

refuge and my fortress ; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust ; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."



Chapter XVII.

BABYLON—THE MOTHER.

VERSE 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters ; 2 ; With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3. So he carried me away in the Spirit into the wilderness ; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : 5 : And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.

In verse 19 of the preceding chapter, we were informed that "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The apostle now takes up more particularly the subject of this Great Babylon ; and in order to a full presentation of it, goes back and gives some of the facts of her past history. That this apostate woman is a symbol of the Roman Catholic church, is generally believed by Protestants,

Between this church and the kings of the earth there has been illicit connection, and with the wine of her fornication, or her false doctrines, the inhabitants of the earth have been made drunk.

This prophecy is more definite than others applicable to the Roman power, in that it distinguishes between church and State. We here have the woman, the church, seated upon a scarlet-colored beast, the civil power, by which she is upheld, and which she controls and guides to her own ends, as a rider controls a horse.

The vesture and decorations of this woman, as brought to view in verse 4, are in striking harmony with the application made of this symbol; for purple and scarlet are the chief colors in the robes of popes and cardinals; and among the myriads of precious stones which adorn her service, according to an eye-witness, silver is scarcely known, and gold itself looks but poorly. And from the golden cup in her hand, symbol of purity of doctrine and profession, which should have contained only that which is pure, upright, and in accordance with truth, there came forth only abominations, and wine of her fornication, fit symbol of her abominable doctrines, and still more abominable practices.

This woman is explicitly called Babylon. Is Rome, then, Babylon, to the exclusion of all other religious bodies? No; from the fact that she is called the *mother* of harlots, which shows that there are other independent religious organizations, which constitute the apostate daughters, and belong to the same great family.

VERSE 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Why should John wonder with great astonishment when he saw the woman drunken with the blood of saints? Was persecution of the people of God any strange thing in his day? Had he not seen Rome launch its most fiery anathemas against the church, being himself in banishment under its cruel power at the time he wrote? Why, then, should he be astonished as he looked forward and saw Rome still persecuting the saints? The secret of his wonder was just this: All the persecution he had witnessed had been from pagan Rome, the open enemy of Christ. It was not strange that pagans should persecute Christ's followers. But when he looked forward and saw a church professedly *Christian* persecuting the followers of the Lamb, and drunken with their blood, he could but wonder with great amazement.

VERSE 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10. And there are seven kings; five are fallen, and one is, and the other is not yet come;

and when he cometh, he must continue a short space. 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The beast of which the angel here speaks is evidently the scarlet beast. A wild beast like the one thus introduced, is the symbol of an oppressive and persecuting power ; and while the Roman power, as a nation had a long, uninterrupted existence, it passed through certain phases, during which this symbol would be inapplicable to it, and during which time, consequently the beast, in such prophecies as the present, might be said not to be, or not to exist. Thus : Rome in its pagan form was a persecuting power in its relation to the people of God, during which time it constituted the beast that was. But the empire was nominally converted to Christianity. There was a transition from paganism to another phase of religion, falsely called Christian ; and during a brief period, while this transition was going on, it lost its ferocious and persecuting character, and then it could be said of the beast that it was not. Time passed on, and it degenerated into popery, and again assumed its blood-thirsty and oppressive character, and then constituted the beast that "yet is," or in John's day was to be.

The seven heads are explained to be, first, seven mountains, and then seven kings or forms of government ; for the expression in verse 10, "and *there* are seven kings," should read, and *these* are seven kings. Five are fallen, says the angel, or passed away ; one is ; the sixth was then reigning : another was to

come, and continue a short space ; and when the beast re-appeared in its bloody and persecuting character, it was to be under the eighth form of government which was to continue till the beast went into perdition. The seven forms of government that have existed in the Roman Empire are usually enumerated as follows : 1. Kingly. 2. Consular. 3. Decemvirate. 4. Dictatorial. 5. Triumvirate. 6. Imperial ; and 7. Papal. Kings, Consuls, Decemvirs, Dictators, and Triumvirs, had passed away in John's day. He was living under the imperial form. Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads ; while the last, which is usually denominated the seventh, is in reality the eighth. The head which was to succeed the imperial and continue a *short space* could not be the papal ; for that has continued longer than all the rest put together. We understand, therefore, that the papal head is the eighth, and that a head of short continuance intervened between the imperial and papal. In fulfillment of this, we read that after the imperial form had been abolished, there was a ruler who, for about the space of 60 years governed Rome under the title of the "Exarchate of Ravenna." Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the papacy, and in this form it ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but a mixture of Christian errors and pagan superstitions,

VERSE 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. 13. These have one mind, and shall give their power and strength unto the beast. 14. These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful.

On the subject of the ten horns, there is no controversy. All agree that they symbolize the ten kingdoms that arose out of the Roman empire, namely, the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. They receive power one hour [Gr. *ώρα, hora*, an indefinite space of time,] with the beast ; that is, they reign a length of time *contemporaneously* with the beast, during which time they give to it their power and strength.

