 [716]76:9 [717]78:19

[718]78:19 [719]78:24 [720]78:24 [721]78:25 [722]78:25

[723]78:44 [724]78:47 [725]79 [726]79 [727]79:1-3

[728]79:1-6 [729]79:11 [730]79:12 [731]80:1 [732]80:3

[733]80:7 [734]80:14 [735]80:19 [736]83:1-5 [737]83:9

[738]83:18 [739]85:9 [740]86:9-12 [741]87 [742]88:11

[743]89 [744]89:20-29 [745]89:27 [746]89:27 [747]89:28

[748]89:34 [749]89:35 [750]89:37 [751]89:37 [752]90:10

[753]90:12 [754]91 [755]93 [756]93 [757]93 [758]96:1

[759]97 [760]98:1-3 [761]98:3 [762]99

Proverbs

[763]1:16 [764]3:12 [765]8:13 [766]8:22-31 [767]8:22-31

[768]9:13-18 [769]10:6 [770]15:11 [771]21:31 [772]30:27

[773]30:27

Song of Solomon

[774]2 [775]3:1

Isaiah

[776]1 [777]1:2 [778]1:9 [779]1:9 [780]1:10 [781]1:10

[782]1:10-15 [783]1:16 [784]1:18 [785]1:21 [786]1:21

[787]2:2 [788]2:11 [789]2:11-17 [790]2:12 [791]2:16

[792]2:19 [793]2:19 [794]2:21 [795]3:7 [796]4:2 [797]4:3

[798]4:4 [799]4:5 [800]4:5 [801]4:6 [802]5:30 [803]6

[804]6:4 [805]6:10 [806]7:14 [807]8:8 [808]8:18 [809]8:19

[810]9:5 [811]9:6 [812]9:6 [813]9:7 [814]9:7 [815]9:11

[816]9:16 [817]9:20 [818]10:7 [819]10:28 [820]11:1

[821]11:4 [822]11:4 [823]11:6-9 [824]11:7 [825]11:9

[826]11:15 [827]11:15 [828]11:15 [829]11:16 [830]11:16

[831]11:16 [832]11:16 [833]12:6 [834]13:1 [835]13:6

[836]13:6-13 [837]13:9 [838]13:9 [839]13:12 [840]13:18

[841]13:18 [842]13:19 [843]13:20 [844]13:21 [845]14:12

[846]14:16 [847]14:17 [848]14:19 [849]14:24 [850]16:4

[851]19:1 [852]21:9 [853]21:9 [854]22 [855]22:15-19

[856]22:22 [857]22:22 [858]22:22 [859]23:18 [860]24:4

[861]24:6 [862]24:8 [863]24:8 [864]24:10 [865]24:10

[866]24:14 [867]24:17-21 [868]24:19-23 [869]24:21 [870]24:23

[871]25:7 [872]25:8 [873]25:8 [874]26:5 [875]26:8 [876]26:9

[877]26:9 [878]26:20 [879]26:20 [880]26:21 [881]26:21

[882]27:15 [883]27:18 [884]28:14-18 [885]29 [886]29:11

[887]30:6 [888]30:26 [889]30:26 [890]30:30 [891]31:3

[892]31:8 [893]31:9 [894]32:1 [895]33:24 [896]34:1-8

[897]34:4 [898]34:6 [899]34:11 [900]35 [901]35:10 [902]37:1

[903]37:4 [904]37:16 [905]37:17 [906]40:1 [907]40:2

[908]40:2 [909]40:31 [910]41:4 [911]41:4 [912]41:4

[913]41:4 [914]41:4 [915]41:5 [916]42:1 [917]42:7 [918]43:4

[919]43:4 [920]43:4 [921]43:17 [922]43:25 [923]44:6

[924]44:9-18 [925]44:19 [926]44:28 [927]45:14 [928]45:18

[929]47 [930]47:5 [931]47:7 [932]47:8 [933]47:8 [934]47:9

[935]47:9 [936]47:9 [937]47:9 [938]47:9 [939]47:11

[940]47:12 [941]48:12 [942]48:20 [943]49:3 [944]49:5

[945]49:6 [946]49:8-10 [947]49:9 [948]49:10 [949]49:16

[950]50 [951]50:2 [952]51:6 [953]51:16 [954]52:9 [955]52:10

[956]52:11 [957]52:15 [958]53:2 [959]53:7 [960]54 [961]54:4

[962]54:5 [963]54:5-8 [964]54:5-8 [965]54:10 [966]54:10

[967]54:11 [968]54:12 [969]55:1 [970]55:1 [971]55:2

[972]55:2 [973]55:3 [974]55:4 [975]59:10 [976]59:10

[977]59:18 [978]59:19 [979]59:19 [980]60:3 [981]60:14

[982]60:14 [983]60:19 [984]60:19 [985]60:20 [986]60:20

[987]60:21 [988]61 [989]61:1 [990]61:2 [991]61:2 [992]61:2

[993]61:2 [994]61:6 [995]61:6 [996]62 [997]62:1 [998]62:2

[999]62:2 [1000]62:4 [1001]62:4 [1002]62:4 [1003]62:5

[1004]62:5 [1005]63:1-6 [1006]63:1-6 [1007]63:15 [1008]64:6

[1009]65:4 [1010]65:15 [1011]65:16 [1012]66:5 [1013]66:5

[1014]66:15 [1015]66:16 [1016]66:16 [1017]66:23 [1018]375

Jeremiah

[1019]2:1 [1020]2:2 [1021]2:2 [1022]2:2 [1023]2:20

[1024]2:34 [1025]3 [1026]3:14 [1027]3:14 [1028]3:17

[1029]3:17 [1030]3:17 [1031]3:17 [1032]4:5 [1033]4:5-31

[1034]4:7 [1035]4:13 [1036]4:13 [1037]4:23 [1038]4:23

[1039]4:23-28 [1040]4:28 [1041]4:29 [1042]4:30 [1043]5:1

[1044]5:6 [1045]5:14 [1046]6:23 [1047]7:34 [1048]8:3

[1049]8:12 [1050]8:14 [1051]8:17 [1052]9:13-15 [1053]9:19

[1054]10:2-11 [1055]10:7 [1056]10:10 [1057]10:10 [1058]10:16

[1059]11:20 [1060]11:20 [1061]13:25 [1062]13:25 [1063]13:25

[1064]13:26 [1065]13:26 [1066]13:26 [1067]14:1 [1068]14:2

[1069]14:12 [1070]14:12 [1071]15:2 [1072]15:16 [1073]16:4

[1074]16:6 [1075]16:14 [1076]16:15 [1077]16:18 [1078]19:1

[1079]22:5 [1080]22:7 [1081]23:5 [1082]23:6 [1083]23:7

[1084]23:8 [1085]23:14 [1086]23:15 [1087]25 [1088]25:17-26

[1089]25:29-31 [1090]26:23 [1091]30 [1092]30:9 [1093]31:1

[1094]31:3 [1095]31:3 [1096]31:9 [1097]31:16 [1098]31:16

[1099]31:33 [1100]31:33 [1101]31:34 [1102]32 [1103]32

[1104]33:10 [1105]33:11 [1106]33:22 [1107]34 [1108]34

[1109]43:11 [1110]43:12 [1111]43:13 [1112]46:4-10 [1113]46:7

[1114]46:8 [1115]46:17 [1116]48:6 [1117]49:18 [1118]49:36

[1119]50 [1120]50:1 [1121]50:1-4 [1122]50:3 [1123]50:4

[1124]50:5 [1125]50:15 [1126]50:15 [1127]50:29 [1128]51:6

[1129]51:6 [1130]51:7 [1131]51:7 [1132]51:7 [1133]51:7

[1134]51:8 [1135]51:8 [1136]51:9 [1137]51:9 [1138]51:9

[1139]51:13 [1140]51:13 [1141]51:25 [1142]51:25 [1143]51:27

[1144]51:33 [1145]51:33 [1146]51:45 [1147]51:45 [1148]51:49

[1149]51:50 [1150]51:63 [1151]51:63 [1152]51:64 [1153]52:30

Lamentations

[1154]1:1 [1155]1:1 [1156]2:3 [1157]2:8 [1158]3:15

[1159]3:26 [1160]3:44 [1161]4:4-8 [1162]4:11 [1163]4:14

[1164]4:19

Ezekiel

[1165]1:4 [1166]1:4 [1167]1:7 [1168]1:13 [1169]1:24

[1170]1:26 [1171]2:9 [1172]2:10 [1173]3:4 [1174]3:10

[1175]3:27 [1176]4:4 [1177]4:5 [1178]4:6 [1179]4:7

[1180]4:10 [1181]4:16 [1182]4:17 [1183]5:2 [1184]5:12

[1185]6:11 [1186]6:12 [1187]7:20 [1188]8:3 [1189]9:3

[1190]9:4 [1191]9:4 [1192]9:4-6 [1193]10:2 [1194]10:20

[1195]11:24 [1196]11:25 [1197]13:5 [1198]13:9 [1199]13:11

[1200]14:11 [1201]14:13-21 [1202]14:21 [1203]14:21 [1204]16

[1205]16 [1206]16 [1207]16:8 [1208]16:8-10 [1209]16:15-17

[1210]16:26 [1211]16:46 [1212]18:4 [1213]18:20 [1214]20:35-38

[1215]21:27 [1216]21:42-46 [1217]23:3 [1218]23:4 [1219]23:8

[1220]23:19 [1221]26 [1222]26:21 [1223]27:13 [1224]28

[1225]28:13 [1226]29:5 [1227]29:21 [1228]30:3 [1229]32:7

[1230]32:8 [1231]32:22 [1232]32:24 [1233]32:26 [1234]33:26

[1235]33:27 [1236]34:23 [1237]34:24 [1238]34:25 [1239]35:6

[1240]36:8 [1241]36:13 [1242]36:17 [1243]36:24-28 [1244]36:25

[1245]37:10 [1246]37:27 [1247]38 [1248]38:5 [1249]38:8

[1250]38:16-23 [1251]38:20 [1252]38:21 [1253]39:6 [1254]39:17

[1255]39:21 [1256]39:25 [1257]39:29 [1258]40 [1259]40:3

[1260]43:7 [1261]43:7 [1262]43:7 [1263]45:2 [1264]47

[1265]47:12 [1266]47:12 [1267]48 [1268]48:16 [1269]48:16

[1270]48:30 [1271]48:35

Daniel

[1272]1:1 [1273]1:2 [1274]1:17 [1275]2 [1276]2 [1277]2

[1278]2 [1279]2 [1280]2 [1281]2 [1282]2 [1283]2

[1284]2:18 [1285]2:18 [1286]2:18 [1287]2:19 [1288]2:19

[1289]2:27 [1290]2:28 [1291]2:28 [1292]2:28 [1293]2:29

[1294]2:29 [1295]2:29 [1296]2:30 [1297]2:34 [1298]2:35

[1299]2:35 [1300]2:35 [1301]2:37 [1302]2:37 [1303]2:38

[1304]2:38 [1305]2:38 [1306]2:38 [1307]2:38 [1308]2:39

[1309]2:40 [1310]2:42 [1311]2:44 [1312]2:44 [1313]2:45

[1314]2:47 [1315]3 [1316]3:4 [1317]3:5 [1318]3:25

[1319]4:13 [1320]4:34 [1321]4:34 [1322]6:20 [1323]6:26

[1324]6:26 [1325]7 [1326]7 [1327]7 [1328]7 [1329]7

[1330]7 [1331]7 [1332]7 [1333]7 [1334]7 [1335]7:2

[1336]7:2 [1337]7:6 [1338]7:7 [1339]7:8 [1340]7:8 [1341]7:8

[1342]7:9 [1343]7:9-14 [1344]7:9-27 [1345]7:11 [1346]7:11

[1347]7:13 [1348]7:13 [1349]7:14 [1350]7:17 [1351]7:17

[1352]7:18 [1353]7:18 [1354]7:18 [1355]7:18 [1356]7:19

[1357]7:19 [1358]7:20 [1359]7:21 [1360]7:21 [1361]7:21

[1362]7:21 [1363]7:21 [1364]7:21 [1365]7:22 [1366]7:22

[1367]7:22 [1368]7:22 [1369]7:23 [1370]7:25 [1371]7:25

[1372]7:25 [1373]7:25 [1374]7:26 [1375]7:26 [1376]7:26

[1377]7:27 [1378]7:27 [1379]7:27 [1380]7:28 [1381]7:31

[1382]8 [1383]8:5 [1384]8:7 [1385]8:10 [1386]8:17

[1387]8:19 [1388]8:20 [1389]8:21 [1390]8:23 [1391]8:23

[1392]8:24 [1393]8:24 [1394]8:25 [1395]8:25 [1396]8:26

[1397]8:27 [1398]9 [1399]9:3 [1400]9:4 [1401]9:4-19

[1402]9:6 [1403]9:10 [1404]9:27 [1405]9:27 [1406]9:27

[1407]9:27 [1408]9:27 [1409]9:27 [1410]9:27 [1411]9:27

[1412]9:27 [1413]9:27 [1414]9:27 [1415]9:27 [1416]10

[1417]10:5 [1418]10:6 [1419]10:6 [1420]10:13 [1421]10:14

[1422]10:21 [1423]10:21 [1424]10:21 [1425]11 [1426]11

[1427]11:5 [1428]11:14 [1429]11:20 [1430]11:21 [1431]11:21

[1432]11:23 [1433]11:31 [1434]11:32 [1435]11:33 [1436]11:36

[1437]11:42 [1438]12:1 [1439]12:1 [1440]12:1 [1441]12:1

[1442]12:1-3 [1443]12:2 [1444]12:2 [1445]12:4 [1446]12:4

[1447]12:4 [1448]12:7 [1449]12:7 [1450]12:8 [1451]12:9

[1452]12:10 [1453]12:13

Hosea

[1454]1:10 [1455]2 [1456]2:3 [1457]2:3 [1458]2:3-10

[1459]2:5 [1460]2:5 [1461]2:5 [1462]2:8 [1463]2:8 [1464]2:8

[1465]2:9 [1466]2:9 [1467]2:11 [1468]2:14 [1469]2:14

[1470]2:15 [1471]2:15 [1472]2:16 [1473]2:16 [1474]2:19

[1475]3:2 [1476]4:1 [1477]4:1-3 [1478]4:6-7 [1479]4:17

[1480]7:12 [1481]8:1 [1482]8:14 [1483]10:8 [1484]11:1

[1485]11:1 [1486]11:4 [1487]11:9 [1488]12:8

Joel

[1489]1:6 [1490]1:15 [1491]2 [1492]2 [1493]2:1 [1494]2:10

[1495]2:11 [1496]2:16 [1497]2:19 [1498]2:28 [1499]2:28-32

[1500]2:30 [1501]2:30 [1502]2:31 [1503]2:31 [1504]2:31

[1505]3:1 [1506]3:2 [1507]3:2 [1508]3:9-11 [1509]3:12

[1510]3:12-15 [1511]3:13 [1512]3:16 [1513]3:20 [1514]3:21

Amos

[1515]1:4 [1516]1:7 [1517]1:10 [1518]1:12 [1519]3:7

[1520]3:7 [1521]4:13 [1522]5:18 [1523]5:20 [1524]5:25

[1525]5:26 [1526]7:8 [1527]7:9 [1528]8:9 [1529]8:11

[1530]8:11-14 [1531]8:12 [1532]8:14

Obadiah

[1533]1:16

Jonah

[1534]1:12

Micah

[1535]1:7 [1536]3:8 [1537]4:7 [1538]4:8-10 [1539]5:1

[1540]5:2 [1541]7 [1542]7:15 [1543]7:15 [1544]7:16 [1545]7:17

Nahum

[1546]1:2-4 [1547]1:5 [1548]3:4

Habakkuk

[1549]1:6 [1550]1:8 [1551]3:3 [1552]3:3

Zephaniah

[1553]1:2 [1554]1:3 [1555]1:3 [1556]1:7 [1557]1:14

[1558]1:14 [1559]1:14-16 [1560]1:14-16 [1561]1:14-16

[1562]1:14-18 [1563]2:3 [1564]2:11 [1565]3:8

Haggai

[1566]1:6 [1567]1:6 [1568]1:11 [1569]2:6 [1570]2:7

[1571]2:7 [1572]2:7 [1573]2:8 [1574]2:21 [1575]2:22

Zechariah

[1576]1:3 [1577]2:1-5 [1578]2:10 [1579]3:1 [1580]3:2

[1581]3:5 [1582]3:8 [1583]4 [1584]4 [1585]4:6 [1586]4:7

[1587]4:10 [1588]5 [1589]5 [1590]5:1-11 [1591]6:12

[1592]6:13 [1593]9 [1594]9 [1595]9:9 [1596]9:9 [1597]9:10

[1598]10:10 [1599]10:11 [1600]11:1-9 [1601]11:5 [1602]11:9

[1603]11:13 [1604]12 [1605]12:4-8 [1606]12:9 [1607]12:10

[1608]12:10 [1609]12:10 [1610]12:10-12 [1611]12:11 [1612]13:2

[1613]13:7 [1614]14:1 [1615]14:4 [1616]14:7 [1617]14:9

[1618]14:16 [1619]14:16-19 [1620]14:17 [1621]14:20

[1622]14:20 [1623]14:21

Malachi

[1624]3:3 [1625]3:3 [1626]3:7 [1627]3:16 [1628]4:1

[1629]4:3 [1630]4:5 [1631]4:5

Matthew

[1632]1:1 [1633]1:21 [1634]2:4 [1635]2:7 [1636]3:2

[1637]3:11 [1638]4:1 [1639]4:6 [1640]4:8 [1641]4:17

[1642]4:23 [1643]5:10 [1644]5:10-12 [1645]5:12 [1646]5:18

[1647]5:31 [1648]5:33-37 [1649]5:39 [1650]5:41 [1651]5:45

[1652]8:16 [1653]8:20 [1654]8:20 [1655]8:24 [1656]8:29

[1657]9:13 [1658]9:34 [1659]10:1 [1660]10:1-8 [1661]10:22

[1662]10:22 [1663]10:22 [1664]10:32 [1665]10:32 [1666]10:33

[1667]10:33-42 [1668]10:39 [1669]10:41 [1670]10:42

[1671]11:1-6 [1672]11:3 [1673]11:14 [1674]11:14 [1675]11:15

[1676]11:15 [1677]11:15 [1678]11:15 [1679]11:17

[1680]11:20-24 [1681]11:23 [1682]11:27 [1683]12:7 [1684]12:40

[1685]12:43-45 [1686]12:45 [1687]13:10 [1688]13:10-16

[1689]13:11 [1690]13:15 [1691]13:16 [1692]13:24 [1693]13:30

[1694]13:35 [1695]13:37 [1696]13:37 [1697]13:39 [1698]13:39

[1699]13:40 [1700]13:41 [1701]13:49 [1702]13:49 [1703]14

[1704]14:15 [1705]16:16 [1706]16:19 [1707]16:21 [1708]16:27

[1709]16:28 [1710]17:18 [1711]19:28 [1712]19:28 [1713]19:28

[1714]19:28 [1715]20:2 [1716]20:9 [1717]20:28 [1718]21:4-11

[1719]21:38 [1720]21:40 [1721]21:43 [1722]22:2 [1723]22:3

[1724]22:41-46 [1725]22:44 [1726]23:20 [1727]23:21

[1728]23:22 [1729]23:34 [1730]23:35 [1731]24 [1732]24

[1733]24 [1734]24 [1735]24 [1736]24 [1737]24 [1738]24

[1739]24 [1740]24 [1741]24 [1742]24 [1743]24 [1744]24

[1745]24:3 [1746]24:4 [1747]24:4-6 [1748]24:5 [1749]24:5

[1750]24:5 [1751]24:5 [1752]24:6 [1753]24:6 [1754]24:6

[1755]24:6 [1756]24:6 [1757]24:7 [1758]24:7 [1759]24:7

[1760]24:7 [1761]24:7 [1762]24:7 [1763]24:8 [1764]24:8-28

[1765]24:9 [1766]24:9 [1767]24:9 [1768]24:9-27 [1769]24:10

[1770]24:10 [1771]24:11 [1772]24:13 [1773]24:14 [1774]24:14

[1775]24:15 [1776]24:15-28 [1777]24:15-28 [1778]24:24

[1779]24:24 [1780]24:27 [1781]24:29 [1782]24:29 [1783]24:29

[1784]24:29-30 [1785]24:30 [1786]24:30 [1787]24:30

[1788]24:30 [1789]24:30 [1790]24:30 [1791]24:30 [1792]24:30

[1793]24:30 [1794]24:31 [1795]24:31 [1796]24:31 [1797]24:31

[1798]24:31 [1799]24:31 [1800]24:31 [1801]24:31 [1802]24:31

[1803]24:31 [1804]24:31 [1805]24:35 [1806]24:37-42

[1807]24:38-44 [1808]24:43 [1809]24:43 [1810]24:43

[1811]24:44 [1812]24:49 [1813]24:50 [1814]24:51 [1815]25

[1816]25 [1817]25 [1818]25 [1819]25:31 [1820]25:31

[1821]25:31 [1822]25:31 [1823]25:31-46 [1824]25:31-46

[1825]25:41 [1826]26:10 [1827]26:45 [1828]28:1

Mark

[1829]1:23 [1830]1:26 [1831]1:27 [1832]3:2 [1833]4:11

[1834]4:12 [1835]4:23 [1836]4:29 [1837]4:37 [1838]5:5

[1839]6:20 [1840]6:35 [1841]8:34 [1842]8:35-37 [1843]8:38

[1844]8:38 [1845]8:38 [1846]9:17 [1847]10:4 [1848]12:6-8

[1849]12:36 [1850]13:9 [1851]13:14-23 [1852]13:14-23

[1853]13:22 [1854]13:22 [1855]13:24 [1856]13:24 [1857]13:25

[1858]13:30 [1859]13:31 [1860]13:32 [1861]13:34-37

[1862]13:34-37 [1863]13:36 [1864]14:6 [1865]14:25 [1866]14:62

[1867]15:43 [1868]16:2 [1869]16:9 [1870]16:11

Luke

[1871]1:5 [1872]1:6 [1873]1:6 [1874]1:6 [1875]1:10

[1876]1:17 [1877]1:17 [1878]1:19 [1879]1:22 [1880]1:31-33

[1881]1:31-33 [1882]1:32 [1883]1:32 [1884]1:32 [1885]1:32

[1886]1:33 [1887]1:66 [1888]1:68-79 [1889]1:76 [1890]1:77

[1891]1:78 [1892]2:14 [1893]2:19 [1894]2:25 [1895]2:29

[1896]2:30 [1897]2:32 [1898]2:32 [1899]2:35 [1900]2:36-38

[1901]4:5-7 [1902]4:6 [1903]4:6 [1904]4:7 [1905]4:7

[1906]4:15 [1907]4:16 [1908]4:18-20 [1909]4:25 [1910]4:29

[1911]4:33 [1912]4:36 [1913]4:42 [1914]5:26 [1915]5:27

[1916]6:7 [1917]6:9 [1918]7:19 [1919]7:20 [1920]7:21

[1921]8:23 [1922]8:27 [1923]8:28 [1924]8:31 [1925]8:52

[1926]9:24 [1927]9:26 [1928]9:39 [1929]10:18 [1930]10:18

[1931]11:7 [1932]11:47-51 [1933]11:50 [1934]12:5 [1935]12:8

[1936]12:8 [1937]12:8 [1938]12:9 [1939]12:9 [1940]12:35-38

[1941]12:35-40 [1942]12:35-40 [1943]12:37 [1944]12:39

[1945]12:46 [1946]12:52 [1947]12:53 [1948]13:15 [1949]13:28

[1950]14:1 [1951]14:14 [1952]14:15 [1953]14:27 [1954]14:35

[1955]15:26 [1956]15:32 [1957]16:17 [1958]16:23 [1959]17

[1960]17:10 [1961]17:20 [1962]17:22 [1963]17:22 [1964]17:22

[1965]18 [1966]18:1-8 [1967]18:1-8 [1968]18:1-8 [1969]18:7

[1970]18:7 [1971]18:7 [1972]18:7 [1973]18:8 [1974]18:8

[1975]18:8 [1976]18:11 [1977]18:12 [1978]19:27 [1979]19:27

[1980]19:38 [1981]19:38 [1982]20:34-36 [1983]20:42

[1984]20:42 [1985]21:12 [1986]21:12 [1987]21:20-24

[1988]21:24 [1989]21:24 [1990]21:24 [1991]21:25 [1992]21:25

[1993]21:27 [1994]21:32 [1995]21:34 [1996]21:34-36

[1997]21:36 [1998]22:29 [1999]22:29 [2000]22:30 [2001]22:30

[2002]22:30 [2003]23:30 [2004]23:43 [2005]23:43 [2006]24:1

[2007]24:21

John

[2008]1:1 [2009]1:2 [2010]1:14 [2011]1:15 [2012]1:27

[2013]3:6 [2014]3:22 [2015]3:29 [2016]4:24 [2017]4:25

[2018]4:48 [2019]4:50 [2020]5:2 [2021]5:4 [2022]5:19

[2023]5:20 [2024]5:25-27 [2025]5:27 [2026]5:29 [2027]5:35

[2028]6 [2029]6 [2030]6:14 [2031]6:69 [2032]7:35 [2033]8:44

[2034]8:55-59 [2035]9:24 [2036]9:40 [2037]9:41 [2038]10:24

[2039]11:24 [2040]11:25 [2041]11:25 [2042]11:26 [2043]12:13

[2044]12:25 [2045]12:29 [2046]12:31 [2047]12:31 [2048]12:31

[2049]12:31 [2050]12:31 [2051]12:33 [2052]13:2 [2053]13:7

[2054]13:27 [2055]15:15 [2056]15:15 [2057]15:20 [2058]16:1-4

[2059]16:11 [2060]16:13 [2061]16:21 [2062]17:15 [2063]17:24

[2064]18:36 [2065]19:34 [2066]20:1 [2067]20:17 [2068]20:17

[2069]20:19

Acts

[2070]1 [2071]1:7 [2072]1:9 [2073]2:12 [2074]2:19

[2075]2:27 [2076]2:29 [2077]2:30 [2078]2:31 [2079]2:34

[2080]2:38 [2081]2:41 [2082]2:43 [2083]2:43 [2084]2:47

[2085]3:14 [2086]3:19 [2087]3:19 [2088]3:19 [2089]3:20

[2090]3:20 [2091]3:20 [2092]4:24 [2093]6 [2094]7:7

[2095]7:38 [2096]7:43 [2097]7:56 [2098]7:56 [2099]8:26

[2100]8:26 [2101]8:29 [2102]8:39 [2103]9:24 [2104]9:30

[2105]10:17 [2106]11:28 [2107]11:28 [2108]12:10

[2109]12:21-23 [2110]12:23 [2111]13:16 [2112]13:20

