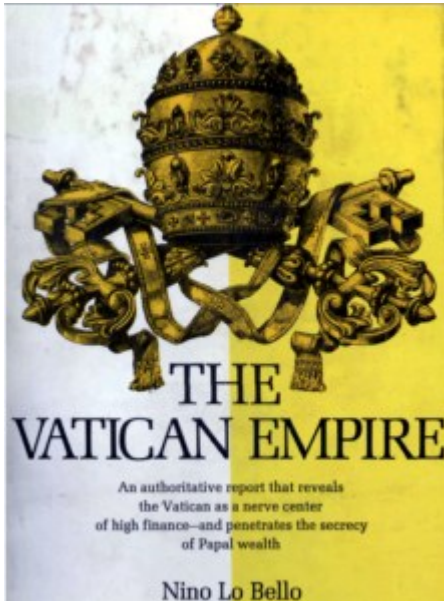


[The Papacy Is The Antichrist – By Rev. J. A. Wylie](#)



James Aitken Wylie

“The Papacy Is The Antichrist” is a classic work By Rev. J. A. WYLIE, LL.D. [James Aitken Wylie](#) (1808-1890) was a Scottish historian of religion and Presbyterian minister. He was a prolific writer and is most famous for writing The History of Protestantism.

My good friend Walt Stickel of <http://granddesignexposed.com/> linked to <http://seawaves.us/na/web4/papacyantichrist.html> from his website from which I got this article. The font on that site is too small and hard on my eyes to read which is why I am re-posting it on my own website. I also hope for this article to be more accessible for everyone. Thanks to [WordPress technology](#), it's simple to re-post classic books to make them easier for me to read. And also thanks to an [on-line tool](#) I used to remove unnecessary link breaks.

PREFACE.

The following demonstration is rested on no narrow basis. Its two postulates, like two posterns, admit us into the edifice, but they are not its foundations. The whole economy of Redemption, and the whole course of History are the broad substructions on which the argument is based and built up; and the author humbly submits that it cannot be overturned, or the conclusion arrived at set aside, without dislocating and shaking the structure of both Revelation and providence. The same line of proof which establishes that Christ is the promised Messiah, conversely applied, establishes that the Roman system is the predicted Apostacy. In the life of Christ we behold the converse of what the Antichrist must be; and in the prophecy of the

Antichrist we are shown the converse of what Christ must be, and was. And when we place the Papacy between the two, and compare it with each, we find, on the one hand, that it is the perfect converse of Christ as seen in His life; and, on the other, that it is the perfect image of the Antichrist, as shown in the prophecy of him. We conclude, therefore, that if Jesus of Nazareth be the Christ, the Roman Papacy is the Antichrist.

We shall not go far afield in this discussion: nor is it in the least necessary to do so. The materials for a right decision on the question before us lie close at hand. The Apostle John, speaking of the great apostacy to arise in Christendom, calls it the "Antichrist." And the Pope has taken to himself, as the name that best describes his office, the title "Vicar of Christ." All we shall ask as the basis of our argument are these two accepted facts, namely, that John styles the "apostacy," "the Antichrist," and that the head of the Roman system styles himself "Christ's Vicar."

The Papacy holds in its name the key of its meaning. We shall make use of that key in unlocking its mystery and true character. The Papacy cannot complain though we adopt this line of interpretation. We do nothing more than use the key it has put into our hands.

The Apostle John, we have said, speaking of the apostacy, the coming of which he predicts, styles it the "Antichrist." And we have also said that the Papacy, speaking through its representative and head, calls itself the "Vicar of Christ." The first, "Antichrist," is a Greek word, the second, "Vicar," is an English word; but the two are in reality one, for both words have the same meaning. Antichrist translated into English is Vice-Christ, or Vicar of Christ; and Vicar of Christ, rendered into Greek is Antichrist – Antichristos. If we can establish this –and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point –we shall have no difficulty in showing that this is the meaning of the word "Antichrist," –even a Vice-Christ. And if so, then every time the Pope claims to be the Vicar of Christ, he pleads at the bar of the world that he is the "Antichrist."

Moreover, this will clear our way and simplify our discussion. For, let it be noted, if Antichrist signifies a Vice-Christ –that is, one who comes in the room of Christ –deception, dissimulation, counterfeit, must be an essential element in his character. In whatever persons or systems that fundamental characteristic is lacking, we fail to find the "Antichrist," whatever may be their general opposition to Christ and to Christianity, or whatever other features of the Antichrist they may bear. They may have every other characteristic by which prophecy had described this noted adversary of Christ and his gospel, yet, lacking this fundamental one, their claim to this pre-eminently evil distinction cannot be admitted. This enables us to dismiss summarily and at once a host of Antichrists which have been conjured up by persons who have drawn upon their imagination, rather than followed any sound principle of prophetic interpretation. The cause of the papacy is served by the false glosses and mistaken interpretations of Scripture which interpose a pseudo-antichrist betwixt it and Prophecy, which unfolds against it so black a record, and suspends above it so terrible a doom.

We shall suppose that an atheist or an infidel has been put to the bar to answer to a charge of being the Antichrist. He has manifested a Satanic malignity against the Gospel, and has laboured to the utmost of his power to destroy it. He has blasphemed God, execrated Christ, and derided, vilified, and persecuted all who profess His name, and on these grounds he has been assumed to be the Antichrist. The case is no imaginary one. Atheists and scoffers in former ages, Voltaire and Paine in later times, Communists and Pantheists in our own day, have all been arraigned as the Antichrist.

Well, let us suppose that one or other of these notoriously wicked personages or systems has been put to the bar, on the charge of being the "adversary" predicted by John. "Who are you?" says the judge. "Are you a Vice-Christ? So you make a profession of Christianity, and under that pretext seek to undermine and destroy it?" "No," replies the accused. "I am no counterfeit. Christ and His Gospel I hate; but I am an open enemy, I fight under no mask." Turning to the likeness drawn by Paul and John of Christ's great rival and opponent, and finding the outstanding and essential feature in the portrait absent in the accused, the judge would be constrained to say, "I do not find the charge proven. Go your way; you are not the Antichrist."

Mohammedanism comes nearer than any other of the opposing systems to the Antichrist of the Bible; yet it falls a long way short of it. Mohamet did not disavow the mission of Jesus; on the contrary, he professed to hold Him in honour as a prophet. And in much the same way do His followers still feel towards Christ. But Islam does not profess to be an imitation of Christianity. Any counterfeit that can be discovered in Mohammedanism is partial and shadowy when placed alongside the bold, sharp-cut counterfeit of Romanism. It requires a violent stretch of imagination to accept Mohammedanism, or, indeed, any other known ism, as a Vice-Christ. Of all systems that ever were on the earth, or are now upon it, Romanism alone meets all the requirements of prophecy, and exhibits all the features of the Vice-Christ; and it does so with a completeness and a truthfulness which enable the man who permits himself to be guided by the statements of the Word of God on the one hand, and the facts of history on the other, to say at once, "This is the Antichrist."

What we have said is meant to indicate the lines on which our demonstration will proceed. We must trace the parallelism betwixt their respective chiefs, Christ and the Pope, along the entire line of their career. In this parallelism lies the essence of Antichristianism, and of course the strength of our argument. It is this counterfeit, so exact and complete, which has misled the world into the belief that this is Christianity, to the waste of ages not a few, the unsettling and overthrow of kingdoms, the stunting of the human understanding, and the loss of millions of immortal souls.

It is somewhat remarkable that the clearest, fullest, and most life-like description of Antichrist we possess is that which was given of him before he arose. The Papacy –if we may be allowed to anticipate what it will be the object of the following pages to demonstrate –the Papacy has been twelve hundred years in existence, and during all these centuries, it has been one of the main actors in the world: neither time nor opportunity has been

lacking to it for the display of its spirit and aims. The record of its deeds lies open to the world, and he that runs may read it; and after so long, and, we may add, so dismal an acquaintance with it, it might be supposed that we should now be able to give a fuller and truer description of it than any that could possibly be given before it had come into existence. Yet no. Incomparably the most life-like portrait of the Papacy that exists, is that which was given by Paul in the first century, when writing to the Thessalonian Christians, and which we give below.

Paul's is not the only painting of Popery on the page of the Bible. Daniel, centuries before, had foreshadowed the rise of this system in imagery of graphic vividness and dramatic grandeur. A little while after Paul, John, in symbols equally majestic and awful, foretold the advent of the same power. The vision was doubled, because the thing was sure. Paul comes in between these two prophecies –two, yet one – as their inspired interpreter. He employs neither figure nor symbol, but in words, plain yet solemn, he lifts the veil and lays bare the infernal origin and Satanic character of that power, which, when he wrote, was so near, that the Christians to whom he addressed his epistle might almost hear the sound of its approaching footsteps, and see the shadow which it had already begun to project upon the Church and the world. We quote the passage, 2 Thess. ii. 1-11.

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.”

In order to introduce ourselves to our subject, we have taken it for granted that the system described by Paul in the passage we have just quoted is the papacy. This is the thing to be established. We now proceed to prove this, and provided we shall show on good and conclusive grounds that the system depicted by Paul is the Roman apostacy, and that this is the same system which Daniel and John have portrayed under symbolic imagery, it will follow that one who admits the Bible to be the Word of God, and that Paul wrote by the inspiration of the Holy Ghost, must believe that the Papacy –that is, the Roman apostacy –is the Antichrist of Scripture.

This is not point of mere speculation. It is a question that has attendant upon it great practical issues. This inquiry has for its object the ascertainment of the true meaning of an important part of the Word of God, even the better half of its prophecies. Moreover, on this question must rest the verdict we are to pronounce on that society which calls itself "the church," as also the revelations in which we are to stand to it. And on it, too, must depend whether we shall abandon or whether we shall continue to occupy the ground which we have been accustomed to regard as our divine central position in our war with Popery; or, rather, whether we ought not to end this war, and confess that we have been fighting all along under a mistake.

Who is Antichrist? It will help us to the right answer to this question if we shall first determine, What is Antichrist?

Antichrist is an enemy who makes war with the Son of God. Of that there is no doubt. But what is the form of this war, and under what character does Antichrist carry it on? Does he wage it openly, or does he fight it under a mask? Does he take the field as an open rebel and a declared foe, or does he come as a friendly adherent who professes to bring support and help to the cause which, in reality, he seeks to undermine and destroy? To determine this point, let us look at the meaning of the word Antichrist as employed in Scripture.

The reader sees that the term is a composite one, being made up of two words anti and Christ. The name is one of new formation; being compounded, it would seem, for this very enemy, and by its etymology expressing more exactly and perfectly his character than any older word could. The precise question now before us is this—What is the precise sense of anti in this connection? Does it designate an enemy who says openly and truly, "I am against Christ." Or does it designate one who says plausibly, yet falsely, "I am for Christ." Which?

To determine this, let us look at the force given to this prefix by writers in both classic literature and Holy Scripture. First, the old classic writers. By these the preposition anti is often employed to designate a substitute. This is, in fact, a very common use of it in the classic writers. For instance, anti-basileus, he who is the locum tenens of a king, or as we now should say viceroy: anti having in this case the force of the English term vice. He who filled the place of consul was antihupatos, pro-counsul. He who took the place of an absent guest at a feast was styled antideipnos. The preposition is used in this sense of the great Substitute Himself. Christ is said to have given Himself as an antilutron, a ransom in the stead of all. Classic usage does not require us to give only one sense to this word, and restrict it to one who seeks openly, and by force, to seat himself in the place of another, and by violent usurpation bring that other's authority to an end. We are at liberty to apply it to one who steals into the office of another under the mask of friendship; and while professing to uphold his interest, labours to destroy them. This leaves us free to turn to the use of the word in Scripture.

The Antichrist comes first into view in our Lord's discourse recorded in

Matt.xxiv. 24, and Mark xiii. 22. "For false Christs (pseudoxristos) and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect.' Our Lord does not, indeed, use the word Antichrist, but what is almost its synonym pseudo-Christ. Nevertheless, the persons whose coming He foretells are in the line of Antichrist; they belong to the same family, and their grand characteristic is deception. Manifestly, they are not open enemies, but pretended friends; they are "false Christs and false prophets," and as such are forerunners of that great Antichrist who is to succeed them, and in whom they are to find their fuller development and final consummation. They shall seek by "signs and wonders," false, of course, to obscure the glory of Christ's true miracles, to weaken the evidence of His Messiahship arising therefrom, and to draw men away from Him, and after themselves.

The other place in the New Testament in which reference is made to Antichrist is the 1st and 2nd Epistles of John. The idea which John presents of the Antichrist is quite in harmony with that of our Lord. John looks for him in the guise of a Deceiver. "Little children," says John (1st Epistle ii. 18), "it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists." After this announcement of a special and great Antichrist, to follow in the wake of those minor Antichrists that were already arrived, and were urging their claims on the attention of the world, he comes to look more closely at the giant who was to stand up after these dwarfs had passed away. He notes prominently one characteristic of him, and it is his falsehood. Antichrist, says John, is to be a liar (verse 22). "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son."

"St John's words," says Archbishop Trench, "seem to me decisive on the matter, that resistance to, and defiance of, Christ, not the false assumption of his character and offices, is the essential mark of Antichrist." (Synonyms of the New Testament, by R.C. Trench, B.D., p.120 Cambridge and London, 1854) Such is Dr Trench's opinion; but he gives no grounds for it, and we are unable to imagine any. We draw the exactly opposite conclusion from the apostle's words, even that the "false assumption of His character and offices" is an essential mark of Antichrist. "He is a liar," says John. But if he comes boldly and truthfully avowing himself the enemy of Christ, how is he a liar? If he avows, without concealment, his impious design of overthrowing Christ, with what truth can he be spoken of as a deceiver? But such is the character plainly ascribed to him by John (2nd epistle, verse 7): -"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist." Plainly the exegesis, or rather supposition, of Dr Trench is inadmissible.

Dr Chalmers had no difficulty in seeing the Roman system in the "apostacy" predicted by Paul. We find him saying in his Scripture Readings: -"Save us, O Lord, from falling away, lest we share in the perdition that waiteth on the great apostacy. We hold the usurpation of Rome to be evidently pointed at, and therefore let us maintain our distance, and keep up our resolute protest against its great abominations." (Dr Chalmers' Sabbath Scripture Readings, vol. I., p.310. Edinburgh, 1848.)

Archbishop Trench was misled, it may be, by the strength of the term deny. "He is Antichrist that denieth the Father and the Son." But he who does not confess when he is called to do so, denies. Such is the use of the word in these applications all through the New Testament. Such is the use John makes of it in this very passage: -"for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." It is clear that Antichrist, as depicted by our Lord and by His Apostle John, is to wear a mask, and to profess one thing and act another. He is to enter the church as Judas entered the garden -professedly to kiss his Master, but in reality to betray Him. He is to come with words of peace in his mouth but war in his heart. He is to be a counterfeit Christ -Christ's likeness stamped on base metal. He is to be an imitation of Christ, -a close, clever, and astute imitation, which will deceive the world for ages, those only excepted who, taught by the Holy Spirit, shall be able to see through the disguise and detect the enemy under the mask of the friend.

Antichrist, then, is a counterfeit. But this one mark is not alone sufficient to identify the person on whom it is found as the great apostate. All deceit in religion is anti-Christian; the other marks must come along with this one to warrant us to say that we have found that pre-eminently wicked one, and that portentous combination of all evil that is to form the Antichrist. Yet this one mark enables us to test certain theories which have been advanced on this subject. If Antichrist must necessarily be a deceiver -a false Christ - then no Atheist or body of Atheists can be Antichrist. No Pantheist or body of Pantheists can be Antichrist. They are not deceivers; they are open enemies. They make war in defiance of God and Christ, and under the protestation that there is no such person as the Bible affirms filling the office of the world's Mediator and Saviour. They hold the whole affair to be an invention of priests. Antichrist dare make no such avowal. It would be fatal to him. Were he to affirm that Christianity is a fable, and out and out imposture, he would cut away the ground from under his own feet. He would deny the very first postulate in his system; for there must first be a Christ before there can be an Antichrist.

And not less does this mark shut us up to the rejection of the theory which has been advanced with much earnestness and some plausibility, that Antichrist is a political character, or potentate, some frightfully tyrannical and portentously wicked King, who is to arise, and for a short space devastate the world by arms. This is an altogether different Antichrist from that Antichrist which prophecy foreshadows. He may resemble, nay, surpass him, in open violence, but he lacks the profound dissimulation under which Antichrist is to commit his atrocities. The rage of the mere tyrant is indiscriminately vented upon the world at large; Antichrist's rage is concentrated on one particular object and cause; nor with any propriety can such a one be said to sit in the "temple of God," the seat on which the mock-Christ specially delights to show himself. Prophecy absolutely refuses to see in either of these theories the altogether unique and over-topping system of hypocrisy, blasphemy, and tyranny which it has foretold. So far we are helped in our search. When we are able to put aside some of the false Antichrists, we come more within sight of the true one. We turn now to the prophecy of

Paul, and we shall be blind indeed, if, after the study of it, we shall be in any doubt as to whose likeness it is that looks forth upon us from this remarkable prediction.

The name Antichrist, it is true, does not occur in this prophecy. It is not needed. John had given the name. Paul presents us with his portrait. He limns the Antichrist with a power, a truth, an accuracy and a fulness which have left nothing for the eighteen centuries which have since rolled past to supplement, much less to correct or amend. The strokes with which this portrait is drawn are few, but each is a lightning-flash, and every member and feature of the terrible Colossus stands revealed. Paul did not paint this portrait and leave it as a riddle to perplex and baffle future ages. With history in our hands, there is no room for a moment's doubt about it.

Since Paul wrote, there has been only one system to which this portrait can apply. It applies to it in every particular, as the photograph agrees in every lineament with the living face from which it was taken; but it will agree with no other system that now is or ever was on the earth, even as the photograph will not agree with any countenance but that which stamped itself upon the plate of the artist. So clearly did the spirit of prophecy foresee the coming of Antichrist, and so truthfully did he enable Paul to depict him.

The key of this prophecy is in the seventh verse, "For the mystery of iniquity doth already work!" "The mystery of iniquity!" The phrase is a striking one. It is not simply iniquity, it is the "mystery of iniquity." Since the time when the first transgression in Eden opened the door for the its entrance, iniquity had never been absent from the earth. History is little else than a sorrowful recital of iniquities. But now a new epoch was to be opened in the career of evil. A hitherto unexampled and unthought-of organization of iniquity was about to appear. The phrase "mystery of iniquity" suggests a secret and terrible conspiracy to sin, amongst beings of various ranks and faculties, and perhaps also of various natures. Not a mere series of isolated acts, but a skillfully-constructed system, the several parts nicely adjusted to one another, and their joint working educing a product of tremendous evil character, surpassing what any former age had witnessed. That "mystery" was as yet undivulged, but it was even now, when Paul wrote, travelling towards the light, and would be revealed in due time.

"The Mystery of Iniquity."

This is our true standpoint, whence we may look around over the whole passage. When surveyed from this position, Paul's prophecy will be seen to have an amplitude of meaning and a depth of import as profound as its range is vast. We venture to think that the height and depth of this prophecy have not yet been very accurately measured, or its meaning fully fathomed.

What is the "mystery of iniquity?" The phrase suggests another –the "mystery of godliness." Paul writing to Timothy says (1 Epistle, chap. ii. 16): - "Without controversy great is the mystery of godliness." These two phrases stand alone in the Bible. We read but once of the "mystery of godliness," and but once of the "mystery of iniquity." They are the two pre-eminently grand

mysteries of Revelation. They stand over against each other: the "mystery of iniquity," fashioning its outward character and semblance upon the "mystery of godliness," making it its pattern, till at last the "mystery of iniquity" presents itself to the world a perfect imitation and counterfeit of the "mystery of godliness."

Seeing the two mysteries stand so related to each other, the one mystery interprets the other. We must give the same height and depth, the same length and breadth, to the one as to the other, so far as the diverse origin and character of the two will permit.

We ask, then, what is the precise idea of the Holy Spirit in the phrase the "mystery of godliness?" Does the phrase denote simply that system of spiritual truth which God has been developing during the successive ages of the world, which now at last stands fully manifested in the Gospel? No doubt this is part of the "mystery of godliness," but it is not the whole, nor indeed is it the principle part of it. The "mystery of godliness" is not the development of a system only, it is the development of a person. So does the apostle define it. "Without controversy," says he, "great is the mystery of godliness: God was manifest in the flesh." It was the gradual development of certain great and supernatural principles and truths through symbols, prophecies and typical persons, till at last they attained their completed development and full manifestation in the person of the Son of God.

The "mystery of iniquity," which stands over against the "mystery of godliness" as its parallel and counterfeit, must be like it—like it in having its source outside the world, like it in its slow and gradual development, and like it in its final culmination. Of it, too, we must say it is not the development of a system only, it is the development of a person. It is the gathering together of all the principles of evil, and the marshalling of them into one organization or host, and their embodiment at last in a representative person or head—Antichrist. He was to be the grand outcome of the apostasy; not its mere ornamental head, but its executive. He was to guide its counsels, inspire its policy, execute its decrees; in short, he was to be the organ through which its terrible powers were to be put forth.

This we take to be the ruling idea in the passage. Just as the "mystery of godliness" is not merely the manifestation of the system of godliness, but the manifestation of God Himself, so the "mystery of iniquity" is not merely the manifestation of the system of iniquity, but the manifestation of the person or author of iniquity. The prophecy brings before us two mysteries, the one the counterfeit in all points of the other. We have an invisible agent, even God, beneath the one; we have an invisible agent, even Satan, beneath the other. We have the one mystery culminating at last in an incarnation, "God manifest in the flesh." We see the other in like manner culminating in an incarnation, in a loose sense; for all its principles concentrate themselves in and show themselves to the world through its living head on earth, Antichrist. We may go even farther and say that there is as real an incarnation of the spirit and mind of Satan in the "mystery of iniquity," as there is of the spirit and mind of God in the "mystery of godliness." And as in Christ God and man meet; so in Antichrist, his counterfeit and rival, the human and the superhuman meet and act together

-earth-born man and arch-angel fallen.

The apostle having brought these two mysteries upon the stage, and shown them to us standing face to face, goes on to trace the parallel between the two. This parallel is distinctly discernible in every stage of their career. The apostle traces it first in their rise; second, in their coming; and third, in their full and completed development. Let us follow the parallelism, step by step and stage by stage.

In their rise. "for the mystery of iniquity doth already work." It was already in existence, its energies were all astir, but it worked in secret, and was inaudible to the world. It worked as leaven doth in the meal, which keeps silently fermenting in the mass till the whole has been leavened. It worked as the seed does in the soil, which, germinating in the darkness, pierces the clod, bursts into the light, and receiving an accession of strength from the sun and air, shoots up in the stem and at last culminates in flower and fruit.

The mystery of iniquity worked as treason works. The conspirators meet in secret conclave, they concert their plans unknown to the world, they speak in whispers, but their schemes at length ripen, and now they come abroad into the light of day, and proclaim in the house-tops what they had hatched in darkness. So did the "mystery of iniquity" work.

So, too, did the "mystery of godliness" work. Even at this initial stage of the two mysteries we trace a resemblance between them. Let us think how long the Gospel worked before it issued in the incarnation of the Son of God. For ages and for generations Christianity was a hidden mystery. The redemption of men by means of the incarnation of the Son of God was a secret profoundly hidden in the councils of God in eternity, and even after time had begun its course it long remained a secret unknown to the world. Bit by bit this mystery revealed itself. First, the idea of incarnation was dimly made known. In the first promise, mention was made of the "seed of the woman," and on this obscure intimation was built the hope of a Deliverer, and that hope descended the ages with the race. The idea of expiation was next revealed in the appointment of sacrifice, which also, with the hope which is expressed and sustained, came down the stream of time. Next a complete system of ceremonial worship was instituted, to reveal the coming redemption in the amplitude of its blessings. Still the veil was upon it. It stood before the world in type. There arose an illustrious series of august personages, who were forerunners or types of Christ. They exhibited to the church the offices which her incarnate Saviour was to fill, and the work He was to execute. There stood up an order of prophetic men who prefigured Him as the Great Teacher; there stood up an order of sacrificial men who prefigured Him as the One Priest. There stood up an order of kingly men who prefigured Him as a Monarch, and a Monarch who was to be higher and mightier than any of the monarchs of earth. The Kings of the House of Judah foreshadowed Him as sprung of a royal stock, and the heir of a throne which all nations should serve, and before which all kings should bow.

Thus did the "mystery of godliness" work, unfolding and still unfolding

itself as the ages passed on –the type growing ever the clearer, and the prophecy ever the fuller – till at last the “mystery” stepped out from behind the veil, and stood before the world, perfected, finished, and fully revealed in the person of Jesus of Nazareth, the Christ – “God manifest in the flesh;” and centering in His person, and flowing out from it, through His life and ministry and death, as rays from the sun, were all the glorious doctrines of the Gospel.

In like manner the “mystery of iniquity” kept travelling, by the same stages, towards the day of its final revelation. It was not the production of one but many ages. The fashion of the world changed: great empires which had filled the earth with their glory and burdened it with their oppression, went down into the grave. Worships arose with their powerful hierarchies and grand ceremonials, and when their day was over passed away, leaving only ruined fanes and deserted altars to tell that they had ever been. But the “mystery of iniquity” as if deathless, like the Being which inspired it, refused to succumb to these shocks. It kept on its course, over broken thrones and desecrated altars, ever reaching forth to that high goal where it should show itself to the nations and be the wonder of all that dwell upon the earth.

Silently and stealthily this “mystery” pursued its course. For ages and for generations it too was a hidden mystery. Paul tells us that it was working in his day. This warrants us to say that Antichrist was then born, and was making trial of his infantile powers. The world did not hear his working, but Paul, by the spirit of prophecy did so, and sounded an alarm to the church. The Gnostics and other teachers of error that had gone forth into the world so early as Paul’s day, were Antichrists, and those in especial who propagated the delusion that it was a phantom which the Jews seized, and crucified on Calvary. They seemed to admit the mission of Christ, yet they subverted the great end of His coming by denying His incarnation, and, by consequence, the whole work of redemption. But, though these teachers were anti-Christian, they were not the Antichrist. After them, Paul gave warning there should come one far mightier than they, “the latchet of whose shoes they were not worthy to loose.” They were misgrown and misshapen Antichrists; their system of error was immature, and their power of attack contemptible, compared with that full-grown anti-Christianism which would stand up on after days, and say to the world, “I am Christ,” and under that colour make war upon the true Christ.

Nay, even before the apostle’s day the “mystery of iniquity” has begun to work. From the beginning Satan had made the line of error to run parallel with the line of truth. He had been a close observer of God’s plan from the first, and he made it the model on which to form his own. Never was the Divine plan advanced a stage without Satan making a corresponding advance in his plan, as like to the other as it was possible to make it, in all outward respects, but essentially antagonistic to it in principle and spirit. Satan has been a counterfeit from the beginning. Even in the times of Paganism he never showed himself as an avowed adversary, or waged open war. He nowhere established a system of Atheism. He permitted the great idea of a God to be received in the Pagan world; but he took care to intercept the influence of that great truth in the heart and life by seducing men to the worship of

"gods many," and these gods in man's own likeness. He set up altar against altar, priesthood against priesthood, and sacrifice against sacrifice; and he enlarged and beautified his ritual in the heathen world till it seemed no unworthy rival of the divinely instituted ceremonial on Mount Moriah.

Moreover, he sent forth pioneers to keep alive expectation in the pagan world of some Great One yet to come. He showed to the world a colossal picture of the Antichrist while yet he was at a distance. For what were the Caesars, king and priest of the Roman world, but types of that more terrible power, temporal and spiritual, that was to centre in the chair of the Popes? That colossal image he kept full in the world's view, till the "fulness of the time" for Antichrist's appearance had arrived, and then he withdrew the image, and brought forward the great reality, the "Man of Sin" now come to his full birth, though not as yet to his full stature, and he found for him a seat and throne on the Seven Hills.

