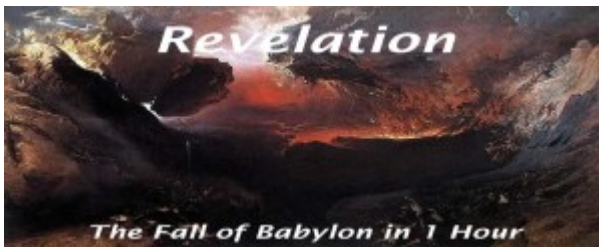


Revelation 17-22. Concluding Visions



This is the continuation of [The Last Prophecy: An Abridgment of Elliott's Horae Apocalypticae.](#)

The Future – our Duty.

HAVING BROUGHT DOWN our remarks to that point of the Apocalyptic Visions which would seem to indicate the present position of the European nations in relation to the Church, we must pass over the remaining chapters of the Revelation of St. John as being beyond the scope of historical adaptation. Deeply interesting indeed would it be to the inquiring and hopeful Christian to search into the pages of yet unfulfilled prophecy, and, following up the principles of interpretation by which we have been enabled so accurately to trace down the course of events to this day, to investigate those speedy coming changes which would appear to arise out of the things that mark the times we live in. Having observed, by the light of God's Word, the evil agencies now at work, and specially how they would seem but preparatory to the great political "earthquake" predicted in chap. 16:18, we feel almost tempted to venture further, and inquire whether the "angel's pouring out his seventh vial into the air," with the consequent "thunderings, lightnings, and voices," may not denote the wider spread of the moral pestilence, and the renewal to a yet greater extent of those civil commotions which of late years have led to "rumors of wars," to "men's hearts failing them for fear," and for looking after those things which are coming on the earth? Again, having before us the gradual wasting away of the Turkish strength, we would seem naturally led to the next inquiry, For whom is the way being thus prepared? The vast increase of commercial power and of political influence on the part of the great Protestant nations, Great Britain and the United States of America, tending to the extension of Christian truth; the advancement of science and of intellectual research and invention on the one hand, and the no less active and restless exertions of the emissaries of evil on the other, – suggest the accomplishment of the prediction indicative of the time of the end: – "Many shall run to and fro, and knowledge shall be increased."

And thus, as we proceed with the seventeenth chapter, we think that we see the several portions of the Christian Church uniting in opinion as to Rome being the "mystery of iniquity" – "Babylon the great, the mother of harlots and abominations of the earth:" for so St. John, in his representative character, is described as seeing her, and as having at this juncture the mystery unfolded to him by the angel.

The eighteenth chapter reveals the approaching destruction of the symbolic Babylon by fire, i.e., of the Papal ecclesiastical state, previous to which a

remarkable warning is given: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From which we are led to expect a diffusion of great religious light, and the sounding forth throughout the world of strong appeals on the character and imminent doom of Rome and the Popedom, – a cry which as yet seems not to have been generally recognized or uttered, notwithstanding the decided movement out from Popery which is proceeding at this moment in Great Britain and Ireland, in Tuscany, and many parts of France. The first verse of the nineteenth chapter makes mention of a loud and joyous sound being heard, in which for the first time in this book is used the Hebrew word, Alleluia, as if intimating that the Jews, as a people, swell the chorus – uniting with the Gentiles in singing praise to Jesus. But though we earnestly mark the progress of the Jewish mind, and hail the frequent conversions from amongst that people to Christianity, we are left in ignorance as to the immediate instrumentality which is to act upon Israel as a body. Still further would we reach, though in perspective, and strive to fix before our view those pictures of light and glory which, like beautiful dissolving views, rise before us, and then lose themselves in others still more exquisite, wherein is pictured the Church adorned as a bride, and, clothed with spotless righteousness, awaiting the coming of her Lord; wherein is the glorious appearing of the KING OF KINGS AND LORD OF LORDS, amid hosts of his redeemed, going forth to the final battle and victory, and to the utter destruction of Antichrist and his adherents; and then the New Jerusalem, the abode of the blessed and risen saints, where all is union, peace, and love – no root of bitterness or discord, no cloud of sorrow, but all holy and beautiful, and bright and pure.