Croly in his work on the Apocalypse offers this comment on verse 12 : "The prediction defines the epoch of the papacy by the formation of the ten kingdoms of the western empire. 'They shall receive power *one hour* with the beast.' The translation should be, 'in the same era' (*μίαν ὥραν*). The ten kingdoms shall be *contemporaneous*, in contradistinction to the 'seven heads,' which were *successive*."

This language must refer to the past, when the kingdoms of Europe were unanimous in giving their support to the papacy, and upholding it in all its pretensions. It cannot apply to the future ; for after the commencement of the time of the end, they were to take away its power, and consume and destroy

it to the end ; Dan. 7 : 26 ; and the treatment which these kingdoms are finally to bestow upon it, is expressed in verse 16, where it is said that they shall hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire.

These make war with the Lamb, verse 14. Here we are carried into the future to the time of the great and final battle ; for at this time the Lamb has assumed the title of King of kings and Lord of lords, a title which he does not assume till his second coming. Chap. 19 : 11-16.

VERSE 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In verse 15 we have simply a definition of the scripture symbol of waters they denote peoples, multitudes, nations, and tongues. The angel told John, while calling his attention to this subject, that he would show him the judgment of this great harlot. In verse 16, that judgment is specified. This chapter, has, we think, more especial reference to the old mother, or Catholic Babylon. In the next chapter, if we mistake not, we find brought to view the character and destiny of another great branch of Babylon, namely, the harlot daughters.

Chapter XVIII.

BABYLON—THE DAUGHTERS.

VERSE 1. And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Some movement of mighty power is symbolized in these verses. The consideration of a few facts will guide us unmistakably to the application. In chapter 14 we had a message announcing the fall of Babylon. Babylon is a term which embraces not only the Roman Catholic church, but religious bodies which have sprung from her, bringing many of her errors and traditions along with them.

The fall of Babylon here spoken of cannot be literal destruction; for there are events to take place in Babylon after her fall, which utterly forbid this idea; as, for instance, the people of God are there after her fall, and are called out in order that they may not

receive of her plagues; and in these plagues is embraced her literal destruction. The fall is therefore a moral one; for the result of it is, that Babylon becomes the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird; she, as a consequence of her fall, piles up an accumulation of sins even to the heavens, and becomes subject to the judgments of God which can no longer be delayed.

And since the fall here introduced is a moral one, it must apply to some branch of Babylon besides, or outside of, the pagan or papal divisions; for the false character of the one, and the corrupt character of the other, of these was fully developed before they were introduced into prophecy. And, further, as this fall is said to occur but a short period before Babylon's final destruction, certainly this side of the rise and blasphemous career of the papal church, this testimony cannot apply to any religious organizations but such as have sprung from that church. These started out on reform. They run well for a season, and had the approbation of God; but fettering themselves with creeds, they have failed to keep pace with the advancing light of God's truth, and hence have been left in a position where they will finally develop a character as evil and odious in the sight of God, as that of the church from which they first started out as dissenters or reformers. As the point before us is to many a very sensitive one, we will let members of these various denominations here speak for themselves.

The *Tennessee Baptist* says: "This woman [popery] is called the *mother* of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these denominated 'harlots and abominations' in the above passage? *I so decide*. I could not with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of *Papacy, in common* with Papists."

Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, incased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots—the Church of Rome."

Again he says: "A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism—that into Congregationalism—and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyanism. All of them retain in their bosom,—in their ecclesiastic organizations, worship, doctrines, and observances,—various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power

and progress of the gospel in their hands."—*On Baptism*, p. 15.

Mr. O. Scott (Wesleyan Methodist) says: "The church is as deeply infected with a desire for worldly gain as the world.

"The churches are making a god of this world.

"Most of the denominations of the present day might be called *churches of the world*, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion."

Says the *Golden Rule*: "The Protestants are out-doing the Popes in splendid, extravagant folly in church building. Thousands on thousands are expended in gay and costly ornaments to gratify pride and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshipers, stop here?

"These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor for whom Christ died, and for whom he came *especially* to preach."

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says: "The world, commercial, political, and ecclesiastical are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. False-

hood is unblushingly uttered in the forum and in the pulpit; and *sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land.* These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'" It is certainly no better now.

Robert Atkins, in a sermon preached in London, says: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to *suffer* with Christ, but they shrink even from reproach.

"Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"

Abundance of similar testimony might be produced, from persons in high standing in these various denominations, written, not for the purpose of being captious and finding fault, but from a vivid sense of the fearful condition to which these churches have fallen. The term Babylon, as applied to them, is not a term of reproach, but is simply expressive of the confusion and diversity of sentiment that exists among them. Babylon need not have fallen, but might have been healed, Jer. 51: 9, by the reception of the truth. Rejecting it,

confusion* and dissensions still reign within her borders, and worldliness and pride are fast choking out every plant of heavenly growth.