Beginning his career in the days of Paul, it was not till the thirteenth century that the "Man of Sin" reached his maturity, and stood before the world full grown. During all these ages, he kept stretching himself higher and higher, piling assumption upon assumption, and prerogative upon prerogative, till at last, he raised himself to a height from which he looked down not only upon all churches, but upon all kings and kingdoms. He claimed to be the world's one bishop and world's one monarch. In the first century he is seen as the humble pastor, whose only care is to feed his flock, and who looks for no crown save that which the chief shepherd may be pleased to give him at his appearing. In the thirteenth he is beheld as a mighty potentate, who stands with his foot planted on every throne and realm of Christendom. He writes himself a "King of Kings," and he claims by divine right to administer all the affairs of earth. If we except Christianity, there is no similar example in history of what was at first so small, becoming in the end so great. Three hundred Popes and more are seen, one after the other, steadily prosecuting this idea, without once relaxing in their efforts or turning aside from the pursuit. Each in succession takes up the plan at the point where his predecessor had left it, and carries it a stage nearer its consummation. For thirteen hundred years on end, we see the enterprise pushed forward with an undeviating constancy, and an unflinching courage, with a perseverance and a subtilty, -in short, a combination of powers never before seen working together for the realization of any other project. There is more than man here. The spirit who conceived this plan, who inspired the actors and kept them working century after century, on the same lines, till at last the goal was reached, was more than human. Paul tells us that its author was Satan.

A great apostacy was to precede the rise of the Antichrist. In truth, the "Man of Sin" was to grow out of that apostacy. Be not "troubled" or alarmed says the apostle writing to the Thessalonians, as if time were to be wound up, and Christ were to return (Thess. 2:2,3): -"That day shall not come, except there come a falling away first, and that Man of Sin be revealed." Not a falling away, but, the falling away, as it is in the original Greek -some great and notable apostacy: the Church must pass through a dark and terrible shadow before Christ shall return. The prophets had spoken not obscurely of

that evil time. It was the burden of Daniel's prophecy; it was repeated in the symbolic picturings of John. Paul in his other writings had referred to it, portraying with brief but vivid touches the essential characteristics of the power which at that era was to cast his dark shadow on the world.

Hardly had the early persecutions ceased till that falling away set in. Jerome lifts the veil in the fourth century, and disclosed a truly melancholy picture. In vain we look for the humility, the simplicity, and the purity of the early Church. The gold refined in the furnace of ten persecutions is waxing dim. The vine which Paul planted at Rome is being transformed into the vine of Sodom. The pastors of the church are becoming inflamed with the love of riches, and are striving with one another for pre-eminence. Rome daily sees her bishop ride forth in a gilded chariot, drawn by prancing steeds. Her clergy show themselves attired in robes of silk. The members of their flock crowd alternately the church and the theatre, and rush with indecent haste from superstitious rites performed at the tombs of the martyrs to the games and sports of the circus. The "apostacy" has fairly set in. The corruption grows with the current of the centuries. It shapes itself into system, it builds error upon error, and buttresses itself all round with assumptions and falsehoods. The organization in which it enshrines itself necessarily and naturally finds for itself a chief or head. Now comes the Pope and his hierarchy. The "Man of Sin" has appeared.

He is seen to rise out of the earth of a paganised Christianity. Like the soil from which he is sprung, he is pagan in essence though Christian in appearance. Several notable events helped him to attain his full stature. We must indicate, a few -not all-of these, for it is impossible to write the history of thirteen centuries in one short chapter. The first event which contributed, and contributed essentially to the development of the Papacy was the removal of the Emperor from Rome. Had Caesar continued to reside in his old capital, he would, as the phrase is, have "sat" upon the Pope, and this aspiring ecclesiastic could not have shot up into the powerful potentate which prophecy had foretold. But Constantine (A.D. 334) removed to the new Rome on the Bosphorus, leaving the old capital of the world to the Bishop of Rome, who was henceforth the first and most influential personage in that city. It was then, probably, that the idea of founding an ecclesiastical monarchy suggested itself to him. He had fallen heir, by what must have seemed a lucky accident, to the old capital of the world; he was, moreover, possessor of the chair of Peter, or believed himself to be so, and out of these two -the old town of the Caesars and the old chair of the apostle, it might even be possible -so, doubtless, he reasoned, to fabricate an empire that would one day rival and even overtop that of the emperors. These, it might have been thought beforehand, were but slender materials to bear the weight of so great an enterprise; yet with their help, and aided, doubtless, by deeper than mere human counsel, he projected a sovereignty which has not had its like on earth, which survived the fall of the Roman Empire, which lived through all the convulsions and overturnings of the Middle Ages, and which has come down to our day, and has the art, when men believe it to be about to expire, of rallying its powers, and coming back upon the world.

About this time, moreover, the equality which had reigned among the pastors

of the church in the primitive age was broken. The bishops claimed superiority above the presbyters. Nor was there equality even among the bishops themselves. They took precedence, not according to their learning, or their talents, or their piety, but according to the rank of the city in which their see was placed. Finally, a new and loftier order arose overtopping the episcopate. Christendom was partitioned into five great patriarchates - Rome, Constantinople, Antioch, Alexandria, and Jerusalem. These were the five great cities of the empire, and their bishops were constituted the five great princes of the church.

Now came the momentous question, for a while so keenly agitated, Which of the five shall be the first? Constantinople claimed this honour for her patriarch, on the ground that it was the residence of the Emperor. Antioch, Alexandria and Jerusalem each put in its claim, but to no effect. Constantinople found, however, a powerful rival in the old city on the banks of the Tiber. Rome had been the head of the world, the throne of the Caesars; around it was still the halo of a thousand victories, and that gave it a mysterious influence over the imaginations of men, who began to see in its bishop the first ecclesiastic of the Christian world. The popular suffrage had pronounced in favour of the Roman bishop before his rank had received imperial ratification. He was installed as the first of the five patriarchs in A.D. 606. The Emperor Phocas, displeased with the bishop of Constantinople, who had condemned the murder of Maurice, by which Phocas opened his way to the imperial dignity, made Boniface III. universal bishop. The imperial edict, however, gave to the Roman bishop only the precedence among the five patriarchs; it gave him no power or jurisdiction over them.

Mere rank the bishops of Rome held to be but an empty honour. What they coveted was substantial power. Their policy was now shaped with the view of reducing the whole clergy of the church into obedience to the Roman chair, and exalting the popes to supreme and absolute sovereignty. Centuries passed away, in the course of which, by the help of many an artifice, and under cover of many a pretext, the Roman bishops slowly extended their power over the West. The darkness which accompanied the descent of the Gothic nations favoured their project in a high degree. "Bad wares," says Puffendorf, in his Introduction to the History of Europe, "are best vended in the dark, or at least in a dim light."

Some of the "wares" vended in these "dark" times were sufficiently remarkable. Out of many we give but two examples. The Emperor Constantine, by his last will and testament, was made to bequeath to Silvester, Bishop of Rome, the whole Western Empire, including palace, regalia, and all the belongings of the master of the world. A goodly dowry, verily, for the poor fisherman. Then came another "windfall" to the papacy, in the shape of the decretals of Isidore. This last showed the church, to her equal surprise and delight, that her Popes from Peter downwards had held the same state, lived in the same magnificence, and promulgated their pontifical will in briefs, edicts, and bulls in the same authoritative and lordly style, as the grand Popes of the Middle Ages. Both documents, it is unnecessary to say, were sheer forgeries. They are acknowledged by Romanists to be so. They could not have stood a moment's scrutiny in an enlightened age. But they were accepted

as genuine in the darkness of the times that gave them birth, and vast conclusions were founded upon them. The fabrications of Isidore were made the substructions of canon law, and that stupendous fabric of legislation is still maintained to be of divine authority, despite that it is now acknowledged to be founded on a forgery.

The northern nations arrived in southern Europe in the fifth and succeeding centuries ignorant of Christianity. This was another cause that favored the advancement of the "Man of Sin." These nations, on their arrival in Italy, beheld a great spiritual potentate seated in the chair of Caesar. He told them that he was the successor of Peter the Apostle, whom Christ had constituted his Vicar on earth, with power to transmit all his prerogatives, spiritual and temporal, to his successors in his office. This was the only Gospel the Pope ever preached to the barbarian tribes. They had no means of testing the legitimacy of these mighty claims. In the Pope himself they recognised no very distant resemblance to their own arch-druid; the rites of the Roman temples were not unlike the worship they had practiced in their pagan homes; they had easy access to the baptismal fount, their pagan beliefs and manners forming no impediment; nation after nation entered the Roman pale, the Franks leading the way, and earning for themselves the title of the "eldest son of the Church." The Gothic nations had found in the Pope, before whose chair they now bowed down, a common spiritual Father. Thus was accomplished another notable stage in the development of the Papacy.

His dignity enhanced by this vast accession of new subjects, the Pope set himself to strengthen his power within the Church by completing the subjection and vassalage of the clergy. He let slip no opportunity that offered to compass this end. Since the fifth century the bishops who lived on this side the Alps used to go to Rome to visit the sepulchres of the Apostles Peter and Paul. This journey was a voluntary one, being undertaken to gratify the devout or superstitious feelings of the pious excursionist. In no long time it was made obligatory, and those who failed to present themselves at the apostolic threshold were subjected to rebuke, as lukewarm in their devotion to the Holy Chair. It was next interpreted in the sense that the itinerant bishops had sought confirmation at Rome, and that all bishops ought to go thither for that end. Thus there came another accession of prerogative and dignity to the papal chair.

Further, it was a usual practice of churches and bishops to ask the advice of the Roman Church in matters of consequence and difficulty, or crave the right interpretation of particular canons. When they at Rome perceived that their advice was taken as a decision, they began to send their decrees before they were demanded, on pretence that Rome being the first See of the Christian world, her bishop ought to take care that the canons and ecclesiastical laws were duly kept. Hence another encroachment upon the liberties of churches and pastors, and another accession to papal dignity and jurisdiction. And further, when differences or quarrels arose betwixt bishop and bishop, or betwixt church and church, nothing was more natural that for the parties at variance to solicit the mediation of the Bishop of Rome. The Pope willingly undertook the task of composing their contentions, but the price he exacted was a still further surrender of the liberties of the Church. He thence took

occasion to assume the office of a judge, and to represent his chair as a tribunal to which he had a right to summon parties. At times he came in betwixt the Metropolitan and his diocesan, and on one pretext or other, deposed the latter, to the wakening of the jurisdiction of the former, Moreover, it sometimes happened that parties who had been condemned before provincial tribunals were encouraged to appeal to Rome, where the cause was reheard and the provincial sentence, it might be, revoked. By these stealthy and persistent steps, the Pope contrived to keep on the ascending grade.

There followed other most ingenious devices, all for the same end. Among these was the pall of consecration. The pall was sent to all bishops from the Pope, at first as a gift. It was next represented as indispensable, and that without it no bishops could discharge the functions of his office. Thus a new hold was obtained over the clergy, and a new method invented of replenishing the papal coffers; for a high price was put on this mystic article of dress, which was woven of the wool of the lambs of St Agnes.

To the same end were annats imposed. This was the sum paid by bishops when they changed from one see to another, a practice allowed by the Pope for the gain it brought him. The multiplication of monks and friars tended to the same end. The Pope summoned into existence the corps of the regular clergy to play them off against the army of the seculars. He acted on the maxim, "divide, and conquer." The monks were a check upon the bishops; they watched their proceedings and carried their report to Rome. They had acquired a vast reputation for holiness, and the direction of consciences through the confessional was mainly in their hands. They had discovered the secret of amassing riches by the arts of mendicancy. They swarmed over Europe, and were thoroughly devoted to the interests of the papal see; and if any bishop set himself in opposition to the Pope, they raised such a clamour against him as speedily convinced him that he had no alternative but submission.

Especially did the English monk Winfrid, who changed his name to Boniface, enlarge the papal dominion. This man is commonly but erroneously credited with the first Christianization of Germany. Invested with the authority of the pope's legate, he traversed the countries on the east of the Rhine, rooting out the schools and churches of the Evangelical faith which had been numerously planted in that region of Europe by the Culdee missionaries of the Irish and Scottish nations, substituting in their room Roman monasteries and cathedrals. This was the work of Boniface; a work well pleasing to Rome, inasmuch as it greatly widened the bounds of the pontifical sway.

Among the events of these disastrous ages, contributing to the growth of the papal power, not the least influential were the Crusades. They evoked a mighty outburst of enthusiasm around the papal chair. They place powerful kings, vast treasures, and countless soldiers at the service of the pope. He took into his own management the estates of those who went to fight for the recovery of the Holy Land; exempting their owners from the jurisdiction of the civil power in both civil and criminal causes. When the fury of the Crusades had spent itself, it was found that the spirit of princes was broken, their resources dried up, their realms impoverished by the loss of their subjects, and the only institution that had profited by the frenzy was the Papacy, which now, every other interest abased, rose aloft in greater

grandeur than ever. Nor was this the end of the matter. The fanatical fury which had found its first fearful discharge on the plains of Syria, was diverted back to the land whence it had come, and there it vented without exhausting itself in those bloody persecutions and wars against heretics, which rage for centuries in Christendom.

The Crusades have carried us into the thirteenth century. We must turn back to the eighth and ninth centuries, and note certain political changes that occurred in those ages, which contributed material aid to the Papacy in fulfilling its destiny.

It was the deep aim of the Pope to plant his seat in a place where he should owe no subjection to any civil power. He desired to have a country of his own, such as might be sufficient to maintain his grandeur, and whence he should reign as a temporal king as well as a spiritual sovereign. For a business like this, much time and labour were needed. The project was manifestly unattainable so long as an emperor reigned in the West, or the Gothic monarchy subsisted in Italy. But strange to say, events conspired to make empty and void a place where the Pope might set up his combined spiritual and temporal sovereignty, so long his cherished but unavowed aim. The first step was the overthrow of the Gothic power in Italy by Justinian. Italy and Rome now became a province of the Eastern Empire. The jurisdiction of the absent emperor was henceforward shadowy and weak; but even that slight restraint was impatiently borne, and Pope Gregory II. began to plot how to be rid of it altogether. The conflict betwixt the Eastern and Western Churches on the subject of image-worship was then raging. The Romans zealously maintained the cause of images. The emperor, with the Eastern Church, were ranged in opposition. Pope Gregory instigated the Romans to refuse the tribute to the emperor. The revolt was successful; the imperial representative at Ravenna was slain, and the last vestiges of the emperor's jurisdiction over Rome and Italy were annihilated. (It is worthy of note, by the way, that the Romans by their revolt against their lawful emperor put their necks under a yoke that continued to gall them for twelve centuries. They did not succeed in breaking it till 1870.)

The Pope was now in sight of independent temporal sovereignty, but he had not yet fully achieved it. Tidings out of the north troubled him. The Longobards had crossed the Alps, and were already at Ravenna. There was no power in the spiritual artillery to arrest the victorious advance of these hardy warriors. In his extremity, Pope Zachary turned his eyes to Pepin, who, from Grand Marshal had become King of France. The Pope did not supplicate in vain. Pepin first, and his son Charlemagne next (774). Conquered the Longobards, and endowed the papal chair with all the cities and lands in Italy which had been subject to the jurisdiction of the Greek rulers. The Pope was now a crowned monarch.

This was the third intervention by arms in the Pope's behalf, and the third Gothic power which had fallen before him. First, the Vandals established themselves in the diocese proper of the Pope, occupying his pre-destined domain, and hindering his predestined development. The arms of Justinian under his general Belisarius, swept them off. Second, the Ostrogoths planted

themselves in Italy, and their near neighborhood overawed the Pope, and prevented his expansion. They, too, were rooted out by the arms of Justinian. Last came, as we have said, the Longobards, pressing onwards to the gates of Rome. The sword of France drove them back. Thus, a field was kept clear on which the Pope might develop both his spiritual and temporal sovereignty; and thus was fulfilled what Daniel (Daniel vii. 8) had foretold, that of the ten horns, or dynasties of the modern Europe, three should be "plucked up" before the little horn, or papacy. Their kingdoms and crowns were given to the Pope, and it is probable that it was in memory of these events that it became customary for the Pope, in the following centuries, to array himself in a tiara. The pastor of the Tiber had become a monarch with a triple crown.

Was the Pope now content? He sat amid the princes and kings of earth as their equal. But to be simply their equal he held to be an affront to his superhuman office as God's vicegerent. He aspired to plant his throne among the stars, and thence look down upon all the dignities and principdoms of earth. And to this dazzling height he at last climbed up.

There arose in the eleventh century a Pope of vast capacity, of inflexible resolution, and towering pride, Gregory VII. -Hildebrand. He put before the world, with a precision, a boldness, and an argumentative force, never till then brought to its support, the claim to be the Vicar of Christ. This was the foundation-stone on which he rested his scheme of pontifical jurisdiction and grandeur. As Christ's Vicar, he claimed to surpass all earthly monarchs in glory and power, as far as the sun surpasses the moon in brightness. He claimed, in short, to be God upon the earth. There followed a series of popes who struggled through two dreadful centuries of war and bloodshed to convert Gregory's theory into fact. The struggle was successful in the end: the mitre triumphed over the empire. The scheme of Gregory VII. In all its amplitude of jurisdiction and magnificence -and, we may add, in all its amplitude of despotism and blasphemy -was exhibited to the world in the person and reign of Innocent III. , in the thirteenth century. The history of the world does not show another achievement of equal magnitude. The glory of the Pharaohs; the state and power of the Kings of Babylon; the victories and magnificence of the Caesars, all pale before this great conquest of the Popes. Now had come the noon of the Papacy; but, as we have remarked elsewhere, the noon of the Popedom was the midnight of the world.

The career both of Christ and of Antichrist was to end on a throne; though each was to reach his destined elevation by a very different road. Not till we find them on their respective thrones shall we see the parallelism perfected and completed. This we must reserve for a subsequent chapter. Meanwhile we pursue the parallelism through its successive preparatory stages, till it reaches this great climax.

We advance to another point in the parallelism betwixt Christ and Antichrist. We find it in the pretended miracles by which the Papacy has sought to persuade the world that it was not the adversary but the friend of Christ. This pretence of miracles was to form a far too prominent feature in the coming Antichrist to be left out in Paul's great portraiture of him. "Whose coming is after the manner of Satan," says the apostle, speaking by the

Spirit (2 Thess. 2: 9), "with all power and signs and lying wonders." The essential characteristic of Antichristianism, we have said, is its assumption of a character the very opposite of its true character. It was to be a secret undermining of Christianity under the show of being itself Christianity; a deadly war waged against Christ, under the bold assertion that itself is Christ. This necessitated, on the part of the Papacy, a profound study of the mission and character and life of Christ, in order to make its imitation as close and perfect as possible, and so draw the world away from him, and after itself. It must not be a vague and shadowy resemblance, traceable in only a few points. If the world is to be deceived, the counterfeit must be skillfully executed -the work of a great master -and it must be consistently sustained throughout. Ancient paganism was no lame or despicable counterfeit of the divinely-appointed worship at Jerusalem. Ancient paganism, however, was but a first attempt; and it was far from having exhausted the ingenuity and resource of its author. His subtilty and craft were to be set a-working a second time, and the result was to be a perfect and finished counterfeit -a masterpiece.

"Whose coming is after the working of Satan." The two comings here contrasted -we say contrasted, for the parallelism is only on the surface, beneath, all is contrast, and contrariety -are the coming of God in the mission of His Son, and the coming of Satan in the mission of Antichrist. God is the author of truth, and the manner of His coming is by the propagation of great truths which dispel the darkness around the soul of man, and chase the night of error from the world. Satan is the author of falsehood; he has been a deceiver from the beginning, and he comes in the propagation of deceits, chicaneries, lies, errors and delusion, which, blinding the mind, only prepare men for being plunged into still greater errors and delusions.

"With all power." Let us mark how like Antichrist was to be to Christ in the particular just noted "all power." Antichrist was to come with an assumption of power, an air of majesty, as if to say, "I am the Son of the Highest." His look how lofty! His words how stout! So had Daniel, in the night visions, beheld him. "He waxed exceeding great," says Daniel, "toward the south and toward the east, and toward the pleasant land." He stood before the prophet, his feet planted on the earth, his head among the stars, claiming lordship over both worlds. "He waxed great even to the host of heaven; and he cast down some of the host and of the stars to the ground, and stamped upon them." (Daniel viii.10.)

"All power," said Christ to His disciples, "is given unto Me in heaven and in earth." This power was the eternal gift of the Father to the Son as Mediator. This power he wielded from the first moment of His entering on His work of mediation. Though veiling it during the days of His humiliation on earth, this power was in Him, and showed itself at times in some stupendous act. The elements of nature were obedient to Him, so, too, were the spirits of darkness, and not less the angels of heaven. If need were, He had only to pray to His Father, and the celestial squadrons would have hastened to His aid. Satan could gather enough from ancient prophecy and song to show him that such power was to be the attribute of the Messiah. "I will make Him, my first-born, higher than the kings of the earth." So sang David. "He shall

have dominion also from sea to sea, and from the river unto the ends of the earth. The Kings of Tarshish and of the Isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve Him." Such was the glory which the coming Messiah cast before Him in prophecy, ages before He came. Satan must needs send forth his counterfeit Messiah with the mock symbols and attributes of a like power.

Antichrist, too, cast his shadow before him in prophecy before his actual coming as the triple-crowned chief of the Papacy. Daniel had seen his day afar off. How he contemplated and spoke of him we have already seen. With a few graphic strokes he paints the whole history of the Papacy. He traces it from its insignificant beginnings till it reaches its amazing and portentous height. We see the first sprouting of the "little horn." We see Caesar vacate his seat; we see the "Vandal," the "Ostrogoth," and the "Longobard" plucked up before it. We see it rising by "leaps and bounds," and now its head is among the stars. We see its "stout looks," we hear its "great words," and we witness with an awe bordering on terror its truculent deeds. He tramples on thrones; he roots up nations, he plucks the stars from their orbits; in fine, he dies all his pleasure, and there is none who can withstand his power, or say to him, "What doest thou?" John had a nearer view of the Antichrist in the visions of Patmos. He, too, like Daniel, is struck with his mighty and apparently irresistible power, and he makes this attribute prominent in his portraiture of him. John had known the vast prerogative of the Roman emperors; but here was a measure of power which surpassed that of the old "masters of the world," and which appeared to the apostle more that human. In fact he expressly calls it the "gift" of the "dragon." "The dragon gave him his power." What the dragon gave to the Antichrist was not the power of the old Roman empire, but his own – that is, the dragon's power. "And they worshipped the dragon which gave power to the beast" -that is, the temporal and spiritual monarchy which forms the Papacy. "And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? "And power was given him over all kindreds, and tongues, and nations." (Rev.xiii. 2,4,7.)

In His intercessory prayer we find Christ saying, -"Father, glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh that he should give eternal life to as many as Thou hast given Him." The power here said to be given the Son over all flesh was not His power as God. That could not be given Him, for He possessed it inherently. It was His power as Mediator, and the end for which it was given is specially noted, "that He should give eternal life to as many as Thou hast given Him." (John xvii. 1,2.)

In like manner the power "over all kindreds and tongues and nations" which the dragon gave to the deputy whom he sent into the world, was a gift; and it was given for a draconic end. And, accordingly, no sooner is this power conferred, that we hear a chorus of worship ascending to the dragon from all them that dwell upon the earth, "whose names are not written in the book of life of the Lamb slain from the foundation of the world,"(Rev. xiii. 8.)an obvious contrast to the company referred to in our Lord's intercessory

prayer, "them whom thou hast given Me." And, next, in meet accompaniment of the worship offered by those who had made the dragon their god is the roar of blasphemy which is heard rising and swelling to heaven. There is given to Antichrist a mouth, and the opening of his mouth is as the opening of the doors of the pit; there issue out of it "great things and blasphemies." "He opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven." And the scene finds fitting outcome in the proclamation of "war" against the saints, which continues to be carried on all through his predicted term of power.

Yes, verily, prophecy makes no mistakes. And history makes none in interpreting it. He who "hath understanding" may read off the visions which were seen on the banks of "the river of Ulai" and in the "Isle of Patmos," in the events which have since passed over Europe. Let us open the roll of Christendom. Let us survey its ages from the fifth to the fifteenth century. We are conscious at first of gazing only at chaos. The crowd of actors and the conflict of events but distract and perplex the mind. Europe is a tumbling sea in which the old nations are being engulfed, and new and barbarian races are arriving to take their place. We can discover neither unity nor progress in the drama; all is tumult and darkness. Let us shut up the roll. But stay; before putting it away, let us search it again, and, it may be, we shall find footsteps in these great waters. The cloud begins to lift, and order to appear. The ferment in the minds of men gives birth to a great system, as yet without form or name. The materials of which this system, not yet constituted, is composed, are drawn from a great variety of sources. Ancient Paganism, Druidic and Scandinavian superstition, Jewish Rabbinitism, and Oriental philosophy, all contribute their share to it. A corrupt "Church" arranges, combines and concatenates these heterogeneous elements, and stamping them with its own impress, presents it to the world as Christianity.

The new worship must have celebrants. A human agency gathers round it, and that agency comes gradually to be summed up and embodied in one great personality. Let us mark this Colossus. His visage grows as the centuries revolve, and comes at last to look forth upon us, distinct and stout and terrible; but it is not new. We have seen it before. It is the same that looked forth upon us from the prophecies of Daniel and John. It is the same that shows itself incarnated in the Popes of the Middle Ages. Let us mark how complete and perfect an incarnation we have of it in Innocent III., in whom the popedom came to its full growth, and showed itself to the world in all its superhuman magnificence and grandeur. During the terrible pontificate of this man all that prophecy had spoken of the Antichrist was verified in fullest measure. Its predicted height of arrogance, of blasphemy and of domination was reached, while this mighty Pope stood over it, Christendom was still with fear. The stricken kings and nations cowered beneath him. He was God's vicegerent, and claimed to be obeyed with the instant and profound submission which is due to the Eternal King. He promulgated the dogma of transubstantiation; he initiated the "holy" office of the inquisition; he launched the crusades against heresy and heretics, and dealt his thunder bolts of interdict and excommunication all round Christendom, and beyond it, crushing everyone and everything that dared to lift up the heel against his

pontifical will. If this is not the Antichrist, then Antichrist we never can see; for what more can we have of any prophecy than a complete and perfect fulfilment? And this is a complete and perfect fulfilment of the prophecy of the power and pride of Antichrist.

The "power" of the "Man of Sin" will come again before us farther on; meanwhile we pass to another point in the parallelism.

This was to be a notable characteristic of the Antichrist, "whose coming," says the apostle (2 Thess. ii. 9). "is with signs and lying wonders." These words were fitted to turn the eyes of the early Christians back upon the prophecy of Daniel, in which it had been foretold of the Antichrist that he should "practise and prosper." (* Dan. viii. 12.) The phrase is suggestive of imposing by delusive arts upon the senses and understandings of men, and so gaining an ascendancy over them. Of a like meaning is the phrase which occurs farther on (v. 25) in the same chapter, "he shall cause craft to prosper in his hand." Still clearer on this point are the prophecies of John, not yet given, it is true, but which were to close the volume of inspiration, and be the guide of Christians in the next age, in their outlook for the Antichrist. The claim to work miracles is here set down as one of his notable marks.

"And he doeth great wonders," says John, speaking of the second beast or ecclesiastical organisation of the Antichrist, "so that he maketh fire come down from heaven on the earth in the sight of men. And he deceiveth them that dwell in the earth, by the means of those miracles which he hath power to do." (Rev. xiii. 18, 14.) This is in full agreement with Paul, who had already warned the primitive church that Antichrist would make his appearance as a miracle-worker.