But into these scenes of transcendent glory, "surpassing fable and yet true," it is not for us to look, save "through a glass darkly," – not certainly with the degree of confidence which we have derived in the foregoing lectures from having had the support of historical evidence. While we read the concluding chapters of the sacred volume, it is however our privilege, as believers, to anticipate and appropriate all in hope; and, moreover, to take comfort in the assurance that "yet a little while, and our Lord himself will come, and will not tarry." It is also our wisdom, seeing that all shall be fulfilled and speedily, to lay to heart the thought, "What manner of persons ought we to be in all holy conversation and godliness?" or, if a time of conflict must needs first come, "Who shall be found on the Lord's side?"

When one of our most distinguished warriors would inspire his men with courage and confidence for action, he gave the word, "England expects every man to do his duty." The gallant Nelson lived just long enough to know that the victory was won; but he left it to another to illustrate, on the battlefield, in the senate, and through a lengthened course of life, the sentiment he so well expressed. Wellington, too, now sleeps in the grave; but the saying, while England lasts, will survive. Let DUTY be the Christian's watchword.

What, then, viewing our present circumstances by the light of fulfilled revelation, may we regard as our duty, – as a Nation, as a Church, as individuals?

Nationally, we find ourselves raised to an exaltation of power, possessions, and influence, which we can only account for as being designed, in God's providence, to be the means of promulgating throughout the world the Protestant evangelic faith. Let us beware of being again seduced by any spirit of mistaken expediency, false liberalism, or religious indifference, – lest, in our efforts to soothe party faction, we identify ourselves with Popery, or further its views, or foster its Anti-Christian tenets, either at home or in our colonies. Surely we have gone far enough already in this direction. The utmost toleration, consistent with our safety as a Protestant state, has been extended. Let us take care lest, in the vain hope of thoroughly conciliating her priesthood (a matter shown by reason and history to be impossible), we abandon our distinctive Protestant character, and therewith forfeit the protection of Heaven in the great coming struggle. And as regards our children, too, we must take heed of yielding up the principle of Scriptural education. It is alike their birthright and our policy. While we sleep the enemy sows tares.

As a Church, – now that we are threatened with divisions, owing to the subtle influence of Tractarianism (also known as the [Oxford Movement](#)), – is it not our duty, before all things, to hold fast by the pure Scriptural doctrines of the Reformation, and to repudiate every modification of that system which would make religion an ecclesiastical rather than a personal and spiritual matter; which would interpose the Church, with its priesthood, services, and sacraments, between the soul and Christ, instead of asserting their right use, and using them as the great instruments for directing the soul to Christ? We must firmly hold to the Scriptural doctrine of our Articles and Liturgies, the main features of which are justification by faith in Christ's atoning blood, and sanctification by the Spirit given from God, with a constant and steady adherence to his written Word as our rule of faith. This will expel and keep away the most specious heresies; and at the last day, when God shall make up his jewels, the eulogy given of Zion may be pronounced of our beloved Church, "that many were born in her, and the Most High did establish her." To those dissenting brethren who differ from us in non-essentials, may we not say, "Speak not evil one of another, brethren. If God have eminently blessed our Church hitherto, and if the Word of truth still be disseminated by his blessing on her instrumentality, instead of laboring to defame and overturn her, endeavor (and so a reflex light and blessing may in return be granted to you) to hold the fellowship of the Spirit in the bond of peace."

Should it be that these pages ever meet the eyes of a Roman Catholic, may they not bring a lesson in the way of duty to him also? If what has been put forth in these lectures be a correct and sound exposition of the inspired Word, how awful is the position of the members of that apostate Church! "If any man worship the beast, and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." We rather turn again and urge the invitation of God himself: – "Come out of her, my people (for doubtless there are some in her communion who know not the sin, and are not of her), – come out of her, my people, that ye be not partaker of her

sin, and that ye receive not of her plagues.”