But at what time do the verses now before us have their application? When may the movement here symbolized be looked for? If the position we have taken is correct, that these churches, this branch of Babylon, experienced a moral fall by the rejection of the first message of chapter 14, the announcement in the chapter under consideration could not have gone forth previous to that time. It is, then, either synonymous with the message of the fall of Babylon, in chapter 14, or it is given at a later period than that. Is it synonymous with that? It is not; for that merely announces the fall of Babylon, while this adds several particulars, which at that time were neither fulfilled nor in the process of fulfillment. As we are therefore to look this side of 1844, where the previous message went forth, for the announcement brought to view in this chapter, we inquire, Has any such message been given since that time to the present? The answer must still be in the negative; hence this message is yet future. But we are now having the third angel's message, which is the last to be given before the coming of the Son of Man. We are therefore held to the conclusion that the first two verses of this chapter constitute a feature of the third message, to appear when this message shall be proclaimed with power, and the whole earth be lightened with its glory.

The work brought to view in verse 2, is in proc-

ess of accomplishment, and will soon be completed, by the work of spiritualism. Spirits of devils are secretly but rapidly working their way into the religious denominations above referred to, the creeds of which, having been formulated under the influence of the wine [errors] of Babylon, render these denominations unable to resist their insidious approach.

Verse 3 shows the wide extent of the influence of Babylon, and the evil that has resulted from her course, and hence the justness of her punishment. The merchants of the earth are waxed rich through the *abundance* of her delicacies. Who take the lead in all the extravagances of the age? Church members. Who load their tables with the richest and choicest viands? Church members. Who are foremost in extravagance in dress, and all costly attire? Church members. Who are the very personification of pride and arrogance? Church members. Where shall we look for the very highest exhibition of the luxury, vain show, and pride of life, resulting from the vanity and sin of the race? Ans. To a modern church assembly on a pleasant Sunday.

But there is a redeeming feature in this picture. Degenerate as Babylon has become as a body, there are exceptions to the general rule; for God has still a people there; and she must be entitled to some regard on their account until they are called from her communion. Nor shall we have to wait long for this call; for soon, if we mistake not, Babylon will become so fully leavened with the influence of these evil agents, that her condition will be fully

manifest to all the honest in heart, and the way be all prepared for the work which the apostle now introduces.

VERSE 4. And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto Heaven, and God hath remembered her iniquities. 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. 7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

The voice coming from Heaven, denotes that it will be a message of power, attended with heavenly glory. The fact that God's people are called out so as not to be partakers of her sins, shows that it is not till a certain time that people become guilty by being connected with Babylon; and this explains how it can be said of the 144,000, Rev. 14:4, many of whom are the very ones here called out, that they were not defiled with women.

Verses 6 and 7 we regard as a prophetic declaration that she will be rewarded or punished according to her works. As she has filled up the cup of persecution to the saints, so the angel of the Lord will persecute her, Ps. 35:6, and judgments from on high will bring upon her, in a two-fold degree,

the evil which she thought to bring upon the saints.

The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day; for it would be impossible for famine to come in that length of time. The plagues of Babylon are without doubt the seven last plagues which have been already examined; and we infer from the language of this verse, in connection with Isa. 34:8, that a year will be occupied in that terrible visitation.

VERSE 9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, 10, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

The infliction of the very first plague must result in a complete suspension of traffic in those articles of luxury for which Babylon is noted. And when the merchants of these things, who are to a great extent citizens of this symbolic city, and who have been made rich by their traffic in these things, suddenly find themselves and their neighbors smitten with putrefying sores, their traffic suspended, and their vast stores of merchandise on hand, but none to buy them, they lift up their voices in lamentation for the fate of this great city; for if there is anything which will draw from the men of this generation a *sincere* cry of distress, it is that which

touches their treasures. And there is a fitness in this retribution. They who but a short time before had issued a decree that the saints of God should neither buy nor sell, now find themselves put under the same restriction by a far more effectual process.

The question may arise how persons involved in the same calamity can stand *afar off* and lament etc. But it must be remembered that this desolation is brought to view under a figure; and that figure is a city visited with destruction. Should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city, if they had opportunity, and standing afar off, lament its fall; and just in proportion to their terror and amazement at the evil impending, would be the distance at which they would stand from their devoted city. Now the figure of the apostle would not be complete without a feature of this kind; and so he uses it, not to imply that people would literally flee from the symbolical city, which would be impossible, but to denote their *terror* and *amazement* at the descending judgments.

VERSE 12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

In these verses we have an enumeration of great Babylon's merchandise, among which, it will be

noticed are slaves and souls of men. The church has been the great bulwark of American slavery; and previous to the great rebellion, at least six hundred thousand slaves were held by members of the different churches in the South. The movement for the emancipation of these slaves, did not originate with the churches, north or south. Hence they are in nowise relieved from the guilt of this sin, by the fact that the government, as a military necessity, has abolished slavery. Had the matter been left to the church, literal slavery would have continued to the end; but may there not be allusion here also to slavery of conscience, by the creeds of these bodies, which in some cases is more oppressive than physical bondage?

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

The fruits here mentioned we learn by reference to the original to be "autumnal fruits." In other words, the "delicacies of the season," upon which the luxurious professor so sets his pampered appetite, will be suddenly cut off. This of course is the work of the famine, which is the result of the fourth vial. Chap. 16: 8.