Let us reflect how imperative it was on the Antichrist that he should claim the power of working miracles. Had he come as an open enemy, he would have had no need to pretend to such power; but, coming as the substitute and vicar of Christ, he must necessarily in this as in other points, imitate him whose substitute and vicar he professed to be.

The coming of Christ was signalled by mighty signs and wonders. The glory of miracle illustrated every step of His progress through the towns and villages of Galilee and Judea. The ancient prophets had performed miracles, but in none of them was seen the same affluence of miraculous power as in Christ. As light is in the stars, so was power in the prophets, but as light is in the sun, so was power in Christ. As He passed through the crowds of stricken men virtue flowed out of Him, and to "touch the hem of His garment," or hear the accents of His voice, was to be healed. Sight was given to the blind, hearing to the deaf, strength was infused into the withered limb, reason resumed its office in the brain of the maniac, and the pulse in which fever throbbed and burned became calm and cool at His word or at His touch. Even the grave owned His power, and opened its doors in obedience to His summons. And gave back its tenant to the world of the living. Such were the "signs and wonders" that heralded the advent and attested the Messiahship of Jesus of Nazareth.

The Papacy, as the Vice-Christ, has, in like manner, sought to announce its

advent, and certify its mission by the performance of "signs and wonders." Scarce is there a miracle recorded of the Son of God which the Church of Rome does not profess to have wrought. She pretends to have opened blind eyes, to have unstopped deaf ears, to have cured fevers, agues, palsies, madness, to have cast out devils, to have driven away pestilence, stayed the ravages of blight, and done things which it were too tedious to mention. Extending still farther the sphere of her miraculous operation, she has entered the realms of the grave and shown that there too she wields power by pretending to give life to the dead. Certain of her "saints" have possessed the "gift of miracles" in an eminent degree, and their "lives" are one long record of prodigy and wonder. They have dried up rivers, walked upon the waves of the sea, and stilled tempests. Angels have descended to minister to them, and preternatural stars have shone out to lead them in the dark. In short, the Church of Rome claims to have wielded the same unbounded power over both the visible and the invisible world which Christ did, and to have imitated Him in all things, save the meekness of His spirit, the purity of His doctrine, and the holiness of His life.

Popery professes, too, to work spiritual wonders -those divine and saving changes on the heart and soul of man which Christianity accomplishes, and which it is the prerogative of Christianity alone to accomplish. The Church of Rome professes in baptism to regenerate the soul, and change the eternal destinies of the baptised. By anointing with oil, she fills men with the Holy Ghost; by her sacraments she replenishes them with grace; by ordination she bridges over eighteen centuries and joins the priest to Peter. Five words spoken at the altar change the bread and wine into the body and blood of Christ. Two words uttered in the confessional effect the pardon of the "penitent," and the viaticum gives assurance to the man, setting out on his last journey, that he shall find the gates of Paradise open to give him entrance among the blessed. These are mighty wonders. It is thus that the false Christ has carried on the war against the true Christ.

But a single term is thrown in which effectually breaks the spell, and dissolves the power of these wonders over all who are not willfully subject to their illusion. The "mystery of iniquity" was to come with "lying wonders;" a most essential difference, which it becomes all to note who have a mind not to be deceived to their eternal loss.

The miracles of Christ were done in the light of day, in the presence of thousands who could sift them and subject them to infallible tests, and, who, having done so were forced to the conclusion that either the miracle was true, or their senses were false. Of those who saw them done not a few were the bitter enemies of the person who wrought them, and would have been glad to find that they were cheats, and not slow to have proclaimed the imposture to the world; and yet these miracles remained uncontradicted. No one in all the nation of the Jews ventured to deny the truth of any one miracle of Jesus. The farthest that malevolence and slander deemed it prudent to go was to insinuate that the miracle had been wrought by Satanic power. The reply to the accusation given on the spot, and at the time, was as conclusive as it was dignified, and it has lost none of its force even yet: "Can Satan cast out Satan?"

But let us mark how different it is with the other class of miracles, and how lacking they are in that indubitable evidence that attested the mission of the Son of God. There is not one of them that could maintain its claim as a veritable fact before a tribunal of unbiased and enlightened judges. Some of these miracles were evidently cheats on those in whose presence they were wrought. Of late many startling discoveries have been made of the machinery by which these "miracles" were done. Many of these wonders were not published to the world till some hundreds of years after they were said to have been wrought. Their workers would seem to have been unambitious of living fame, seeing they hid their light under a bushel. And some of these miracles are so childish that it is an insult to our understandings to ask us to believe that God ever interposed His power to work such deeds. Prophecy gave them the right name before they were done. They are lying wonders.

The Spiritual performances of the Church of Rome are emphatically "lying wonders." Baptismal regeneration is a lying wonder, sacramental grace is a lying wonder, priestly power is a lying wonder, the absolution of the Confessional is a lying wonder, transubstantiation is the biggest wonder and the greatest lie of all, and extreme unction is a last and fatal lie. There is no reality behind any of these things, and they are the more to be deplored that they have immediate reference to the eternal world, and that millions take their departure to the world fully confiding in these lies for salvation.

Let us mark the parallelism. It is at once a parallel and a contrast. The Gospel came amid the effulgence of real miracles which were wrought by God, and were a Divine attestation to the Messiahship of His Son. Popery came amid the murky and delusive glare of false miracles, which were wrought by Satan, and which were his sign manual, bearing witness to all that the system in behalf of which they were done was the "Mystery of Iniquity."

There is another class of wonders that the Papacy professes to do, and which are of a nature not quite so innocent and harmless as those enumerated above. Though equally false, they owe the terror they inspired and the suffering they inflicted to the belief that they were true and real. Speaking of the two-horned lamb like beast of the earth, John says, "And he doeth great wonders, so that he maketh fire come down out of heaven upon the earth in the sight of men." (Apoc. xiii. 13.)

The prophecy found a striking fulfilment in the papal interdicts and excommunications so frequent in the Middle Ages, and not unknown in even our own day. These ebullitions of pontifical vengeance, it was pretended, were fire out of heaven: the fire of the wrath of God which the Pope had power to evoke, therewith to burn up his enemies. The blinded nations believed that in the voice of the Pope they heard the voice of God, and that the fulminations of the Vatican were the thunderings and lightnings of Divine wrath. A papal excommunication was more dreadful than the invasion of thousands of armed men. When launched against a kingdom what dismay, misery, and wailing overspread it. The whole course of life was instantly stopped. The lights were extinguished at the altar; the church doors were closed; the bells would not be tolled; marriages were celebrated in the graveyard; and the dead were

buried in ditches. Men dared not make merry, for a sense of doom weighed upon their spirits. These terrible edicts pursued men into the other world, and souls arriving from the unhappy realm overhung by the papal curse found the gates of paradise shut, and had to wander forlorn till it should please the divinity of the Seven hills to lift off his sentence. Thus did the Papacy cause "fire" to come down from God out of heaven, and men, believing it to be real fire, were scorched by it. In the days of King John England lay under interdict for more than six years.

To the mightiest sovereign even the papal excommunication was a dreadful affair. He shook and trembled on his throne for his army could give him no protection; it was well, indeed, if both soldiers and subjects did not unite in carrying out the papal behest by driving him from his kingdom, if some fanatic monk, by the more quick despatch of the dagger, did not save them the trouble. European history furnishes a list of more than sixty-four emperors and kings deposed by the Popes. In the number is Henry II. of England, deposed by Alexander III.; King John, by Innocent III.; Richard and Edward, by Boniface IX., Henry VIII., by Clement VII., and again by Paul III.; Elizabeth, by Pius V. Even King Robert the Bruce had this terrible curse launched against him, but thanks to the Culdee element still strong in Scotland, King Robert and his subjects held the Pope's fulmination but a brutum fulmen, and so it did not harm them. Almost all the bulls against crowned heads have contained clauses stripping them of their territories, and empowering their neighbour kings to invade and seize them; and influenced partly by a desire to serve the Pope, and partly by the greed of what was not their own, they have not been slow to act on the papal permission.

As a specimen of the lofty style of these fulminations -the mouth speaking great things -we give the Bull of Excommunication issued by Sixtus V. (1585) against the King of Navarre and the Prince of Conde, whom he calls the "two sons of wrath." It runs thus: -"The authority given to St. Peter and his successors by the immense power of the eternal King excels all the power of earthly princes: it passes uncontrolled sentence upon them all, and if it find any of them resisting the ordinance of God, it takes a more severe vengeance upon them, casting them down from their throne, however powerful they may be, and tumbling them to the lowest parts of the earth, as the ministers of aspiring Lucifer. We deprive them and their posterity of their dominions for ever. By the authority of these presents we absolve and free all persons from their oath of allegiance, and from all duty whatever, relating to dominion, fealty, and obedience, and we charge and forbid them all from presuming to obey them, or any of their admonitions, laws, or commands."

The Romanists themselves have chosen the very figure of the Apocalypse, "fire from heaven," to designate the Papal excommunications and anathemas. Thus Gregory VII. spoke of the Emperor Henry IV. when excommunicated as "struck with thunder." (Afflatum fulmino -Danburg, 587.) To the same effect is the account of the excommunication of the Emperor Frederick by Pope Innocent at the first Council of Lyons. "These words of excommunication, uttered in the midst of the Council, struck the hearers with terror as might the flashing thunderbolts. When with candles lighted and flung down, the Lord Pope and his

assistant prelates flashed their lightning-fire terribly against the Emperor Frederick, now no longer to be called emperor, his procurators and friends burst into a bitter wailing and struck the thigh or breast on that day of wrath, of calamity, and of woe! (& Harduin, vii. 401.)

It was in the days of Gregory VII. that the papal heavens began thus to thunder and lighten. The first burst of the tempest continued for nearly two hundred years, its fury falling mainly on rebellious kings. When the kings were subdued the storm was next directed against heresy and heretics. Since the days of Innocent III. till our own revolution of 1688, there were only brief periods of silence in the pontifical firmament. For five centuries these thunders rolled almost without intermission or pause. Peal followed peal in rapid succession. The crusades of the Albigenses and Waldenses; the Hussite campaigns in Bohemia; the wars of Charles V. in Germany; the wars of the League in France; the butcheries of Alva in the Low Countries; the thirty years' war in the German Fatherland; the St Bartholomew in France, and the equally bloody massacre of Irish Protestants in 1641; -these are only a few of the more notable thunder-bursts which have marked the course of that long tempest of pontifical wrath which began in the days of Hildebrand in the eleventh century, and continued its terrible reverberations till 1688.

In Rome's Great Book of Curses one of the most notable is the "Bullum Coenae Domini." It is truly an utterance from the "mouth speaking great things." Framed since the Reformation, it curses all the various sections of the protestant Church, giving special prominence to Calvinists and Zuinglians. Its scope is wide indeed. The world and its inhabitants, so far as they were known to the framers of this bull, are compendiously cursed in it. Its thunders are heard re-echoing far beyond the limits of Christendom, and its lightnings are seen to strike the pirates of barbarous seas, as well as the Calvinists of Great Britain.

This bull was wont to be promulgated annually by the Pope in person, attended by a magnificent array of cardinals and priests. The ceremony took place in Maunday Thursday, -the Thursday before Easter, and was accompanied by numerous solemnities, fitted to strike the spectators with awe. It was read from the lofty vestibule of the Church of the Lateran, amid the firing of cannon, the ringing of bells, the blaring of trumpets, and the blazing of torches. When the curses of the bull had been thundered forth, the torches were extinguished and flung into the great piazza beneath, to signify the outer darkness into which all heretics shall finally be hurled. Pope Ganganelli in 1770 forbade the public reading of the bull Coenae Domini, but the practice was soon revived, and is still continued at Rome, though not in the same public fashion. But the discontinuance of its open promulgation matters nothing; it is unrepealed; all heretics are, ipso facto, under its ban, and the establishment of the papal Hierarchy gives it to all Romanists the force of law in the united Kingdom.

The papal wrath can at pleasure extend or contract its sphere. Nothing is so lofty as to be beyond its reach, and nothing is so minute as to be beneath it. It can vent itself in a tempest that covers a whole kingdom, and it can concentrate itself on a single individual.

If it shall be said that the "mouth" that spoke these "great things" in the past would not give utterance to them now, nor will ever utter such things in time to come; in other words, that the Roman Church and her Popes have renounced all these lofty claims, and no longer challenge supremacy over kings and princes, we have to remind those who make this affirmation that the late Pope, Pius IX., in a great state document, to which the seal of infallibility has since been twice appended, gives this assertion the most distinct and explicit contradiction. In the twenty-third Article of the Syllabus, Pius IX. condemns the proposition that the Roman Pontiffs and oecumenical councils have at any time "exceeded the limits of their power, or usurped the rights of princes." This is a justification ex cathedra of the loftiest claims that ever emanated from the Papal Chair, and the most tyrannical usurpations ever made by Popes on the prerogatives of princes and the liberties of nations. With the history of the Popes before him, he solemnly declares that no one of them ever exceeded the bounds of his power: or as Dr G. F. von Schulte, Professor of Canon Law at Prague, summing up the teaching of Canon Law on this point, puts it, "The limits if the papal Almightiness on earth consist solely in their own will." We may say with Shakespeare –

"Here's a large mouth indeed That spits forth death and mountains, rocks and seas."

These characteristics belong to the whole series of symbolic representations of the apostate power in Scripture, and thus they establish a perfect identity betwixt the "little horn" of Daniel, the "two-horned, lamb-like beast" of the Apocalypse, the "Man of Sin" of Paul, and the Antichrist of John.

We now approach the point where the parallelism culminates. Clear and distinct, like an Alpine peak, rises the CLIMAX in each case! The one stands clothed in the pure spiritual glory of heaven, the other arrays itself in the false splendours of earth. How close, apparently, are these two culminations, and yet how immeasurable the distance betwixt them!

Not all at once do we ascend these lofty summits. We must permit the apostle to lead us up by the several successive stages which conduct to them; in this way only can we obtain a full view of the parallelism. And be in a condition to see how real and grand it is.

The apostle begins at the lowest stage of the vast ascent. "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed." (* 2 Thess. ii. 6,7,8.) The time for the revelation or apocalypse of Antichrist -for Antichrist was to have his apocalypse even as Christ had His -was not yet come. The "mystery of iniquity" was already working -working in the region of principles and influences, and working in the region of seducing spirits; but meanwhile, there existed a great "let," or obstruction to his open revelation. Paul hints very plainly that the Thessalonian Christians knew what that obstruction was, and therefore he did not name it. He had visited

them sometime before, and talked freely with them about the coming apostacy, and had mentioned the "let" which must first be removed before the apostacy could be free to develop itself. That obstruction was the Roman empire. When present, talking freely with them on the subject, Paul could say so in express terms; but it might be dangerous to name the Roman empire in an epistle to be read openly, and go the round of the churches. That might draw down on the Christians the displeasure of the Roman authorities. The apostle knew the hindrance in Antichrist's path, having learned it, doubtless, by the study of Daniel, and the revelation of the spirit. It was known, moreover, to the early fathers, who all turned their eyes to Rome as the fated spot where the "lawless one" was first to show himself; but they spoke of him with bated breath, and in circumlocutionary phrase.

While the Roman Empire stood it was impossible that Antichrist should appear. Caesar was Pontifex Maximus; and while he held possession, there could not be two High Priests occupying the same capital, sharing the same throne, and sacrificing at the same altars. The first and lesser Pontifex Maximus must be removed before the second and greater could stand up. This was to happen in no long time. God would remove the "let," by bringing the Gothic nations into Italy, overturning the empire, and making vacant the throne of Caesar. Then Antichrist would climb up to the empty seat. "God chased the Caesars from Rome," says De Maistre, "that he might give it to the Popes."

Let us mark next that it had been decreed of both Christ and Antichrist, that they should occupy thrones -no meaner seat than a royal one must either of them have. Christ was to sit on the throne of David, and Antichrist was to sit on the throne of Caesar. In pursuance thereof a train of providences preceded the advent of each, the final end of which was to make vacant the throne they were respectively to occupy. Three revolutions in the royal line of Judah were to make way for Christ, and four consecutive revolutions in the line of the world-power were to open the way for the coming of Antichrist. Jacob, on his deathbed, had given his posterity a sign of the instant appearance of the Messiah. That sign was a final break-down in the royal line: -"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." (Gen. xlix.10.)When the time drew nigh Ezekiel sounded the alarm more definitively; giving warning that the throne of Judah should fall once, and a second and a third time, and then there would stand up a King whose "dominion is an everlasting dominion, which shall not pass away." Thus saith the Lord God, "Remove the diadem and take off the crown: I will overturn, overturn, overturn it, till He come whose right it is, and I will give it unto Him."(& Ezekiel xxi. 26, 27.) The throne of Judah was overturned a first time by the separation of the Ten Tribes from the house of David. It was overturned a second time by the deportation of the nation to Babylon. It was overturned a third and last time in the subjugation of Judea by the Romans, who stript the descendants of David of the shadowy dominion they had wielded down to this time. Then Christ came, of whom the angel who announced His birth spoke thus: -"The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end."(Luke i. 32,33.)

In Antichrist's counterfeit church and kingdom the parallelism on this point

is striking indeed. The "man of sin" was, when fully developed, to occupy the throne of this world. This magnificent post had been offered by the Tempter to the true Christ: "All the kingdoms of the world and the glory of them will I give thee if Thou wilt fall down and worship me." The offer was promptly declined. The Tempter next turned him to the false Christ, "I will convert thy chair into a throne," said he, to the bishop of Rome, "and thy pastoral staff into a royal sceptre, if thou wilt be my vassal." The offer met no second refusal. The bargain was struck, and faithfully fulfilled on both sides. The stipulated worship was rendered, and the wages were fully paid. In witness we cite Innocent III. in the thirteenth century. Do we not hear him boasting that he had been set over the kingdoms to build and to pluck up at his pleasure? And how often do we find the same mighty claim in the mouth of his successors in the following centuries? Nay, even in our own day the echoes of the same proud boast are heard from the papal chair.

It took a thousand years to prepare the way of both, and seat each in his respective throne. The throne of David was emptied again and again, that it might be filled by the King of the eternal empire. The throne of the world-power was in like manner emptied again and again, that it might be filled by the king of whom it had been written, "he goeth into perdition." The throne of the world-power was overturned a first time in the fall of Babylon; it was overturned a second time in the overthrow of the Medo-Persian Power. It was overturned a third time in the extinction of the Greek kingdom; and it was overturned a fourth and last time, when the Roman Empire fell before the Goths. There was no longer a Caesar at Rome. "He that letteth will let," the apostle had said, "until he be taken out of the way." He had now been taken out of the way, and the hour was come for "that Wicked" to be revealed.

Let us here mark, that both mysteries have the same culmination -an enthronization even. The "mystery of godliness," beginning in the cradle, ends on the throne -the throne of heaven. The "mystery of iniquity," beginning in the silent and hidden workings of early times, ends on the throne -the throne of earth.

It appears plain to us, though expositors have passed it over, that the two passages (1 Tim. 11. 16 and 2 Thess. ii. 3-12) -the one descriptive of the "mystery of godliness," and the other descriptive of the "mystery of iniquity" -were intended by the apostle, to be, and are parallels clause by clause. Each clause in the one throws its light upon the corresponding clause in the other, and thus the depth and height of each mystery are evolved. A single glance at these two passages will suffice to show that it is by the same ascending gradations that we mount up to the climax of both mysteries. Let us look at each.

"And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.) It is thus the apostle, in a single verse, with masterly comprehensiveness, states the successive steps -the whole of that magnificent graduation, by which the mystery of godliness reached its mighty climax. "God was manifest in the flesh." "Mary brought forth her first-born Son, and wrapt Him in swaddling clothes, and laid Him in a manger." There was the beginning of the

mystery. This is the first step in the mighty ascent.

"Justified in the spirit." As when the Spirit descended upon Him in a visible form at His baptism; and again when He began His public ministry, with all its attendant miracles and wonders, "The spirit of the Lord God is upon Me," were the words with which, in the synagogue of Nazareth, He opened his first sermon, "for He hath anointed Me to preach good tidings to the meek."

"Seen of angels." As when they sang His natal hymn at Bethlehem, and when they ministered to Him in the wilderness, after His temptation, and again in His agony in the garden, when "there appeared an angel from heaven strengthening Him," and on the morning of His resurrection, when two of them waited in His sepulchre to tell the women that He was risen.

"Preached unto the Gentiles." "Go ye into all the world and preach the Gospel to every creature," was His last charge to His apostles when about to ascend from the Mount of Olives. No sooner was the spirit given at Pentecost than his apostles and evangelists traveled all through the land of Israel, and passing beyond the bounds of Jewry, they preached the Gospel in the cities of Greece and Rome, and going on still farther toward the west, carried the tidings of the cross to the shores of Britain.

"Believed on in the world." So rises the gradation, and so does the mystery of godliness advance to its culmination. The gods of paganism fall before the preaching of the "Crucified." Mighty nations, both east and west, became obedient to the faith; the gospel made good its claim to be of heaven by the blessed fruits it everywhere brought forth; and Jesus was believed on as the true messiah and Saviour of the world.

"Received up into glory." This is the final step; here the mystery culminates. We can now look along the entire line of its development, from the cradle in the stable to the eternal gates which are seen to lift themselves up that the King of Glory may enter, and sit down on the throne of universal and everlasting dominion, while seraph and seraphim and "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard saying, "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb, for ever and ever." (Apoc. V, 13.)

The "mystery of iniquity" passed through a precisely similar gradation, to issue in a climax which is an obvious and striking counterpart of that which we have just described. "The mystery of iniquity doth already work." We here see it in its cradle. It was "justified" of Satan by the lying signs and wonders which he enabled its propagators to work. It was published unto the Gentiles by preaching friars and itinerant monks, who sought in all the deceivableness of unrighteousness to persuade men that the Pope was God's vicar, and that the traditions of his Church were the true Gospel. It was believed on in the world by those whose names are not written in the Book of Life. And finally, it was received up into the heavens of ecclesiastical dominion and imperial glory. Its chief was now seen sitting in the temple of God; showing himself that he is God, while the kings and nations of the earth are beheld bowing before him, and ascribing to him dominion and power and

glory. They worshipped the beast saying, "Who is like unto the beast?" "Power was given unto him over all kindreds and tongues and nations; and all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." (Revel. xiii. 4-8.)

The Pope on the throne of thrones on earth is the counterfeit of Christ on the throne of thrones in heaven.

Mounted on the world's highest seat, how was the Antichrist to demean himself? – With an arrogance never witnessed before. As regards kings, he was to hold himself their master, and as regards God, he was to deem himself His equal. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." (* 2 Thess. ii. 4.)

These words would appear to foreshadow a double usurpation on the part of Antichrist, the first, over all earthly rulers, and the second, over the great Ruler of heaven. The testimony of history is clear on both points. It shows that the ambition of the Pope has been twofold. He has vaulted over the throne of kings into the seat of God.

Who are they who are "called God," whom Antichrist was to oppose, and over whom he was to exalt himself? We strongly incline to think that it is magistrates and kings who are meant. Righteous law is the expression of God's will. Those who administer it are His deputies. On earth they fill the office, and bear the image of the Supreme Magistrate. Thus, in scripture, magistrates are called "gods." "I have said ye are gods." "God sitteth in the assembly of the mighty, He judgeth among the gods" (Ps. lxxxii. 1). "There be," says the apostle (1 Cor. Viii. 5), "that are called gods, whether in heaven or in earth." And we are commanded to be subject to kings and all in authority, for conscience' sake. In this light the clause foretells that Antichrist would usurp supremacy over all civil authority, and rule on earth; (This is the true exegesis of the passage. In the Greek it is, "all called theos, or that is sebasma," which we may render thus, "all that is called divine, or that is venerable.) and truly the Papacy has fulfilled the prophecy to the letter. As a pretended divine and infallible Vice-gerency, it claims to hold, in its hands, the administration of all human affairs, temporal and spiritual, and to make all nations, magistrates, and kings accountable at its bar.

Let us here again mark the parallelism. This assumed Vice-gerency over all human affairs is another part of the false Christ's imitation of the true Christ. Christ possesses this power in reality, therefore Antichrist must needs possess it in appearance. God the Father is the immediate Governor of the universe, but He carries on His government through God the Son. This power He has delegated to Christ as Head of the Church, and as a reward of His sufferings. "He raised Him from the dead," says the apostle, "and set Him at His own right hand in the heavenly places; far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come: and hath put all things under His

feet, and gave him to be Head over all things to the Church, which is his body."(# Eph. i. 20-23)

These words expressly teach that the Father made Christ head of the Church, and so gave Him all spiritual power, and head of the world to the Church, and so subordinated to Him all temporal power. The passage, in fact, presents Him as seated on the throne of the universe, on His head the diadem of unlimited and everlasting dominion, in his hand the sceptre of a boundless empire; and at His bidding all the principedoms and powers of heaven, all the thrones, armies, and potentates of earth, in order to the effectual carrying out of the great ends of His mediatorial sovereignty.

The Popes were true to their assumed character as Vice-Christis in this point also. They claimed to be the world's supreme magistrates. Cardinal Bellarmine affirms that every title which is in Scripture given to Christ appertains also to the Pope. Binding up in one colossal jurisdiction things temporal and spiritual, the Pope stretched his sceptre over all the seats of human judicature, and sat with his feet on the necks of kings, as well as of priests. He claimed it as his prerogative to judge all, but to be judged by none; to make laws, but to be subject to no law; thereby unconsciously vindicating his prophetic appellation "the lawless one." He has had himself depicted holding in one hand the "keys" of spiritual authority, and in the other the sword of temporal power. He has taught that it was fit that all princes should kiss his feet, and has extorted from not a few this act of obedience. He has inculcated on monarchs that sound orthodoxy requires them to hold their kingdoms as fiefs of the papal chair; and to keep alive in them this pious frame of mind, he has imposed on them and on their subjects the tax of Peter's Pence. If still he discerned in them the risings of pride, this meek vicar of Christ has plucked the sceptre from their hand, kicked their crown with his pontifical foot, and transferred their dominion to some more devout and jumble-minded neighbour. All this he has done "as set of God over the kingdoms and nations to plant and to pluck up-to build and to pull down -to make and to unmake kings." "Is not the king of England my bondsman?" (Pope Boniface VIII., to Philip, King of France) were words from the "great mouth."

And the Popes have shown themselves on occasion as mighty in deeds as in words. Gregory VII. dethroned Henry IV. of Germany. Innocent III. Otho, and our King John. Paul III., Henry VIII. And Pius V. and Gregory XIII., passed sentence of deposition on Queen Elizabeth. Pius V., as "he alone who had been constituted prince over all nations and all kingdoms, to pull down, destroy, dissipate, disperse, plant, and build ...pronounced the said Elizabeth, a heretic... and deprived her of the pretended right to the kingdom, as well as of every dominion, dignity and privilege what soever," pronouncing the same anathema on all who dare obey her. If the annals of the Papacy at this hour are not illustrated by these solemn acts of pontifical justice, it is because the power, and not the right is lacking. The Roman Church has made it the solemn duty of all her members to destroy all Protestants when they are able to do so without danger to themselves. Bannes, a Dominican, determines "that Catholics in England and Saxony are excused from rising up against their Protestant princes with their subjects, because they commonly are not

powerful enough, and the attempt in such circumstances would expose them to great danger." (In. ii. 2; Thom. 9-12, art. ii.) Belarmine, one of their greatest authorities, is equally frank and explicit. He says, "If it were possible to root out the heretics, without doubt, they are to be destroyed root and branch; but if it cannot be done, because they are stronger than we, and there be danger that if they should oppose us that we should be worsted, then we are to be quiet." (De Laicis, lib.iii. cap. 22.) The two latest Popes, Pius IX. and Leo. XIII. in their public manifestos, claim the same formidable power; but they prudently postpone the exercise of it till the arrival of a happier day to the Papacy.