But that which we have most need to press is the duty of each individual. The smallest aid can make a movement stronger either for good or evil. Let not the ill-directed though well-meant zeal of those who are in error put us to shame. It is not enough that we belong to the most orthodox Church, profess the most Scriptural faith, and even be warm in its defense and in opposition to the errors of the day. The question will still remain, – Are we, as individuals of Christ’s little flock, his true, faithful, obedient followers, to whom the kingdom is promised? Have we the evidence of belonging to it? Have we received of God’s Spirit to the sanctifying our hearts, and the infusing into them the love of God and of our brethren, and the inward life, light, and spirit of holiness and adoption, which he alone can give? Is our faith fixed upon Christ as the Lord our Righteousness? Do we hold to the Word of God in life as well as in doctrine? Do we witness for Christ in an ungodly world; and seek in the spirit of holy self-denial, spiritual-mindedness, and patient perseverance in well-doing, to follow the example of our Lord and Saviour, who pleased not himself, but went about doing good? Are we improving our talents, be they great or small, as those that must give account to God? Is the thought of Christ’s coming precious to us? Do we look for him, and long for our final union with him? Doubtless many can answer with assured comfort and hope to these and such-like questions. But who can doubt that there is much lukewarmness, and much of false profession, even in what is called the religious world, – the having a name to live, but being in reality dead?

With all of us there is, in regarding the coming future, much cause for holy fear, humiliation, and repentance. Blessed be God, though the acceptable time remaining be short, it is not ended. Though the Master seem about to rise, he has not risen, – the door is not yet shut. The period of evil is still permitted: so is the period for good. “He that is unjust, let him be unjust still; and he that is holy, let him be holy still.” But the voice of mercy and love is also heard inviting sinners to salvation: – “Let him that is athirst, come; and whosoever will, let him take of the water of life freely.”

So may it be that, – when, in answer to the waiting Church’s oftentimes-repeated supplication “that the Lord would shortly accomplish the number of his elect and hasten his kingdom,” the Saviour’s voice would seem to be heard, “Surely I come quickly,” – we may be able each one to respond with the inmost soul’s welcome, “Amen! even so, come, Lord Jesus!”

Continued in [Appendix – The Last Prophecy: An Abridgment of Elliott’s *Horae Apocalypticae*](#)

All chapters of *The Last Prophecy: An Abridgment of Elliott’s Horae Apocalypticae*

- [Revelation 1, 2, 3. St. John in Patmos](#)
- [Revelation 4, 5. View of Scenery As It Appeared to St. John](#)
- [Revelation 6:1, 2. The First Seal](#)

- [Revelation 6:3-8. Second, Third, and Fourth Seals](#)
 - [Revelation 6:9-11. The Fifth Seal](#)
 - [Revelation 6:12-17. The Sixth Seal](#)
 - [Revelation 7:1-8. The Sealing Vision](#)
 - [Revelation 7:9-17. The Palm-Bearing Vision](#)
 - [Revelation 8:1-5. The Seventh Seal](#)
 - [Revelation 8:6-12. The First Four Trumpets](#)
 - [Revelation 8:13. Forewarnings Of Coming Woe](#)
 - [Revelation 9:1-11. The Fifth Trumpet](#)
 - [Revelation 9:12-19. The Sixth Trumpet](#)
 - [Revelation 9:20-21. The Unrepentant State of Western Christendom](#)
 - [Revelation 10:1-3. Intervention Of The Covenant Angel](#)
 - [Revelation 10:1-4. The Epoch Of The Reformation](#)
 - [Revelation 10:5-7. The Angel's Oath](#)
 - [Revelation 10:8-11 And 11:1-2. The Covenant Angel's Commission](#)
 - [Revelation 11:2-6. Retrospective View Of The Two Witnesses – Part I](#)
 - [Revelation 11:3-6. Retrospective View Of The Two Witnesses – Part II](#)
 - [Revelation 11:7-12. Retrospective View Of The Two Witnesses – Part III](#)
 - [Revelation 11:12-14. Ascent Of The Witnesses. Great Earthquake](#)
 - [The British Church Amongst The Witnesses](#)
 - [Revelation 12:1-17. The Great Red Dragon](#)
 - [Revelation 13 And 17. The Beast From The Sea, Etc. The Lamb-like Beast. The Image Of The Beast.](#)
 - [Revelation 14:1-20. The Song Of The 144,000](#)
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- [Revelation 15 And 16:1-12, The Seventh Trumpet, The Vials](#)
 - [Revelation 11:15, 19, And 16:6, 7. The Temple Opened. The Angel With The Everlasting Gospel](#)
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