VERSE 15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17.

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The reader can readily imagine the cause of this universal voice of mourning, lamentation, and woe. Imagine the plague of sores preying upon men, the rivers turned to blood, the sea like the blood of a dead man, the sun scorching men with fire, their traffic gone, and their silver and gold unable to deliver them, and we need not wonder at their exclamations of distress, nor that shipmasters and sailors join in the general wail. Very different is the emotion the saints are called upon to exercise, as the following testimony shows:—

VERSE 20. Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the

great men of earth ; for by thy sorceries were all nations deceived. 24. And in her was found the blood of prophets, and of saints and of all that were slain upon the earth.

The apostles and prophets are here called upon to rejoice over great Babylon in her destruction, as it is in close connection with this destruction that they will all be delivered from the power of death and the grave by the first resurrection.

Like a great millstone, Babylon sinks to rise no more. The various arts and crafts that have been employed in her midst, and have ministered to her desires, shall be practiced no more. The pompous music that has been employed in her imposing but formal and lifeless service, dies away forever. The scenes of festivity and gladness, when the bridegroom and bride have been led before her altars, shall be witnessed no more.

Her sorceries constitute her leading crime ; and sorcery is a practice which is involved in the spiritualism of to-day. "And in her was found the blood of all that were slain upon the earth." From this we infer that ever since the introduction of a false religion into the world, Babylon has existed. In her has been found all along opposition to the work of God, and persecution of his people. In reference to the guilt of the last generation, see on chap. 16 : 6.

Chapter XIX.

THE TRIUMPH OF THE SAINTS.

VERSE 1. And after these things I heard a great voice of much people in Heaven, saying, Alleluia : Salvation, and glory, and honor, and power, unto the Lord our God ; 2 ; For true and righteous are his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3. And again they said, Alleluia. And her smoke rose up forever and ever.

Continuing the subject of chap. 18, the apostle here introduces the song of triumph which the redeemed saints strike up on victor harps, when they behold the complete destruction of that great system of opposition to God and his true worship, comprehended in great Babylon. This destruction takes place, and this song is sung in connection with the second coming of Christ at the commencement of the thousand years. There can but one query arise on this scripture, and that is, how it can be said that her smoke rose up forever and ever. Does not this language imply eternity of suffering ? Let it be remembered that this is borrowed language, and to gain a correct understanding of it we must go back to its first introduction

and consider its import as there used. In Isa. 34, will be found the language from which, if we mistake not, such expressions as these are borrowed. Under the figure of Idumea a certain destruction is brought to view, and it is said of that land that its streams should be turned into pitch, its dust into brimstone, that it should become burning pitch and not be quenched night nor day, but that its smoke should go up forever. Now this language is spoken, as all must concede, of one of two things; either of some particular country called Idumea, or of the whole earth under that name. In either case it is evident that the language must be limited. We think the whole earth is meant, from the fact that the chapter opens with an address to the earth and all that is therein, the world and all that come forth of it; and the indignation of the Lord is declared to be upon all nations. Now whether this refers to the depopulation and desolation of the earth at the second advent, or to the purifying fires that shall purge it of the effects of the curse at the end of the thousand years, the language must still be limited; for after all this, a renovated earth is to come forth, and be the abode of the nations of the saved throughout eternity. Three times this expression of smoke going up forever is used in the Bible: once here in Isa. 34, of the land of Idumea as a figure of the earth; again in Rev. 14, of the worshipers of the beast and image; and again in the chapter we are now considering, referring to the destruction of great Babylon; and all of them, we

understand, apply to the very same time and describe the same scenes, namely, the destruction visited upon this earth, the worshipers of the beast, and all the pomp of great Babylon, at the second advent of our Lord and Saviour.

VERSE 4. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. 8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

The Lord God omnipotent, the Father, reigneth, is the language of this song. He reigns at the present time, and has ever reigned, in reality, though sentence against an evil work has not been executed speedily; but now he reigns by open manifestations of his power in the reduction of all his foes.

"Rejoice for the marriage of the Lamb is come, and his wife hath made herself ready." Who is the "bride, the Lamb's wife," and what is the marriage? A vast field for thought is here opened, and material furnished for a more lengthy exposition than time or space will permit us here to give. We hold, in brief, that the Lamb's wife is

the New Jerusalem which is above. This will be noticed more fully on chapter 21. The marriage of the Lamb is his reception of this city. When he receives this city, he receives it as the ornament and metropolis of his kingdom; hence he receives with it, his kingdom and the throne of his father David. This we understand to be the event designated by the marriage of the Lamb. That the marriage relation is often taken to illustrate the union between Christ and his people, is granted; but the marriage of the Lamb here spoken of, is a definite event to take place at a definite time; and if the declaration that Christ is the head of the church as the husband is the head of the wife, Eph. 5: 23, proves that the church is now the Lamb's wife, then the marriage of the Lamb took place ages in the past; but that cannot be, according to this scripture, which locates it in the future. Paul told his Corinthian converts that he had espoused them to one husband, even Christ. This is true of all converts. But while this figure is used to denote the relation that they then assumed to Christ, was it a fact that the marriage of the Lamb took place in Corinth in Paul's day, and that it has been going on for the past eighteen hundred years? Further remarks on this point are deferred to a consideration of chap. 21.