We have traced the parallel to its grand culmination, and shown how close is the imitation in every stage of its course. The apostle adds a few touches to complete the portrait of the Antichrist, and in closing bestows a glance at the awful termination of his career. Let us rapidly survey what remains.

The apostle styles him as the "man of sin" and "son of perdition." Christ is the man of holiness; the only holy man the world ever saw. "That holy thing," said the angel when he announced His birth. "Thy holy Child Jesus," said an apostle of Him, while another wrote of Him, "Holy, harmless, undefiled, separate from sinners." He was typified in the Lamb of the Passover as "without blemish."

The Pope or Vice-Christ is the man of sin. He has invented sin, he has taught sin, he has enacted sin, "established iniquity by a law," he has traded in sin, he sells indulgences and pardons; he has grown rich through the sins of Christendom. Sin is his being, and sin is his work. Popery is as purely an incarnation of sin as the Gospel is of holiness.

Everything that Popery touches it converts into sin. It possesses an accursed alchemy by which it transmutes what is good into evil. It has taken all the commandments of the decalogue and converted them into sin. It has taken all the doctrines of the Gospel and converted them into sin; it had taken all the sacraments of the Church and converted them into instruments of sin; it has taken all the offices and officers of the church and made them agents of sin; it has taken all that is subtle in intellect, all that is brilliant in genius, and all that is noble in eloquence, and used them in the service of sin. The policy of Popery is not to deny truth; it ever acts as a Vice-Christ, as a pretended friend; its policy is to pervert truth, to metamorphose it, and make it fight against itself. There is not a doctrine in the Bible which Popery does not in appearance admit; there is not a doctrine in the Bible which Popery does not in reality deny, and the saving effects of which it does not make void. It takes what is wholesome, and by its infernal skill changes it into what is poisonous. The spiritual apparatus which God has set up for His own glory and man's salvation, Popery has laid hold of and works for just the opposite ends even -God's dishonour and man's ruin. It is a second and greater Jeroboam who has made Israel to sin. Verily, it is the "man of sin."

Paul further styles him "the son of perdition," a phrase of terrible significance. It is used in Scripture only once before, and in a connection

that imparts to the phrase an awfully tragic meaning. It is applied to Judas after the devil had entered into him, and so worked upon him, that he rested not till he betrayed his Master. This first "son of perdition" went forth from the bosom of the infant church, where he had just partaken of the passover cup: he rose up from the very presence of the God-man, to enact his awful apostacy.

The second and greater "son of perdition," in like manner, arose in the bosom of the primitive church. Satan having entered into him, his ambition began to burn, and he went forth to the princes of the world, and said unto them, "What will ye give me, and I will betray Christianity unto you?" Manifestly ye are not able to overthrow it. It has taken root and is filling the earth, despite your armies and your edicts. The fires of ten persecutions have blazed around it; but all in vain. The bush has burned, yet it is not consumed. You are labouring at a work beyond your power. If Christianity shall ever know extinction, its overthrow must come from within: it must come from myself and no other. Give me my hire; give me the seat of Caesar; give me the "kingdoms of the world, and the glory of them," and I will go forth and show myself to man as the Vice-Christ, and the world will believe on me, and follow me. Where your force has failed, my craft will triumph. The policy was astute as deep: need we say who was its prompter?

The apostle makes this point clear. The coming of the "man if sin," he had said, was to be after "the working of Satan." The head of the apostacy was to be energised, prompted, sustained, and led on by Satan, "the dragon, that old serpent, which is the devil." Popery is the son of perdition: the spawn, the offspring of Apollyon the destroyer, and it must needs do its father's work. As it is God's work to create, so it is Satan's work to destroy. The fair fabric of nature he would if he could destroy; the moral constitution of society he has so far destroyed. His name is Apollyon the destroyer, and the work of Popery is the same. The principles of morality and evangelical virtue in man it destroys; the principles of renewing power in the Gospel it perverts and destroys. Wherever it has found a seat in Europe there is the blackness of perdition - ignorant men, mouldering cities, and enslaved and demoralised nations. "Apollyon the destroyer has passed this way," we exclaim, "here are his footprints; all along his track is the blackness of physical, moral, and spiritual death. We think of the pale horse and his name that sat on him was Death, and hell followed him."

If a son, then an heir. And what is the inheritance of which he is the heir? It is "perdition." The kingdoms of the world and the glory of them first, perdition in the end. It was written of him before he arose "He goeth into perdition." Better to have had the bitter first and the sweet after; but no; the day of his glory over and past, there comes the voice, "Son, remember that thou in thy lifetime had thy good things and Lazarus" (the church) "his evil things; now thou are tormented." This inheritance is conveyed to the papacy in the same charter and made sure to it under the same seal as the "glory" that goes before it. The King of Heaven has made this decree and sealed it with His own signet, and the decree may no man change. As sure as the Papacy has had its glory so surely shall its doom come. Paul, before closing his prophecy, pauses, and in solemn and awful words foretells the

night of horrors in which its career is to end. "That wicked – whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming." (2 Thess. ii. 8.)

There is here a dual destruction suspended above Antichrist -a slow wasting first, for, it may be, centuries, and a sudden and utter extinction in the end. This duality in the doom of Antichrist has been noted in prophecy ever since its beginning. It is emphasised by Daniel. Speaking of the 'little horn' which had a mouth speaking great things, eyes like the eyes of a man, a look more stout than his fellows, and which made war with the saints, and was to have dominion over them, "until a time, times, and the dividing of time," that is 1260 years, the prophet says. "The judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the end" (Daniel vii. 26.) another proof, by the way, of identity betwixt the "little horn" of Daniel, and the Antichrist of John.

In the predicted doom of the Papacy there are thus two well-marked stages. There is, first, a gradual consumption; and there is, second, a sudden and terrible destruction.

The "consumption," a slow and gradual process, is to be effected by the "spirit of His mouth," by which we understand the preaching of the Gospel. This consumption has been going on ever since the Bible was translated, and the Gospel began to be preached at the Reformation. Men have begun to see the errors of popery; its political props have been weakened, and in some instances struck from under it, and its hold generally on the nations of Christendom has been loosened; and thus the way has been prepared for the final stroke that will consummate its ruin. Great systems like the papacy, with their roots far down and spread wide around, cannot be plucked up while in their vigor without dislocating human society. They must be left to grow ripe and become rotten, and then the final stroke may be dealt them with safety to the church and the world.

When that hour shall have come then will the second part of the doom of the Papacy overtake it. The Lord shall "destroy" it "with the brightness of His coming." The form of the judgment is left vague, but enough is said to warrant us to conclude that it will be swift and final -it will come with lightning flash, and its holy vengeance will be so manifest that, to use the figure in the prophecy, it will irradiate both heaven and earth with a moral splendour. Whether Christ shall then come as He came at the period of the flood, and as He came at the burning of Sodom, and again at the destruction of Jerusalem, when, Himself remaining on the throne of heaven, He girded the ministers of His wrath, and sent them down to earth to execute his vengeance on the ungodly; or whether, leaving His seat in glory He shall in very person descend and confront his Vicar, whether He shall return to close the Apocalypse in the divine magnificence in which He appeared to John in Patmos, when He came to open it, it is not necessary that we should here decide. Enough, that this "day of wrath" will be unspeakably great, and will rank as one of the greatest days of vengeance that have been on the earth since the foundation of the world. Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the bible or of human history is there such another spectacle of judgment -such another

picture of blended horrors, of awestruck consternation, of loud and bitter wailings, and cries of woe as in the eighteenth chapter of the Apocalypse? "The kings of the earth shall bewail her and lament for her, when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, alas! Alas! That great city, for in one hour is she made desolate." But this dark scene has one relieving feature. It is a scene that will not need to be repeated, for it will close earth's evil days, and begin the hallelujahs of the nations. "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." (Rev. xviii. 9-19, 21.)

Let the reader remember that the portraiture he has been studying is not ours, but Paul's. And, when he lifts his eyes from the picture, let him cast them around and try if he can discover the original of this likeness. The features are so vividly depicted, so sharply cut, that surely there can be no difficulty in detecting him, whose image they present. Paul did not paint at random. His is no vague sketch which may fit loosely any or most of the systems of error which have arisen in the course of the ages. When we read his prophecy, we have the overwhelming impression that Paul has in his eye some one grand, sharply-featured, long-lived, daringly wicked, and fearfully blasphemous confederacy, which, under the mask of friendliness, was to wage undying war against the Gospel. We are blind, indeed, if we cannot find the original of Paul's portraiture. Here is one who has erected his throne in the Christian temple; who has usurped all the titles and functions of Christ; who has professed to mediate between God and man; to hold the keys of heaven and hell; to do great wonders, and make fire come down from heaven; who has changed laws, spoken "great words, ' forbidden to marry, commanded to abstain from meats, has clothed his priests in purple and scarlet and fine linen, decked with gold and precious stones; one who has made war with the saints, and been drunk with the blood of martyrs; who has put his foot on the neck of kings; nay, has clothed himself with the robe of the Eternal King; infallibility even; in fine, one who has said: I am Vice-Christ; I am vice-God. We go up to this man, and we say to him, "Thou art the Antichrist." Let who will cringe and bow before thee; let who will patch anew thy vizor which begins to wax thread-bare and to permit the horrid features that lurk beneath it to shine through; let who will palliate thy crimes, and deny that ever thou didst persecute, and though simulating the meekness and innocence of the lamb, art a ravening wolf. Let who will befriend thee in the arrogant and blasphemous claims thou art still putting forth, we say of thee, "Thou art he of whom Paul in old time, writing by the Holy Ghost, spoke. Hear what he called thee! He named thee, 'The Man of Sin,' and 'Son of Perdition.'"

Ah! You re-adjust your mask; and double the folds of your mantle; and looking down on the kings of earth once more at your feet, you say, "Am not I God?" We know thee who thou art. Thou art the fallen apostle! The minister of Lucifer! Thou camest from the abyss, and to the abyss shalt thou return!

We do not hesitate to say, that we have nearly as full and convincing evidence that the Roman Papacy is the Antichrist, as we have that Jesus of Nazareth is the Christ. In conclusion, let us note that Christianity stands

alone, in having its Antichrist or counterfeit. Mohammedanism has no such counterfeit. Buddhism has no such counterfeit. There is not power or truth enough in these systems to call into existence a great opposing counterfeit system. Without the sun, there can be no shadows. The sun of Christianity has been accompanied all down the ages by this shadow. So far Antichrist does homage to the divinity of the Gospel. Unless Christ had gone before, Antichrist could not have come after.

And let the reader seriously ponder that this is the divine testimony regarding popery. As portrayed by a divinely-guided hand whose are its lineaments -its spirit and principles? They are those of Satan, the arch-enemy of God and His Church. This monstrous shape is the "wicked one." Let us think what a formidable antagonist we have in this system. We wrestle not against flesh and blood -against the power and cunning of man; we have to encounter the power of hell -the cunning of the devil. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God." (Eph. vi. 12-17.)

[Evidence that Textus Receptus IS the Earliest and Therefore the Most Reliable Greek Manuscript of the New Testament](#)



This article is from pages 533 – 537 of a book scanned and sent to me in PDF

format by my good friend, [Dr. John Gideon Hartnett](#), a professor at the University of Adelaide, Adelaide, South Australia. It proves all modern translations of the New Testament have errors and omissions because they are not based on the Textus Receptus Greek manuscript. It also shows that the statement in the New International Version (NIV), about Mark 16:9-20 which says, "The earliest manuscripts and some other ancient witnesses do not have verses 9-20" is **false!**

There may be some errors in article for it was scanned from a book and converted to text with optical character recognition software (OCR). Any typos brought to my attention will be corrected as soon as I get word of them.

THE MUTILATION OF MARK 16:9-20

FLOYD NOLEN JONES, Th.D., Ph.D.

Most modern Bible versions have a footnote to the effect that "these verses are not in the oldest, best, most reliable Greek manuscripts". In laymen's terms this means that Mark 16:9-20 are not in the 4th century Greek manuscripts, *Vaticanus B* and *Sinaiticus Aleph* which were derived from Origen's (AD 185-254) edited New Testament (a 12th century minuscule also omits the verses. These verses are the Great Commission spoken by our Lord as recorded by Mark. It is an apostolic commission delegating great power to the body of Christ that it may continue the ministry of the Lord Jesus.

Of the approximately 3,119 Greek manuscripts of the NT extant today, none is complete. The segment of text bearing Mark 16 has been lost from many, but over 1,800 contain the section and verses 9-20 are present in all but the 3 cited above. **The footnote is thus unveiled and laid bare as dishonest and deliberately misleading in intimating that these verses are not the Word of God.** The external evidence is massive. Not only is the Greek manuscript attestation ratio over 600 to 1 in support of the verses (1,800 to 3 =99.99%) – all but one of the approximately 8,000 extant Latin mss, all but one of the approximately 1,000 Syriac versions as well as all the over 2,000 known Greek Lectionaries contain the verses. Mark 16:9-20 were cited by Church "Fathers" who lived 150 years or more *before Vaticanus B* or *Sinaiticus Aleph* were written: Papias (c.100), Justin Martyr (c.150), Irenaeus (c.180), Tertullian (c.195), and Hippolytus (c.200; see: John Burgon, *The Revision Revised*, London: John Murray Pub, 1883, pp.422-423).

Vaticanus B is an "uncial" manuscript. This means that all the letters are block capitalized; there are no spaces between the words, and there are no vowels. It is a codex (a book, not a scroll) of 759 leaves (10" by 10" inches) with three columns per page, each of which ranges from 40 to 44 lines per column. There are 16 to 18 letters on each line.

Vaticanus B adds to the Bible as it includes the Old Testament Apocrypha. Yet God said don't add. It contains the Epistle of Barnabas (part of the Apocalyptic books of New Testament times) which teaches that water baptism saves the soul, again adding to the Word of God. However, the Word of God has also been deleted as *Vaticanus B* does not include Genesis 1:1-46:28, Psalms 106-138, Matthew 16:2-3, Romans 16:24. The Lord also said not to subtract. It

also lacks Paul's Pastoral Epistles (1st and 2nd Timothy, Titus and Philemon). In addition, the Book of Revelation as well as Hebrews 9:15-13:25 are missing. The latter teaches that the once for all sacrifice of Jesus ended the sacraments forever. There is also a conspicuous blank space where Mark 16:9-20 should be.

Erasmus was well aware of *Vaticanus B* and its variant readings in 1515 AD at which time he was preparing the New Testament Greek text. Because they read so differently from the vast majority of the approximately 200 mss he had already examined, Erasmus considered such readings spurious. For example, **Vaticanus B** leaves out "Mystery Babylon the Great", "the seven heads that are the seven mountains upon which the harlot (the apostate religious system that began at Babel of which the Roman church is a part) sits", and leaves out "the woman which is that great city which reigns over the kings of the earth" which has seven mountains. All of this may be found in Revelation 17.

Mark 16 of the Vatican MSS has 42 lines in its first column and has only five letters in the 31st line of the second column. Thus there is a blank space left at the end of verse 8 separating Mark from the Gospel of Luke. That it is the only blank column in the entire 759 leaf MSS should alert us that something is very wrong here.

Mark 16:9-20 contains 971 Greek letters. Were 18 letters placed on each line in the void, 967 letters would be placed within it; hence, a scribe need only work in 4 letters over the last 519 (??)lines. As the lines do not all equally end at the same place on their right margin, this would have been an easy task for any scribe. He certainly would not have placed a few scant letters on a single line in the following column to end Mark, leave the other 41 lines blank and then begin Luke at the top of the next column (a new book was always begun at the top of a column). *Vaticanus* written on very expensive vellum made from antelope hide; thus, great effort would have been taken to avoid such waste.

As the void would faithfully accommodate verses 9-20, the scribe who prepared *Vaticanus B* obviously knew of both the existence of these verses as well as their precise content. The older MSS from which Codex B was copied must have infallibly contained the 12 verses. For whatever reason, the scribe was instructed to leave them out; he obeyed but left a blank in memorial. Never was silence more eloquent! By leaving a space for the omitted verses, *Vaticanus B* brings to our attention a witness more ancient than itself – the earlier scribe! (see: John W. Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, Oxford and London: James ParkeR & Co. Pub, 1871, p. 165)

Also an uncial, *Codex Sinaiticus Aleph*, (the first letter in the Hebrew alphabet) has 346 leaves or 694 pages each measuring 13 by 15 inches. Made from the finest antelope hides, each page has four columns with 48 lines per column, and there are 12 to 14 letters to a line. The first portion of *Sinaiticus* was discovered in 1844 by Constantine von Tischendorf in the burn pile at the monastery of St. Catharine at the foot of Mount Sinai at which time he procured but 43 leaves of a Greek Old Testament (i.e., a Septuagint). That which is now known as *Sinaiticus Aleph II* is the codex he brought from

Mt. Sinai in 1859.

It is always stated that *Aleph* is a "complete" Greek New Testament, but it is not. It **adds**, for example, the Shepherd of Hermas and Barnabas to the NT. It **omits** John 5:4,8:1-11; Mat. 16:2-3; Rom. 16:24; Mark 16:9-20; 1 John 5:7; Acts 8:37 and about a dozen other verses.

The most significant fact regarding these fourth-century MSS is that in both *Vaticanus B* and *Sinaiticus Aleph*, John 1:18 reads that Jesus was the only begotten "God" instead of the only begotten "Son". That is the original Arian heresy! The most widely used Greek text in Bible colleges and seminaries today is Eberhard Nestle's Greek text. Nestle likewise reads... only begotten "God" which means that God had a little God named Jesus who is thus a lesser God than the Father. This means that at first there was big God and He *created* a little god. Thus, Jesus comes out to be a created being, a God with a little "g", but at the incarnation a god was not begotten. Our Lord already was and always had been God. At the incarnation God begat a son who, in so far His deity is concerned, is *eternal* (Micah 5:2). This reading renders these MSS as untrustworthy and depraved! Yet these are the two manuscripts most venerated by text critics over the past century.

These critics have ignored the text in nearly all the extant Greek manuscripts and have taken about 90% of all the words for their so called "restored" New Testament from *Vaticanus B*. About 7% of the remaining 10% comes from *Sinaiticus Aleph*. What makes this all the more confounding is that these two uncials have over 3,000 significant differences between themselves in the four Gospels alone! That B and Aleph have come to so dominate the discipline of Textual Criticism is all the more bewildering when we consider that no less than Theodore Cressy Skeat (1907-2003), formerly of the British Museum and coauthor of *Scribes and Correctors of Codex Sinaiticus*, London, Trustees of the British Museum Pub, 1938) believed that codex *Vaticanus* was a reject among the 50 copies that Eusebius prepared for the major churches throughout the Empire at the behest of Emperor Constantine (Bruce Metzger, *The Text of the New Testament*, 3rd ed, Oxford Uni. press, 1992, pp. 47-48)

The resulting corrupt Greek text has replaced the traditional *Textus Receptus* Greek New Testament which the believing Church has always accepted as the inerrant God inspired word. Moreover, its readings have recently been verified as going back at least as far as AD 66. Indeed, until 1904 the Greek Church had guaranteed the Byzantine text of the *Textus Receptus*, but even it finally succumbed to the continual onslaught from so called modern scholarship. Although they still hold fast to the readings found only in the Byzantine manuscripts, the Greek Church has departed from its centuries held declaration that the *Textus Receptus* reflected precisely the NT it had hand copied all the way back to the time of the Apostles and has instead adopted a "majority Byzantine text" mindset. The result is, that even though nearly all are of a very minor nature, the 1904 (as well as their 1960 upgrade) text departs from the *Textus Receptus* almost 2,000 lines (their estimation).

Sinaiticus is not a bound codex. Thus, any given folio (a sheet of paper folded in half to form four pages) can easily be pulled free and later replaced. Tischendorf himself noted that the folio containing Mark 14:54 to

16:8 and Luke 1:1 to 1:56 had not been written by the scribe which he designated as "A". He said that *Sinaiticus* exhibited a different handwriting and ink on this leaf. Tischendorf goes on to add that scribe A wrote all of the New Testament in Aleph except six leaves plus part of a seventh) and that these six (which included Mark 16) were written by A's colleague, scribe D. He stated that D wrote part of the Old Testament and also acted as *diorthota* or corrector of the New Testament. Tischendorf also identified Scribe D as the man who years earlier had penned *Vaticannus* B and left out Mark 16:9-20 resulting in the third column being left blank! Dr. F.H.A. Scrivener, as well as Hort, likewise concluded that D was the scribe of *Vaticanus* (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th ed, Edward Miller ed, London: George Bell and Sons Pub, 1894, Vol. 2, p. 337, fn. 1).

But there is more. Tischendorf further observed that there is a change in spacing and size of the individual letters. This was done by scribe D in an attempt to place some words in the void left by his removal of verses 9-20 that scribe A had originally placed in the codex. This is seen in that the first three columns on page 228 have 14 Greek letters per line; however, the letters in the fourth column are somewhat wider such that each line has only 12 letters. Coming to page 229 of the folio, we find that the first column has but 11.6 letters to the line, the second column has only three and one third lines with a letter spacing of 10.7. Having accomplished his goal of placing some words in the heretofore blank second column, the situation returns to normal and third column, which begins with Luke 1:1, has 14.1 letters per line and the fourth column 13.9.

Taken together, these circumstances undeniably testify that the sheet is a forgery. For whatever reason, scribe D, who years before had left the blank column in *Vaticanus* B, simply slipped the folio out that scribe A originally prepared, then rewrote and replaced it. He was obviously determined not to leave another column blank; a circumstance which for years he undoubtedly had to explain to various associates and authorities many times over. Thus, the blank column in B and Aleph are the work of a single scribe and thereby does not constitute the voice of two witnesses against the inclusion of Mark 16:9-20. The omission (or disappearance) is due to only one and the same person – the scribe who wrote B and then revised Aleph, or perhaps to an editor whose directions he acted. Furthermore, we have seen that the blank space Scribe D left in the *Vaticanus* B proves that he knew of the passage. As he is the copyist of that folio in Aleph, rather than being witnesses against the last twelve verses of Mark 16, both B and Aleph must be seen as actually bearing testimony to their existence in antiquity (see: John Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, Edward Miller ed, London: George Bell and Sons, 1896, pp. 298-301).

As to how and why verses 9-20 of Mark 16 came to be omitted in B and Aleph, we do not know with certainty – we were not there. Still, as already shown, we do know that the passage as well as its precise content was well known when these highly vaunted codices were prepared. However, a likely, logical explanation which is borne out by ecclesiastical usage does exist.

It is a historical fact that, at least as early as the 4th century, lessons from the NT were publicly read in the assemblies according to a definite

scheme. Moreover, there is no sign of Mark 16:9-20 being omitted until the 4th century AD. Cyril at Jerusalem, Chrysostom at Constantinople and Antioch, and Augustine in North Africa all expressly bear witness that, at least by their time, a Lectionary was fully established in the churches throughout Christendom. The lections of portions of Scripture that were read aloud in public church services, very much like the responsive readings that are given in many of today's assemblies (see: Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, *op. cit*, pp. 287-320.)

Just when the Lectionary first took the form of a separate book is not known, but before the Church started producing Lectionaries, the start and end of the lections were indicated by inserting the Greek word ἀρχή (beginning) and τὸ τέλος (the end) in the margin. Often, the latter was placed within the text itself. These words were normally written in red ink so as to disassociate them from the actual Scriptures they were marking off. The twelve verses in dispute are found in every known copy of the Lectionary of the East, and they constitute one lection of the highest possible distinction. From the very first, Mark 16:9-20 has everywhere and by all branches of the Church been used for two of its greatest Festivals – Easter and the Ascension. To suppose a portion of Scripture singled out for such extraordinary honor by the Church universal is a spurious addition to the Gospel of Mark must be recognized as absolutely irrational.

There was an ancient Church-lection for Easter (and other occasions) which ended at the 8th verse of Mark 16, and the Ascension Day lection began at verse nine. Now Eusebius tells us that τὸ τέλος (the end) is written in almost all the copies of the Gospel of Mark immediately after verse 8 (*Burgon, The Last Twelve Verses, op. cit*, p. 315). Thus, it must be seen as most reasonable that at some remote period an uninformed copyist penning Mark came across "the end" after the final words of verse eight- εφοβουντο-γὰρ ("for they were afraid"). Upon seeing εφοβουντο-γὰρ τὸ τέλος the scribe could well have misunderstood the significance of the liturgical note "τὸ τέλος" even τὸ τέλος) and concluded that it meant to bring Mark's Gospel to an end there. Such would account for the mutilation of the last chapter of Mark. This would even be more likely should Mark 16:8 occasionally happen to fall at the bottom of the left hand page of a manuscript and the text leaf was damaged or missing (which is true of one of the codices at Moscow). Once the mistake was made, any copies would obviously spread the omission. Of course, it is well known today that τὸ τέλος (or τέλος) indicates the close of an ecclesiastical lection and not the close of a book.

Writing around 325 AD, Eusebius certainly knew of the so called "long ending" of Mark 16. In a fragment of a lost work addressed "to Marinus" which was written at least two decades before Vaticanus B saw the light of day, Marinus asks Eusebius: "How is it that according to Matthew (28:1) the Saviour appears to have risen 'in the end of the Sabbath;' but, according to Mark, 'early the first day of the week'?" Now this last citation is from Mark 16:9, thus the verse already existed. In his answer, Eusebius replied that someone who wished to get rid of the entire passage (i.e., Mark 16:9-20, fnj) would offer that "... it is not met with in *all* the copies of Mark's Gospel". Eusebius goes on to say that a man of such persuasion would add that they

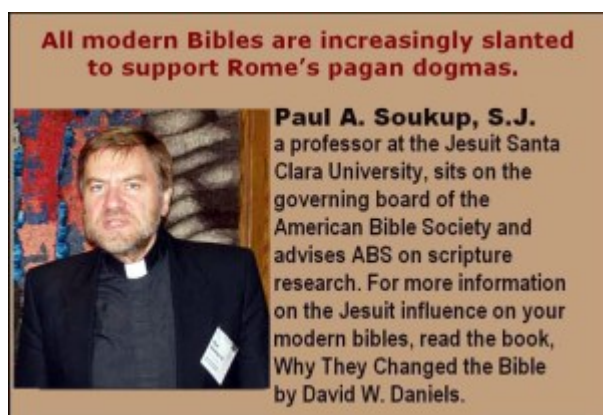
were not in “the accurate copies” – that the passage is “met with seldom” and that it was absent from “almost all” copies (Burgon, *The Last Twelve Verses of the Gospel According to S. Mark, op. cit*, pp. 120-123). Here the issue is not whether or not Eusebius supports the verses, the point is he testifies that Mark 16:9-20 was clearly known and its validity debated in his day. Obviously, if the “long ending” existed in Eusebius’ day, how can the text critics insist that it was inserted *after* B and *Aleph* but *before* the time of Erasmus?

Finally, do we really believe that God would have the greatest story ever told end at verse 8: “And they went out quickly, and fled from the sepulcher for they trembled and were amazed: neither said they any to any man; for they were afraid”. Would God allow the good news of the Gospel of His Son to end with his disciples cringing in fear? Is it really logical or even reasonable that Mark would conclude his Gospel without any reference to the appearance of the risen Christ to His disciples? I think not! Our reader should feel a deep sense of righteous indignation upon learning of the unscrupulous manner in which these verses have been presented by nearly All Bible publishers. το τελο.

You can download a complete work about the Bible from Dr. Floyd Nolen Jones, [Which Version is the Bible](#) in PDF format by right clicking this link and click save link.

A better discourse on this subject can be found on [John Gideon Hartnett’s Revolution for Jesus website](#).