[2113]13:26 [2114]13:34 [2115]13:36 [2116]13:43 [2117]14:15

[2118]14:22 [2119]15:16 [2120]15:17 [2121]15:18 [2122]16:16

[2123]16:16 [2124]16:16-18 [2125]17:33 [2126]19:4 [2127]19:32

[2128]19:39 [2129]19:41 [2130]20:7 [2131]20:24 [2132]20:28

[2133]20:28 [2134]21:2 [2135]21:3 [2136]21:21 [2137]23:35

[2138]24:15 [2139]24:25 [2140]26:6 [2141]26:6-8 [2142]26:7

[2143]26:22 [2144]27:40 [2145]28:17-28 [2146]28:25

[2147]28:25 [2148]28:25 [2149]28:25 [2150]28:26 [2151]28:26

[2152]28:26 [2153]28:26 [2154]28:28

Romans

[2155]1:1 [2156]1:7 [2157]1:9 [2158]1:18 [2159]1:19-23

[2160]1:22 [2161]1:23 [2162]1:32 [2163]1:32 [2164]2:5

[2165]2:5 [2166]2:5 [2167]2:6 [2168]2:8 [2169]2:9

[2170]2:16 [2171]2:26 [2172]3:15 [2173]3:22 [2174]4:16

[2175]4:17 [2176]4:20 [2177]4:25 [2178]5:4 [2179]5:16

[2180]8 [2181]8 [2182]8 [2183]8 [2184]8:1 [2185]8:7

[2186]8:15 [2187]8:15-17 [2188]8:19 [2189]8:19 [2190]8:19-21

[2191]8:19-21 [2192]8:22 [2193]8:33 [2194]8:37 [2195]8:39

[2196]9:1 [2197]9:26 [2198]9:28 [2199]11 [2200]11:4

[2201]11:11-36 [2202]11:25 [2203]11:25 [2204]11:27

[2205]11:29 [2206]11:29 [2207]11:33 [2208]12:19 [2209]13:1

[2210]13:4 [2211]14:9 [2212]14:9 [2213]14:9 [2214]14:10

[2215]15:8 [2216]15:8 [2217]15:8 [2218]15:8-12 [2219]15:19

[2220]16:18 [2221]16:19 [2222]16:25 [2223]16:25 [2224]16:25

[2225]16:25 [2226]16:25 [2227]16:26 [2228]16:26 [2229]16:26

1 Corinthians

[2230]1:3 [2231]1:7 [2232]1:7 [2233]2:9 [2234]2:10

[2235]2:14 [2236]3:9 [2237]4:1-5 [2238]4:3 [2239]4:3

[2240]4:3 [2241]4:3 [2242]4:15 [2243]5:2 [2244]6:3

[2245]6:11 [2246]7:22 [2247]7:22 [2248]7:30 [2249]10:20

[2250]10:32 [2251]10:32 [2252]12:3 [2253]12:9 [2254]12:13

[2255]12:28 [2256]14:6 [2257]14:12 [2258]14:26 [2259]14:32

[2260]15 [2261]15 [2262]15:25 [2263]15:41 [2264]15:41

[2265]15:51 [2266]15:51 [2267]15:51 [2268]15:51 [2269]15:51

[2270]15:51 [2271]15:52 [2272]15:52 [2273]15:55 [2274]15:55

[2275]15:55 [2276]16:2 [2277]16:9

2 Corinthians

[2278]1:2 [2279]1:20 [2280]2:9 [2281]2:12 [2282]3:3

[2283]4:4 [2284]5:10 [2285]5:15 [2286]5:17 [2287]6:2

[2288]6:6 [2289]6:6 [2290]6:10 [2291]6:17 [2292]6:17

[2293]6:18 [2294]6:18 [2295]6:18 [2296]7:8 [2297]11:2

[2298]11:2 [2299]11:3 [2300]12:1 [2301]12:1 [2302]12:2

[2303]12:2 [2304]12:4 [2305]12:4 [2306]12:4 [2307]12:7

[2308]12:9 [2309]12:15 [2310]15:55

Galatians

[2311]1:4 [2312]1:8 [2313]1:10 [2314]1:12 [2315]1:12

[2316]1:15-17 [2317]1:17 [2318]1:17 [2319]1:18 [2320]2:1

[2321]2:2 [2322]3:11 [2323]4:1-7 [2324]4:7 [2325]4:7

[2326]4:19 [2327]4:21-31 [2328]5:4 [2329]5:20 [2330]6:17

[2331]6:17

Ephesians

[2332]1:2 [2333]1:3 [2334]1:3 [2335]1:4 [2336]1:6 [2337]1:9

[2338]1:9 [2339]1:16 [2340]1:17 [2341]1:17 [2342]1:18

[2343]2:2 [2344]2:2 [2345]2:14 [2346]2:14-17 [2347]2:15

[2348]2:20 [2349]3:1-4 [2350]3:1-4 [2351]3:3 [2352]3:5

[2353]3:9 [2354]3:9 [2355]3:10 [2356]3:10 [2357]3:11

[2358]4:11 [2359]4:11-15 [2360]5:17 [2361]5:25 [2362]5:32

[2363]5:32 [2364]6:6 [2365]6:11 [2366]6:12 [2367]6:28

[2368]6:29

Philippians

[2369]1:1 [2370]1:1 [2371]1:2 [2372]1:3 [2373]1:6

[2374]2:10 [2375]2:15 [2376]2:17 [2377]2:22 [2378]3:14

[2379]3:14 [2380]3:14 [2381]3:14 [2382]3:14 [2383]3:14

[2384]3:14 [2385]3:14 [2386]3:14 [2387]3:14 [2388]3:14

[2389]3:14 [2390]3:14 [2391]3:14 [2392]3:19 [2393]3:19-21

[2394]3:20 [2395]3:20 [2396]3:20 [2397]3:21 [2398]3:21

[2399]3:21

Colossians

[2400]1:2 [2401]1:5 [2402]1:5 [2403]1:12 [2404]1:15-17

[2405]1:15-19 [2406]1:16 [2407]1:17 [2408]1:18 [2409]1:26

[2410]1:26 [2411]1:28 [2412]2:2 [2413]2:3 [2414]2:10

[2415]2:14 [2416]2:15 [2417]3:4 [2418]3:11 [2419]3:23

[2420]4:3 [2421]4:12

1 Thessalonians

[2422]1:1 [2423]1:2 [2424]1:3 [2425]1:3 [2426]1:3 [2427]1:5

[2428]1:9 [2429]1:9 [2430]1:9 [2431]1:10 [2432]1:10

[2433]2:13 [2434]4 [2435]4 [2436]4 [2437]4 [2438]4

[2439]4 [2440]4 [2441]4 [2442]4 [2443]4 [2444]4

[2445]4:13 [2446]4:15-17 [2447]4:16 [2448]4:16 [2449]4:16

[2450]4:16 [2451]4:16 [2452]4:16 [2453]4:17 [2454]4:17

[2455]5 [2456]5:1 [2457]5:1 [2458]5:2 [2459]5:2 [2460]5:3

[2461]5:4 [2462]5:4 [2463]5:4 [2464]5:4 [2465]5:4 [2466]5:4

[2467]5:4 [2468]5:21 [2469]5:21 [2470]6:21

2 Thessalonians

[2471]1:1 [2472]1:2 [2473]1:3 [2474]1:6-8 [2475]1:7

[2476]1:7 [2477]1:7-10 [2478]1:8 [2479]1:10 [2480]1:10

[2481]1:10 [2482]2 [2483]2 [2484]2 [2485]2:1-3 [2486]2:1-12

[2487]2:1-12 [2488]2:2 [2489]2:2 [2490]2:2 [2491]2:3

[2492]2:3 [2493]2:4 [2494]2:4 [2495]2:4 [2496]2:4 [2497]2:4

[2498]2:6 [2499]2:7 [2500]2:7 [2501]2:8 [2502]2:8 [2503]2:9

[2504]2:9 [2505]2:9 [2506]2:9-11 [2507]2:9-12 [2508]2:11

[2509]2:11 [2510]2:11 [2511]2:12 [2512]3:5 [2513]3:5

1 Timothy

[2514]1:2 [2515]2:14 [2516]3:2 [2517]3:6 [2518]3:7

[2519]3:15 [2520]3:16 [2521]3:16 [2522]3:16 [2523]3:16

[2524]3:16 [2525]3:16 [2526]3:16 [2527]3:16 [2528]3:16

[2529]4:1 [2530]4:1 [2531]4:1 [2532]4:1-3 [2533]4:3

[2534]4:8 [2535]5:21 [2536]5:21 [2537]6:1 [2538]6:2

2 Timothy

[2539]1:3 [2540]1:9 [2541]2:3 [2542]2:10 [2543]2:12

[2544]2:17 [2545]2:18 [2546]2:18 [2547]2:21 [2548]2:24

[2549]3:8 [2550]4:4 [2551]4:6

Titus

[2552]1:1 [2553]1:7 [2554]1:15 [2555]2:9

Philemon

[2556]1:3 [2557]1:4 [2558]1:13 [2559]1:15

Hebrews

[2560]1 [2561]1:3 [2562]1:6 [2563]1:7 [2564]1:7 [2565]1:7

[2566]1:13 [2567]1:14 [2568]1:14 [2569]1:14 [2570]2:3

[2571]2:3 [2572]2:4 [2573]2:4 [2574]2:5 [2575]2:6 [2576]2:8

[2577]2:8 [2578]2:8 [2579]2:9 [2580]2:11 [2581]2:14

[2582]3:1 [2583]3:6 [2584]3:12 [2585]3:14 [2586]3:23

[2587]3:23 [2588]4:3 [2589]5:1 [2590]6 [2591]8:2 [2592]8:5

[2593]8:5 [2594]8:5 [2595]9:1 [2596]9:1 [2597]9:2 [2598]9:4

[2599]9:10 [2600]9:10 [2601]9:12 [2602]9:14 [2603]9:23

[2604]9:23 [2605]9:23 [2606]9:26 [2607]9:27 [2608]10:13

[2609]10:16 [2610]10:17 [2611]10:22 [2612]10:37 [2613]10:37

[2614]11:10 [2615]11:13-16 [2616]11:15 [2617]11:16

[2618]11:35 [2619]12:22 [2620]12:26 [2621]13:8 [2622]21

James

[2623]1:1 [2624]1:1 [2625]1:1 [2626]1:3 [2627]2 [2628]2:2

[2629]2:2 [2630]2:2 [2631]2:10 [2632]4:4 [2633]5:7

[2634]5:8 [2635]5:9 [2636]5:9 [2637]5:9 [2638]5:12

[2639]5:14 [2640]5:14 [2641]5:17

1 Peter

[2642]1:1 [2643]1:1 [2644]1:7 [2645]1:7 [2646]1:7

[2647]1:13 [2648]1:19 [2649]1:20 [2650]1:20 [2651]2:5

[2652]2:5 [2653]2:9 [2654]2:11 [2655]2:16 [2656]2:18

[2657]3:18 [2658]3:18 [2659]3:19 [2660]3:19 [2661]3:19

[2662]3:19 [2663]3:20 [2664]4:13 [2665]5:8 [2666]5:8

[2667]5:13

2 Peter

[2668]1:1 [2669]1:16 [2670]1:17 [2671]1:18 [2672]2

[2673]2:1 [2674]2:4 [2675]2:4 [2676]2:4 [2677]2:4 [2678]2:4

[2679]2:4 [2680]2:4-7 [2681]2:6 [2682]3:6 [2683]3:6

[2684]3:6 [2685]3:6 [2686]3:6 [2687]3:7 [2688]3:7 [2689]3:7

[2690]3:7 [2691]3:7 [2692]3:7 [2693]3:7-13 [2694]3:8

[2695]3:10 [2696]3:10 [2697]3:10 [2698]3:10 [2699]3:10

[2700]3:10-12 [2701]3:12 [2702]3:13 [2703]3:13 [2704]3:13

1 John

[2705]2:13 [2706]2:18 [2707]3:2 [2708]3:12 [2709]5:20

[2710]5:20 [2711]5:20

Jude

[2712]1:1 [2713]1:3 [2714]1:4 [2715]1:5-8 [2716]1:6

[2717]1:6 [2718]1:6 [2719]1:6 [2720]1:6 [2721]1:6

[2722]1:6-8 [2723]1:9 [2724]1:9 [2725]1:11 [2726]1:11

[2727]1:14 [2728]1:15 [2729]1:20

Revelation

[2730]1 [2731]1:1 [2732]1:1 [2733]1:4 [2734]1:4 [2735]1:4

[2736]1:5 [2737]1:5 [2738]1:6 [2739]1:7 [2740]1:7 [2741]1:7

[2742]1:7 [2743]1:7 [2744]1:8 [2745]1:8 [2746]1:9 [2747]1:9

[2748]1:9 [2749]1:9 [2750]1:9 [2751]1:9 [2752]1:10

[2753]1:10 [2754]1:10 [2755]1:10-19 [2756]1:11 [2757]1:13

[2758]1:13-16 [2759]1:18 [2760]1:18 [2761]1:18 [2762]1:18

[2763]1:20 [2764]2 [2765]2 [2766]2 [2767]2 [2768]2

[2769]2:2 [2770]2:3 [2771]2:4 [2772]2:7 [2773]2:7 [2774]2:7

[2775]2:7 [2776]2:7 [2777]2:7 [2778]2:8 [2779]2:9 [2780]2:9

[2781]2:9 [2782]2:9 [2783]2:11 [2784]2:14 [2785]2:14

[2786]2:16 [2787]2:17 [2788]2:17 [2789]2:18 [2790]2:19

[2791]2:19 [2792]2:20-24 [2793]2:23 [2794]2:26 [2795]2:26

[2796]2:26 [2797]2:26-28 [2798]2:26-28 [2799]2:27 [2800]2:29

[2801]3:1 [2802]3:3 [2803]3:3 [2804]3:3 [2805]3:4 [2806]3:5

[2807]3:5 [2808]3:7 [2809]3:8 [2810]3:12 [2811]3:12

[2812]3:12 [2813]3:12 [2814]3:17 [2815]3:18 [2816]3:19

[2817]3:19 [2818]3:20 [2819]3:21 [2820]3:21 [2821]3:21

[2822]3:21 [2823]4 [2824]4:8 [2825]4:11 [2826]4:11 [2827]5

[2828]5 [2829]5:6 [2830]5:6 [2831]5:9 [2832]5:9 [2833]5:10

[2834]5:10 [2835]6 [2836]6 [2837]6 [2838]6:8 [2839]6:9

[2840]6:9 [2841]6:10 [2842]6:10 [2843]6:10 [2844]6:12-17

[2845]6:13 [2846]6:15 [2847]6:16 [2848]7 [2849]7 [2850]7

[2851]7 [2852]7 [2853]7:1-8 [2854]7:2 [2855]7:2

[2856]7:9-17 [2857]7:14-17 [2858]8:1-6 [2859]9:2 [2860]9:11

[2861]9:20 [2862]9:20 [2863]9:21 [2864]9:21 [2865]10:5

[2866]10:6 [2867]10:6 [2868]10:6 [2869]10:7 [2870]11

[2871]11 [2872]11 [2873]11 [2874]11:1 [2875]11:2 [2876]11:4

[2877]11:7 [2878]11:7 [2879]11:14 [2880]11:15 [2881]11:15

[2882]11:17 [2883]11:17 [2884]11:17 [2885]11:18 [2886]11:18

[2887]11:18 [2888]12 [2889]12 [2890]12 [2891]12 [2892]12

[2893]12 [2894]12 [2895]12 [2896]12 [2897]12:7 [2898]12:7

[2899]12:10 [2900]12:10 [2901]12:14 [2902]12:14 [2903]12:14

[2904]13 [2905]13 [2906]13 [2907]13 [2908]13 [2909]13

[2910]13 [2911]13 [2912]13 [2913]13:1-10 [2914]13:2

[2915]13:5 [2916]13:5 [2917]13:5 [2918]13:5 [2919]13:5-7

[2920]13:6 [2921]13:6 [2922]13:6 [2923]13:6-8 [2924]13:7

[2925]13:7 [2926]13:8 [2927]13:8 [2928]13:8 [2929]13:10

[2930]13:11-18 [2931]13:13 [2932]13:13-15 [2933]13:14

[2934]13:14 [2935]13:16 [2936]13:17 [2937]13:17 [2938]14:1

[2939]14:2 [2940]14:4 [2941]14:10 [2942]14:11 [2943]14:14

[2944]14:14 [2945]14:14 [2946]14:15 [2947]15 [2948]15:3

[2949]15:3 [2950]15:4 [2951]15:5 [2952]15:7 [2953]16:10

[2954]16:13 [2955]16:14 [2956]16:16 [2957]17 [2958]17

[2959]17:1 [2960]17:1-4 [2961]17:2 [2962]17:4 [2963]17:4

[2964]17:5 [2965]17:5 [2966]17:7 [2967]17:9 [2968]17:10

[2969]17:10 [2970]17:10 [2971]17:10 [2972]17:10 [2973]17:15

[2974]17:18 [2975]17:18 [2976]18 [2977]18 [2978]18

[2979]18:2 [2980]18:2 [2981]18:4 [2982]18:5 [2983]18:6

[2984]18:6 [2985]18:6 [2986]18:7 [2987]18:8 [2988]18:8

[2989]18:13 [2990]18:20 [2991]18:21 [2992]18:23 [2993]19

[2994]19 [2995]19 [2996]19 [2997]19 [2998]19 [2999]19

[3000]19 [3001]19 [3002]19 [3003]19 [3004]19:1 [3005]19:5

[3006]19:7 [3007]19:7 [3008]19:7 [3009]19:8 [3010]19:8

[3011]19:8 [3012]19:8 [3013]19:9 [3014]19:9 [3015]19:10

[3016]19:11 [3017]19:11 [3018]19:11-16 [3019]19:14

[3020]19:15 [3021]19:19 [3022]20 [3023]20 [3024]20 [3025]20

[3026]20 [3027]20:1-3 [3028]20:1-3 [3029]20:1-3 [3030]20:4

[3031]20:4 [3032]20:4 [3033]20:4 [3034]20:4 [3035]20:4-6

[3036]20:4-6 [3037]20:5 [3038]20:5 [3039]20:6 [3040]20:6

[3041]20:6 [3042]20:6 [3043]20:6 [3044]20:6 [3045]20:7-10

[3046]20:7-10 [3047]20:8 [3048]20:8-10 [3049]20:9 [3050]20:9

[3051]20:13 [3052]20:14 [3053]20:14 [3054]21 [3055]21

[3056]21 [3057]21:1 [3058]21:1 [3059]21:3 [3060]21:4

[3061]21:4 [3062]21:6 [3063]21:9 [3064]21:9 [3065]21:12

[3066]21:23 [3067]21:24 [3068]21:24 [3069]21:24 [3070]21:27

[3071]22 [3072]22:1 [3073]22:1-5 [3074]22:3 [3075]22:16

[3076]22:16 [3077]23:1-5

Tobit

[3078]12:7 [3079]12:11

Judith

[3080]2:2 [3081]5:19

Wisdom of Solomon

[3082]2:22 [3083]14:23

2 Maccabees

[3084]13:21

3 Maccabees

[3085]2:29

Sirach

[3086]22:22 [3087]27:16 [3088]27:17 [3089]27:21

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Scripture Commentary

Revelation

[3090]1 [3091]2 [3092]4 [3093]6 [3094]7 [3095]8 [3096]11

[3097]11 [3098]12 [3099]12 [3100]14 [3101]14 [3102]15

[3103]16 [3104]19 [3105]19 [3106]21 [3107]22

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XV

2. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XIV3

3. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XV5

4. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XIV7

5. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XV7

6. file://localhost/ccel/b/bullinger/apocalypse/cache/05.htm

7. file://localhost/ccel/b/bullinger/apocalypse/cache/02.htm#X

8. file://localhost/ccel/b/bullinger/apocalypse/cache/03.htm#XV

9. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.1

10. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p165.1

11. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p85.1

12. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.3

13. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p139.1

14. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.2

15. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.2

16. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p85.1

17. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p60.2

18. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p140.1

19. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.6

20. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.9

21. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p109.1

22. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p32.1

23. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p32.1

24. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.8

25. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p119.1

26. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.i-p1.1

27. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.2

28. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p47.1

29. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.1

30. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p8.1

31. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p331.3

32. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p144.1

33. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p172.2

34. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p78.2

35. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p67.1

36. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.5

37. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.1

38. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.1

39. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.ii-p1.1

40. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.ii-p1.2

41. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.3

42. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p139.3

43. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.2

44. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.13

45. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p182.3

46. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.2

47. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p105.1

48. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.3

49. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.4

50. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p178.2

51. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p9.1

52. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p3.1

53. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p25.1

54. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p36.1

55. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p44.1

56. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p20.1

57. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p196.1

58. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.7

59. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p66.4

60. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.i-p3.1

61. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p68.1

62. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p78.1

63. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p81.1

64. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.2

65. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.1

66. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p143.1

67. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.4

68. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.16

69. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p180.1

70. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p110.2

71. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p578.1

72. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p80.1

73. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p197.2

74. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p340.1

75. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p198.1

76. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p84.1

77. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p84.2

78. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p8.1

79. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.1

80. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p47.2

81. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.6

82. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.6

83. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p183.1

84. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p185.1

85. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.2

86. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p201.2

87. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p201.1

88. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p205.1

89. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p197.1

90. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p275.2

91. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.2

92. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.2

93. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p85.1

94. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p206.1

95. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.5

96. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p182.4

97. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p487.2

98. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.19

99. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.23

100. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p94.2

101. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p15.1

102. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p9.2

103. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.24

104. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p54.1

105. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p7.1

106. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p95.2

107. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p62.2

108. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.25

109. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p156.1

110. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.6

111. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p114.2

112. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p41.2

113. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p15.1

114. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p132.2

115. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p71.1

116. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.2

117. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p11.1

118. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.15

119. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p626.4

120. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p21.2

121. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p39.1

122. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p21.3

123. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p21.3

124. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p9.1

125. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.2

126. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p9.1

127. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.2

128. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.2

129. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.3

130. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p15.2

131. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.1

132. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.1

133. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.1

134. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p276.2

135. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p276.2

136. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p12.1

137. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p141.2

138. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p106.1

139. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.8

140. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p88.1

141. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p89.3

142. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p15.3

143. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p89.4

144. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p70.2

145. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p117.1

146. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.3

147. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p115.3

148. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p92.1

149. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.9

150. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p52.2

151. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p192.2

152. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p96.2

153. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.10

154. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p65.3

155. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.5

156. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p120.6

157. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p123.1

158. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p49.2

159. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p117.1

160. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p126.2

161. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p126.2

162. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p124.3

163. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p126.2

164. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p78.4

165. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p224.3

166. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p84.3

167. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.16

168. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxii-p7.1

169. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.2

170. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p47.2

171. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p7.2

172. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p173.4

173. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p47.2

174. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.7

175. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.7

176. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.1

177. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.4

178. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p18.8

179. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p20.3

180. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p20.4

181. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p20.5

182. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p40.2

183. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p20.6

184. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p174.1

185. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p21.2

186. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p2.2

187. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.4

188. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.8

189. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.8

190. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p20.1

191. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p15.4

192. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.i-p1.5

193. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p7.1

194. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.7

195. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p7.1

196. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.7

197. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.3

198. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p126.2

199. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p144.2

200. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.7

201. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.20

202. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p581.1

203. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p581.1

204. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.2

205. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p40.2

206. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p623.3

207. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p130.1

208. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.1

209. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.1

210. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.3

211. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.4

212. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.3

213. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p53.1

214. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.3

215. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.3

216. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p49.2

217. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.4

218. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p5.1

219. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p117.5

220. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p80.1

221. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p158.3

222. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p93.2

223. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p219.1

224. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ii-p9.1

225. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p69.1

226. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p89.1

227. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p183.2

228. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p13.4

229. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p30.1

230. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxii-p17.1

231. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p65.3

232. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.3

233. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.3

234. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p81.2

235. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p163.1

236. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.4

237. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p248.2

238. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p10.1

239. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.4

240. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.4

241. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p248.2

242. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.1

243. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.1

244. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.1

245. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.2

246. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.1

247. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p233.1

248. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.4

249. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p16.1

250. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p42.1

251. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p42.1

252. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.2

253. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p46.1

254. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.2

255. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p40.4

256. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p47.2

257. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.4

258. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.5

259. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.4

260. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.2

261. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.2

262. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p10.1

263. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.6

264. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p10.1

265. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.6

266. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.5

267. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.5

268. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.8

269. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.3

270. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p5.1

271. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p25.1

272. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.2

273. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p6.1

274. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p141.3

275. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p156.3

276. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p63.1

277. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p2.1

278. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p8.1

279. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p110.3

280. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.2

281. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p2.2

282. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p62.3

283. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p236.1

284. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p6.1

285. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p103.2

286. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p2.1

287. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p626.3

288. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p93.3

289. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vi-p5.1

290. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.1

291. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.1

292. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p21.1

293. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p273.2

294. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p187.2

295. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p19.1

296. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.1

297. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.8

298. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p7.2

299. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p7.1

300. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p48.4

301. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p7.1

302. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p9.2

303. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p255.3

304. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p9.3

305. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p256.3

306. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.6

307. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p52.4

308. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p209.1

309. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p163.2

310. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.2

311. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p106.2

312. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.3

313. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.3

314. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p26.1

315. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p26.1

316. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p40.3

317. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.5

318. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p162.3

319. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p89.2

320. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p47.1

321. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p47.1

322. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p47.1

323. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.7

324. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.2

325. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p183.1

326. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p161.1

327. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.v-p4.2

328. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p232.2

329. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.v-p4.1

330. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.v-p4.2

331. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p270.1

332. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.6

333. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p23.2

334. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p40.1

335. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.8

336. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p189.6

337. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p27.1

338. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p21.1

339. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p41.1

340. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p23.1

341. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p28.1

342. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p9.3

343. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p273.1

344. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p20.2

345. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p20.2

346. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p189.5

347. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.6

348. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.5

349. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.3

350. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p89.3

351. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p89.3

352. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p27.3

353. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p27.3

354. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p57.1

355. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p187.2

356. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p114.5

357. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p136.4

358. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p51.1

359. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p40.1

360. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p102.3

361. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p4.1

362. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.6

363. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.2

364. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p172.2

365. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.9

366. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.1

367. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.1

368. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p3.1

369. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p8.1

370. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.5

371. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p8.1

372. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.3

373. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p17.5

374. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p123.3

375. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p103.3

376. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.2

377. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.4

378. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.2

379. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.6

380. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p42.1

381. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.7

382. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.3

383. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.3

384. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.1

385. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p178.3

386. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.1

387. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p234.1

388. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p234.1

389. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p234.1

390. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.6

391. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p6.1

392. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p6.1

393. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.3

394. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.5

395. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.7

396. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p3.1

397. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.6

398. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p42.2

399. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.4

400. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.8

401. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p178.2

402. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.3

403. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.3

404. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p12.1

405. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p12.1

406. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p16.1

407. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.4

408. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.4

409. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.1

410. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.3

411. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.1

412. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.5

413. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p4.1

414. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.6

415. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p8.1

416. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p54.2

417. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p5.1

418. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p5.1

419. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p7.3

420. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p7.3

421. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p18.1

422. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p18.1

423. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p15.1

424. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.6

425. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.8

426. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.4

427. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p5.1

428. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p5.1

429. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p5.1

430. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p4.1

431. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.4

432. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p124.1

433. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p14.1

434. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.10

435. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.7

436. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.9

437. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p229.2

438. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.3

439. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.3

440. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p4.1

441. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.2

442. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.2

443. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.7

444. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p65.4

445. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p65.4

446. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.5

447. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.5

448. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.5

449. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p58.1

450. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.7

451. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p75.2

452. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p200.3

453. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p234.2

454. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p4.1

455. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p153.1

456. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.6

457. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.4

458. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p1.1

459. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.2

460. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p2.1

461. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.6

462. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p349.1

463. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p144.2

464. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p144.2

465. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.5

466. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p106.3

467. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p115.5

468. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p130.3

469. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p162.1

470. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p220.2

471. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.3

472. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.2

473. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p128.2

474. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p97.1

475. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p190.1

476. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p190.1

477. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p115.6

478. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.2

479. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p115.6

480. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.3

481. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p52.1

482. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.4

483. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p115.5

484. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.1

485. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.4

486. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p152.2

487. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p152.2

488. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.4

489. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.5

490. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.3

491. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.3

492. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.7

493. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.4

494. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.4

495. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.5

496. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p200.4

497. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.1

498. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.4

499. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p323.1

500. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p323.2

501. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p323.3

502. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p324.2

503. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p324.1

504. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p324.3

505. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p626.2

506. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.5

507. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p5.1

508. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.6

509. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p56.1

510. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p56.1

511. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p51.2

512. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p55.1

513. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.2

514. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.7

515. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.2

516. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p57.1

517. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p58.1

518. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p60.1

519. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p52.1

520. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p76.3

521. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ii-p8.1

522. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p229.3

523. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p4.2

524. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.3

525. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p62.1

526. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.4

527. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p4.2

528. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p212.4

529. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p43.1

530. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p43.1

531. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.8

532. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.3

533. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p190.2

534. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p190.2

535. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.5

536. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p91.1

537. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.3

538. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p92.1

539. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p92.2

540. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p93.1

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542. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p5.1

543. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p578.2

544. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p6.1

545. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p7.1

546. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.3

547. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p3.1

548. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.5

549. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.5

550. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p345.1

551. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.4

552. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.4

553. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p345.2

554. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.2

555. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.2

556. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.3

557. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p24.3

558. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.8

559. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p178.4

560. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.6

561. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p94.1

562. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.4

563. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.4

564. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p128.1

565. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.6

566. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.6

567. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p89.2

568. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.9

569. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.2

570. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.2

571. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.2

572. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p330.1

573. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p135.3

574. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p331.4

575. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p146.2

576. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.1

577. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p146.4

578. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p55.1

579. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.1

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581. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.6

582. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.7

583. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p47.4

584. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p9.3

585. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.1

586. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p29.3

587. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.1

588. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p97.3

589. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p29.3

590. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p90.5

591. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.8

592. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.1

593. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p154.3

594. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p155.1

595. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p155.2

596. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p99.1

597. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p49.2

598. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.4

599. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p34.1

600. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p23.1

601. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p73.3

602. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.2

603. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.2

604. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p38.1

605. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.7

606. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p65.4

607. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p52.3

608. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.4

609. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.3

610. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.3

611. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p148.3

612. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p146.3

613. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p6.3

614. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p1.1

615. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.10

616. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.9

617. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p309.1

618. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.1

619. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p21.3

620. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p37.1

621. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p5.1

622. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p25.1

623. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p114.4

624. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p114.4

625. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p43.1

626. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p66.5

627. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.2

628. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p40.3

629. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p211.4

630. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p83.1

631. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p83.1

632. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.6

633. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p205.1

634. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.7

635. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p28.1

636. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p30.1

637. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p35.1

638. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p89.2

639. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p54.2

640. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p6.1

641. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p69.2

642. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p66.4

643. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p66.4

644. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.5

645. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.3

646. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p14.1

647. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p67.1

648. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p67.1

649. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p67.1

650. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.8

651. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p77.6

652. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.8

653. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.5

654. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p144.1

655. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p66.2

656. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p42.3

657. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.3

658. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p187.3

659. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.5

660. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p118.3

661. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p583.3

662. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.2

663. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p583.3

664. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p66.6

665. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p79.1

666. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p79.1

667. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p79.1

668. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p79.1

669. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.6

670. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p132.1

671. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p93.2

672. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p130.1

673. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p110.2

674. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p111.2

675. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.2

676. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p50.1

677. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p11.3

678. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p230.2

679. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p11.3

680. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p230.2

681. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.4

682. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p11.3

683. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p230.2

684. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p230.2

685. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.8

686. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p31.1

687. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.8

688. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.2

689. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p15.2

690. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p15.2

691. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p20.1

692. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.1

693. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.1

694. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p73.3

695. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.3

696. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p66.9

697. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p54.1

698. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p198.3

699. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p66.14

700. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.3

701. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p174.1

702. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p18.1

703. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p84.1

704. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p34.2

705. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p82.5

706. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p219.2

707. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.4

708. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p120.3

709. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p224.1

710. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p120.3

711. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p130.1

712. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.1

713. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.5

714. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.3

715. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.1

716. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.1

717. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p3.1

718. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.6

719. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p2.1

720. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.7

721. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p2.1

722. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p116.7

723. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p65.5

724. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p123.2

725. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p307.1

726. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p222.1

727. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.5

728. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.3

729. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p85.2

730. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p85.2

731. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.7

732. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.7

733. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.7

734. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.7

735. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.7

736. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p220.10

737. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p78.2

738. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p9.4

739. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p136.1

740. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p50.1

741. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p13.6

742. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p135.4

743. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p6.1

744. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p141.5

745. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.v-p3.1

746. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p90.2

747. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.10

748. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.10

749. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.10

750. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p90.2

751. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p244.2

752. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p276.3

753. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p276.3

754. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.13

755. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p144.1

756. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p102.1

757. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.2

758. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p103.1

759. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p105.2

760. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p106.1

761. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p21.1

762. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p106.2

763. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.17

764. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p256.4

765. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.12

766. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.4

767. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.6

768. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p195.1

769. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.5

770. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p135.5

771. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.2

772. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p124.4

773. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p135.2

774. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p5.2

775. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p71.2

776. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p5.1

777. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p4.1

778. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.1

779. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p144.3

780. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.2

781. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.1

782. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p13.1

783. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.2

784. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.2

785. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.4

786. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p75.1

787. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p120.4

788. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p17.5

789. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.42

790. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.11

791. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p76.3

792. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p112.3

793. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p117.3

794. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p117.3

795. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.5

796. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p49.4

797. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p93.3

798. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p136.3

799. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p45.2

800. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p89.1

801. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p45.2

802. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p95.6

803. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.4

804. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.8

805. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p18.2

806. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p188.2

807. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p190.2

808. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.9

809. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.6

810. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p143.1

811. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.5

812. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p141.4

813. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.5

814. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p141.4

815. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p174.2

816. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p174.2

817. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.3

818. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p478.5

819. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.7

820. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p62.2

821. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p3.4

822. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.3

823. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.10

824. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.1

825. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.1

826. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p23.2

827. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p87.1

828. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p88.2

829. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p17.2

830. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p23.2

831. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p87.1

832. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p36.1

833. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.1

834. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p152.3

835. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.1

836. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p188.4

837. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.1

838. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.3

839. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.3

840. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p41.2

841. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p41.3

842. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p645.1

843. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p514.2

844. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p469.1

845. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p111.3

846. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p36.1

847. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p36.1

848. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p132.2

849. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p138.3

850. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p136.2

851. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p205.2

852. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.2

853. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p465.2

854. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.2

855. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p8.2

856. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p8.1

857. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p11.1

858. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.3

859. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p101.2

860. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.6

861. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p74.5

862. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p163.5

863. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p471.1

864. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p471.1

865. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p141.1

866. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p535.2

867. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p33.1

868. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.9

869. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p45.2

870. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p83.2

871. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p36.2

872. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p121.2

873. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p36.2

874. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.2

875. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.2

876. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p198.1

877. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.2

878. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.6

879. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.4

880. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.6

881. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p31.4

882. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p59.2

883. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p59.2

884. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p150.6

885. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i-p2.1

886. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p125.2

887. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.10

888. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.1

889. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p147.2

890. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p123.4

891. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p184.1

892. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.6

893. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.6

894. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p84.2

895. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p84.3

896. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p90.3

897. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p188.3

898. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p3.2

899. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.6

900. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.65

901. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.6

902. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p54.1

903. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.5

904. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p86.8

905. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.5

906. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.9

907. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.9

908. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p581.2

909. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.4

910. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p117.2

911. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iv-p2.1

912. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p171.2

913. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p78.2

914. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p47.2

915. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iv-p2.1

916. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.2

917. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.2

918. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p9.1

919. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p9.1

920. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p255.2

921. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.6

922. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.5

923. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iv-p3.1

924. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p162.1

925. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.2

926. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.7

927. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p222.2

928. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p141.3

929. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.2

930. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p453.1

931. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p453.1

932. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p589.1

933. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p671.27

934. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p192.3

935. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p589.1

936. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p590.2

937. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p592.1

938. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p671.27

939. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.1

940. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p192.3

941. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iv-p4.1

942. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p571.1

943. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p42.2

944. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p48.2

945. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p22.1

946. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p53.2

947. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.3

948. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.3

949. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.5

950. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.5

951. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p52.4

952. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.6

953. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.6

954. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p23.1

955. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p23.1

956. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.6

957. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p90.3

958. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p54.3

959. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.18

960. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.1

961. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p117.1

962. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p117.1

963. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p81.1

964. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p82.9

965. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p11.1

966. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p95.3

967. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.5

968. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.5

969. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.1

970. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p252.2

971. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.1

972. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p252.2

973. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.11

974. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p88.2

975. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.4

976. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p254.2

977. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.8

978. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p24.1

979. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.8

980. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.3

981. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p222.3

982. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.3

983. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.3

984. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p147.3

985. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.3

986. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p147.3

987. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.2

988. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.51

989. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.2

990. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.1

991. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.2

992. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.4

993. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p265.1

994. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.5

995. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p126.1

996. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p89.4

997. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p16.2

998. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p117.2

999. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p231.5

1000. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p16.3

1001. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p83.1

1002. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p85.3

1003. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p83.1

1004. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p85.3

1005. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.2

1006. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p138.2

1007. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p123.1

1008. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p108.1

1009. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.10

1010. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p117.3

1011. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p243.4

1012. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p14.2

1013. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.4

1014. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.1

1015. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p3.3

1016. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.1

1017. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.1

1018. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p132.4

1019. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p48.2

1020. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p15.1

1021. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.i-p1.2

1022. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p48.2

1023. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.5

1024. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p74.1

1025. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.6

1026. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p86.2

1027. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p88.2

1028. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p18.1

1029. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.5

1030. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.4

1031. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p83.3

1032. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.5

1033. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p235.4

1034. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p136.1

1035. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.5

1036. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p169.1

1037. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.3

1038. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p141.2

1039. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p115.1

1040. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.3

1041. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p169.1

1042. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.5

1043. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.4

1044. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.9

1045. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.3

1046. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.5

1047. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p674.1

1048. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p130.2

1049. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p163.3

1050. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p91.4

1051. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p184.2

1052. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p91.1

1053. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p10.2

1054. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.10

1055. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p49.1

1056. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.7

1057. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p212.3

1058. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.2

1059. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.6

1060. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p148.2

1061. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.3

1062. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.3

1063. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.6

1064. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.3

1065. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.3

1066. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.6

1067. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.3

1068. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.3

1069. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p58.2

1070. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.3

1071. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.3

1072. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p2.1

1073. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.6

1074. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p106.4

1075. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p29.1

1076. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p29.1

1077. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p581.3

1078. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p54.2

1079. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.3

1080. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.3

1081. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p49.1

1082. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p49.1

1083. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p88.1

1084. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p88.1

1085. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.2

1086. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p91.2

1087. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.4

1088. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p487.4

1089. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p217.2

1090. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.11

1091. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.50

1092. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.5

1093. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p121.3

1094. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p10.1

1095. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p95.2

1096. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p121.3

1097. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p53.3

1098. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p36.3

1099. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.9

1100. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.3

1101. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.3

1102. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.7

1103. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.10

1104. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p674.2

1105. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p674.2

1106. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p112.7

1107. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.1

1108. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p555.2

1109. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.2

1110. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p37.2

1111. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p37.2

1112. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p166.1

1113. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p22.2

1114. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p22.2

1115. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p274.1

1116. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p144.4

1117. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p645.2

1118. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p216.3

1119. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p567.1

1120. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p567.2

1121. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p514.1

1122. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.4

1123. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p569.1

1124. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p569.1

1125. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.3

1126. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p461.1

1127. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p463.1

1128. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p457.1

1129. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p568.1

1130. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p178.6

1131. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p449.1

1132. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p451.1

1133. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p586.1

1134. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p465.1

1135. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.2

1136. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p459.1

1137. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p572.1

1138. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p578.3

1139. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p445.4

1140. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p447.1

1141. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p347.1

1142. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p455.1

1143. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p132.5

1144. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.6

1145. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.7

1146. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p457.1

1147. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p568.3

1148. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p679.1

1149. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p571.2

1150. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p467.1

1151. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p671.3

1152. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p467.1

1153. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p324.4

1154. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p117.2

1155. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.3

1156. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.6

1157. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.4

1158. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p91.3

1159. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p67.1

1160. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p65.5

1161. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.2

1162. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p46.4

1163. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p73.2

1164. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.4

1165. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.9

1166. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p205.3

1167. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p160.6

1168. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p77.1

1169. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p160.7

1170. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p153.3

1171. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.2

1172. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p126.1

1173. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.3

1174. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.7

1175. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p41.2

1176. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p6.1

1177. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p6.1

1178. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p7.1

1179. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p233.4

1180. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p50.1

1181. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p50.1

1182. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p50.1

1183. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.4

1184. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.4

1185. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.4

1186. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.4

1187. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p162.2

1188. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.1

1189. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.14

1190. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.14

1191. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.6

1192. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p126.3

1193. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.2

1194. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p69.1

1195. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.2

1196. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.2

1197. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.2

1198. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p15.1

1199. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p123.5

1200. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.1

1201. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.6

1202. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.8

1203. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.5

1204. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p15.3

1205. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.i-p1.3

1206. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.i-p1.4

1207. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p15.2

1208. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p48.3

1209. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.6

1210. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.3

1211. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.3

1212. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.5

1213. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.5

1214. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p17.3

1215. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p24.1

1216. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.4

1217. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.4

1218. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.4

1219. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.4

1220. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p312.4

1221. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p612.1

1222. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p671.4

1223. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p626.1

1224. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p146.5

1225. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p64.1

1226. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.4

1227. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.7

1228. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.12

1229. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.4

1230. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.4

1231. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.12

1232. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.12

1233. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.12

1234. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p163.4

1235. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p81.3

1236. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.6

1237. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.6

1238. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p82.2

1239. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p68.1

1240. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p120.5

1241. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p10.3

1242. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p10.3

1243. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p170.16

1244. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.3

1245. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p331.5

1246. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p46.2

1247. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p184.1

1248. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p183.2

1249. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p24.1

1250. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p33.2

1251. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p117.2

1252. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.3

1253. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.3

1254. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.3

1255. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p59.3

1256. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p184.5

1257. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.7

1258. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p107.1

1259. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.3

1260. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.4

1261. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.4

1262. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p83.5

1263. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p127.1

1264. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p53.5

1265. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p58.3

1266. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p171.3

1267. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p235.1

1268. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p118.1

1269. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p126.1

1270. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p118.1

1271. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p230.3

1272. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p487.3

1273. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p487.3

1274. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p286.1

1275. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p54.1

1276. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p116.1

1277. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p169.1

1278. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p282.1

1279. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p285.1

1280. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p285.2

1281. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p319.1

1282. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p374.1

1283. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p378.1

1284. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.4

1285. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p345.3

1286. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1287. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p345.3

1288. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1289. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1290. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p43.5

1291. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.4

1292. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1293. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p43.2

1294. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p43.5

1295. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1296. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1297. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p54.4