But if the city is the bride, it may be asked how it can be said that she hath made *herself* ready. Answer. By the figure of personification, which

attributes life and action to inanimate objects. See a notable instance in Ps. 114. Again, a query may arise on verse 8, how a city can be arrayed in the righteousness of the saints. But if we consider that a city without inhabitants would be but a dreary and cheerless place, we see at once how this is. Reference is had to the countless number of its glorified inhabitants in their shining apparel. This raiment was *granted* to her. What is granted to her? Isa. 54, and Gal. 4: 21-31, will explain. To the new-covenant city are granted many more children than to the old. These are her glory and rejoicing. The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones who walk its golden streets.

VERSE 9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

Many are the allusions to this marriage supper in the New Testament. It is referred to in the parable of the marriage of the king's son, Matt. 22: 1-14, again in Luke 14: 16-24. It is the time when we shall eat bread in the kingdom of God, when we are recompensed at the resurrection of the just. Luke 14: 12-15. It is the time when we shall drink the fruit of the vine new with our Redeemer in his heavenly kingdom. Matt. 26: 29; Mark 14: 25;

Luke 22:18. It is the time when we shall sit at his table in the kingdom, Luke 22:30, and he will gird himself and come forth and serve us. Luke 12:37. Blessed indeed are they who have the privilege of partaking of this glorious feast.

A word on verse 10, in reference to those who think they find here an argument for consciousness in death. The mistake which such persons make on this scripture is in supposing that the angel declares to John that he is one of the old prophets, come back to communicate with him. The person employed in giving the Revelation to John, is called an angel, and angels are not the departed spirits of the dead. Whoever takes the position that they are, is to all intents a spiritualist; for this is the very foundation-stone of their infamous theory. But the angel says no such thing. He simply says that he is the fellow-servant of John, as he had been the fellow-servant of his brethren the prophets. The term fellow-servant implies that they were all on a common footing as servants of the great God; hence he was not a proper object for John to worship. See on chap. 1:1, "His angel."

VERSE 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

With verse 11 a new scene is introduced. We are here carried back to the second coming of Christ, this time under the symbol of a warrior riding forth to battle. Why is he represented thus? Because he is going forth to war,—to meet "the kings of the earth and their armies," and this would be the only proper character in which to represent him on such an occasion. His vesture is dipped in blood. See a description of the same scene in Isa. 53:1-4. The armies of Heaven, the angels of God, follow him. Verse 15 shows how he rules the

nations with a rod of iron, when they are given him for an inheritance, as recorded in the second Psalm, which popular theology interprets to mean the conversion of the world. But would not such expressions as "treadeth the winepress of the fierceness and wrath of Almighty God," be a very singular description of a work of grace upon the hearts of the heathen for their conversion?

Christ has at this time closed his mediatorial work, and laid off his priestly robes for kingly attire; for he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. This is in harmony with the character in which he here appears; for it was the custom of warriors anciently to have some kind of a title inscribed upon their vesture. Verse 17. What is to be understood by the angel standing in the sun? In chap 16:17, we read of the seventh vial being poured out into the air; from which it was inferred that as the air envelops the whole earth, that plague would be universal. May we not apply the same principle of interpretation here, and conclude that the angel standing in the sun and issuing his call from thence to the fowls of heaven to come to the supper of the great God, denotes that his proclamation will go wherever the sun's rays touch upon this earth? And the fowls will be obedient to the call, and fill themselves with the flesh of kings, captains, mighty men, and horses. Thus while the saints are partaking of the marriage supper of the Lamb, the wicked are themselves food for the fowls of heaven.

The beast and the false prophet are taken. The false prophet is the one that works miracles before the beast. This proves him to be identical with the two-horned beast of chap. 13, to whom the same work, for the very same purpose, is there attributed. The fact that these are cast *alive* into the lake of fire, shows that these powers will not pass away and be succeeded by others, but be living powers at the second advent of Christ.

It appears from verse 21 that there is a remnant not numbered with the beast or false prophet. These are slain by the sword of him that sits upon the horse, which sword proceeds out of his mouth. This sword is doubtless what is spoken of elsewhere as the spirit of his mouth, and breath of his lips, with which the Lord shall slay the wicked at his appearing and kingdom. Isa. 11:4; 2 Thess. 2:8.



Chapter XX.

THE FIRST AND SECOND RESURRECTIONS.

VERSE 1. And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, 3, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

The event with which this chapter opens seems to follow, in chronological order, the events of the preceding chapter. The inquiries that here arise are, Who is the angel that comes down from Heaven? What is the key and chain which he has in his hand? What is the bottomless pit? and, What is meant by binding Satan a thousand years?