[Modern Bibles Slanted to Support Roman Catholic Church Doctrines](#)



Book – WHY THEY CHANGED THE BIBLE, by David W. Daniels – <http://www.amazon.com/Why-They-Changed-The-Bible/dp/0758909977>

If you're a King James Bible believer, you ought to already know the obvious changes that have been made in other bible versions. Despite the mountain of evidence that the King James Bible IS the Bible, there are still many who need more evidence. There is plenty in this book. When you compare these new translations (NIV, NKJV, ASV, etc.) and see what is being changed you will weep if you are a lover of truth.

Author David W. Daniels points out in his book, *Why They Changed the Bible*, how all modern Bibles are increasingly slanted to support Rome's pagan dogmas. An entire section is devoted to the scheme to include the Apocrypha in the Bible. He describes how the Bible societies were, from the beginning, infiltrated with Jesuits or Vatican sympathizers. Bible societies agreed not only to change text wording to favor unbiblical Catholic teaching, but to add in the Apocrypha whenever requested. Bible translators all over the world are subject to a 1960s agreement with the Vatican to add the Apocrypha to any translation if the Catholic people groups ask for it. The history and tragic results of this are detailed in *Why They Changed the Bible*.

Seminaries all over the world are starting to require their students to get Bibles complete with something called the "Deuterocanonicals." This is another word for what we know as the Apocrypha. It is also a deceptive word. It makes the reader think these fairytales, superstitions and occultism are actually a "secondary canon" on a level just below scripture – "scripture lite." The truth is that they have raised men's words to the level of God's words and have lowered God's words to the level of man's.

The Vatican desperately needs the Apocrypha in the Bible. When they cannot distort a Bible passage to fit one of their pagan doctrines, they resort to the Apocrypha. For example, their teaching of purgatory is based on the Apocryphal books of 2 Maccabees 12:45 and Tobit 12:9. Using money to pay for sins appears in Ecclesiasticus 3:30 "Water will quench a flaming fire; and alms maketh an atonement for sins."

The Apocrypha also contains such strange advice as using smoked fish liver to dispel demons (Tobit 6), and suggest that suicide, in some cases, is manly and noble (2 Maccabees 14:37-46). Strange historical inaccuracies also appear, such as the death records of Antiochus Epiphanes, who must have died twice when you compare 2 Maccabees 2:13-16 to 9:1-29. A search of Christianbook.com turns up 46 items for sale related to the Deuterocanonicals/Apocrypha, with over two dozen Bibles that include them. Supposedly these are only for Roman Catholics, but Daniels' research discovered that the groundwork has been laid over the decades within the Bible Societies to ultimately produce a Bible with the Apocrypha and subtle watering-down to create one world Bible for one world religion. This Jesuit pope's PR campaign continues to sugarcoat the bait in the trap for Evangelicals who have already swallowed the poison of the modern (Catholic) versions.

A big thank you to my friend Patty in Kansas for sending me this article!

Upgrade to Fedora Linux 21



I had been using Fedora version 20 for most of year 2014. Fedora 21 was a welcome change for a few reasons.

1. I didn't need to install the Nvidia video card driver. In Fedora 20 without this driver, the GPU fan would spin at top speed and was really noisy. With the driver the spinning would slow down just moments before the login screen would pop up. But with Fedora 21, the GPU fan slows down in a few seconds just after Linux starts to boot.
2. I'm finally satisfied using the default Gnome 3 Desktop GUI. But it involved some tweaking.
 - I had to manually install with Yum dconf-editor and gnome-tweak-tool
 - I used dconf-editor application to change org.gnome.nautilus.preferences key and set the option to check the "sort-directories-first" The default mixed the directories with files – something I don't like.
 - I used the gnome-tweak-tool application to enlarge certain screen fonts to make it easier for me to read. And I used this tool to add startup applications I like such as calc and Deluge.
3. Using the default Gnome 3 Desktop gui gives me notification of updates. In Fedora 20 I used Mate Desktop which for some reason did not give me notification of updates. I had to update manually about once a week.
4. The system seems to be faster. The Mint menu in the Mate Desktop gui was so slow to load.

[More things you may need to do to set up Fedora 21](#)

First Hitchhike Adventure of 2015: Niigata to Osaka



The green line shows my route along the Hokuriku and Meishin expressway from Niigata in the north to Osaka in the south.

January 16, 2015: I had been intending for months to visit my good American friend from the State of Arkansas, Roger. I've especially been meaning to tell him about my new understanding of the [70th Week of Daniel!](#) He lives in the big city of Osaka, Japanese second largest city. Though Osaka is 550 kilometers (344 miles) from home which is 125 kilometers (75 milers) further than Hirosaki in Aomori (my usual destination), it is actually easier to hitchhike to Osaka than Aomori. This is because of an unbroken expressway most of the distance. When I hitchhike to Aomori, I'm mostly traveling on a regular road with stoplights.



The first driver to pick me up.

It was raining the previous evening but good weather the day of this trip. I took public transportation (680 yen or about \$6.00) to Sakai Parking area on the Hokuriku Expressway. Sakae is a convenient place to hitchhike because I can go from there 3 different directions, either to Tokyo, Nagano or towards Osaka which includes Toyama, Ishikawa and Fukui Prefectures. But the parking area is not so big, and sometimes I've had to wait long periods to catch a ride, often an hour, sometimes two hours, and once 3 hours and 40 minutes!

I used to stand near the entrance ramp just before cars re-enter the

expressway, but now I stand close to the concession stands where people walk after parking their vehicles. I learned this gives me more opportunity to catch a ride. Anybody who notices me or the A4 paper sign which shows my destination, I try to make eye contact with them and ask them if they would take me. Most say no but some stop to talk and encourage me. And doing so proves to them I can speak and understand their language. One reason why a person may not pick me up is because he or she fears the foreigner (me) cannot communicate with them in Japanese.

Though I have waited for long periods at Sakae parking area, today the very first man I met offered me a ride! He was going to Kashiwazaki, about 40 kilometers away. This was good for me because it took me to a parking area past Niigata Prefecture's second largest city of Nagaoka where most of the drivers would be exiting the expressway.

The young man took me to Ozumi parking area just past Nagaoka. This parking area is smaller than Sakae, but more than half of the traffic will be traveling past the next large city of Kashiwazaki in the direction I want to go. After a relatively short time, a printer from Niigata City took me to Yoneyama service area just past Kashiwazaki.

Yoneyama is much larger than either Ozumi or Sakae, but much of the traffic will only go as far as Joetsu City, and some of the traffic will go toward Nagano Prefecture. It's possible to go to Oaaka through Nagano, but the distance is longer. I would only accept a ride from a man going through Nagano if he were going as far as the cities near the southern edge of Nagano near Nagoya. That would definitely make it work going to Osaka via Nagano because it would be more than half the distance in a single ride. But such a scenario is rare.

After close to an hour wait at Yoneyama I caught a ride from a man going to Toyama city. He took me to Arisoumi service area, a good distance of 125 kilometers, the furthest in a single ride so far today.

After considerable wait for over an hour, a sweet couple from Ueda City in Nagano took me to Oyabegawa service area which is past Toyama city. Oyabegawa SA is large with many cars, but most of them would be going only as far as Kanazawa City in Ishikawa. I needed a ride that would take me past Kanazawa, and preferably to somewhere in Fukui Prefecture.

A gas lady gas station attendant approached me and asked my destination. She said she would tell the customers about me and maybe one of them would offer me a ride. I have been helped before by gas station attendants. A few minutes later she walked me to me with a cup of hot coffee in her hands! I'm not supposed to drink coffee because I consider [caffeine an evil addicting drug which is harmful for health](#), but I accepted her gift and drank it. I don't want to offend the Japanese who show me much kindness.

After 30 some minutes a lady going to Fukui offered me a ride. She took me to Onagatani just before Fukui city. From that point I was more than halfway to Osaka and absolutely positive I would make it that day.

A man saw my Osaka sign and told me he would be going a different direction, to Nagoya. But I realized that he could still take me further down the Hokuriku Expressway before he gets to the junction of the Meishi Expressway from where drivers can go either south to Osaka or north to Nagoya. The man then offered to take me as far as Kanda parking area just before the Maibara junction.

Kanda is a small parking area and I regretted getting off there. I could have gotten off at Shizugatake, a much larger service area though a shorter distance from where the man picked me up. But after only a few minutes, a lady saw my Osaka sign and offered to take me to Taga Service area. Though Taga is not far from Kanda, it is right on the Meishin expressway with all the traffic going my direction.

At Taga after 30 minutes or so, I approached a truck driver who offered me a ride to Suita Service area in Osaka! This was my exact destination and the end of hitchhiking that day. I arrived just a little after 5 p.m., 10 hours after I left home. From Suita it was a short walk to a bus stop from where I caught a 220 yen (\$1.75) bus ride to Minami Senri station, and from there a 15 minute walk to Roger's apartment. Total transportation that day was 900 yen or about \$7.50. The Shinkansen (Bullet train) would have cost 22,000 yen (\$175.00) and by plane 33,000 yen (\$275).

[How the Japanese heat their homes in winter](#)



Did you know that in winter, the average temperate of a Japanese home is *colder* than homes in Russia? This is because houses in Japan have no central heating! I know from experience with 3 winters in Russia and 36 winters in Japan. Only individual rooms in Japan are heated by the use of portable

kerosene burning stoves. The stoves are ignited only when the room is occupied, and usually extinguished when people leave the room. Even in bedrooms at night though occupied, they are turned off just before bed. It's considered dangerous to leave them on at night when sleeping.

Click on any photo to see an enlargement.



This was the most common type of heater in Japan and is still sold today. It sits on the floor, weighs only a few pounds, and can be moved around easily. Its fuel is kerosene. In the event of an earthquake or somebody hitting it by accident, there is a mechanism that pulls down the wick to turn it off quickly in order to prevent a fire. The top gets hot and cannot be touched without burning one's hand. Sometimes people set kettles on top to boil water or to add humidity to the air.



Here we see the heating element removed and the wick visible. When these types of heaters are still new, they are lit by pushing a lever which presses an electric heating coil against the wick. The coil becomes red hot when the lever is pressed. It is powered by two batteries in the back of the heater. However, in the case of an older heater, often the electric heating coil is either burned out, or the batteries are dead. In this case, rather than immediately replace the batteries, most people use a match to light the wick. In order to do this, the heating element must be raised up slightly by hand to get the match close to the wick. The problem of using a match is that unless the heating element is set back properly over the wick the way it should be, the kerosene will not burn hot enough and will produce a smelly black smoke that fills the room! Once this happened just after the kitchen ceiling was freshly painted white. The person left the room and it was not until several hours later the problem of the smokey heater was discovered. Can you guess what color the ceiling became? Gray!



This photo shows the back of the room heater. You can see the two dry cell batteries in the holder that are used to light the electric coil that ignites the wick. In a couple years it will stop working and a match will have to be used instead.



In these two photos you can see the tank that holds the kerosene fuel for the heater. The tank needs to be filled every other day if used regularly. The left photo shows the tank on its side on top of a different type of heater than the one above, but it is the same kind used.



Many homes use orange plastic containers to store the kerosene as shown in these photos. Some people use much larger drums and have the kerosene man come when empty, but it is cheaper to use the smaller containers and take

them to the local gas station to fill them. I'm using a battery powered pump to fill the heater tank, but many people also use a siphon pump. The battery pump is designed to turn itself off when the tank is full, but sometimes the mechanism fails to work. There are accidents both with the battery pump and the siphon pump. The tank overflows and kerosene spills on the floor. Even without any spillage, I usually wind up with some kerosene on my hands when removing the pump from the tank.



This is a different type of kerosene heater which uses electricity from a wall socket to power an internal fan to blow the heat out. It also uses electricity to initially warm the kerosene to a certain temperature before it ignites. It is also portable can be moved around from room to room. Without electric AC power from a wall outlet, these types of heaters will not run! They are a bit heavier than the non-electric type of heater but it's also more convenient to turn them on because you just need to push the power button. They won't turn on immediately. It takes 2 or 3 minutes for a heating coil to warm the kerosene sufficiently to ignite. The newer models with better technology start a bit quicker because they use electricity to keep the kerosene warm, but it may also up the electric bill. However the quick on function can be disabled. They also have a thermostat device that regulates the amount of heat. You can adjust the temperature to higher or lower. I think the electric-kerosene heater may use fuel more efficiently than the wick only type.

In the event of a power outage, this heater will turn off immediately and are therefore **useless** if the power grid goes down! In January 2006, tens of thousands of homes in my area suffered a day long power outage due to heavy snow shorting out an insulator of a high voltage power line. We were glad that we had several non-AC power dependent kerosene heaters to use to warm our house. The electric AC power kerosene type of heater is high tech and will eventually break down. It cannot be started with a match. The top does not get hot and is therefore safer to use with little children in the room. If jarred or bumped, a safety mechanism will automatically turn the heater off. Another mechanism will turn the heater off after 3 hours. This is to prevent CO poisoning while sleeping at night. This is yet another reason why these heaters are never left on all the time.



Kerosene heater

Top view of the electric kerosene heater. Can you see that it is dented? The top of these types of stoves is thin metal. Because the top does not get hot like the non-electric wick heater, young people often are tempted to use them as chairs! Sitting on it only *once* will dent it **permanently**! Even worse than using it as a chair is to use it as a footstool. The resulting dent is yet more noticeable.



The low table in these photos is called a *kotatsu*. It has an electric heating element under the table connected to a power cord which is plugged into an AC wall outlet. Sitting at a kotatsu is another way the Japanese keep warm at home in the winter. Even though the room temperature may be cold, it feels quite warm and cozy to sit in front of the kotatsu with one's legs under the table with the blanket covering them and keeping in the heat! Though electricity is expensive in Japan, the kotatsu doesn't need much power to keep the small space under it warm. Moreover, it has a thermostat which turns the heater off when the temperature gets too high, and so using them is quite economical.

["On Christian Freedom" – by Martin Luther](#)



Martin Luther wrote this in 1520, around 3 years after he nailed his 95 Thesis on the door of a church in Wittenberg, Germany, on October 31, 1517. I was very inspired to read it for morning devotions! I would rather listen to a sermon from a man who lived his faith, and was persecuted for it, wouldn't you? One man, Martin Luther, emancipated the entire world from the tyranny of the Pope and his Roman Catholic system which was bleeding the poor of his day. I believe the Vatican and the papacy continue to do so covertly to this very day! Some of the poorest countries in the world are largely Roman Catholic, and some of the richest are Protestant. Look at Norway – a nation with no public debt! (Reference: <http://soundofheart.org/galacticfreepress/content/norway-has-no-debt-why>)

[The translation is by H. Wace and C.A. Buckheim, in *First Principles of the Reformation* (Philadelphia, 1885); translation based on the Erlangen Edition (1828-70) of Luther's *Collected Works*.]

Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were; and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it, even to a very small extent, can never write, speak, think, or hear about it sufficiently. For it is a living fountain, springing up unto eternal life, as Christ calls it in John iv.

Now, though I cannot boast of my abundance, and though I know how poorly I am furnished, yet I hope that, after having been vexed by various temptations, I have attained some little drop of faith, and that I can speak of this matter, if not with more elegance, certainly with more solidity, than those literal

and too subtle disputants who have hitherto discoursed upon it without understanding their own words. That I may open then an easier way for the ignorant – for these alone I am trying to serve – I first lay down two propositions, concerning spiritual liberty and servitude: –

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.

Although these statements appear contradictory, yet, when they are found to agree together, they will do excellently for my purpose. They are both the statements of Paul himself, who says, “Though I be free from all men, yet have I made myself a servant unto all” (I Cor. ix. 19), and “Owe no man anything but to love one another” (Rom. xiii. 8). Now love is by its own nature dutiful and obedient to the beloved object. Thus even Christ, though Lord of all things, was yet made of a woman; made under the law; at once free and a servant; at once in the form of God and in the form of a servant.

Let us examine the subject on a deeper and less simple principle. Man is composed of a twofold nature, a spiritual and a bodily. As regards the spiritual nature, which they name the soul, he is called the spiritual, inward, new man; as regards the bodily nature, which they name the flesh, he is called the fleshly, outward, old man. The Apostle speaks of this: “Though our outward man perish, yet the inward man is renewed day by day” (II Cor. iv. 16). The result of this diversity is that in the Scriptures opposing statements are made concerning the same man, the fact being that in the same man these two men are opposed to one another; the flesh lusting against the spirit, and the spirit against the flesh (Gal. v. 17).

We first approach the subject of the inward man, that we may see by what means a man becomes justified, free, and a true Christian; that is, a spiritual, new, and inward man. It is certain that absolutely none among outward things, under whatever name they may be reckoned, has any influence in producing Christian righteousness or liberty, nor, on the other hand, unrighteousness or slavery. This can be shown by an easy argument.

What can it profit to the soul that the body should be in good condition, free, and full of life; that it should eat, drink, and act according to its pleasure; when even the most impious slaves of every kind of vice are prosperous in these matters? Again, what harm can ill-health, bondage, hunger, thirst, or any other outward evil, do to the soul, when even the most pious of men, and the freest in the purity of their conscience, are harassed by these things? Neither of these states of things has to do with the liberty or the slavery of the soul.

And so it will profit nothing that the body should be adorned with sacred vestments, or dwell in holy places, or be occupied in sacred offices, or pray, fast, and abstain from certain meats, or do whatever works can be done through the body and in the body. Something widely different will be necessary for the justification and liberty of the soul, since the things I have spoken of can be done by an impious person, and only hypocrites are produced by devotion to these things. On the other hand, it will not at all injure the soul that the body should be clothed in profane raiment, should

dwell in profane places, should eat and drink in the ordinary fashion, should not pray aloud, and should leave undone all the things above mentioned, which may be done by hypocrites.

And – to cast everything aside – even speculations, meditations, and whatever things can be performed by the exertions of the soul itself, are of no profit. One thing, and one alone, is necessary for life, justification, and Christian liberty; and that is the most holy word of God, the Gospel of Christ, as He says, “I am the resurrection and the life; he that believeth in Me shall not die eternally” (John xi. 25), and also, “If the Son shall make you free, ye shall be free indeed” (John viii. 36), and, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. iv. 4).

Let us therefore hold it for certain and firmly established that the soul can do without everything except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing, since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing. It is on this account that the prophet in a whole Psalm (Psalm cxix.), and in many other places, sighs for and calls upon the word of God with so many groanings and words. . . .

But you will ask, What is this word, and by what means is it to be used, since there are so many words of God? I answer, The Apostle Paul (Rom. I.) explains what it is, namely the Gospel of God, concerning His Son, incarnate, suffering, risen, and glorified through the spirit, the Sanctifier. To preach Christ is to feed the soul, to justify it, to set it free, and to save it, if it believes the preaching. For faith alone, and the efficacious use of the word of God, bring salvation. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Rom. x. 9); and again, “Christ is the end of the law for righteousness to every one that believeth” (Rom. x. 4), and “The just shall live by faith” (Rom. I. 17). For the word of God cannot be received and honored by any works but by faith alone. Hence it is clear that as the soul needs the word alone for life and justification, so it is justified by faith alone, and not by any works. For if it could be justified by any other means, it would have no need of the word, nor consequently of faith.

But this faith cannot consist all with works; that is, if you imagine that you can be justified by those works, whatever they are, along with it. For this would be to halt between two opinions, to worship Baal, and to kiss the hand to him, which is a very great iniquity, as Job says. Therefore, when you begin to believe, you learn at the same time that all that is in you is utterly guilty, sinful, and damnable, according to that saying, “All have sinned, and come short of the glory of God” (Rom. iii. 23), and also: “There is none righteous, no, not one; they are all gone out of the way; they are together become unprofitable: there is none that doeth good, no, not one” (Rom. iii. 10-12). When you have learnt this, you will know that Christ is necessary for you, since He has suffered and risen again for you, that, believing on Him, you might by this faith become another man, all your sins being remitted, and you being justified by the merits of another, namely

Christ alone.

Since then this faith can reign only in the inward man, as it is said, "With the heart man believeth unto righteousness" (Rom. x. 10); and since it alone justifies, it is evident that by no outward work or labor can the inward man be at all justified, made free, and saved; and that no works whatever have any relation to him. And so, on the other hand, it is solely by impiety and incredulity of heart that he become guilty and a slave of sin, deserving condemnation, not by any outward sin or work. Therefore the first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him, as Peter teaches (I Peter v.) when he makes no other work to be a Christian one. Thus Christ, when the Jews asked Him what they should do that they might work the works of God, rejected the multitude of works; with which He saw that they were puffed up, and commanded them one thing only, saying, "This is the work of God: that ye believe on Him whom He hath sent, for Him hath God the Father sealed" (John vi. 27, 29)

Hence a right faith in Christ is an incomparable treasure, carrying with it universal salvation, and preserving from all evil, as it is said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi, 16.) Isaiah, looking to this treasure, predicted: "The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of the land." (Is. x. 22, 23.) As if he said: — "Faith, which is the brief and complete fulfilling of the law, will fill those who believe with such righteousness, that they will need nothing else for justification." Thus too Paul says: "For with the heart man believeth unto righteousness." (Rom. x. 10)

But you ask how it can be the fact that faith alone justifies, and affords without works so great a treasure of good things, when so many works, ceremonies, and laws are prescribed to us in the Scripture. I answer: before all things bear in mind what I have said, that faith alone without works justifies, sets free, and saves. . . .

Thus the believing soul, by the pledge of its faith in Christ, becomes free from all sin, fearless of death, safe from hell, and endowed with the eternal righteousness, life, and salvation of its husband Christ. Thus he presents to himself a glorious bride, without spot or wrinkle, cleansing her with the washing of water by the word; that is, by faith in the word of life, righteousness, and salvation. Thus he betroths her unto himself "in faithfulness, in righteousness, and in judgment, and in loving-kindness, and in mercies." (Hosea ii. 19, 20.). . . .

But that we may have a wider view of what grace which our inner man has in Christ, we must know that in the Old Testament God sanctified to Himself every first-born male. The birthright was of great value, giving a superiority over the rest by the double honor of priesthood and kingship. For the first-born brother was priest and lord of all the rest.

Under this figure was foreshown Christ, the true and only first-born of God

the Father and of the Virgin Mary, and a true king and priest, not in a fleshly and earthly sense. For His kingdom is not of this world; it is in heavenly and spiritual things that He reigns and acts as priest; and these are righteousness, truth, wisdom, peace, salvation, &c. Not but that all things, even those of earth and hell, are subject to Him – for otherwise how could He defend and save us from them? – but it is not in these, nor by these, that His kingdom stands.

So too His priesthood does not consist in the outward display of vestments and gestures, as did the human priesthood of Aaron and our ecclesiastical priesthood at this day, but in spiritual things, wherein, in His invisible office, He intercedes for us with God in heaven, and there offers Himself, and performs all the duties of a priest; as Paul describes Him to the Hebrews under the figure of Melchizedek. Nor does he only pray and intercede for us; He also teaches us inwardly in the spirit with the living teachings of His Spirit. Now these are the two special offices of a priest, as is figured to us in the case of fleshly priests, by visible prayers and sermons.

As Christ by His birthright has obtained these two dignities, so He imparts and communicates them to every believer in Him, under that law of matrimony of which we have spoken above, by which all that is the husband's is also the wife's. Hence all we who believe on Christ are kings and priests in Christ, as it is said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Peter ii. 9).

These two things stand thus. First, as regards kingship, every Christian is by faith so exalted above all things that, in spiritual power, he is completely lord of all things, so that nothing whatever can do him any hurt; yea, all things are subject to him, and are compelled to be subservient to his salvation. Thus Paul says, "All things work together for good to them who are the called" (Rom. viii. 28), and also "Whether life, or death, or things present, or things to come, all are yours; and ye are Christ's" (I Cor. iii. 22, 23).

Not that in the sense of corporeal power any one among the Christians has been appointed to possess and rule all things, according to the mad and senseless idea of certain ecclesiastics. That is the office of kings, princes, and men upon earth. In the experience of life we see that we are subjected to all things, and suffer many things, even death. Yea, the more of a Christian any man is, to so many the more evils, sufferings, and deaths is he subject, as we see in the first place in Christ the first-born, and in all His holy brethren.

This is a spiritual power, which rules in the midst of enemies, and is powerful in the midst of distresses. And this is nothing else than that strength is made perfect in my weakness, and that I can turn all things to the profit of my salvation; so that even the cross and death are compelled to serve me and to work together for my salvation. This a lofty and eminent dignity, a true and almighty dominion, a spiritual empire, in which there is nothing so good, nothing so bad, as not to work together for my good, if only I believe. And yet there is nothing of which I have need – for faith alone

suffices for my salvation – unless that in it faith may exercise the power and empire of its liberty. This is the inestimable power and liberty of Christians.

Nor are we only kings and the freest of all men, but also priests forever, a dignity far higher than kingship, because by that priesthood we are worthy to appear before God, to pray for others, and to teach one another mutually the things which are of God. For these are the duties of priests, and they cannot possibly be permitted to any unbeliever. Christ has obtained for us this favor, if we believe in Him: that just as we are His brethren and co-heirs and fellow-kings with Him, so we should be also fellow-priests with Him, and venture with confidence, through the spirit of faith, to come into the presence of God, and cry, “Abba, Father!” and to pray for one another, and to do all things which we see done and figured in the visible and corporeal office of priesthood. But to an unbelieving person nothing renders serve or works for good. He himself is in servitude to all things, and all things turn out for evil to him, because he uses all things in an impious way for his own advantage, and not for the glory of God. And thus he is not a priest, but a profane person, whose prayers are turned into sin, nor does he ever appear in the presence of God, because God does not hear sinners. . . .

Here you will ask, “If all who are in the Church are priests, by what character are those whom we now call priests to be distinguished from the laity?” I reply: By the used of these words, “priest,” “clergy,” “spiritual person,” “ecclesiastic,” an injustice has been done, since they have been transferred from the remaining body of Christians to those few who are now, by a hurtful custom, called ecclesiastics. For Holy Scripture makes no distinction between them, except that those who are now boastfully called popes, bishops, and lords, it calls ministers, servants, and stewards, who are to serve the rest in the ministry of the word, for teaching the faith of Christ and the liberty of believers. For though it is true that we are all equally priests, yet we cannot, nor, if we could, ought we all to, minister and teach publicly. Thus Paul says, “Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God” (I Cor. iv. 1).

This bad system has now issued in such a pompous display of power and such a terrible tyranny that no earthly government can be compared to it, as if the laity were something else than Christians. Through this perversion of things it has happened that the knowledge of Christian grace, of faith, of liberty, and altogether of Christ, has utterly perished, and has been succeeded by an intolerable bondage to human works and law; and, according to the Lamentations of Jeremiah, we have become slaves of the vilest men on earth, who abuse our misery to all the disgraceful and ignominious purposes of their own will. . . .

Let it suffice to say this concerning the inner man and its liberty, and concerning that righteousness of faith, which needs neither laws nor good work; nay, they are even hurtful to it, if any one pretends to be justified by them.

And now let us turn to the other part: to the outward man. Here we shall give an answer to all those who, taking offense at the word of faith and at what I

have asserted, say, "If faith does everything, and by itself suffices for justification, why then are good works commanded? Are we then to take our ease and do no works, content with faith?" Not so, impious men, I reply; not so. That would indeed really be the case, if we were thoroughly and completely inner and spiritual persons; but that will not happen until the last day, when the dead shall be raised. As long as we live in the flesh, we are but beginning and making advances in that which shall be completed in a future life. On this account the Apostle calls that which we have in this life the first-fruits of the Spirit (Rom. viii. 23). In future we shall have the tenths, and the fullness of the Spirit. To this part belongs the fact I have stated before: that the Christian is the servant of all and subject of all. For in that part in which he is free he does no works, but in that in which he is a servant he does all works. Let us see on what principle this is so.