1298. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p54.5

1299. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p347.2

1300. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p354.1

1301. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.4

1302. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p266.1

1303. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p54.2

1304. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p275.1

1305. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p279.1

1306. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p368.1

1307. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p385.1

1308. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p266.1

1309. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p266.1

1310. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p266.1

1311. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.4

1312. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p21.4

1313. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p354.1

1314. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p185.1

1315. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p125.3

1316. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.3

1317. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.3

1318. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p287.1

1319. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p73.1

1320. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p3.1

1321. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p6.1

1322. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p16.1

1323. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p16.1

1324. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.11

1325. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p8.2

1326. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p9.1

1327. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p11.1

1328. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.11

1329. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p116.2

1330. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p262.1

1331. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p377.1

1332. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p383.1

1333. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p430.1

1334. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p67.2

1335. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p31.2

1336. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p216.4

1337. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p57.2

1338. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p32.1

1339. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p32.1

1340. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p73.2

1341. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p259.5

1342. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p160.3

1343. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p150.2

1344. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p383.2

1345. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p73.2

1346. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p338.1

1347. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.11

1348. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p15.1

1349. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.11

1350. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p384.1

1351. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p545.1

1352. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.8

1353. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.1

1354. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p384.1

1355. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.6

1356. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.5

1357. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p32.1

1358. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p73.2

1359. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p88.2

1360. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p304.2

1361. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.2

1362. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p218.1

1363. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p226.1

1364. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p67.4

1365. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.9

1366. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.8

1367. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p67.4

1368. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.6

1369. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p545.1

1370. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p21.1

1371. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p278.3

1372. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.2

1373. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p226.1

1374. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p169.3

1375. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p169.4

1376. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p354.2

1377. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.9

1378. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.8

1379. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p354.2

1380. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p125.2

1381. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p153.2

1382. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p380.1

1383. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.8

1384. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.4

1385. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.4

1386. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p383.3

1387. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p383.4

1388. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.8

1389. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.8

1390. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p262.2

1391. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p383.5

1392. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p36.2

1393. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p136.3

1394. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.2

1395. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p136.3

1396. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p221.1

1397. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p221.1

1398. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p319.3

1399. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.7

1400. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.7

1401. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p6.1

1402. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.2

1403. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.2

1404. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p152.1

1405. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p86.1

1406. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p328.1

1407. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p330.2

1408. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p410.2

1409. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p414.3

1410. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p426.1

1411. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p431.1

1412. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p433.2

1413. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p434.1

1414. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p543.3

1415. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p555.3

1416. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p159.1

1417. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p2.1

1418. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p2.1

1419. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p64.2

1420. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p115.1

1421. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p5.1

1422. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p5.1

1423. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p207.2

1424. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p115.2

1425. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p333.1

1426. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p381.1

1427. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p546.1

1428. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p11.1

1429. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p547.1

1430. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p152.3

1431. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p430.2

1432. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p433.1

1433. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p550.1

1434. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.5

1435. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p43.3

1436. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p36.3

1437. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p36.3

1438. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p187.3

1439. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p221.2

1440. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p207.1

1441. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p115.3

1442. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p125.3

1443. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.8

1444. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p107.2

1445. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.3

1446. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p125.4

1447. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p35.2

1448. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p10.1

1449. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p9.1

1450. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p35.2

1451. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p35.2

1452. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p36.1

1453. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.3

1454. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p32.8

1455. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.1

1456. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.2

1457. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.7

1458. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p251.6

1459. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p4.1

1460. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p249.3

1461. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.7

1462. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p4.1

1463. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p249.3

1464. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.3

1465. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p4.1

1466. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p249.3

1467. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p251.2

1468. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p17.4

1469. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p18.7

1470. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p17.4

1471. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p18.7

1472. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p86.1

1473. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p87.5

1474. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p87.5

1475. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p255.4

1476. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p114.3

1477. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p76.1

1478. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p248.4

1479. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p234.3

1480. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p256.2

1481. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.6

1482. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.4

1483. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.13

1484. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p8.1

1485. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.i-p1.1

1486. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p8.1

1487. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p211.2

1488. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p250.2

1489. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p133.1

1490. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.3

1491. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p131.5

1492. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.43

1493. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p141.4

1494. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.5

1495. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p137.2

1496. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p89.3

1497. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.6

1498. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p9.2

1499. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p221.3

1500. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p49.3

1501. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.5

1502. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p9.2

1503. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.15

1504. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.5

1505. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p17.2

1506. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p17.2

1507. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.55

1508. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p97.2

1509. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.4

1510. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p90.1

1511. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p75.2

1512. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p217.1

1513. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p136.2

1514. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p136.2

1515. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.5

1516. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.5

1517. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.5

1518. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p82.5

1519. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p48.3

1520. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.11

1521. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p121.2

1522. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.4

1523. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.6

1524. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p200.2

1525. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p200.2

1526. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.7

1527. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.7

1528. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.2

1529. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p52.3

1530. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p235.5

1531. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p52.3

1532. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p30.1

1533. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.5

1534. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p578.4

1535. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p158.8

1536. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.7

1537. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p83.4

1538. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p566.2

1539. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p106.5

1540. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p12.1

1541. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p43.2

1542. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p25.2

1543. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p86.1

1544. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p49.3

1545. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p49.3

1546. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p52.5

1547. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.10

1548. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p142.6

1549. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p190.3

1550. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p104.7

1551. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p211.3

1552. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p47.3

1553. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p33.3

1554. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p76.2

1555. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p33.3

1556. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.7

1557. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.7

1558. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p33.3

1559. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p141.3

1560. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.8

1561. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p96.7

1562. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.3

1563. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.5

1564. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.4

1565. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p90.2

1566. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.2

1567. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p251.4

1568. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.5

1569. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p182.1

1570. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p182.1

1571. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p54.4

1572. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p54.5

1573. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.4

1574. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p117.4

1575. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p117.4

1576. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.8

1577. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p258.8

1578. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p34.6

1579. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p285.2

1580. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p127.1

1581. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.6

1582. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p49.2

1583. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.3

1584. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.6

1585. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p285.1

1586. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p346.1

1587. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.9

1588. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p488.1

1589. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p492.1

1590. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p487.1

1591. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p49.3

1592. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.5

1593. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p7.1

1594. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p133.1

1595. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p12.2

1596. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p127.1

1597. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p37.4

1598. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p89.1

1599. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p89.1

1600. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p248.3

1601. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.4

1602. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.5

1603. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p5.4

1604. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.52

1605. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p56.1

1606. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p15.2

1607. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p15.2

1608. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p108.4

1609. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p109.1

1610. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p111.2

1611. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.6

1612. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p171.4

1613. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p143.3

1614. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.13

1615. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p82.1

1616. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.14

1617. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p83.1

1618. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.2

1619. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p175.1

1620. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p54.2

1621. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p101.3

1622. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.1

1623. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p101.3

1624. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p7.5

1625. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p253.2

1626. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p9.4

1627. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.1

1628. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p74.6

1629. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p136.3

1630. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.8

1631. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.4

1632. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xii-p53.1

1633. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.10

1634. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p96.1

1635. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p96.2

1636. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.1

1637. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.3

1638. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p143.2

1639. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.1

1640. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p39.2

1641. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.2

1642. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.3

1643. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p71.1

1644. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.5

1645. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p71.1

1646. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p20.1

1647. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p8.2

1648. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.2

1649. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.1

1650. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.1

1651. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p583.1

1652. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.5

1653. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p8.1

1654. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p69.1

1655. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.3

1656. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.4

1657. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.1

1658. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p41.4

1659. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.1

1660. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p189.2

1661. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p16.1

1662. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.7

1663. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.2

1664. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p18.1

1665. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.5

1666. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p18.1

1667. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.8

1668. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.14

1669. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.5

1670. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.5

1671. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p123.1

1672. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.8

1673. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p17.1

1674. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p287.1

1675. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p10.1

1676. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.1

1677. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p17.1

1678. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p18.3

1679. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.1

1680. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.3

1681. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p61.1

1682. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.4

1683. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.2

1684. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p85.4

1685. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p59.1

1686. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.5

1687. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.6

1688. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.8

1689. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.6

1690. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p18.1

1691. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.10

1692. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p146.1

1693. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p48.2

1694. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.1

1695. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p180.2

1696. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p68.3

1697. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.1

1698. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p48.2

1699. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.1

1700. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.3

1701. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.1

1702. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.1

1703. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p12.1

1704. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.3

1705. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.1

1706. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.8

1707. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p39.3

1708. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.2

1709. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.2

1710. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p63.1

1711. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.10

1712. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.1

1713. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.2

1714. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p77.2

1715. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p50.2

1716. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p50.2

1717. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.5

1718. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p127.2

1719. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.2

1720. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p38.1

1721. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p221.1

1722. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.3

1723. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.3

1724. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p62.4

1725. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.2

1726. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.4

1727. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.4

1728. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.4

1729. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p69.1

1730. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p69.1

1731. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p17.1

1732. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p20.1

1733. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p28.5

1734. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p28.7

1735. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p34.3

1736. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p35.3

1737. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p49.1

1738. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p96.1

1739. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p139.1

1740. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p140.1

1741. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p167.1

1742. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p182.2

1743. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.5

1744. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.44

1745. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p16.3

1746. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.1

1747. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p14.1

1748. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p104.2

1749. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.1

1750. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p28.1

1751. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p34.7

1752. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p43.4

1753. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.3

1754. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p28.3

1755. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.2

1756. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p171.3

1757. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.3

1758. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p28.3

1759. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p42.2

1760. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p53.1

1761. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p57.4

1762. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p83.1

1763. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p61.2

1764. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.5

1765. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p14.1

1766. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.3

1767. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.2

1768. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p95.1

1769. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p14.1

1770. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.3

1771. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p104.2

1772. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.6

1773. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p179.3

1774. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.4

1775. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p259.2

1776. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.6

1777. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p100.1

1778. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p104.2

1779. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.1

1780. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p119.1

1781. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p9.1

1782. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.14

1783. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p95.4

1784. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.7

1785. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.12

1786. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.4

1787. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p17.1

1788. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p20.1

1789. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p107.2

1790. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p110.2

1791. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p15.1

1792. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p170.1

1793. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p205.4

1794. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p17.1

1795. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p15.1

1796. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p16.2

1797. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.7

1798. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p22.9

1799. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p170.5

1800. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.4

1801. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.5

1802. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.6

1803. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.3

1804. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.3

1805. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p188.2

1806. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.5

1807. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p102.2

1808. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p34.1

1809. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.14

1810. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.21

1811. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p34.1

1812. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p221.2

1813. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.6

1814. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.6

1815. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.5

1816. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p200.1

1817. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p93.1

1818. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p157.1

1819. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p16.1

1820. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.9

1821. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.3

1822. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p81.3

1823. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.56

1824. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p151.2

1825. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p196.2

1826. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.4

1827. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p41.1

1828. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.1

1829. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.2

1830. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.2

1831. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.2

1832. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.5

1833. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.9

1834. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.9

1835. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p10.2

1836. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.4

1837. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.4

1838. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.1

1839. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.5

1840. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.4

1841. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.2

1842. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.15

1843. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p40.1

1844. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p83.3

1845. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.7

1846. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.3

1847. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p8.3

1848. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p163.1

1849. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.3

1850. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.3

1851. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.7

1852. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p100.2

1853. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p104.3

1854. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.2

1855. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p95.5

1856. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p80.1

1857. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p80.1

1858. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p20.2

1859. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p20.2

1860. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.5

1861. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p176.2

1862. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p102.4

1863. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p20.2

1864. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.5

1865. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.5

1866. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.13

1867. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.5

1868. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.2

1869. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.2

1870. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p79.6

1871. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.2

1872. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.2

1873. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.2

1874. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p106.1

1875. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.5

1876. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p14.1

1877. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p287.2

1878. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p73.4

1879. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p265.3

1880. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p4.1

1881. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p8.3

1882. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.1

1883. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.6

1884. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.4

1885. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p81.2

1886. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p81.2

1887. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p62.4

1888. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p56.1

1889. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p14.2

1890. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p14.2

1891. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p8.2

1892. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p24.2

1893. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p62.5

1894. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.3

1895. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.5

1896. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p13.1

1897. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p9.1

1898. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p37.1

1899. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p2.1

1900. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.4

1901. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.4

1902. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p61.1

1903. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.7