1. *The angel.* Is this angel Christ, as some suppose? Evidently not. A bright ray of light is thrown from the old typical service directly upon this passage. Thus: Christ is the great High Priest of this dispensation. On the day of atonement, anciently, two goats were taken by the priest, upon which lots were cast, one for the Lord, and the other for the scape-goat. The one upon which the

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Lord's lot fell, was then slain and his blood carried into the sanctuary, to make an atonement for the children of Israel, after which the sins of the people were confessed upon the head of the other, or scape-goat, and he was sent away by the hand of a fit man into the wilderness, or place not inhabited. Now as Christ is the priest of this dispensation, so, by arguments, a few of which we here introduce, Satan is shown to be the antitypical scape-goat.

(1.) The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse, Jenks, in his Comprehensive Commentary, remarks: "Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the *name of the devil*; and so Rosenmüller, whom see. The Syriac has, *Azzail* the angel (strong one) who revolted." The devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians, in favor of the view that the scape-goat is a type of Satan.

Chas. Beecher, in "Redeemer and Redeemed," pp. 67, 68, says: "What goes to confirm this is, that the most ancient paraphrases and translations treat *Azazel* as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπαῖος (*apopompaios*), a word applied by the Greeks to a malign

deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀποπομπῆς, and in the Hebrew Azazel, is no other than the devil.'

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that Azazel cannot be anything else but another name for Satan."

(2.) In the common acceptance of the word, the term "scape-goat" is applied to any one who has become obnoxious to the claims of justice; and while

it is revolting to all our conceptions of the character and glory of Christ to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in Scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, etc., etc.

(3.) Our third reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne by the ministration of the priest and the blood of the offering, into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all their sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world, made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, borne, by the ministration of Christ while pleading his own blood, into the new-covenant sanctuary. 3. After Christ, the minister of the true tabernacle [Heb. 8:2], has finished his ministration, he will remove the sins of his people from

the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the devil. 4. The devil will be sent away with them into a land not inhabited.

This we believe to be the very event described in the verses under notice. The sanctuary service is, at the time here specified, closed. Christ lays upon the head of the devil the sins which have been transferred to the sanctuary, and which are imputed to the saints no more, and the devil is sent away, *not* by the hand of the High Priest, but by the hand of another person, according to the type, into a place here called the bottomless pit. Hence this angel is not Christ. For a full exposition of this subject see the work on "The Sanctuary and its Cleansing."

2. *The key and chain.* It cannot be supposed that the key and chain are literal; they are rather used merely as symbols of the power and authority with which this angel is clothed upon this occasion.

3. *The bottomless pit.* The original word signifies an abyss, bottomless, deep, profound. Its use seems to be such as to show that the word denotes any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. But the passage which specially throws light upon the meaning of the word here, is Gen. 1:2, where we read that "darkness was upon the face of the deep." The word there rendered deep is the same word that is here rendered bottomless pit; so that that might have been translated, "Darkness was upon the

face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used; it is applied to this earth in its chaotic state. Precisely this we believe it means in this third verse of Revelation 20. At this time, let it be borne in mind, the earth is a vast charnel house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their all-desolating foot-prints over the earth, the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied, ungathered, and unlamented, from one end of the earth to the other end thereof. Thus is the earth made empty and waste, and turned upside down. Isa. 24:1. Thus is it brought back again, partially at least, to its original state of confusion and chaos. See Jer. 4:19-26, especially verse 23. And what better term could be used to describe the earth thus rolling on its course of darkness and desolation for a thousand years, than that of the abyss, or bottomless pit? Here, we understand, Satan will be confined during this time, amid the ruin which, indirectly, his own hands have wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous ruin.

4. *The binding of Satan.* We well know that

Satan in order to work must have subjects upon whom to work. Without these he can do nothing. But during the thousand years of his confinement to this earth, all the saints are in Heaven beyond the power of his temptations, and the wicked are all in their graves, beyond his power to deceive. His sphere of action is circumscribed, he being at this time confined to this earth; and thus is he bound, being condemned throughout this period to a hopeless state of inactivity and imbecility. This, to a mind that has been so busy as his has been for the past six thousand years in deceiving the world, must be a punishment of the most intense severity.

Some attempt to grow merry over this exposition of the binding of Satan, which makes it to mean the placing beyond his reach of the subjects upon which he works, and which makes his being loosed to mean their being brought again, by a resurrection, under his influence. They tell us that we have mistaken the parties, and have the wicked bound, not the devil. Yet how often do we hear in the daily transactions of life such expressions as these: My way was completely hedged up; my hands were completely tied, etc. But do we understand, when persons make such expressions, that some insurmountable obstacle was literally thrown across the path they were traveling, or that their hands were literally confined with ropes and cords? No; but simply that a combination of circumstances rendered it impossible for them to act. Just so here; and why will not people grant to inspiration the same

liberty of speech that they give without question and without ridicule to their fellow-men in the common intercourse of life?