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires to have, except that this very faith and abundance ought to increase from day to day, even till the future life, still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body and have intercourse with men. Here then works begin; here he must not take his ease; here he must give heed to exercise his body by fastings, watchings, labor, and other regular discipline, so that it may be subdued to the spirit, and obey and conform itself to the inner man and faith, and not rebel against them nor hinder them, as is its nature to do if it is not kept under. For the inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it, and hence has only this task before it: to serve God with joy and for nought in free love.

But in doing this he comes into collision with that contrary will in his own flesh, which is striving to serve the world and to see its own gratification. This the spirit of faith cannot and will not bear, but applies itself with cheerfulness and zeal to keep it down and restrain it, as Paul says, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin" (Rom. vii. 22, 23), and again, "I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. ix. 27), and "They that are Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24).

These works, however, must not be done with any notion that by them a man can be justified before God – for faith, which alone is righteousness before God, will not bear with this false notion – but solely with this purpose: that the body may be brought into subjection, and be purified from its evil lusts, so that our eyes may be turned only to purging away those lusts. For when the soul has been cleansed by faith and made to love God, it would have all things to be cleansed in like manner, and especially its own body, so that all things might unite with it in the love and praise of God. Thus it comes that, from the requirements of his own body, a man cannot take his ease, but

is compelled on its account to do many good works, that he may bring it into subjection. yet these works are not the means of his justification before God; he does them out of disinterested love to the service of God; looking to no other end than to do what is well-pleasing to Him whom he desires to obey most dutifully in all things.

On this principle every man may easily instruct himself in what measure, and with what distinctions, he ought to chasten his own body. He will fast, watch, and labor, just as much as he sees to suffice for keeping down the wantonness and concupiscence of the body. But those who pretend to be justified by works are looking, not to the mortification of their lusts, but only to the works themselves; thinking that, if they can accomplish as many works and as great ones as possible, as is well with them, and they are justified. Sometimes they even injure their brain, and extinguish nature, or at least make it useless. This is enormous folly, and ignorance of Christian life and faith, when a man seeks, without faith, to be justified and saved by works. . . .

A bishop, when he consecrates a church, confirms children, or performs any other duty of his office, is not consecrated as a bishop by these works; nay, unless he had been previously consecrated as bishop, not one of those works would have any validity; they would be foolish, childish, and ridiculous. Thus a Christian, being consecrated by his faith, does good works; but he is not by these works made a more sacred person, or more a Christian. That is the effect of faith alone; nay, unless he were previously a believer and a Christian, none of his works would have any value at all; they would really be impious and damnable sins.

True, then, are these two sayings: "Good works do not make a good man, but a good man does good works"; thus it is always necessary that the substance or person should be good before any good works can be done, and that good works should follow and proceed from a good person. As Christ says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). Now it is clear that the fruit does not bear the tree, nor does the tree grow on the fruit; but, on the contrary, the trees bear the fruit, and the fruit grows on the trees.

As then trees must exist before their fruit, and as the fruit does not make the tree either good or bad, but, on the contrary, a tree of either kind produces fruit of the same kind, so must first the person of the man be good or bad before he can do either or a bad work; and his works do not make him bad or good, but he himself makes his works either bad or good.

We may see the same thing in all handicrafts. A bad or good house does not make a bad or good builder, but a good or bad builder makes a good or bad house. And in general no work makes the workman such as it is itself; but the workman makes the work such as he is himself. Such is the case, too, with the works of men. Such as the man himself is, whether in faith or in unbelief, such is his work: good if it be done in faith; bad if in unbelief. For as works do not make a believing man, so neither do they make a justified man; but faith, as it makes a man a believer and justified, so also it makes his works good.

Since then works justify no man, but a man must be justified before he can do any good work, it is most evident that it is faith alone which, but the mere mercy of God through Christ, and by means of His word, can worthily and sufficiently justify and save the person; and that a Christian man needs no work, no law, for his salvation; for by faith he is free from all law, and in perfect freedom does gratuitously all that he does, seeking nothing either of profit or of salvation – since by the grace of God he is already saved and rich in all things through his faith – but solely that which is well-pleasing to God.

So, too, no good work can profit an unbeliever to justification and salvation; and, on the other hand, no evil work makes him an evil and condemned person, but that unbelief, which makes the person and the tree bad, makes his works evil and condemned. Wherefore, when any man is good or bad, this does not arise from his works, but from his faith or unbelief, as the wise man says, “The beginning of sin is to fall away from God”; that is, not to believe. Paul says, “He that cometh to God must believe” (Heb. xi. 6): and Christ says the same thing: “Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt” (Matt. xii. 33) – as much as to say, He who wishes to have good fruit will begin with the tree, and plant a good one; even so he who wishes to do good work must begin, not by working, but by believing, since it is this which makes the person good. For nothing makes the person good but faith, nor bad but unbelief. . . .

From all this it is easy to perceive on what principle good works are to be cast aside or embraced, and by what rule all teachings put forth concerning works are to be understood. For if works are brought forward as grounds of justification, and are done under false persuasion that we can pretend to be justified by them, they lay on us the yoke of necessity, and extinguish liberty along with faith, and by this very addition to their use they become no longer good, but really worthy of condemnation. For such works are not free, but blaspheme the grace of God, to which alone it belongs to justify and save through faith. Works cannot accomplish this, and yet, with impious presumption, through our folly, they take it upon themselves to do so; and thus break in with violence upon the office and glory of grace.

We do not then reject good works; nay we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of this impious addition to them and the perverse notion of seeking justification by them. These things cause them to be only good in outward show, but in reality not good, since by them men are deceived and deceive others, like ravening wolves in sheep’s clothing

Lastly we will speak also of those works which he performs towards his neighbor. For man does not live for himself alone in this mortal body, in order to work on its account, but also for all men on earth; nay, he lives only for others, and not for himself. For it is to this end that he brings his own body into subjection, that he may be able to serve others more sincerely and more freely, as Paul says, “None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord” (Rom. xiv. 7, 8). Thus it is impossible that he should take his ease in this life, and not work for the good of his

neighbors, since he must needs speak, act, and converse among men, just as Christ was made in the likeness of men and found in fashion as a man, and had His conservation among men.

Yet a Christian has need of none of these things for justification and salvation, but in all his works he ought to entertain this view and look only to this object – that he may serve and be useful to others in all that he does; having nothing before his eyes but the necessities and the advantage of his neighbor. Thus the Apostle commands us to work with our own hands, that we may have to give to those that need. He might have said, that we may support ourselves; but he tells us to give to those that need. It is the part of a Christian to take care of his own body for the very purpose that, by its soundness and well-being, he may be enable to labor, and to acquire and preserve property, for the aid of those who are in want, that thus the stronger member may serve the weaker member, and we may be children of God, thoughtful and busy one for another, bearing one another's burdens, and so fulfilling the law of Christ.

Here is the truly Christian life, here is faith really working by love, when a man applies himself with joy and love to the works of that freest servitude in which he serves others voluntarily and for nought, himself abundantly satisfied in the fullness and riches of his own faith.

Thus, when Paul had taught the Phillippians how they had been made rich by that faith in Christ in which they had obtained all things, he teaches them further in these words: "If there be therefore any consolation in Christ, if any comfort of love, in any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others" (Phil. ii. 1-4).

In this we see clearly that the Apostle lays down this rule for a Christian life: that all our works should be directed to the advantage of others, since every Christian has such abundance through his faith that all his other works and his whole life remain over and above wherewith to serve and benefit his neighbor of spontaneous goodwill. . . .

Finally, for the sake of those to whom nothing can be stated so well but that they misunderstand and distort it, we must add a word, in case they can understand even that. There are very many persons who, when they hear of this liberty of faith, straightway turn it into an occasion of licence. They think that everything is now lawful for them, and do not choose to show themselves free men and Christians in any other way than by their contempt and reprehension of ceremonies, of traditions, of human laws; as it they were Christians merely because they refuse to fast on stated days, or eat flesh when others fast, or omit the customary prayers; scoffing at the precepts of men, but utterly passing over all the rest that belongs to the Christian religion. On the other hand, they are most pertinaciously resisted by those who strive after salvation solely by their observance of and reverence for ceremonies, as they would be saved merely because they fast on stated days,

or abstain from flesh, or make formal prayers; talking loudly of the precepts of the church and of the Fathers, and not caring a straw about those things which belong to our genuine faith. Both these parties are plainly culpable, in that, while they neglect matters which are of weight and necessary for salvation, they contend noisily about such as are without weight and not necessary.

How much more rightly does the Apostle Paul teach us to walk in the middle path, condemning either extreme and saying, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth" (Rom. xiv. 3)! You see here how the Apostle blames those who, not from religious feeling, but in mere contempt, neglect and rail at ceremonial observances, and teaches them not to despise, since this "knowledge puffeth up." Again, he teaches the pertinacious upholders of these things not to judge their opponents. For neither party observes towards the other that charity which edifieth. in this matter we must listen to Scripture, which teaches us to turn aside neither to the right hand nor to the left, but to follow those right precepts of the Lord which rejoice the heart. For just as a man is not righteous merely because he serves and is devoted to works and ceremonial rites, so neither will he be accounted righteous merely because he neglects and despises them. . . .

[Observations upon the Apocalypse of St. John, by Isaac Newton](#)



This is part two of a document written by Sir Isaac Newton titled: ["Observations upon the Prophecies of Daniel, and the Apocalypse of St John"](#) You can download the PDF file I got the text from by right clicking the above link and click save link. There is alternative text at the end of the file which I did not include in this post.

CHAP. I. Introduction, concerning the time when the Apocalypse was written.



Isaac Newton

Irenæus introduced an opinion that the Apocalypse was written in the time of Domitian; but then he also postponed the writing of some others of the sacred books, and was to place the Apocalypse after them: he might perhaps have heard from his master Polycarp that he had received this book from John about the time of Domitian's death; or indeed John might himself at that time have made a new publication of it, from whence Irenæus might imagine it was then but newly written. Eusebius in his Chronicle and Ecclesiastical History follows Irenæus; but afterwards [1] in his Evangelical Demonstrations, he conjoins the banishment of John into Patmos, with the deaths of Peter and Paul: and so do [2] Tertullian and PseudoProchorus, as well as the first author, whoever he was, of that very antient fable, that John was put by Nero into a vessel of hot oil, and coming out unhurt, was banished by him into Patmos. Tho this story be no more than a fiction yet was it founded on a tradition of the first churches, that John was banished into Patmos in the days of Nero. Epiphanius represents the Gospel of John as written in the time of Domitian, and the Apocalypse even before that of Nero. [3] Arethas in the beginning of his Commentary quotes the opinion of Irenæus from Eusebius, but follows it not: for he afterwards affirms the Apocalypse was written before the destruction of Jerusalem, and that former commentators had expounded the sixth seal of that destruction.

With the opinion of the first Commentators agrees the tradition of the Churches of Syria, preserved to this day in the title of the Syriac Version of the Apocalypse, which title is this: The Revelation which was made to John the Evangelist by God in the Island Patmos, into which he was banished by Nero the Cæsar. The fame is confirmed by a story told by [4] Eusebius out of Clemens Alexandrinus, and other antient authors, concerning a youth, whom John some time after his return from Patmos committed to the care of the Bishop of a certain city. The Bishop educated, instructed, and at length baptized him; but then remitting of his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vitious, then to abuse and spoil those he met in the night; and at last grew so desperate, that his companions turning a band of highway men, made him their Captain: and, saith [5] Chrysostom, he continued their Captain a long time. At length John returning to that city, and hearing what was done, rode to the thief; and, when he out of reverence to his old master fled, John rode after him, recalled him, and restored him to the Church. This is a story of many years, and requires that John should have returned from Patmos rather at the death of Nero than at that of Domitian; because between the death of Domitian and that of John there were but two years and an half; and John in his old age was [6] so infirm as to be carried to Church, dying above 90 years old, and therefore could not be then suppos'd able to ride after the thief.

This opinion is further supported by the allusions in the Apocalypse to the Temple and Altar, and holy City, as then standing; and to the Gentiles, who were soon after to tread under foot the holy City and outward Court. 'Tis confirmed also by the style of the Apocalypse itself, which is fuller of Hebraisms than his Gospel. For thence it may be gathered, that it was written when John was newly come out of Judea, where he had been used to the Syriac tongue; and that he did not write his Gospel, till by long converse with the Asiatick Greeks he had left off most of the Hebraisms. It is confirmed also by the many false Apocalypses, as those of Peter, Paul, Thomas, Stephen, Elias and Cerinthus, written in imitation of the true one. For as the many false Gospels, false Acts, and false Epistles were occasioned by true ones; and the writing many false Apocalypses, and ascribing them to Apostles and Prophets, argues that there was a true Apostolic one in great request with the first Christians: so this true one may well be suppos'd to have been written early, that there may be room in the Apostolic age for the writing of so many false ones afterwards, and fathering them upon Peter, Paul, Thomas and others, who were dead before John. Caius, who was contemporary with Tertullian, [7] tells us that Cerinthus wrote his Revelations as a great Apostle, and pretended the visions were shewn him by Angels, asserting a millennium of carnal pleasures at Jerusalem after the resurrection; so that his Apocalypse was plainly written in imitation of John's: and yet he lived so early, that [8] he resisted the Apostles at Jerusalem in or before the first year of Claudius, that is, 26 years before the death of Nero, and [9] died before John.

These reasons may suffice for determining the time; and yet there is one more, which to considering men may seem a good reason, to others not. I'll propound it, and leave it to every man's judgment. The Apocalypse seems to be alluded to in the Epistles of Peter and that to the Hebrews and therefore to have been written before them. Such allusions in the Epistle to the Hebrews, I take to be the discourses concerning the High Priest in the heavenly Tabernacle, who is both Priest and King, as was Melchisedec; and those concerning the word of God, with the sharp twoedged sword, the σαββατισμος, or millennial rest, the earth whose end is to be burned, suppose by the lake of fire, the judgment and fiery indignation which shall devour the adversaries, the heavenly City which hath foundations whose builder and maker is God, the cloud of witnesses, mount Sion, heavenly Jerusalem, general assembly, spirits of just men made perfect, viz. by the resurrection, and the shaking of heaven and earth, and removing them, that the new heaven, new earth and new kingdom which cannot be shaken, may remain. In the first of Peter occur these:

[10] The Revelation of Jesus Christ, twice or thrice repeated; [11] the blood of Christ as of a Lamb foreordained before the foundation of the world; [12] the spiritual building in heaven, 1 Pet. ii. 5. an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept unto the salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5. [13] the royal Priesthood, [14] the holy Priesthood, [15] the judgment beginning at the house of God, and [16] the Church at Babylon. These are indeed obscurer allusions; but the second Epistle, from the 19th verse of the first Chapter to the end, seems to be a continued Commentary upon the

Apocalypse. There, in writing to the Churches in Asia, to whom John was commanded to send this Prophecy, he tells them, they have a more sure word of Prophecy, to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the daystar arise in their hearts, that is, until they begin to understand it: for no Prophecy, saith he, of the scripture is of any private interpretation; the Prophecy came not in old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost. Daniel [17] himself professes that he understood not his own Prophecies; and therefore the Churches were not to expect the interpretation from their Prophet John, but to study the Prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe, out of this sure word of Prophecy, how there should arise in the Church false Prophets, or false teachers, expressed collectively in the Apocalypse by the name of the false Prophet; who should bring in damnable heresies, even denying the Lord that bought them, which is the character of Antichrist: And many, saith he, shall follow their lusts [18]; they that dwell on the earth [19] shall be deceived by the false Prophet, and be made drunk with the wine of the Whore's fornication, by reason of whom the way of truth shall be blasphemed; for [20] the Beast is full of blasphemy: and thro' covetousness shall they with feigned words make merchandize of you; for these are the Merchants of the Earth, who trade with the great Whore, and their merchandize [21] is all things of price, with the bodies and souls of men: whose judgment—lingreth not, and their damnation [22] slumbreth not, but shall surely come upon them at the last day suddenly, as the flood upon the old world, and fire and brimstone upon Sodom and Gomorrha, when the just shall be delivered [23] like Lot; for the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, in the lake of fire; but chiefly them that walk after the flesh in the lust of uncleanness, [24] being made drunk with the wine of the Whore's fornication; who despise dominion, and are not afraid to blaspheme glories; for the beast opened his mouth against God [25] to blaspheme his name and his tabernacle, and them that dwell in heaven. These, as natural brute beasts, the tenhorned beast and twohorned beast, or false Prophet, made to be taken and destroyed, in the lake of fire, blaspheme the things they understand not:—they count it pleasure to riot in the daytime—sporting themselves with their own deceivings, while they feast [26] with you, having eyes full of an [27] Adulteress: for the kingdoms of the beast live deliciously with the great Whore, and the nations are made drunk with the wine of her fornication. They are gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness, the false Prophet [28] who taught Balak to cast a stumblingblock before the children of Israel. These are, not fountains of living water, but wells without water; not such clouds of Saints as the two witnesses ascend in, but clouds that are carried with a tempest, &c. Thus does the author of this Epistle spend all the second Chapter in describing the qualities of the Apocalyptic Beasts and false Prophet: and then in the third he goes on to describe their destruction more fully, and the future kingdom. He saith, that because the coming of Christ should be long deferred, they should scoff, saying, where is the promise of his coming? Then he describes the sudden coming of the day of the Lord upon them, as a thief in the night, which is the Apocalyptic phrase; and the millennium, or thousand years, which are with God but as a day; the passing

away of the old heavens and earth, by a conflagration in the lake of fire, and our looking for new heavens and a new earth, wherein dwelleth righteousness.

Seeing therefore Peter and John were Apostles of the circumcision, it seems to me that they staid with their Churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying Churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman Empire looked upon those Churches as enemies, because Jews by birth; and therefore to prevent insurrections, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews and those of Peter were written to these Churches, with reference to this Prophecy as what they were particularly concerned in. For it appears by these Epistles, that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the Jews; for till then the heathens were at peace with the Christian Jews, as well as with the rest. The Epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must be written to them after their flight into Asia, where Timothy was Bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to that name in the Apocalypse: and in writing to the strangers scattered thro'out Pontus, Galatia, Cappadocia, Asia and Bithynia, he seems to intimate that they were the strangers newly scattered by the Roman wars; for those were the only strangers there belonging to his care.

This account of things agrees best with history when duly rectified. For [29] Justin and [30] Irenæus say, that Simon Magus came to Rome in the reign of Claudius, and exercised juggling tricks there. Pseudo Clemens adds, that he endeavoured there to fly, but broke his neck thro' the prayers of Peter. Whence [31] Eusebius, or rather his interpolator Jerom, has recorded, that Peter came to Rome in the second year of Claudius: but [32] Cyril Bishop of Jerusalem, Philastrius, Sulpitius, Prosper, Maximus Taurinensis, and Hegesippus junior, place this victory of Peter in the time of Nero. Indeed the antienter tradition was, that Peter came to Rome in the days of this Emperor, as may be seen in [33] Lactantius. Chrysostom [34] tells us, that the Apostles continued long in Judea, and that then being driven out by the Jews they went to the Gentiles. This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the Apostles were dispersed into several regions at once; and Origen has set down the time, [35] telling us that in the beginning of the Judaic war, the Apostles and disciples of our Lord were scattered into all nations; Thomas into Parthia, Andrew into Scythia, John into Asia, and Peter first into Asia, where he preacht to the dispersion, and thence into Italy. [36] Dionysius Corinthius saith, that Peter went from Asia by Corinth to Rome, and all antiquity agrees that Peter and Paul were martyred there in the end of Nero's reign. Mark went with Timothy to Rome, 2 Tim. iv. 11. Colos. iv. 10. Sylvanus was Paul's assistant;

and by the companions of Peter, mentioned in his first Epistle, we may know that he wrote from Rome; and the Antients generally agree, that in this Epistle he understood Rome by Babylon. His second Epistle was writ to the same dispersed strangers with the first, 2 Pet. iii. 1. and therein he saith, that Paul had writ of the same things to them, and also in his other Epistles, ver. 15, 16. Now as there is no Epistle of Paul to these strangers besides that to the Hebrews, so in this Epistle, chap. x. 11, 12. we find at large all those things which Peter had been speaking of, and here refers to; particularly the passing away of the old heavens and earth, and establishing an inheritance immoveable, with an exhortation to grace, because God, to the wicked, is a consuming fire, Heb. xii. 25, 26, 28, 29.

Having determined the time of writing the Apocalypse, I need not say much about the truth of it, since it was in such request with the first ages, that many endeavoured to imitate it, by feigning Apocalypses under the Apostles names; and the Apostles themselves, as I have just now shewed, studied it, and used its phrases; by which means the style of the Epistle to the Hebrews became more mystical than that of Paul's other Epistles, and the style of John's Gospel more figurative and majestic than that of the other Gospels. I do not apprehend that Christ was called the word of God in any book of the New Testament written before the Apocalypse; and therefore am of opinion, the language was taken from this Prophecy, as were also many other phrases in this Gospel, such as those of Christ's being the light which enlightens the world, the lamb of God which taketh away the sins of the world, the bridegroom, he that testifieth, he that came down from heaven, the Son of God, &c. Justin Martyr, who within thirty years after John's death became a Christian, writes expresly that a certain man among the Christians whose name was John, one of the twelve Apostles of Christ, in the Revelation which was shewed him, prophesied that those who believed in Christ should live a thousand years at Jerusalem. And a few lines before he saith: But I, and as many as are Christians, in all things right in their opinions, believe both that there shall be a resurrection of the flesh, and a thousand years life at Jerusalem built, adorned and enlarged. Which is as much as to say, that all true Christians in that early age received this Prophecy: for in all ages, as many as believed the thousand years, received the Apocalypse as the foundation of their opinion: and I do not know one instance to the contrary. Papias Bishop of Hierapolis, a man of the Apostolic age, and one of John's own disciples, did not only teach the doctrine of the thousand years, but also [37] asserted the Apocalypse as written by divine inspiration. Melito, who flourished next after Justin, [38] wrote a commentary upon this Prophecy; and he, being Bishop of Sardis one of the seven Churches, could neither be ignorant of their tradition about it, nor impose upon them. Irenæus, who was contemporary with Melito, wrote much upon it, and said, that the number 666 was in all the antient and approved copies; and that he had it also confirmed to him by those who had seen John face to face, meaning no doubt his master Polycarp for one. At the same time [39] Theophilus Bishop of Antioch asserted it, and so did Tertullian, Clemens Alexandrinus, and Origen soon after; and their contemporary Hippolytus the Martyr, Metropolitan of the Arabians, [40] wrote a commentary upon it. All these were antient men, flourishing within a hundred and twenty years after John's death, and of greatest note in the Churches of those times. Soon after did Victorinus Pictaviensis write another

commentary upon it; and he lived in the time of Dioclesian. This may surely suffice to shew how the Apocalypse was received and studied in the first ages: and I do not indeed find any other book of the New Testament so strongly attested, or commented upon so early as this. The Prophecy said: Blessed is he that readeth, and they that hear the words of this Prophecy, and keep the things which are written therein. This animated the first Christians to study it so much, till the difficulty made them remit, and comment more upon the other books of the New Testament. This was the state of the Apocalypse, till the thousand years being misunderstood, brought a prejudice against it: and Dionysius of Alexandria, noting how it abounded with barbarisms, that is with Hebraisms, promoted that prejudice so far, as to cause many Greeks in the fourth century to doubt of the book. But whilst the Latins, and a great part of the Greeks, always retained the Apocalypse, and the rest doubted only out of prejudice, it makes nothing against its authority.

This Prophecy is called the Revelation, with respect to the scripture of truth, which Daniel [41] was commanded to shut up and seal, till the time of the end. Daniel sealed it until the time of the end; and until that time comes, the Lamb is opening the seals: and afterwards the two Witnesses prophesy out of it a long time in sackcloth, before they ascend up to heaven in a cloud. All which is as much as to say, that these Prophecies of Daniel and John should not be understood till the time of the end: but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the Prophecy should be so far interpreted as to convince many. Then, saith Daniel, many shall run to and fro, and knowledge shall be increased. For the Gospel must be preached in all nations before the great tribulation, and end of the world. The palmbearing multitude, which come out of this great tribulation, cannot be innumerable out of all nations, unless they be made so by the preaching of the Gospel before it comes. There must be a stone cut out of a mountain without hands, before it can fall upon the toes of the Image, and become a great mountain and fill the earth. An Angel must fly thro' the midst of heaven with the everlasting Gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of Christ. 'Tis therefore a part of this Prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late Interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: [42] In the time of the end the wise shall understand, but none of the wicked shall understand. [43] Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.

The folly of Interpreters has been, to foretel times and things by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into

contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the Interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few and obscure Prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear Prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and reestablishment of the longlost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true religion, and establish it. For he that will understand the old Prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets: and then the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever, Apoc. x. 7. xi. 15. There is already so much of the Prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence: but then the signal revolutions predicted by all the holy Prophets, will at once both turn mens eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled.

Amongst the Interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done any thing which may be useful to following writers, I have my design.

Notes to Chap. I.

[1] Dem. Evang. l. 3.

[2] Vid. Pamelium in notis ad Tertull. de Præscriptionibus, n. 215 & Hieron l. 1. contra Jovinianum, c. 14. Edit. Erasmi.

[3] Areth. c. 18, 19.

[4] Hist. Eccl. l. 3. c. 23.

[5] Chrysost. ad Theodorum lapsum.

[6] Hieron. in Epist. ad Gal. l. 3. c. 6.

[7] Apud Euseb. Eccl. Hist. l. 3. c. 28. Edit. Valesii.

[8] Epiphan. Hæres. 28.

[9] Hieron. adv. Lucif.

[10] 1 Pet. i. 7, 13. iv. 13. & v. 1.

[11] Apoc. xiii. 8.

[12] Apoc. xxi.

[13] Apoc. i. 6. & v. 10.

[14] Apoc. xx. 6.

[15] Apoc. xx. 4, 12.

[16] Apoc. xvii.

- [17] Dan. viii. 15, 16, 27. & xii. 8, 9.
- [18] ασελγειας, in many of the best MSS.
- [19] Apoc. xiii. 7, 12.
- [20] Apoc. xiii. 1, 5, 6.
- [21] Apoc. xviii. 12, 13.
- [22] Apoc. xix. 20.
- [23] Apoc. xxi. 3, 4.
- [24] Apoc. ix. 21. and xvii. 2.
- [25] Apoc. xiii. 6.
- [26] Apoc. xviii. 3, 7, 9.
- [27] μοιχαλιδος.
- [28] Apoc. ii. 14.
- [29] Apol. ad Antonin. Pium.
- [30] Hæres. l. 1. c. 20. Vide etiam Tertullianum, Apol. c. 13.
- [31] Euseb. Chron.
- [32] Cyril Catech. 6. Philastr. de hæres. cap. 30. Sulp. Hist. l. 2. Prosper de promiss. dimid. temp. cap. 13. Maximus serm. 5. in Natal. Apost. Hegesip. l. 2. c. 2.
- [33] Lactant de mortib. Persec. c. 2.
- [34] Hom. 70. in Matt. c. 22.
- [35] Apud Euseb. Eccl. Hist. l. 2. c. 25.
- [36] Euseb. Hist. l. 2. c. 25.
- [37] Arethas in Proæm. comment. in Apoc.
- [38] Euseb. Hist. l. 4. cap. 26. Hieron.
- [39] Euseb. Hist. l. 4. c. 24.
- [40] Hieron.
- [41] Dan. x. 21. xii. 4, 9.
- [42] Dan. xii. 4, 10.
- [43] Apoc. i. 3.

The Apocalypse of John is written in the same style and language with the Prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete Prophecy; and in like manner it consists of two parts, an introductory Prophecy, and an Interpretation thereof.

