

**THE SPIRITUAL
EXPOSITION OF THE APOCALYPSE.**

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THE
SPIRITUAL EXPOSITION
OF THE
APOCALYPSE;

AS DERIVED FROM
THE WRITINGS OF THE HON. EMANUEL SWEDENBORG,

ILLUSTRATED AND CONFIRMED
BY
ANCIENT AND MODERN AUTHORITIES.

BY THE
REV. AUGUSTUS CLISSOLD, M.A.
FORMERLY OF EX. COL. OXFORD.

IN FOUR VOLUMES.

VOL. IV.

"According to the opinion of many (in the Church) the Apocalypse must altogether be incomprehensible without an especial revelation from God."—PERRERIUS, *ProL Disp.* i.

"All things which are written in this prophetic book are written concerning the Last Judgment, but by representatives and correspondences."—SWEDENBORG, *Apoc. Ex.*, art. 260.

"Most of the ancient Fathers and of the earlier Commentators on the Apocalypse followed the system which explains the whole book as concerning the Last Judgment."—CALMET, *Apoc. art.* ii.

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PREFACE TO THE FOURTH VOLUME.

IN this volume, some omissions which occur in the body of the work are supplied in the Appendix. Indeed nearly all the Notes in the Appendix are to be regarded as being rather a part of the work itself, and as such ought to have been embodied into the text. This is particularly the case with the Notes on the *Sea of Glass* mentioned at the very opening of the volume, p. 1; on the Fourth Vial, p. 48, concerning *The Sun*; on *Babylon*, chap. xvii., xviii.; on *Gog and Magog*, p. 351; and on the *New Heaven, New Earth, and New Jerusalem*, p. 480. The reader therefore is here requested to refer to these Notes, when perusing, in the body of the work, the subjects above referred to.

One principal topic of the present volume is *Babylon*; and as Roman Catholic writers have objected to the interpretations of Protestants upon this subject, it has been thought desirable to exclude the latter altogether, and to substitute only Patristic and Roman Catholic authorities. This method has the advantage of clearing the ground, and of shewing what is the precise state of the question upon this subject with regard to the Church of Rome. It has likewise the advantage of entirely relieving the author of these volumes from all responsibility for the language

employed; as he is only making use of documents supplied by the Church of Rome herself.

In the Preface to his Explication of the Apocalypse, it is observed by De Sacy, when speaking of the Reformers; "We agree with them that this Babylon is *Rome*, but it is incumbent on them to shew that this Rome is the *Church of Rome*." In the present work, it will be perceived that upon this topic the evidence of Patristic and Roman Catholic writers is so ample and decisive, that they have themselves done that which others have been called upon to do; and it is to be presumed that no Church will object to its own authorities.*

With regard to the interpretations concerning the New Heaven, New Earth, and New Jerusalem, it is well known that Swedenborg interprets them to signify a New Church triumphant and a New Church militant; and notwithstanding the opposition sometimes made to such an interpretation, it will be seen to be nothing more than what has been asserted by some of the most eminent and reputedly orthodox writers.

* It is stated in the Notes in the Appendix, that Bullenger's work on the Apocalypse is dedicated to "*Prince Henry Lothario*," &c., whereas it should be "*Prince Henry De Lorraine*," &c. Also in p. 96, *Aleppo* is put for *Lisbon*. This ought to have been inserted in the Errata at the end of the volume.

CONTENTS OF VOL. IV.

CHAPTER XV.

PAGE

Preparations for disclosing the last state of the Church, and laying open the evils and falses in which it is principled: those are first separated from it who have acknowledged the Lord and lived according to his commandments	1
--	---

CHAPTER XVI.

The evils and falses in the Church of the Reformed discovered by influx from heaven.—Influx into the Clergy—into the Laity—into their understanding of the Word—into their love—into their faith—into their interior reasonings—into all these simultaneously	29
---	----

CHAPTER XVII.

The Roman Catholic Religion—in what manner it has falsified the Word and thereby perverted all things of the Church.—How it has falsified and perverted them among those who are subject to its dominion, but less among those who are not subject to its dominion in the same degree.—Of the Reformed, that they have withdrawn themselves from its yoke—its prevalence notwithstanding	90
--	----

CHAPTER XVIII.

The Roman Catholic Religion.—That by reason of its adulterations and profanations of the truths of the Word and thence of the Church, it will be destroyed.—Of those of the Ecclesiastical order therein who are supreme.—Of the inferiors of that order.—Of the Laity and common people who are in subjection to them.—The joy of the angels by reason of the removal of this religion.—Its destruction in the spiritual world	194
---	-----

CHAPTER XIX.

Glorification of the Lord by the angels in heaven on account of the removal of the Roman Catholic Religion in the spiritual world.—Annunciation of the Lord's Advent, and of a New Church from him.—The opening of the Word as to its spiritual sense for the use of that Church.—All men are called to it.—The resistance of those who are principled in faith separate from charity.—Their removal and damnation	294
--	-----

CHAPTER XX.