VERSE 4. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The exaltation of the saints. From the devil in his gloomy confinement, John now directs our attention to the saints in victory and glory,—the saints reigning on thrones,—all who are blessed and holy, and who, consequently, have part in the first resurrection. From that general assembly John then selects two classes as worthy of especial attention: first, the martyrs, those who have been beheaded for the witness of Jesus; and secondly, those who had not worshiped the beast and his image. This class, the ones who refuse the mark of the beast and his image, are of course the ones who hear and obey the third message of Rev. 14; but these are not the ones who are beheaded for the witness of Jesus, as some have supposed who have contended that the last generation of saints were all to be slain. The word

rendered *which*, in the expression, "and which had not worshiped the beast," etc., shows that there is another class introduced. The word is *hostis* (*hostis*), and is defined by Liddell and Scott, "Whosoever, whichever, *any one who*, anything which;" and by Robinson, "One who, some one who, whosoever, whatsoever." As one class, John saw the martyrs, and as another, he saw *those who* had not worshiped the beast and his image.

It is true that *hostis* is sometimes used as a simple relative, as in 2 Cor. 3:14; Eph. 1:23; but never in such constructions as this, preceded by the conjunction *καὶ*.

Lest any one should say that our rendering, whosoever, would include millions of heathens and sinners who have not worshiped the beast, and promise to them a reign with Christ of a thousand years, we would call attention to the fact that the preceding chapter states that the wicked had all been slain, and the seal of death set upon them for a thousand years; and John is viewing only the righteous company who have part in the first resurrection.

The rest of the dead lived not again till the thousand years were finished. Whatever may be said to the contrary, no language could more plainly prove two resurrections; the first, a resurrection of the righteous at the commencement of the thousand years, and the second that of the wicked at the end of that period. On such as have part in the first resurrection, the second death will have no power. They can pass unharmed through the elements which de-

stroy the wicked like chaff. They will be able to dwell with devouring fire, and everlasting burnings; Isa. 33:14, 15; they will be able to go forth and look upon the carcasses of the men who have transgressed against the Lord, as the quenchless fire and undying worm are preying upon them. Isa. 66:24. The difference between the righteous and the wicked in this respect is seen again in the fact that, while God is to the latter a consuming fire, he is to his people both a sun and shield.

The wicked who are raised at the end of the thousand years, as really live again as they have once lived on the earth. To deny this, is to do violence to this scripture. In what physical condition they will be raised, we are not informed. It is usual to say on this point, that what we have lost unconditionally in Adam, is restored unconditionally in Christ. With respect to physical condition this should not perhaps be taken in an unlimited sense; for we have lost greatly in stature and vital force, which need not be restored to the wicked. If they are brought back to the average mental and physical condition which they enjoyed during life, or the period of their probation, would not that be sufficient for them to receive at last understandingly the reward of their deeds?

VERSE 7. And when the thousand years are expired, Satan shall be loosed out of his prison. 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. 9. And

they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

At the end of the one thousand years, the holy city, the New Jerusalem, in which the saints have dwelt in Heaven during that period, comes down, and is located upon the earth, and becomes the camp of the saints, around which the resurrected wicked come up numberless as the sand of the sea. The devil deceives them and thus brings them up to this battle. The deception must of course have reference to some advantage to be gained by fighting against the saints. They are probably deluded into the hope that they can overcome the saints, dispossess them of their city, and still hold possession of the earth. But fire comes down from God out of Heaven and devours them. The word here rendered devour, Prof. Stuart admits is, "intensive," and signifies "to eat up, devour, so that it denotes utter excision." This is the time of the perdition of ungodly men, the time when the elements shall melt with fervent heat, the earth also, and when the works that are in the earth shall be burnt up. 2 Pet. 3:1, 10. In the light of these scriptures, we can see how the wicked are to receive their recompense in the earth; Prov. 11:31; we can see also that it is not eternal life in misery, but an "utter excision," entire and complete destruction.

Two views deserve a passing notice at this point.

The first is that the earth is renewed at the second coming of Christ, and is the habitation of the saints during the thousand years. The other is that when Christ appears the second time, he sets up his kingdom in Palestine, and performs, in connection with his saints, a work of conquest over the nations that are left on the earth during the thousand years, and finally subdues them to himself.

One among many objections to the first view, is, that it makes the wicked in their resurrection, come up, with the devil at their head, and tread with their unhallowed feet upon the purified and holy earth, and the saints who have held possession for a thousand years, are obliged to yield possession, and flee into the city. But we cannot believe that the saints' inheritance will ever be thus marred, or that the fair plains of the earth made new, will ever be polluted with the impious tread of the resuscitated wicked; for besides outraging all ideas of propriety, there is no scripture from which even an inference can be drawn to support it.

And as to the second view, one among many of its absurdities is, that notwithstanding Christ and his saints have conquered the earth during the thousand years, at the end of this period the wicked get the upper hands of them, they lose their territory, the work of a thousand years is undone, and they are compelled to beat an ignominious retreat into the city for shelter, leaving the earth to their undisputed sway. Those who wish may rack their brains in trying to harmonize the inconsistencies and absurdi-

ties of such theories, or may endeavor to draw consolation from the dubious prospect. For ourselves, we prefer better employment and a brighter hope.