The Prophecy is distinguished into seven successive parts, by the opening of the seven seals of the book which Daniel was commanded to seal up: and hence it is called the Apocalypse or Revelation of Jesus Christ. The time of the seventh seal is subdivided into eight successive parts by the silence in heaven for half an hour, and the sounding of seven trumpets successively: and the seventh trumpet sounds to the battle of the great day of God Almighty, whereby the kingdoms of this world become the kingdoms of the Lord and of his Christ, and those are destroyed that destroyed the earth.

The Interpretation begins with the words, And the temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament: and it continues to the end of the Prophecy. The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month: for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and the feasts of the seventh month to his

second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.

On the first day of that month, in the morning, the HighPriest dressed the lamps: and in allusion hereunto, this Prophecy begins with a vision of one like the Son of man in the HighPriest's habit, appearing as it were in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in his right hand: and this dressing was perform'd by the sending seven Epistles to the Angels or Bishops of the seven Churches of Asia, which in the primitive times illuminated the Temple or Church Catholick. These Epistles contain admonitions against the approaching Apostacy, and therefore relate to the times when the Apostacy began to work strongly, and before it prevailed. It began to work in the Apostles days, and was to continue working till the man of sin should be revealed. It began to work in the disciples of Simon, Menander, Carpocrates, Cerinthus, and such sorts of men as had imbibed the metaphysical philosophy of the Gentiles and Cabalistical Jews, and were thence called Gnosticks. John calls them Antichrists, saying that in his days there were many Antichrists. But these being condemned by the Apostles, and their immediate disciples, put the Churches in no danger during the opening of the first four seals. The visions at the opening of these seals relate only to the civil affairs of the heathen Roman Empire. So long the Apostolic traditions prevailed, and preserved the Church in its purity: and therefore the affairs of the Church do not begin to be considered in this Prophecy before the opening of the fifth seal. She began then to decline, and to want admonitions; and therefore is admonished by these Epistles, till the Apostacy prevailed and took place, which was at the opening of the seventh seal. The admonitions therefore in these seven Epistles relate to the state of the Church in the times of the fifth and sixth seals. At the opening of the fifth seal, the Church is purged from hypocrites by a great persecution. At the opening of the sixth, that which letted is taken out of the way, namely the heathen Roman Empire. At the opening of the seventh, the man of sin is revealed. And to these times the seven Epistles relate.

The seven Angels, to whom these Epistles were written, answer to the seven Amarcholim, who were Priests and chief Officers of the Temple, and had jointly the keys of the gates of the Temple, with those of the Treasuries, and the direction, appointment and oversight of all things in the Temple.

After the lamps were dressed, John saw the door of the Temple opened; and by the voice as it were of a trumpet, was called up to the eastern gate of the great court, to see the visions: and behold a throne was set, viz. the mercyseat upon the Ark of the Testament, which the Jews respected as the throne of God between the Cherubims, Exod. xxv. 2. Psal. xcix. 1. And he that sat on it was to look upon like Jasper and Sardine stone, that is, of an olive colour, the people of Judea being of that colour. And, the Sun being then in the East, a rainbow was about the throne, the emblem of glory. And round about the throne were four and twenty seats; answering to the chambers of the four and twenty Princes of the Priests, twelve on the south side, and twelve on the north side of the Priests Court. And upon the seats were four and twenty Elders sitting, clothed in white rayment, with crowns on their

heads; representing the Princes of the four and twenty courses of the Priests clothed in linen. And out of the throne proceeded lightnings and thunderings, and voices, viz. the flashes of the fire upon the Altar at the morningsacrifice, and the thundering voices of those that sounded the trumpets, and sung at the Eastern gate of the Priests Court; for these being between John and the throne appeared to him as proceeding from the throne. And there were seven lamps of fire burning, in the Temple, before the throne, which are the seven spirits of God, or Angels of the seven Churches, represented in the beginning of this Prophecy by seven stars. And before the throne was a sea of glass clear as chrystal; the brazen sea between the porch of the Temple and the Altar, filled with clear water. And in the midst of the throne, and round about the throne, were four Beasts full of eyes before and behind: that is, one Beast before the throne and one behind it, appearing to John as in the midst of the throne, and one on either side in the circle about it, to represent by the multitude of their eyes the people standing in the four sides of the peoples court. And the first Beast was like a lion, and the second was like a calf, and the third had the face of a man, and the fourth was like a flying eagle. The people of Israel in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah, on the west were three tribes under the standard of Ephraim, on the south were three tribes under the standard of Reuben, and on the north were three tribes under the standard of Dan, Numb. ii. And the standard of Judah was a Lion, that of Ephraim an Ox, that of Reuben a Man, and that of Dan an Eagle, as the Jews affirm. Whence were framed the hieroglyphicks of Cherubims and Seraphims, to represent the people of Israel. A Cherubim had one body with four faces, the faces of a Lion, an Ox, a Man and an Eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, chap. i. And four Seraphims had the same four faces with four bodies, one face to every body. The four Beasts are therefore four Seraphims standing in the four sides of the peoples court; the first in the eastern side with the head of a Lion, the second in the western side with the head of an Ox, the third in the southern side with the head of a Man, the fourth in the northern side with the head of an Eagle: and all four signify together the twelve tribes of Israel, out of whom the hundred forty and four thousand were sealed, Apoc. vii. 4. And the four Beasts had each of them six wings, two to a tribe, in all twenty and four wings, answering to the twenty and four stations of the people. And they were full of eyes within, or under their wings. And they rest not day and night, or at the morning and eveningsacrifices, saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come. These animals are therefore the Seraphims, which appeared to Isaiah [1] in a vision like this of the Apocalypse. For there also the Lord sat upon a throne in the temple; and the Seraphims each with six wings cried, Holy, holy, holy Lord God of hosts. And when those animals give glory and honour and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four and twenty Elders go into the Temple, and there fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. At the morning and eveningsacrifices, so soon as the sacrifice was laid upon the Altar, and the drinkoffering began to be poured out, the trumpets sounded, and the

Levites sang by course three times; and every time when the trumpets sounded, the people fell down and worshiped. Three times therefore did the people worship; to express which number, the Beasts cry Holy, holy, holy: and the song being ended, the people prayed standing, till the solemnity was finished. In the mean time the Priests went into the Temple, and there fell down before him that sat upon the throne, and worshiped.

And John saw, in the right hand of him that sat upon the throne, a book written within and on the backside, sealed with seven seals, viz. the book which Daniel was commanded to seal up, and which is here represented by the prophetic book of the Law laid up on the right side of the Ark, as it were in the right hand of him that sat on the throne: for the festivals and ceremonies of the Law prescribed to the people in this book, adumbrated those things which were predicted in the book of Daniel; and the writing within and on the backside of this book, relates to the synchronal Prophecies. [2] And none was found worthy to open the book but the Lamb of God. And lo, in the midst of the throne and of the four Beasts, and in the midst of the Elders, that is, at the foot of the Altar, stood a lamb as it had been slain, the morningsacrifice; having seven horns, which are the seven Churches, and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came, and took the book out of the right hand of him that sat upon the throne: And when he had taken the book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, Kings and Priests, and we shall reign on the earth. The Beasts and Elders therefore represent the primitive Christians of all nations; and the worship of these Christians in their Churches is here represented under the form of worshiping God and the Lamb in the Temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. And I heard, saith John, the voice of many Angels round about the throne, and the Beasts and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshiped him that liveth for ever and ever. This was the worship of the primitive Christians.

It was the custom for the High Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the

Sanhedrim to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him, and put him in mind of reading and studying it himself. This his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals. We are to conceive that those seven days begin in the evening before each day; for the Jews began their day in the evening, and that the solemnity of the fast begins in the morning of the seventh day.

The seventh seal was therefore opened on the day of expiation, and then there was silence in heaven for half an hour. And an Angel, the High Priest, stood at the Altar, having a golden Censer; and there was given him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne. The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High Priest to take fire from the great Altar in a golden Censer: and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. And the smoke of the incense, with the prayers of the Saints, ascended up before God out of the Angel's hand. On other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar and the most holy Place, and therefore it is called much incense. After this the Angel took the Censer, and filled it with fire from the great Altar, and cast it into the earth; that is, by the hands of the Priests who belong to his mystical body, he cast it to the earth without the Temple, for burning the Goat which was the Lord's lot. And at this and other concomitant sacrifices, until the eveningsacrifice was ended, there were voices, and thundrings, and lightnings, and an earthquake; that is, the voice of the High Priest reading the Law to the people, and other voices and thundrings from the trumpets and templemusick at the sacrifices, and lightnings from the fire of the Altar.

The solemnity of the day of expiation being finished, the seven Angels found their trumpets at the great sacrifices of the seven days of the feast of tabernacles; and at the same sacrifices, the seven thunders utter their voices, which are the musick of the Temple, and singing of the Levites, intermixed with the soundings of the trumpets: and the seven Angels pour out their vials of wrath, which are the drinkofferings of those sacrifices.

When six of the seals were opened, John said: [3] And after these things, that is, after the visions of the sixth seal, I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads. This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death. For

the Jews in their Talmud [4] tell us, that in the beginning of every new year, or first day of the month Tisri, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, God the creator seal you to a good year. For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High Priest yearly, on the day of expiation, lays the two lots inscribed, For God and For Azazel; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.

The servants of God being therefore sealed in the day of expiation, we may conceive that this sealing is synchronal to the visions which appear upon opening the seventh seal; and that when the Lamb had opened six of the seals and seen the visions relating to the inside of the sixth, he looked on the backside of the seventh leaf, and then saw the four Angels holding the four winds of heaven, and another Angel ascending from the East with the seal of God. Conceive also, that the Angels which held the four winds were the first four of the seven Angels, who upon opening the seventh seal were seen standing before God; and that upon their holding the winds, there was silence in heaven for half an hour; and that while the servants of God were sealing, the Angel with the golden Censer offered their prayers with incense upon the golden Altar, and read the Law: and that so soon as they were sealed, the winds hurt the earth at the sounding of the first trumpet, and the sea at the sounding of the second; these winds signifying the wars, to which the first four trumpets sounded. For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven; so the wars of the first four trumpets are distinguished from those of the three last, by representing these by four winds, and the others by three great woes.

In one of Ezekiel's visions, when the Babylonian captivity was at hand, six men appeared with slaughterweapons; and a seventh, who [5] appeared among them clothed in white linen and a writer's inkhorn by his side, is commanded to go thro' the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations done in the midst thereof: and then the six men, like the Angels of the first six trumpets, are commanded to slay those men who are not marked. Conceive therefore that the hundred forty and four thousand are sealed, to preserve them from the plagues of the first six trumpets; and that at length by the preaching of the everlasting gospel, they grow into a great multitude, which no man could number, of all nations,

and kindreds, and people and tongues: and at the sounding of the seventh trumpet come out of the great tribulation with Palms in their hands: the kingdoms of this world, by the war to which that trumpet sounds, becoming the kingdoms of God and his Christ. For the solemnity of the great Hosannah was kept by the Jews upon the seventh or last day of the feast of tabernacles; the Jews upon that day carrying Palms in their hands, and crying Hosannah.

After six of the Angels, answering to the six men with slaughter-weapons, had sounded their trumpets, the Lamb in the form of a mighty Angel came down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire, the shape in which Christ appeared in the beginning of this Prophecy; and he had in his hand a little book open, the book which he had newly opened; for he received but one book from him that sitteth upon the throne, and he alone was worthy to open and look on this book. And he set his right foot upon the sea and his left foot on the earth, and cried with a loud voice, as when a lion roareth. It was the custom for the High Priest on the day of expiation, to stand in an elevated place in the peoples court, at the Eastern gate of the Priests court, and read the Law to the people, while the Heifer and the Goat which was the Lord's lot, were burning without the Temple. We may therefore suppose him standing in such a manner, that his right foot might appear to John as it were standing on the sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice, in reading the Law on the day of expiation. And when he had cried, seven thunders uttered their voices. Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the Levites, who sang with thundering voices, and played with musical instruments at the great sacrifices, on the seven days of the feast of Tabernacles: at which times the trumpets also sounded. For the trumpets sounded, and the Levites sang alternately, three times at every sacrifice. The Prophecy therefore of the seven thunders is nothing else than a repetition of the Prophecy of the seven trumpets in another form. And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that after the seven thunders there should be time no longer; but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets. The voices of the thunders therefore last to the end of this world, and so do those of the trumpets.

And the voice which I heard from heaven, saith John, spake unto me again and said, Go and take the little book, &c. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. This is an introduction to a new Prophecy, to a repetition of the Prophecy of the whole book; and alludes to Ezekiel's eating a roll or book spread open before him, and written within and without, full of lamentations and mourning and woe, but sweet in his mouth. Eating and drinking signify acquiring and possessing; and eating the book is becoming inspired with the Prophecy contained in it. It implies being inspired in a vigorous and extraordinary manner with the Prophecy of the whole book, and therefore signifies a lively

repetition of the whole Prophecy by way of interpretation, and begins not till the first Prophecy, that of the seals and trumpets, is ended. It was sweet in John's mouth, and therefore begins not with the bitter Prophecy of the Babylonian captivity, and the Gentiles being in the outward court of the Temple, and treading the holy city under foot; and the prophesying of the two Witnesses in sackcloth, and their smiting the earth with all plagues, and being killed by the Beast; but so soon as the Prophecy of the trumpets is ended, it begins with the sweet Prophecy of the glorious Woman in heaven, and the victory of Michael over the Dragon; and after that, it is bitter in John's belly, by a large description of the times of the great Apostacy.

And the Angel stood, upon the earth and sea, saying, Rise and measure the Temple of God and the Altar, and them that worship therein, that is, their courts with the buildings thereon, viz. the square court of the Temple called the separate place, and the square court of the Altar called the Priests court, and the court of them that worship in the Temple called the new court: but the great court which is without the Temple, leave out, and measure it not, for it is given to the Gentiles, and the holy city shall they tread under foot forty and two months. This measuring hath reference to Ezekiel's measuring the Temple of Solomon: there the whole Temple, including the outward court, was measured, to signify that it should be rebuilt in the latter days. Here the courts of the Temple and Altar, and they who worship therein, are only measured, to signify the building of a second Temple, for those that are sealed out of all the twelve tribes of Israel, and worship in the inward court of sincerity and truth: but John is commanded to leave out the outward court, or outward form of religion and Churchgovernment, because it is given to the Babylonian Gentiles. For the glorious woman in heaven, the remnant of whole seed kept the commandments of God, and had the testimony of Jesus, continued the same woman in outward form after her flight into the wilderness, whereby she quitted her former sincerity and piety, and became the great Whore. She lost her chastity, but kept her outward form and shape. And while the Gentiles tread the holy city underfoot, and worship in the outward court, the two witnesses, represented perhaps by the two feet of the Angel standing on the sea and earth, prophesied against them, and had power, like Elijah and Moses, to consume their enemies with fire proceeding out of their mouth, and to shut heaven that it rain not in the days of their Prophecy, and to turn the waters into blood, and to smite the earth with all plagues as often as they will, that is, with the plagues of the trumpets and vials of wrath; and at length they are slain, rise again from the dead, and ascend up to heaven in a cloud; and then the seventh trumpet sounds to the day of judgment.

The Prophecy being finished, John is inspired anew by the eaten book, and begins the Interpretation thereof with these words, And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of the Testament. By the Ark, we may know that this was the first Temple; for the second Temple had no Ark. And there were lightnings, and voices, and thundrings, and an earthquake, and great hail. These answer to the wars in the Roman Empire, during the reign of the four horsemen, who appeared upon opening the first four seals. And there appeared a great wonder in heaven, a woman clothed with the Sun. In the Prophecy, the affairs of the Church begin to be considered at

the opening of the fifth seal; and in the Interpretation, they begin at the same time with the vision of the Church in the form of a woman in heaven: there she is persecuted, and here she is pained in travail. The Interpretation proceeds down first to the sealing of the servants of God, and marking the rest with the mark of the Beast; and then to the day of judgment, represented by a harvest and vintage. Then it returns back to the times of opening the seventh seal, and interprets the Prophecy of the seven trumpets by the pouring out of seven vials of wrath. The Angels who pour them out, come out of the Temple of the Tabernacle; that is, out of the second Temple, for the Tabernacle had no outward court. Then it returns back again to the times of measuring the Temple and Altar, and of the Gentiles worshiping in the outward court, and of the Beast killing the witnesses in the streets of the great city; and interprets these things by the vision of a woman sitting on the Beast, drunken with the blood of the Saints; and proceeds in the interpretation downwards to the fall of the great city and the day of judgment.

The whole Prophecy of the book, represented by the book of the Law, is therefore repeated, and interpreted in the visions which follow those of sounding the seventh trumpet, and begin with that of the Temple of God opened in heaven. Only the things, which the seven thunders uttered, were not written down, and therefore not interpreted.

Notes to Chap. II.

[1] Isa. vi.

[2] Apoc. v.

[3] Apoc. vii

[4] Buxtorf in Synogoga Judaica, c. 18, 21.

[5] Ezek. ix.

The whole scene of sacred Prophecy is composed of three principal parts: the regions beyond Euphrates, represented by the two first Beasts of Daniel; the Empire of the Greeks on this side of Euphrates, represented by the Leopard and by the HeGoat; and the Empire of the Latins on this side of Greece, represented by the Beast with ten horns. And to these three parts, the phrases of the third part of the earth, sea, rivers, trees, ships, stars, sun, and moon, relate. I place the body of the fourth Beast on this side of Greece, because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet.

By the earth, the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by the Isles of the sea, they understood the places to which they sailed by sea, particularly all Europe: and hence in this Prophecy, the earth and sea are put for the nations of the Greek and Latin Empires.

The third and fourth Beasts of Daniel are the same with the Dragon and tenhorned Beast of John, but with this difference: John puts the Dragon for the whole Roman Empire while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire

became divided: and then he puts the Dragon for the Empire of the Greeks, and the Beast for the Empire of the Latins. Hence it is that the Dragon and Beast have common heads and common horns: but the Dragon hath crowns only upon his heads, and the Beast only upon his horns; because the Beast and his horns reigned not before they were divided from the Dragon: and when the Dragon gave the Beast his throne, the ten horns received power as Kings, the same hour with the Beast. The heads are seven successive Kings. Four of them were the four horsemen which appeared at the opening of the first four seals. In the latter end of the sixth head, or seal, considered as present in the visions, it is said, five of the seven Kings are fallen, and one is, and another is not yet come; and the Beast that was and is not, being wounded to death with a sword, he is the eighth, and of the seven: he was therefore a collateral part of the seventh. The horns are the same with those of Daniel's fourth Beast, described above.

The four horsemen which appear at the opening of the first four seals, have been well explained by Mr. Mede; excepting that I had rather continue the third to the end of the reign of the three Gordians and Philip the Arabian, those being Kings from the South, and begin the fourth with the reign of Decius, and continue it till the reign of Dioclesian. For the fourth horseman sat upon a pale horse, and his name was Death; and hell followed with him; and power was given them to kill unto the fourth part of the earth, with the sword, and with famine, and with the plague, and with the Beasts of the earth, or armies of invaders and rebels: and as such were the times during all this interval. Hitherto the Roman Empire continued in an undivided monarchical form, except rebellions; and such it is represented by the four horsemen. But Dioclesian divided it between himself and Maximianus, A.C. 285; and it continued in that divided state, till the victory of Constantine the great over Licinius, A.C. 323, which put an end to the heathen persecutions set on foot by Dioclesian and Maximianus, and described at the opening of the fifth seal. But this division of the Empire was imperfect, the whole being still under one and the same Senate. The same victory of Constantine over Licinius a heathen persecutor, began the fall of the heathen Empire, described at the opening of the sixth seal: and the visions of this seal continue till after the reign of Julian the Apostate, he being a heathen Emperor, and reigning over the whole Roman Empire.

The affairs of the Church begin to be considered at the opening of the fifth seal, as was said above. Then she is represented by a woman in the Temple of heaven, clothed with the sun of righteousness, and the moon of Jewish ceremonies under her feet, and upon her head a crown of twelve stars relating to the twelve Apostles and to the twelve tribes of Israel. When she fled from the Temple into the wilderness, she left in the Temple a remnant of her seed, who kept the commandments of God, and had the testimony of Jesus Christ; and therefore before her flight she represented the true primitive Church of God, tho afterwards she degenerated like Aholah and Aholibah. In Dioclesian's persecution she cried, travelling in birth, and pained to be delivered. And in the end of that persecution, by the victory of Constantine over Maxentius A.C. 312, she brought forth a manchild, such a child as was to rule all nations with a rod of iron, a Christian Empire. And her child, by the victory of Constantine over Licinius, A.C. 323, was caught up unto God and to his

throne. And the woman, by the division of the Roman Empire into the Greek and Latin Empires, fled from the first Temple into the wilderness, or spiritually barren Empire of the Latins, where she is found afterwards sitting upon the Beast and upon the seven mountains; and is called the great city which reigneth over the Kings of the earth, that is, over the ten Kings who give their kingdom to her Beast.

But before her flight there was war in heaven between Michael and the Dragon, the Christian and the heathen religions; and the Dragon, that old serpent, called the Devil and Satan, who deceiveth the whole world, was cast out to the earth, and his Angels were cast out with him. And John heard a voice in heaven, saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe be to the inhabitants of the earth and sea, or people of the Greek and Latin Empires, for the devil is come down amongst you, having great wrath, because he knoweth that he hath but a short time.

And when the Dragon saw that he was cast down from the Roman throne, and the manchild caught up thither, he persecuted the woman which brought forth the manchild; and to her, by the division of the Roman Empire between the cities of Rome and Constantinople A.C. 330, were given two wings of a great eagle, the symbol of the Roman Empire, that she might flee from the first Temple into the wilderness of Arabia, to her place at Babylon mystically so called. And the serpent, by the division of the same Empire between the sons of Constantine the great, A.C. 337, cast out of his mouth water as a flood, the Western Empire, after the woman; that he might cause her to be carried away by the flood. And the earth, or Greek Empire, helped the woman, and the earth opened her mouth, and swallowed up the flood, by the victory of Constantius over Magnentius, A.C. 353, and thus the Beast was wounded to death with a sword. And the Dragon was wroth with the woman, in the reign of Julian the Apostate A.C. 361, and, by a new division of the Empire between Valentinian and Valens, A.C. 364, went from her into the Eastern Empire to make war with the remnant of her seed, which she left behind her when she fled: and thus the Beast revived. By the next division of the Empire, which was between Gratian and Theodosius A.C. 379, the Beast with ten horns rose out of the sea, and the Beast with two horns out of the earth: and by the last division thereof, which was between the sons of Theodosius, A.C. 395, the Dragon gave the Beast his power and throne, and great authority. And the ten horns received power as Kings, the same hour with the Beast.

At length the woman arrived at her place of temporal as well as spiritual dominion upon the back of the Beast, where she is nourished a time, and times, and half a time, from the face of the serpent; not in his kingdom, but at a distance from him. She is nourished by the merchants of the earth, three times or years and an half, or 42 months, or 1260 days: and in these Prophecies days are put for years. During all this time the Beast acted, and she sat upon him, that is, reigned over him, and over the ten Kings who gave their power and strength, that is, their kingdom to the Beast; and she was

drunken with the blood of the Saints. By all these circumstances she is the eleventh horn of Daniel's fourth Beast, who reigned with a look more stout than his fellows, and was of a different kind from the rest, and had eyes and a mouth like the woman; and made war with the saints, and prevailed against them, and wore them out, and thought to change times and laws, and had them given into his hand, until a time, and times, and half a time. These characters of the woman, and little horn of the Beast, agree perfectly: in respect of her temporal dominion, she was a horn of the Beast; in respect of her spiritual dominion, she rode upon him in the form of a woman, and was his Church, and committed fornication with the ten Kings.

The second Beast, which rose up out of the earth, was the Church of the Greek Empire: for it had two horns like those of the Lamb, and therefore was a Church; and it spake as the Dragon, and therefore was of his religion; and it came up out of the earth, and by consequence in his kingdom. It is called also the false Prophet who wrought miracles before the first Beast, by which he deceived them that received his mark, and worshiped his image. When the Dragon went from the woman to make war with the remnant of her seed, this Beast arising out of the earth assisted in that war, and caused the earth and them which dwell therein to worship the authority of the first Beast, whose mortal wound was healed, and to make an Image to him, that is, to assemble a body of men like him in point of religion. He had also power to give life and authority to the Image, so that it could both speak, and by dictating cause that all religious bodies of men, who would not worship the authority of the Image, should be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name; all the rest being excommunicated by the Beast with two horns. His mark is (picture of three Roman crosses), and his name ΛΑΤΕΙΝΟΣ, and the number of his name 666.

Thus the Beast, after he was wounded to death with a sword and revived, was deified, as the heathens used to deify their Kings after death, and had an Image erected to him; and his worshipers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worship him and his Image, the first Temple, illuminated by the lamps of the seven Churches, is demolished, and a new Temple built for them who will not worship him; and the outward court of this new Temple, or outward form of a Church, is given to the Gentiles, who worship the Beast and his Image: while they who will not worship him, are sealed with the name of God in their foreheads, and retire into the inward court of this new Temple. These are the 144000 sealed out of all the twelve tribes of Israel, and called the two Witnesses, as being derived from the two wings of the woman while she was flying into the wilderness, and represented by two of the seven candlesticks. These appear to John in the inward court of the second Temple, standing on mount Sion with the Lamb, and as it were on the sea of glass. These are the Saints of the most High, and the host of heaven, and the holy people spoken of by Daniel, as worn out and trampled under foot, and destroyed in the latter times by the little horns of his fourth Beast and HeGoat.

While the Gentiles tread the holy city under foot, God gives power to his two Witnesses, and they prophesy a thousand two hundred and threescore days clothed in sackcloth. They are called the two Olive trees, with relation to the two Olivetrees, which in Zechary's vision, chap. iv. stand on either side of the golden candlestick to supply the lamps with oil: and Olivetrees, according to the Apostle Paul, represent Churches, Rom. xi. They supply the lamps with oil, by maintaining teachers. They are also called the two candlesticks; which in this Prophecy signify Churches, the seven Churches of Asia being represented by seven candlesticks. Five of these Churches were found faulty, and threatned if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in Smyrna and Philadelphia. They were in a state of tribulation and persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The two Witnesses are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple.

The affairs of the Church are not considered during the opening of the first four seals. They begin to be consider'd at the opening of the fifth seal, as was said above; and are further considered at the opening of the sixth seal; and the seventh seal contains the times of the great Apostacy. And therefore I refer the Epistles to the seven Churches unto the times of the fifth and sixth seals: for they relate to the Church when she began to decline, and contain admonitions against the great Apostacy then approaching.