1904. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p61.1

1905. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.7

1906. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.2

1907. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p60.3

1908. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.3

1909. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p279.1

1910. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.2

1911. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.3

1912. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.3

1913. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.3

1914. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.6

1915. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.1

1916. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.4

1917. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.6

1918. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.9

1919. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.9

1920. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.6

1921. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.5

1922. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.2

1923. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p113.2

1924. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p113.2

1925. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.2

1926. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.16

1927. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p83.4

1928. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.4

1929. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p131.2

1930. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p111.4

1931. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.6

1932. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p69.2

1933. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.2

1934. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p65.1

1935. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p85.2

1936. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p18.2

1937. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.6

1938. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p85.2

1939. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p18.2

1940. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p257.3

1941. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p22.1

1942. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p102.3

1943. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.2

1944. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.15

1945. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.7

1946. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p232.1

1947. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p232.1

1948. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.6

1949. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p39.4

1950. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.6

1951. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.3

1952. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.4

1953. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.3

1954. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p10.3

1955. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.3

1956. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.10

1957. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p20.3

1958. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p67.1

1959. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.1

1960. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p39.1

1961. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.3

1962. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p17.1

1963. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p19.1

1964. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p120.2

1965. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p40.4

1966. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p116.1

1967. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.2

1968. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p120.1

1969. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.5

1970. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p77.1

1971. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.4

1972. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p664.1

1973. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p45.1

1974. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.5

1975. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p664.1

1976. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p15.1

1977. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p15.1

1978. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.8

1979. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p143.2

1980. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.1

1981. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p24.3

1982. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.4

1983. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.4

1984. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.3

1985. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.4

1986. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.9

1987. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p19.8

1988. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p309.1

1989. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p309.2

1990. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p316.1

1991. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p95.3

1992. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p74.4

1993. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p20.3

1994. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p171.2

1995. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.16

1996. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p176.1

1997. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.4

1998. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.11

1999. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.3

2000. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.11

2001. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p69.2

2002. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p82.3

2003. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.12

2004. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p6.1

2005. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.3

2006. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.3

2007. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p6.6

2008. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p144.2

2009. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p144.2

2010. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p144.3

2011. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.4

2012. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.5

2013. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p173.3

2014. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.2

2015. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p111.1

2016. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.3

2017. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p41.1

2018. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.3

2019. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p79.5

2020. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.1

2021. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.4

2022. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.3

2023. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.3

2024. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p9.1

2025. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p75.1

2026. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.5

2027. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.7

2028. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.4

2029. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p303.1

2030. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.7

2031. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.2

2032. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.4

2033. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.5

2034. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p62.3

2035. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.7

2036. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p15.2

2037. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p15.2

2038. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p103.3

2039. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p107.1

2040. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.11

2041. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p107.3

2042. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p107.3

2043. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.2

2044. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.17

2045. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p218.1

2046. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p60.1

2047. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.2

2048. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p147.3

2049. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p209.2

2050. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.3

2051. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p46.2

2052. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p171.1

2053. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.4

2054. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p35.4

2055. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p15.1

2056. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p41.5

2057. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.5

2058. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.4

2059. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p147.2

2060. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p43.1

2061. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p46.1

2062. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p226.7

2063. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.5

2064. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p25.1

2065. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p108.3

2066. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.4

2067. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p101.2

2068. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p72.1

2069. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.4

2070. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.9

2071. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p38.6

2072. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p337.2

2073. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.4

2074. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.4

2075. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p69.1

2076. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p318.3

2077. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.7

2078. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p71.1

2079. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.5

2080. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p51.3

2081. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.7

2082. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.7

2083. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.4

2084. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p18.1

2085. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p211.5

2086. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.1

2087. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.25

2088. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p164.1

2089. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.1

2090. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.25

2091. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p164.1

2092. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.6

2093. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p61.1

2094. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.5

2095. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p17.1

2096. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p200.1

2097. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p6.1

2098. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.2

2099. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p81.1

2100. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p160.3

2101. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p160.3

2102. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p160.3

2103. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p118.7

2104. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p126.3

2105. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.5

2106. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p46.3

2107. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p52.2

2108. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.2

2109. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p114.2

2110. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.8

2111. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p15.4

2112. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.3

2113. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p15.4

2114. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.7

2115. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p213.7

2116. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p27.3

2117. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.3

2118. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.2

2119. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.48

2120. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.58

2121. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p137.1

2122. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.6

2123. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p193.7

2124. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p110.1

2125. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.2

2126. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.10

2127. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.2

2128. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.2

2129. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.2

2130. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.5

2131. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.1

2132. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p13.2

2133. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p26.1

2134. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p8.1

2135. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p623.2

2136. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p8.1

2137. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p42.1

2138. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.6

2139. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.5

2140. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p117.2

2141. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.7

2142. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p117.2

2143. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p10.7

2144. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.5

2145. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p25.1

2146. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.i-p4.1

2147. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p12.2

2148. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.3

2149. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.29

2150. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.i-p4.1

2151. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p12.2

2152. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.3

2153. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.29

2154. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p13.2

2155. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.1

2156. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.1

2157. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.1

2158. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.6

2159. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p24.1

2160. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.2

2161. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p70.2

2162. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.4

2163. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p106.3

2164. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p10.1

2165. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.1

2166. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p185.3

2167. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p185.3

2168. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p145.3

2169. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p145.3

2170. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p145.3

2171. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.6

2172. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.19

2173. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p267.1

2174. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p156.2

2175. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p156.2

2176. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p344.9

2177. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p12.2

2178. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p11.1

2179. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.1

2180. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p6.1

2181. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p187.2

2182. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p188.9

2183. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p88.1

2184. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p167.2

2185. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p173.1

2186. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p29.1

2187. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p12.1

2188. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p11.1

2189. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p34.1

2190. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p79.1

2191. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p79.2

2192. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p189.1

2193. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p145.1

2194. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.2

2195. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p167.2

2196. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.2

2197. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.4

2198. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p45.4

2199. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p29.1

2200. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p220.3

2201. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.47

2202. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.4

2203. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p260.1

2204. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p44.1

2205. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p49.3

2206. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p235.2

2207. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p150.4

2208. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p112.1

2209. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.8

2210. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.5

2211. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p79.3

2212. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.12

2213. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p89.2

2214. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p199.2

2215. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p18.1

2216. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p243.3

2217. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.22

2218. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.57

2219. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.5

2220. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.13

2221. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.13

2222. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p3.1

2223. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.2

2224. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.9

2225. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.34

2226. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p87.2

2227. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.2

2228. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.9

2229. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.34

2230. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.2

2231. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p12.1

2232. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p36.1

2233. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.11

2234. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p150.3

2235. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p65.7

2236. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p9.1

2237. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p63.3

2238. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p17.2

2239. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p17.3

2240. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p63.2

2241. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.ii-p3.1

2242. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p84.2

2243. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.3

2244. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p159.2

2245. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p41.7

2246. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.2

2247. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p41.2

2248. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.7

2249. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p189.3

2250. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p22.1

2251. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p184.1

2252. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.3

2253. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.3

2254. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p231.5

2255. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.8

2256. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.2

2257. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p18.2

2258. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.2

2259. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p18.2

2260. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p121.1

2261. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p200.2

2262. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.8

2263. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p16.6

2264. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p110.3

2265. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.5

2266. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.1

2267. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.6

2268. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p17.1

2269. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p17.1

2270. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p115.1

2271. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.1

2272. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.6

2273. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p176.1

2274. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p176.2

2275. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p59.1

2276. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.6

2277. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.4

2278. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.3

2279. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p243.2

2280. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p11.2

2281. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.5

2282. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.5

2283. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p60.2

2284. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p199.1

2285. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p130.1

2286. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p130.1

2287. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.6

2288. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.5

2289. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.4

2290. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.8

2291. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p41.4

2292. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.4

2293. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p121.4

2294. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p2.1

2295. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p41.4

2296. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.8

2297. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p84.1

2298. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p84.4

2299. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p105.2

2300. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p13.1

2301. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.3

2302. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.74

2303. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.4

2304. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p59.1

2305. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.74

2306. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.4

2307. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.3

2308. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p6.2

2309. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p103.2

2310. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p73.1

2311. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.4

2312. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p14.2

2313. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.3

2314. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p14.1

2315. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.4

2316. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p136.1

2317. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p14.2

2318. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p11.1

2319. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p14.2

2320. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p136.2

2321. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p136.2

2322. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p41.5

2323. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p13.1

2324. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p4.1

2325. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p41.3

2326. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p84.3

2327. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p91.2

2328. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.4

2329. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p191.5

2330. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.4

2331. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.7

2332. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.5

2333. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p6.2

2334. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p49.2

2335. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.6

2336. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p99.4

2337. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.18

2338. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.19

2339. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.2

2340. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.5

2341. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p111.1

2342. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p75.1

2343. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p136.3

2344. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.2

2345. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p267.3

2346. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p24.4

2347. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p91.1

2348. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.10

2349. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.3

2350. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.35

2351. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p110.1

2352. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p3.2

2353. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p3.3

2354. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p87.1

2355. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p47.2

2356. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p156.1

2357. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p178.1

2358. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.7

2359. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p120.1

2360. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p13.3

2361. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p13.1

2362. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p189.2

2363. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p165.2

2364. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.4

2365. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p128.3

2366. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p128.3

2367. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p85.1

2368. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p85.1

2369. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.5

2370. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p26.2

2371. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.6

2372. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.3

2373. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p211.3

2374. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p224.2

2375. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p292.12

2376. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p106.1

2377. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p11.3

2378. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p5.2

2379. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p3.2

2380. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p11.1

2381. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.6

2382. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p27.1

2383. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.2

2384. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.17

2385. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p17.3

2386. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p101.2

2387. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p543.1

2388. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p552.1

2389. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.1

2390. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.6

2391. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.39

2392. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.14

2393. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p3.3

2394. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p5.3

2395. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.17

2396. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p101.2

2397. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p5.3

2398. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.17

2399. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p101.2

2400. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.7

2401. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.4

2402. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.37

2403. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p99.1

2404. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.7

2405. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.2

2406. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p154.1

2407. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p154.2

2408. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p89.2

2409. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p3.4

2410. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p87.3

2411. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p99.3

2412. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p111.2

2413. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p111.2

2414. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p99.2

2415. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.5

2416. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.1

2417. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p11.2

2418. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p267.2

2419. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p103.1

2420. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p217.6

2421. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.6

2422. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.8

2423. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.4

2424. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.8

2425. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p101.3

2426. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.6

2427. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.5

2428. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.6

2429. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p212.2

2430. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.12

2431. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p30.1

2432. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.12

2433. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p8.1

2434. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p19.2

2435. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p47.1

2436. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p36.1

2437. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.ii-p8.1

2438. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p543.2

2439. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p552.2

2440. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p119.1

2441. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p120.1

2442. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p121.3

2443. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p125.1

2444. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.7

2445. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.8

2446. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p112.2

2447. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.2

2448. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p17.2

2449. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.2

2450. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.3

2451. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.5

2452. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p105.1

2453. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.3

2454. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.2

2455. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p19.1

2456. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p20.1

2457. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p13.1

2458. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.17

2459. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.3

2460. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p112.2

2461. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p33.1

2462. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p34.2

2463. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p112.1

2464. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.11

2465. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.12

2466. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.20

2467. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p102.1

2468. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.1

2469. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p122.2

2470. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.9

2471. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.9

2472. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.9

2473. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.7

2474. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p78.2

2475. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p16.1

2476. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p33.1

2477. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p34.3

2478. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p184.5

2479. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p40.2

2480. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p17.2

2481. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p124.2

2482. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p73.4

2483. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p118.1

2484. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p119.1

2485. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p30.2

2486. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p79.2

2487. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p83.2

2488. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.18

2489. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.19

2490. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p16.5

2491. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p50.1

2492. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p167.1

2493. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p13.1

2494. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p75.1

2495. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p78.1

2496. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p259.1

2497. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p202.1

2498. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p125.4

2499. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p125.4

2500. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p191.1

2501. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.v-p3.5

2502. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p161.4

2503. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p116.3

2504. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p15.6

2505. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p96.3

2506. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p118.1

2507. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p29.2

2508. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p106.3

2509. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiv-p35.1

2510. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p478.4