In contrast with these theories, there is a beautiful harmony in the view herein presented; namely that the saints are with Christ in Heaven during the thousand years, while the earth lies desolate; that at the end of that time, the saints and the city come down, the wicked dead are raised, and come up against it; that the latter there receive their judgment; and that from the purifying fires which destroy them, come forth the new heavens, and new earth, to be the abode of the righteous throughout endless ages.

From verse 10 some have argued that the devil alone was to be tormented day and night. But the testimony of this verse is more extensive than that. The verb, shall be tormented, is in the plural, and agrees with the beast and false prophet; whereas it would be in the singular number if it referred to the devil alone. It will be noticed that in the expression, "where the beast and false prophet are," *are* is a supplied word. It would be more proper to supply the words, were cast, answering to what was spoken of the devil just before. The sentence would then read, "The devil was cast into the lake of fire where the beast and false prophet *were cast*." They were cast in there and destroyed at the commencement of the thousand years. The individuals of which those organizations were composed, come up in the second resurrection, and a similar and final destruction is now visited upon them.

The Lake of Fire. Some reader may be inclined to ask for a definition of the lake of fire. As a comprehensive definition, may it not be called a symbol of the agencies which God employs to close up his controversy with the living wicked at the beginning of the thousand years, and with all the hosts of the ungodly at the end of that period? Literal fire will of course be largely employed in this work. We can better describe its effects than the thing itself. At the second coming of Christ, it is the flaming fire in which the Lord Jesus is revealed; it is the spirit of his mouth and brightness of his coming by which the Man of Sin is to be consumed; it is the fire in which great Babylon shall be utterly burned. Rev. 18:8. At the end of the thousand years, it is the day that burneth as an oven; Mal. 4:1; it is the fervent heat that shall melt the elements and the earth, and burn up the works that are therein; it is the fire of To-phet "prepared for the king" (the devil and his angels, Matt. 25:41), the pile whereof is deep and large, and which "the breath of the Lord like a stream of brimstone doth kindle." Isa. 30:33. It is the fire that comes down from God out of Heaven. On the expression, "tormented day and night forever and ever," see on chap. 19:1-4.

VERSE 11. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those

things which were written in the books, according to their works. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 14. And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

With verse 11, John introduces another scene to take place in connection with the final doom of the ungodly. It is the great white throne of judgment before which they are assembled to receive their awful sentence of condemnation and death.

1. *The Books of Record.* They are judged out of the things written in the books; from which we learn the solemn fact that a record of all our deeds is kept on high. A faithful and unerring record is made by the angelic secretaries. The wicked cannot conceal from them any of their deeds of darkness. They cannot bribe them to pass over in their record any of their unlawful acts. They must meet them all again, and be judged accordingly.

2. *The Execution of the Sentence.* They are to be punished according to their works. The Scriptures declare that they shall be rewarded according to their deeds. There are, then, to be degrees in the punishment of the wicked; and it may be asked how this can be harmonized with the view that death is the punishment for sin, and comes upon all alike. Let us ask believers in eternal misery how they will maintain degrees in *their* system. They tell us the intensity of the pain endured will be in

each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, cannot he also interpose, if necessary, and graduate the pain attendant upon the sinner's being reduced to a state of death as the climax of his penalty? So, then, this view is equal with the common one in this respect, while it possesses great advantage over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, this may not only have degrees in pain, but in duration also; for while some may perish in a short space of time, the weary sufferings of others may be long drawn out. But yet, we apprehend that the bodily suffering will be but an unnoticed trifle, compared with the mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation. The youth who had but little more than reached the years of accountability, and died perhaps with just enough guilt upon him to debar him from Heaven, being less able to comprehend his situation and his loss, will of course feel it less. To him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater. While the man of giant intellect and almost boundless comprehension, who thereby possessed greater influence for evil,

and hence was the more guilty for devoting his powers to that evil, being able to understand his situation fully, comprehend his fate, and realize his loss, will feel it most keenly of all. Into *his* soul indeed the iron will enter most intolerably deep. And thus, by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of their guilt.

That the degree of suffering which each one is to endure, is taken into the account as a part of the punishment of their crimes, is evident from Rom. 2 : 6-10 ; Paul here speaking of the future "judgment of God," says:—

"Who will render to every man according to his deeds : to them who by patient continuance in well-doing seek for glory and honor and immortality, [he will render] eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [he will render] indignation and wrath, *tribulation and anguish*, upon every soul of man that doeth evil, of the Jew first and also of the Gentile."

Why, it is asked, is the book of life brought forth on this occasion, when all who have part in the second resurrection, beyond which this scene is located, are already forejudged to the second death ? We answer, That it may be seen that none of the names of all the multitude who die the second death, are in the book of life, and why they are not there ; and if the names have ever been there, why they were not retained ; that all the intelligences of the universe

may see that God acts with strict justice and impartiality.

And whosoever was not found written in the book of life was cast into the lake of fire. Reader, is your name written in the book of life ? Are you striving to avert in your own case the fearful doom that awaits the ungodly ? Rest not till you have reason to believe that your name is registered in the list of those who are to share at last in the blessings of eternal life.