When Eusebius had brought down his Ecclesiastical History to the reign of Dioclesian, he thus describes the state of the Church: *Qualem quantamque gloriam simul ac libertatem doctrina veræ erga supremum Deum pietatis à Christo primùm hominibus annunciata, apud omnes Græcos pariter & barbaros ante persecutionem nostrâ memoriâ excitatam, consecuta sit, nos certè pro merito explicare non possumus. Argumento esse possit Imperatorum benignitas erga nostros: quibus regendas etiam provincias committebant, omni sacrificandi metu eos liberantes ob singularem, qua in religionem nostram affecti erant, benevolentiam.* And a little after: *Jam vero quis innumerabilem hominum quotidie ad fidem Christi confugientium turbam, quis numerum ecclesiarum in singulis urbibus, quis illustres populorum concursus in ædibus sacris, cumulatè possit describere? Quo factum est, ut priscis ædificiis jam non contenti, in singulis urbibus spatiosas ab ipsis fundamentis exstruerent ecclesias. Atque hæc progressii temporis increscentia, & quotidie in majus & melius proficiscentia, nec livor ullus atterere, nec malignitas dæmonis fascinare, nec hominum insidiæ prohibere unquam potuerunt, quamdiu omnipotentis Dei dextra populum suum, utpote tali dignum præsidio, textit atque custodit. Sed cum ex nimia libertate in negligentiam ac desidiam prolapsi essemus; cum alter alteri invidere atque obtrectare cæpisset; cum inter nos quasi bella intestina gereremus, verbis, tanquam armis quibusdam hastisque, nos mutuò vulnerantes; cum Antistites adversus Antistites, populi*

in populos collisi, jurgia ac tumultus agitent; denique cum fraus & simulatio ad summum malitiæ culmen adolevisset: tum divina ultio, levi brachio ut solet, integro adhuc ecclesiæ statu, & fidelium turbis liberè convenientibus, sensim ac moderatè in nos cæpit animadvertere; orsà primùm persecutione ab iis qui militabant. Cum verò sensu omni destituti de placando Dei numine ne cogitarem quidem; quin potius instar impiorum quorundam res humanas nullâ providentiâ gubernari rati, alia quotidie crimina aliis adjiceremus: cum Pastores nostri spretâ religionis regulâ, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, æmulationem, odia, ac mutuas inimicitias amplificare studentes; principatum quasi tyrannidem quandam contentissimè sibi vindicantes: tunc demùm juxta dictum Hieremiæ, obscuravit Dominus in ira sua filiam Sion, & dejecit de cælo gloriam Israel,—per Ecclesiarum scilicet subversionem, &c. This was the state of the Church just before the subversion of the Churches in the beginning of Dioclesian's persecution: and to this state of the Church agrees the first of the seven Epistles to the Angel of the seven Churches, [1] that to the Church in Ephesus. I have something against thee, saith Christ to the Angel of that Church, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. The Nicolaitans are the Continentes above described, who placed religion in abstinence from marriage, abandoning their wives if they had any. They are here called Nicolaitans, from Nicolas one of the seven deacons of the primitive Church of Jerusalem; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The Continentes afterwards embraced the doctrine of Æons and Ghosts male and female, and were avoided by the Churches till the fourth century; and the Church of Ephesus is here commended for hating their deeds.

The persecution of Dioclesian began in the year of Christ 302, and lasted ten years in the Eastern Empire and two years in the Western. To this state of the Church the second Epistle, to the Church of Smyrna, agrees. I know, saith [2] Christ, thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: Behold, the Devil shall call some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. The tribulation of ten days can agree to no other persecution than that of Dioclesian, it being the only persecution which lasted ten years. By the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan, I understand the Idolatry of the Nicolaitans, who falsly said they were Christians.

The Nicolaitans are complained of also in [3] the third Epistle, as men that held the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed to Idols, and [4] to commit spiritual fornication. For Balaam taught the Moabites and Midianites to tempt and invite Israel by their women to commit fornication, and to feast with

them at the sacrifices of their Gods. The Dragon therefore began now to come down among the inhabitants of the earth and sea.

The Nicolaitans are also complained of in the fourth Epistle, under the name of the woman Jezabel, who calleth herself a Prophetess, to teach and to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols. The woman therefore began now to fly into the wilderness.

The reign of Constantine the great from the time of his conquering Licinius, was monarchical over the whole Roman Empire. Then the Empire became divided between the sons of Constantine: and afterwards it was again united under Constantius, by his victory over Magnentius. To the affairs of the Church in these three successive periods of time, the third, fourth, and fifth Epistles, that is, those to the Angels of the Churches in Pergamus, Thyatira, and Sardis, seem to relate. The next Emperor was Julian the Apostate.

In the sixth Epistle, [5] to the Angel of the Church in Philadelphia, Christ saith: Because in the reign of the heathen Emperor Julian, thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which by the woman's flying into the wilderness, and the Dragon's making war with the remnant of her seed, and the killing of all who will not worship the Image of the Beast, shall come upon all the world, to try them that dwell upon the earth, and to distinguish them by sealing the one with the name of God in their foreheads, and marking the other with the mark of the Beast. Him that overcometh, I will make a pillar in the Temple of my God; and he shall go no more out of it. And I will write upon him the name of my God in his forehead. So the Christians of the Church of Philadelphia, as many of them as overcome, are sealed with the seal of God, and placed in the second Temple, and go no more out. The same is to be understood of the Church in Smyrna, which also kept the word of God's patience, and was without fault. These two Churches, with their posterity, are therefore the two Pillars, and the two Candlesticks, and the two Witnesses in the second Temple.

After the reign of the Emperor Julian, and his successor Jovian who reigned but five months, the Empire became again divided between Valentinian and Valens. Then the Church Catholick, in the Epistle to the Angel of the Church of Laodicea, is reprehended as lukewarm, and [6] threatned to be spewed out of Christ's mouth. She said, that she was rich and increased with goods, and had need of nothing, being in outward prosperity; and knew not that she was inwardly wretched, and miserable, and poor, and blind, and naked. She is therefore spewed out of Christ's mouth at the opening of the seventh seal: and this puts an end to the times of the first Temple.

About one half of the Roman Empire turned Christians in the time of Constantine the great and his sons. After Julian had opened the Temples, and restored the worship of the heathens, the Emperors Valentinian and Valens tolerated it all their reign; and therefore the Prophecy of the sixth seal was not fully accomplished before the reign of their successor Gratian. It was the custom of the heathen Priests, in the beginning of the reign of every sovereign Emperor, to offer him the dignity and habit of the Pontifex Maximus. This dignity all Emperors had hitherto accepted: but Gratian

rejected it, threw down the idols, interdicted the sacrifices, and took away their revenues with the salaries and authority of the Priests. Theodosius the great followed his example; and heathenism afterwards recovered itself no more, but decreased so fast, that Prudentius, about ten years after the death of Theodosius, called the heathens, *vix pauca ingenia & pars hominum rarissima*. Whence the affairs of the sixth seal ended with the reign of Valens, or rather with the beginning of the reign of Theodosius, when he, like his predecessor Gratian, rejected the dignity of Pontifex Maximus. For the Romans were very much infested by the invasions of foreign nations in the reign of Valentinian and Valens: *Hoc tempore, saith Ammianus, velut per universum orbem Romanum bellicum canentibus buccinis, excitæ gentes sævissimæ limites sibi proximos persultabant: Gallias Rhætiasque simul Alemanni populabantur: Sarmatæ Pannonias & Quadi: Picti, Saxones, & Scoti & Attacotti Britannos ærumnis vexavere continuis: Austorians, Mauricæque aliæ gentes Africam solito acrius incursabant: Thracias diripiebant prædatorii globi Gotthorum: Persarum Rex manus Armeniis injectabat*. And whilst the Emperors were busy in repelling these enemies, the Hunns and Alans and Goths came over the Danube in two bodies, overcame and slew Valens, and made so great a slaughter of the Roman army, that Ammianus saith: *Nec ulla Annalibus præter Cannensem ita ad internecionem res legitur gesta*. These wars were not fully stopt on all sides till the beginning of the reign of Theodosius, A.C. 379 & 380: but thenceforward the Empire remained quiet from foreign armies, till his death, A.C. 395. So long the four winds were held: and so long there was silence in heaven. And the seventh seal was opened when this silence began.

Mr. Mede hath explained the Prophecy of the first six trumpets not much amiss: but if he had observed, that the Prophecy of pouring out the vials of wrath is synchronal to that of sounding the trumpets, his explanation would have been yet more complete.

The name of Woes is given to the wars to which the three last trumpets sound, to distinguish them from the wars of the four first. The sacrifices on the first four days of the feast of Tabernacles, at which the first four trumpets sound, and the first four vials of wrath are poured out, are slaughters in four great wars; and these wars are represented by four winds from the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind, and the fourth a north wind, with respect to the city of Rome, the metropolis of the old Roman Empire. These four plagues fell upon the third part of the Earth, Sea, Rivers, Sun, Moon and Stars; that is, upon the Earth, Sea, Rivers, Sun, Moon and Stars of the third part of the whole scene of these Prophecies of Daniel and John.

The plague of the eastern wind [7] at the sounding of the first trumpet, was to fall upon the Earth, that is, upon the nations of the Greek Empire. Accordingly, after the death of Theodosius the great, the Goths, Sarmatians, Hunns, Isaurians, and Austorian Moors invaded and miserably wasted Greece, Thrace, Asia minor, Armenia, Syria, Egypt, Lybia, and Illyricum, for ten or twelve years together.

The plague of the western wind at the sounding of the second trumpet, was to fall upon the Sea, or Western Empire, by means of a great mountain burning with fire cast into it, and turning it to blood. Accordingly in the year 407,

that Empire began to be invaded by the Visigoths, Vandals, Alans, Sueves, Burgundians, Ostrogoths, Heruli, Quadi, Gepides; and by these wars it was broken into ten kingdoms, and miserably wasted: and Rome itself, the burning mountain, was besieged and taken by the Ostrogoths, in the beginning of these miseries.

The plague of the southern wind at the sounding of the third trumpet, was to cause a great star, burning as it were a lamp, to fall from heaven upon the rivers and fountains of waters, the Western Empire now divided into many kingdoms, and to turn them to wormwood and blood, and make them bitter. Accordingly Genseric, the King of the Vandals and Alans in Spain, A.C. 427, enter'd Africa with an army of eighty thousand men; where he invaded the Moors, and made war upon the Romans, both there and on the seacoasts of Europe, for fifty years together, almost without intermission, taking Hippo A.C. 431, and Carthage the capital of Africa A.C. 439. In A.C. 455, with a numerous fleet and an army of three hundred thousand Vandals and Moors, he invaded Italy, took and plundered Rome, Naples, Capua, and many other cities; carrying thence their wealth with the flower of the people into Africa: and the next year, A.C. 456, he rent all Africa from the Empire, totally expelling the Romans. Then the Vandals invaded and took the Islands of the Mediterranean, Sicily, Sardinia, Corsica, Ebusus, Majorca, Minorca, &c. and Ricimer besieged the Emperer Anthemius in Rome, took the city, and gave his soldiers the plunder, A.C. 472. The Visigoths about the same time drove the Romans out of Spain: and now the Western Emperer, the great star which fell from heaven, burning as it were a lamp, having by all these wars gradually lost almost all his dominions, was invaded, and conquered in one year by Odoacer King of the Heruli, A.C. 476. After this the Moors revolted A.C. 477, and weakned the Vandals by several wars, and took Mauritania from them. These wars continued till the Vandals were conquered by Belisarius, A.C. 534. and by all these wars Africa was almost depopulated, according to Procopius, who reckons that above five millions of men perished in them. When the Vandals first invaded Africa, that country was very populous, consisting of about 700 bishopricks, more than were in all France, Spain and Italy together: but by the wars between the Vandals, Romans and Moors, it was depopulated to that degree, that Procopius tells us, it was next to a miracle for a traveller to see a man.

In pouring out the third vial it is [8] said: Thou art righteous, O Lord,—because thou hast judged thus: for they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy. How they shed the blood of Saints, may be understood by the following Edict of the Emperer Honorius, procured by four Bishops sent to him by a Council of African Bishops, who met at Carthage 14 June, A.C. 410.

Imp. Honor. & Theod. AA. Heracliano Com. Afric.

Oraculo penitus remoto, quo ad ritus suos hæreticæ superstitionis abrepserant, sciant omnes sanctæ legis inimici, plectendos se poena & proscriptionis & sanguinis, si ultra convenire per publicum, execrandâ sceleris sui temeritate temptaverint. Dat. viii. Kal. Sept. Varano V.C. Cons. A.C. 410.

Which Edict was five years after fortified by the following.

Imp. Honor. & Theod. AA. Heracliano Com. Afric.

Sciant cuncti qui ad ritus suos hæresis superstitionibus obrepserant sacrosanctæ legis inimici, plectendos se poenâ & proscriptionis & sanguinis, si ultra convenire per publicum exercendi sceleris sui temeritate temptaverint: ne quâ vera divinaque reverentia contagione temeretur. Dat. viii. Kal. Sept. Honorio x. & Theod. vi. AA. Coss. A.C. 415.

These Edicts being directed to the governor of Africa, extended only to the Africans. Before these there were many severe ones against the Donatists, but they did not extend to blood. These two were the first which made their meetings, and the meetings of all dissenters, capital: for by hereticks in these Edicts are meant all dissenters, as is manifest by the following against Euresius a Luciferan Bishop.

Imp. Arcad. & Honor. AA. Aureliano Proc. Africa.

Hæreticorum vocabulo continentur, & latis adversus eos sanctionibus debent succumbere, qui vel levi argumento à judicio Catholicæ religionis & tramite detecti fuerint deviare: ideoque experientia tua Euresium hæreticum esse cognoscat. Dat. iii. Non. Sept. Constantinop. Olybrio & Probino Coss. A.C. 395.

The Greek Emperor Zeno adopted Theoderic King of the Ostrogoths to be his son, made him master of the horse and Patricius, and Consul of Constantinople; and recommending to him the Roman people and Senate, gave him the Western Empire, and sent him into Italy against Odoacer King of the Heruli. Theoderic thereupon led his nation into Italy, conquered Odoacer, and reigned over Italy, Sicily, Rhætia, Noricum, Dalmatia, Liburnia, Istria, and part of Suevia, Pannonia and Gallia. Whence Ennodius said, in a Panegyric to Theoderic: Ad limitem suum Romana regna remeâsse. Theoderic reigned with great prudence, moderation and felicity; treated the Romans with singular benevolence, governed them by their own laws, and restored their government under their Senate and Consuls, he himself supplying the place of Emperor, without assuming the title. Ita sibi parentibus præfuit, saith Procopius, ut vere Imperatori conveniens decus nullum ipsi abesset: Justitiæ magnus ei cultus, legumque diligens custodia: terras à vicinis barbaris servavit intactas, &c. Whence I do not reckon the reign of this King, amongst the plagues of the four winds.

The plague of the northern wind, at the sounding of the fourth trumpet, was to cause the Sun, Moon and Stars, that is, the King, kingdom and Princes of the Western Empire, to be darkned, and to continue some time in darkness. Accordingly Belisarius, having conquered the Vandals, invaded Italy A.C. 535, and made war upon the Ostrogoths in Dalmatia, Liburnia, Venetia, Lombardy, Tuscany, and other regions northward from Rome, twenty years together. In this war many cities were taken and retaken. In retaking Millain from the Romans, the Ostrogoths slew all the males young and old, amounting, as Procopius reckons, to three hundred thousand, and sent the women captives to their allies the Burgundians. Rome itself was taken and retaken several

times, and thereby the people were thinned; the old government by a Senate ceased, the nobles were ruined, and all the glory of the city was extinguish'd: and A.C. 552, after a war of seventeen years, the kingdom of the Ostrogoths fell; yet the remainder of the Ostrogoths, and an army of Germans called in to their assistance, continued the war three or four years longer. Then ensued the war of the Heruli, who, as Anastasius tells us, *perimebant cunctam Italiam*, slew all Italy. This was followed by the war of the Lombards, the fiercest of all the Barbarians, which began A.C. 568, and lasted for thirty eight years together; *factâ tali clade*, saith Anastasius, *qualem à sæculo nullus meminit*; ending at last in the Papacy of Sabinian, A.C. 605, by a peace then made with the Lombards. Three years before this war ended, Gregory the great, then Bishop of Rome, thus speaks of it: *Qualiter enim & quotidianis gladiis & quantis Longobardorum incursionibus, ecce jam per triginta quinque annorum longitudinem premimur, nullis explere vocibus suggestionis valemus*: and in one of his Sermons to the people, he thus expresses the great consumption of the Romans by these wars: *Ex illa plebe innumerabili quanti remanseritis aspicitis, & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novæ res & improvisæ clades affligunt*. In another Sermon he thus describes the desolations: *Destructæ urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, penè nullus in urbibus habitator remansit. Et tamen ipsæ parvæ generis humani reliquiæ adhuc quotidie & sine cessatione feriuntur, & finem non habent flagella coelestis justitiæ. Ipsa autem quæ aliquando mundi Domina esse videbatur, qualis remansit Roma conspicimus innumeris doloribus multipliciter attrita, defolatione civium, impressione hostium, frequentia ruinarum.—Ecce jam de illa omnes hujus sæculi potentes ablati sunt.—Ecce populi defecerunt.—Ubi enim Senatus? Ubi jam populus? Contabuerunt ossa, consumptæ sunt carnes. Omnis enim sæcularium dignitatum ordo extinctus est, & tamen ipsos vos paucos qui remansimus, adhuc quotidie gladii, adhuc quotidie innumeræ tribulationes premunt.—Vacua jam ardet Roma. Quid autem ista de hominibus dicimus? Cum ruinis crebrescentibus ipsa quoque destrui ædificia videmus. Postquam defecerunt homines etiam parietes cadunt. Jam ecce desolata, ecce contrita, ecce gemitibus oppressa est, &c.* All this was spoken by Gregory to the people of Rome, who were witnesses of the truth of it. Thus by the plagues of the four winds, the Empire of the Greeks was shaken, and the Empire of the Latins fell; and Rome remained nothing more than the capital of a poor dukedom, subordinate to Ravenna, the seat of the Exarchs.

The fifth trumpet sounded to the wars, which the King of the South, as he is called by Daniel, made in the time of the end, in pushing at the King who did according to his will. This plague began with the opening of the bottomless pit, which denotes the letting out of a false religion: the smoke which came out of the pit, signifying the multitude which embraced that religion; and the locusts which came out of the smoke, the armies which came out of that multitude. This pit was opened, to let out smoke and locusts into the regions of the four monarchies, or some of them. The King of these locusts was the Angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the Caliph of the Saracens. Swarms of locusts often arise in Arabia fælix, and from thence infest the neighbouring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them A.C. 634, and to reign at Damascus A.C.

637. They built Bagdad A.C. 766, and reigned over Persia, Syria, Arabia, Egypt, Africa and Spain. They afterwards lost Africa to Mahades, A.C. 910; Media, Hircania, Chorasán, and all Persia, to the Dailamites, between the years 927 and 935; Mesopotamia and Miafarekin to Nasiruddaulas, A.C. 930; Syria and Egypt to Achsjid, A.C. 935, and now being in great distress, the Caliph of Bagdad, A.C. 936, surrendred all the rest of his temporal power to Mahomet the son of Rajici, King of Wasit in Chaldea, and made him Emperor of Emperors. But Mahomet within two years lost Bagdad to the Turks; and thenceforward Bagdad was sometimes in the hands of the Turks, and sometimes in the hands of the Saracens, till Togrulbeig, called also Togra, Dogrissa, Tangrolipix, and Sadoc, conquered Chorasán and Persia; and A.C. 1055, added Bagdad to his Empire, making it the seat thereof. His successors OlubArflan and Melechsah, conquered the regions upon Euphrates; and these conquests, after the death of Melechsah, brake into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia. The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to hurt men five months and five months, as if they had lived about five months at Damascus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years.

The sixth trumpet sounded to the wars, which Daniel's King of the North made against the King abovementioned, who did according to his will. In these wars the King of the North, according to Daniel, conquered the Empire of the Greeks, and also Judea, Egypt, Lybia, and Ethiopia: and by these conquests the Empire of the Turks was set up, as may be known by the extent thereof. These wars commenced A.C. 1258, when the four kingdoms of the Turks seated upon Euphrates, that of Armenia major seated at Miyapharekin, Megarkin or Martyropolis, that of Mesopotamia seated at Mosul, that of all Syria seated at Aleppo, and that of Cappadocia seated at Iconium, were invaded by the Tartars under Hulacu, and driven into the western parts of Asia minor, where they made war upon the Greeks, and began to erect the present Empire of the Turks. Upon the sounding of the sixth trumpet, [9] John heard a voice from the four horns of the golden Altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound at the great river Euphrates. And the four Angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men. By the four horns of the golden Altar, is signified the situation of the head cities of the said four kingdoms, Miyapharekin, Mosul, Aleppo, and Iconium, which were in a quadrangle. They slew the third part of men, when they conquered the Greek Empire, and took Constantinople, A.C. 1453. and they began to be prepared for this purpose, when OlubArslan began to conquer the nations upon Euphrates, A.C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years. In the first thirty years, OlubArslan and Melechsah conquered the nations upon Euphrates, and reigned over the whole. Melechsah died A.C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms abovementioned.

Notes to Chap. III.

- [1] Apoc. ii. 4, &c.
 - [2] Apoc. ii. 9, 10.
 - [3] Ver. 14.
 - [4] Numb. xxv. 1, 2, 18, & xxi. 16.
 - [5] Apoc. iii. 10, 12.
 - [6] Apoc. iii. 16, 17.
 - [7] Apoc. viii. 7, &c.
 - [8] Apoc. xvi. 5, 6.
 - [9] Apoc. ix. 13, &c.
- THE

[Martin Luther's Reply to the Papal Bull of Leo X](#)



Luther burning the Pope's bull in front of the east gate of Wittenberg in December 1520.

Exsurge Domine (Latin: Arise O Lord) is a papal bull issued on 15 June 1520 by Pope Leo X. It was written in response to the teachings of Martin Luther which opposed the views of the papacy. It censured forty one propositions extracted from Luther's 95 theses and subsequent writings, and threatened him with excommunication unless he recanted within a sixty day period commencing upon the publication of the bull in Saxony and its neighboring regions. Luther refused to recant and responded instead by composing polemical tracts lashing out at the papacy and by publicly burning a copy of the bull on 10 December 1520. (From Wikipedia http://en.wikipedia.org/wiki/Exsurge_Domine)

I call upon you to renounce your diabolical blasphemy and audacious impiety, and, if you will not, we shall all hold your seat as possessed and oppressed by Satan, the damned seat of Antichrist;

I have heard that a bull against me has gone through the whole earth before it came to me, because being a daughter of darkness it feared the light of my face. For this reason and also because it condemns manifestly the Christian articles I had my doubts whether it really came from Rome and was not rather the progeny of that man of lies, dissimulation, errors, and heresy, that monster John Eck. The suspicion was further increased when it was said that Eck was the apostle of the bull. Indeed the style and the spittle all point to Eck. True, it is not impossible that where Eck is the apostle there one should find the kingdom of Antichrist. Nevertheless in the meantime I will act as if I thought Leo not responsible, not that I may honor the Roman name,

but because I do not consider myself worthy to suffer such high things for the truth of God. For who before God would be happier than Luther if he were condemned from so great and high a source for such manifest truth? But the cause seeks a worthier martyr. I with my sins merit other things. But whoever wrote this bull, he is Antichrist. I protest before God, our Lord Jesus, his sacred angels, and the whole world that with my whole heart I dissent from the damnation of this bull, that I curse and execrate it as sacrilege and blasphemy of Christ, God's Son and our Lord. This be my recantation, Oh bull, thou daughter of bulls.

Having given my testimony I proceed to take up the bull. Peter said that you should give a reason for the faith that is in you, but this bull condemns me from its own word without any proof from Scripture, whereas I back up all my assertions from the Bible. I ask thee, ignorant Antichrist, dost thou think that with thy naked words thou canst prevail against the armor of Scripture? Hast thou learned this from Cologne and Louvain? If this is all it takes, just to say, "I dissent, I deny," what fool, what ass, what mole, what log could not condemn? Does not thy meretricious brow blush that with thine inane smoke thou withstandest the lightning of the divine Word? Why do we not believe the Turks? Why do we not admit the Jews? Why do we not honor the heretic if damning is all that it takes? But Luther, who is used to bellum, is not afraid of bullam. I can distinguish between inane paper and the omnipotent Word of God.

They show their ignorance and bad conscience by inventing the adverb "respectively." My articles are called "respectively some heretical, some erroneous, some scandalous," which is as much as to say, "We don't know which are which." Oh meticulous ignorance! I wish to be instructed, not respectively, but absolutely and certainly. I demand that they show absolutely, not respectively, distinctly and not confusedly, certainly and not probably, clearly and not obscurely, point by point and not in a lump, just what is heretical. Let them show where I am a heretic, or dry up their spittle. They say that some articles are heretical, some erroneous, some scandalous, some offensive. The implication is that those which are heretical are not erroneous, those which are erroneous are not scandalous, and those which are scandalous are not offensive. What then is this, to say that something is not heretical, not scandalous, not false, but yet is offensive? So then, you impious and insensate papists, write soberly if you want to write. Whether this bull is by Eck or by the pope, it is the sum of all impiety, blasphemy, ignorance, impudence, hypocrisy, lying – in a word, it is Satan and his Antichrist.

Where are you now, most excellent Charles the Emperor, kings, and Christian princes? You were baptized into the name of Christ, and can you suffer these Tartar voices of Antichrist? Where are you, bishops? Where, doctors? Where are you who confess Christ? Woe to all who live in these times. The wrath of God is coming upon the papists, the enemies of the cross of Christ, that all men should resist them. You then, Leo X, you cardinals and the rest of you at Rome, I tell you to your faces: "If this bull has come out in your name, then I will use the power which has been given me in baptism whereby I became a son of God and co-heir with Christ, established upon the rock against which

the gates of hell cannot prevail. I call upon you to renounce your diabolical blasphemy and audacious impiety, and, if you will not, we shall all hold your seat as possessed and oppressed by Satan, the damned seat of Antichrist; in the name of Jesus Christ, whom you persecute. But my zeal carries me away. I am not yet persuaded that the bull is by the pope but rather by that apostle of impiety, John Eck...

If anyone despises my fraternal warning, I am free from his blood in the last judgment. It is better that I should die a thousand times than that I should retract one syllable of the condemned articles. And as they excommunicated me for the sacrilege of heresy, so I excommunicate them in the name of the sacred truth of God. Christ will judge whose excommunication will stand. Amen.

Source: Roland H. Bainton, Here I Stand: A Life of Martin Luther (Hendrickson Classic, 1950)(pp. 153-155).

[Twelve Differences of America Compared to Japan](#)



Me hugging a huge palm street on Hollywood boulevard, Los Angeles California

I've lived in Japan for 36 years at the time of this post – more than half of my life. In 2014 I had an opportunity to go to Los Angeles for a week. You might find my observations of America compared to Japan interesting.

1. People using skateboards for transportation! At least in L.A. they do. I've never seen this in Japan.
2. Exact change needed when riding a city bus! In Japan all buses have a machine by the driver that will break a 1000 yen bill into coins.
3. Some buses don't accept cash, only credit or debit cards! The bus I rode from the airport to L.A. Union station was such a bus. The driver let me ride for free!
4. Toilet technology the same as it was when I was a kid in the 1950s! In Japan, toilets are high-tech! They all have washlets that will wash your bottom just by pressing a button. Some you don't even have to flush manually. The toilet will flush automatically when you leave the toilet seat.
5. Slow service at shops. In Japan, people do not need to wait as long to be served. Lines are much shorter.
6. Trash on the streets. In Japan, some out-of-the-way areas are filled with litter, but not the ones frequented by the public. Ironically America has more public trashcans than Japan does! In Japan, it costs money to get rid of the trash. There are no trashcans in public parks or on the streets.

7. Great pizza and hotdogs! In Japan good pizza is expensive, and hotdogs are not nearly as tasty.
 8. Huge variety of food products! The selection in Japan is mostly limited to Japanese food.
 9. Great bread! Japanese eat white bread mostly. Good bread is expensive.
 10. People bumming money! Twice I was asked for money by strangers. I gave them a dollar each. This doesn't happen in Japan.
 11. Crumpled money! Lots of Americans apparently do not use wallets. Japanese do. Paper bills are not nearly as crumpled as American dollars.
 12. More outgoing people in public. Japanese on the street are rather shy and inhibited to talk to strangers.
-

Year 2014 – A record year for hitchhiking



The graph shows distances hitchhiked from 2005 to the present.

In 2014 I hitchhiked 28,352 kilometers (17,720 miles). That's 4304 kilometers or 2690 miles more than year 2013– a record to date! The older I get, the easier it is to catch a ride! ☐