2511. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p106.3

2512. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iv-p7.1

2513. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p129.2

2514. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.10

2515. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p77.1

2516. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p26.3

2517. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p139.2

2518. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p139.2

2519. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.7

2520. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iii-p5.1

2521. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p3.1

2522. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p5.1

2523. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p11.2

2524. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.5

2525. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.18

2526. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p116.1

2527. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.38

2528. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p165.3

2529. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p189.4

2530. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p190.3

2531. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p191.4

2532. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p121.1

2533. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiv-p35.2

2534. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p10.1

2535. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p83.1

2536. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.2

2537. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.1

2538. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.1

2539. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.5

2540. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p75.2

2541. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p80.1

2542. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p41.6

2543. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.3

2544. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p114.1

2545. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p114.1

2546. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p212.1

2547. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.2

2548. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.7

2549. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p115.4

2550. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p614.1

2551. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p106.2

2552. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.8

2553. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p26.4

2554. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p51.2

2555. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.3

2556. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.iii-p3.11

2557. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p12.6

2558. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.10

2559. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.9

2560. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.6

2561. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p155.1

2562. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p187.1

2563. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.1

2564. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p172.2

2565. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p69.2

2566. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p45.6

2567. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p85.1

2568. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p79.1

2569. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p71.3

2570. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.2

2571. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.27

2572. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p12.2

2573. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.27

2574. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.8

2575. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p6.2

2576. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p14.1

2577. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.32

2578. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p165.1

2579. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.i-p12.1

2580. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p72.2

2581. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p148.2

2582. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p69.1

2583. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.11

2584. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.8

2585. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.11

2586. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.9

2587. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.5

2588. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.3

2589. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.14

2590. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.13

2591. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.2

2592. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.2

2593. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p52.2

2594. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p76.2

2595. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.3

2596. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p106.9

2597. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p151.4

2598. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p75.2

2599. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.3

2600. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p106.9

2601. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.6

2602. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p184.1

2603. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ii-p8.2

2604. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p52.3

2605. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p49.3

2606. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p15.2

2607. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p112.1

2608. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p129.3

2609. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p125.1

2610. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p125.1

2611. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.4

2612. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.6

2613. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p9.1

2614. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p122.1

2615. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p71.3

2616. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p92.1

2617. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p92.1

2618. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p108.1

2619. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p130.2

2620. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p192.11

2621. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p91.1

2622. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vi-p10.1

2623. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.9

2624. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.5

2625. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p87.2

2626. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p11.4

2627. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p28.2

2628. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p27.2

2629. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p28.1

2630. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.3

2631. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.5

2632. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p173.2

2633. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p258.1

2634. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p258.1

2635. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p18.1

2636. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p258.1

2637. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p235.1

2638. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p228.3

2639. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p29.1

2640. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.4

2641. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p279.2

2642. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.6

2643. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiii-p12.6

2644. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vii-p17.1

2645. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p11.5

2646. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p35.1

2647. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.6

2648. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p93.4

2649. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p93.4

2650. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.7

2651. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.4

2652. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.6

2653. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.4

2654. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p71.2

2655. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.10

2656. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.4

2657. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p50.2

2658. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p51.1

2659. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p163.6

2660. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p50.2

2661. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p51.1

2662. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p51.5

2663. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p102.9

2664. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p33.2

2665. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p45.1

2666. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p53.1

2667. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p513.5

2668. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.11

2669. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.3

2670. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.3

2671. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p13.3

2672. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p3.1

2673. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.7

2674. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p61.3

2675. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p163.4

2676. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p44.4

2677. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p50.1

2678. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p50.3

2679. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p51.2

2680. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p85.1

2681. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p311.7

2682. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p60.1

2683. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.2

2684. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.3

2685. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.75

2686. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.3

2687. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p61.1

2688. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.1

2689. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.2

2690. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.10

2691. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.75

2692. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.4

2693. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p184.4

2694. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p45.3

2695. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.19

2696. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p61.2

2697. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.16

2698. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p9.3

2699. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p19.5

2700. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p211.2

2701. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.72

2702. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p62.1

2703. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.2

2704. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.72

2705. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p56.3

2706. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p438.6

2707. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p17.1

2708. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p72.6

2709. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p212.5

2710. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p110.7

2711. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p65.6

2712. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.vi-p6.12

2713. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p81.1

2714. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.8

2715. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p185.4

2716. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p61.2

2717. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p128.4

2718. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p163.5

2719. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p44.5

2720. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p50.4

2721. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p51.3

2722. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p85.2

2723. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p207.3

2724. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p115.4

2725. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p110.2

2726. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p180.2

2727. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p149.2

2728. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p149.2

2729. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p45.6

2730. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p18.20

2731. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p46.4

2732. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p32.7

2733. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.11

2734. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p83.2

2735. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p68.1

2736. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p12.1

2737. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p13.3

2738. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.8

2739. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.10

2740. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p16.1

2741. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iii-p69.1

2742. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p205.5

2743. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p55.3

2744. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p8.2

2745. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p7.11

2746. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p3.1

2747. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p1.1

2748. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p5.1

2749. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p13.1

2750. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p16.1

2751. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p17.4

2752. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vi-p4.1

2753. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p111.3

2754. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p139.3

2755. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.iv-p4.7

2756. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iv-p1.1

2757. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p106.5

2758. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xi-p8.1

2759. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p4.1

2760. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p7.1

2761. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p75.1

2762. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p77.13

2763. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p189.1

2764. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p3.1

2765. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p29.2

2766. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p37.1

2767. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p9.1

2768. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p37.5

2769. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.5

2770. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.5

2771. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.i-p15.5

2772. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.iii-p6.3

2773. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p11.1

2774. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.i-p1.2

2775. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p172.1

2776. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.5

2777. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p191.2

2778. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p89.3

2779. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p27.1

2780. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p29.3

2781. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p30.1

2782. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.ii-p11.1

2783. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p11.1

2784. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p5.1

2785. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p2.3

2786. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iii-p6.2

2787. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p11.1

2788. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.17

2789. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv-p41.1

2790. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.5

2791. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p164.6

2792. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p2.2

2793. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p41.6

2794. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.12

2795. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv-p16.2

2796. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p159.1

2797. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p1.1

2798. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p9.1

2799. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.12

2800. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.vii-p11.1

2801. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p82.1

2802. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.x-p23.1

2803. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.10

2804. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p181.13

2805. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p130.2

2806. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.v-p5.1

2807. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.v-p5.1

2808. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p10.1

2809. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p12.1

2810. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p13.1

2811. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vi-p15.1

2812. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p16.1

2813. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vi-p16.4

2814. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p3.1

2815. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p6.1

2816. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p8.1

2817. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p9.5

2818. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p22.2

2819. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p4.1

2820. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p19.1

2821. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p97.6

2822. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p101.1

2823. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p87.1

2824. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p106.3

2825. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.i-p5.1

2826. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p245.5

2827. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p163.7

2828. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p209.3

2829. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p82.2

2830. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p132.3

2831. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p97.7

2832. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p75.1

2833. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p100.7

2834. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p75.1

2835. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p152.2

2836. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p142.1

2837. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p170.3

2838. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p77.1

2839. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.1

2840. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.22

2841. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p109.1

2842. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p111.9

2843. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p53.1

2844. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p170.2

2845. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p170.4

2846. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p90.4

2847. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p112.4

2848. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.v-p4.3

2849. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p198.2

2850. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p218.15

2851. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p235.3

2852. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p111.3

2853. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiv-p14.1

2854. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p25.1

2855. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p33.9

2856. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiv-p14.2

2857. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p195.1

2858. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p88.2

2859. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p122.1

2860. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p105.2

2861. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p8.1

2862. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p9.1

2863. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p8.1

2864. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.iv-p9.1

2865. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p11.1

2866. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p9.2

2867. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p11.1

2868. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p45.2

2869. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p25.1

2870. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.ii-p7.1

2871. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.1

2872. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p122.1

2873. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.5

2874. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p309.3

2875. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p309.3

2876. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p283.7

2877. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p88.3

2878. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p428.1

2879. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p22.1

2880. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p7.1

2881. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.5

2882. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p8.1

2883. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vi-p8.2

2884. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.3

2885. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p92.3

2886. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p106.2

2887. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p147.9

2888. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p67.1

2889. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p37.1

2890. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p39.2

2891. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p68.1

2892. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p89.1

2893. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p118.2

2894. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p119.2

2895. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.7

2896. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p121.8

2897. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p207.4

2898. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p120.12

2899. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p126.4

2900. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p566.1

2901. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p3.2

2902. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p3.3

2903. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p100.3

2904. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p150.5

2905. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p187.4

2906. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p34.8

2907. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p192.1

2908. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p118.3

2909. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p17.1

2910. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p169.2

2911. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p374.2

2912. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p234.1

2913. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p84.3

2914. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p105.2

2915. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p13.2

2916. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p74.1

2917. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p78.2

2918. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p426.2

2919. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p84.5

2920. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p13.2

2921. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p74.1

2922. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p78.2

2923. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p84.5

2924. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.vii-p12.1

2925. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p35.1

2926. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p54.3

2927. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p35.1

2928. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p77.4

2929. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p98.6

2930. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p84.9

2931. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p117.1

2932. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p84.11

2933. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p79.4

2934. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p117.1

2935. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p2.3

2936. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iii-p2.3

2937. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p220.2

2938. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.8

2939. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p160.8

2940. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p122.1

2941. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.5

2942. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p127.5

2943. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.i-p8.2

2944. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p74.7

2945. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p48.1

2946. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p48.1

2947. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p22.1

2948. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p27.2

2949. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p105.3

2950. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p106.11

2951. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.viii.iii-p15.1

2952. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p12.1

2953. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p105.3

2954. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p80.4

2955. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p184.3

2956. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p68.1

2957. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p221.1

2958. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p372.1

2959. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p448.1

2960. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p144.3

2961. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p452.1

2962. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.6

2963. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p450.1

2964. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p181.6

2965. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p187.1

2966. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p187.1

2967. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p180.3

2968. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p319.2

2969. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p330.1

2970. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p332.1

2971. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p334.1

2972. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p386.1

2973. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p180.3

2974. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p180.3

2975. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p454.1

2976. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p488.2

2977. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p488.3

2978. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p583.2

2979. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p466.1

2980. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p470.1

2981. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p458.1

2982. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p460.1

2983. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p462.1

2984. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p464.1

2985. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p568.2

2986. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p121.4

2987. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p456.1

2988. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p477.1

2989. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p101.21

2990. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p67.5

2991. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p468.1

2992. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p472.1

2993. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p61.1

2994. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p144.2

2995. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p167.2

2996. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p16.4

2997. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p374.3

2998. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p378.2

2999. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p92.1

3000. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p94.1

3001. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p132.1

3002. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p25.1

3003. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p81.4

3004. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p40.1

3005. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p105.1

3006. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p185.2

3007. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p105.1

3008. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p100.1

3009. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p185.2

3010. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.7

3011. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p107.1

3012. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p68.1

3013. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xiv.vii-p17.1

3014. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p259.6

3015. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p55.3

3016. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p212.6

3017. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p35.2

3018. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p117.4

3019. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.v.vii-p8.1

3020. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p90.4

3021. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p193.1

3022. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p20.2

3023. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p119.2

3024. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p125.2

3025. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p184.2

3026. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p184.4

3027. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p113.1

3028. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p148.3

3029. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.61

3030. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p260.12

3031. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p104.1

3032. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p107.1

3033. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p67.3

3034. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p200.3

3035. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.64

3036. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p194.1

3037. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p104.2

3038. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p200.3

3039. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p127.4

3040. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.4

3041. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p104.6

3042. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p105.2

3043. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p106.1

3044. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p117.1

3045. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.68

3046. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p152.1

3047. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p185.2

3048. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ii-p85.2

3049. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p45.1

3050. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p157.2

3051. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p79.1

3052. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.ii-p1.3

3053. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p79.1

3054. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p85.1

3055. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p150.71

3056. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p77.1

3057. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p103.4

3058. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p165.2

3059. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p53.4

3060. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p53.4

3061. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p56.5

3062. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p117.3

3063. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p95.1

3064. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p72.1

3065. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p73.1

3066. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.4

3067. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.4

3068. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p151.1

3069. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p156.3

3070. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.4

3071. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p190.1

3072. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p132.1

3073. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p187.1

3074. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p83.2

3075. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.xv.iv-p9.2

3076. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p156.2

3077. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p188.6

3078. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.15

3079. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.15

3080. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.17

3081. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#i.ix.ii-p9.3

3082. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.11

3083. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.13

3084. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.9

3085. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p144.3

3086. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.1

3087. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.3

3088. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.5

3089. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p186.7

3090. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#iv-p0.2

3091. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#v-p0.2

3092. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vi-p0.2

3093. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#vii-p0.2

3094. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#viii-p0.2

3095. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#ix-p0.2

3096. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#x-p0.2

3097. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xi-p0.2

3098. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xii-p0.2

3099. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiii-p0.2

3100. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xiv-p0.2

3101. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xv-p0.2

3102. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvi-p0.2

3103. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xvii-p0.2

3104. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xviii-p0.2

3105. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xix-p0.2

3106. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xx-p0.2

3107. file://localhost/ccel/b/bullinger/apocalypse/cache/apocalypse.html3#xxi-p0.2