Removal of those who are meant by the Dragon.—Ascent of those out of the inferior earth who worshipped the Lord and shunned evils as sins.—Judgment upon those in whose worship there was no religion.—Damnation of the Dragon.—Universal judgment upon the rest	341
--	-----

CHAPTER XXI.

The state of heaven and of the church upon earth after the Last Judgment.—By means of the New Heaven a New Church will exist upon earth, which will worship the Lord alone.—The description of the New Church as to intelligence, doctrine, and every other quality	450
---	-----

CHAPTER XXII.

The New Church.—Its intelligence originating in truths from the Lord.—The Apocalypse manifested from the Lord to be revealed at its proper time.—The coming of the Lord and his conjunction with those who believe in him and live according to his commandments.—The things which are revealed are to be observed.—The desponsation	555
--	-----

APPENDIX	587
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THE SPIRITUAL
EXPOSITION OF THE APOCALYPSE.

CHAPTER XV.

PREPARATIONS FOR DISCLOSING THE LAST STATE OF THE CHURCH, AND LAYING OPEN THE EVILS AND FALSES IN WHICH IT IS PRINCIPLED; THOSE ARE FIRST SEPARATED FROM IT WHO HAVE ACKNOWLEDGED THE LORD AND LIVED ACCORDING TO HIS COMMANDMENTS.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xv., verses 1, 2;—

“‘And I saw another sign in heaven great and marvellous,’ *signifies*, a revelation from the Lord concerning the state of the church upon earth, shewing the quality of that state with respect to love and faith: ‘seven angels having the seven last plagues,’ *signifies*, the evils and falses in the church, such as exist in its last state, universally disclosed and laid open by the Lord: ‘for in them is the wrath of God consummated,’ *signifies*, the devastation of the church and consequent end of it: ‘and I saw as it were a sea of glass mingled with fire,’ *signifies*, the ultimate boundary of the spiritual world, where they were collected, who had some religion and consequent worship, but no good of life.”

Tychonius says that the *fire* here mentioned is the fire either of the Spirit, or else of temptation.

Brightman, Apocalypse, chap. xv., p. 507;—

“And I saw as it were a glassy sea mingled with fire.

Hitherto we have heard in general of the matters that are to be done, and of those who are to be agents in the execution of them. Now he teacheth us what should be the state of the holy church in the meanwhile, the matters and persons whereof are described, of which is the *sea*, that is, the doctrine as before, whose diverse quality hath made a diverse *sea*. One heavenly, such as that was, chap. iv., 6, which was also glassy and like to crystal; another earthly, turned into blood, and void of all purity, chap. viii. Now we have a third, which is an heavenly one indeed, as the former verse shewed, for this sign was seen in heaven. As also glassy, such as the first was, with which therefore it doth agree in nature, however there be some difference in the quality of either of them. For in the room of that crystal, *fire* is mingled in this place, for he saith it was 'a glassy sea mingled with fire.' That first, therefore, was transparent as glass, and most simple, void of all color as crystal is. This other here is transparent also as glass, but it is colored with a fiery redness, and not shining with the simplicity of crystal. Now what other thing can fire signify but brabbles and contentions, burning and boiling with mutual hatred of one against another? 'I came to bring fire upon the earth,' saith Christ, 'And what do I desire but that it may be kindled?' Luke xii., 49. The heavenly truth, then, of the last period should have this inseparable companion joined with it."

"The doctrine should be glassy and transparent, through which we might behold the loving and favorable countenance of the Father in Christ Jesus, and yet it was not pure on every side like crystal, but colored with the fire of contention. The which thing, indeed, all the good men do to their great grief find by experience to be too true at this day." . . .

. . . "The churches which are further remote from the consuming that this fire made, do burn out with another no less scorching flame of ambition; whence it cometh to pass, that there are hot and fierce contentions kindled about earthly dignities and honors which churchmen claim and hunt after for themselves; as if they were the ornaments that make to the being of the church, and must therefore be stood for with might and main. Though the purer ages of the church do teach us sufficiently, that there was never anything that hath brought

more certain mischief and undoing unto it. It is this ambition that will not suffer either the preaching of the Word to have so free passage as it ought to have, or the wicked lives of men to be corrected and suppressed with that rod and bridle of holy discipline, which being taken away, men have liberty granted them, at least they may take it, to be licentious, and to commit all kind of notorious crimes that do overthrow true Christian piety. Such a fire as this flieth up and down throughout the whole Reformed Church; which doth either consume the most men, or is troublesome to the rest, while they strive to restrain the force of it. Neither can there be any sound quietness anywhere; because this great fire hath such power to live and do mischief even in the midst of the waters. The which thing the Holy Ghost doth diligently warn us of in these words; that no man might cast away the truth and true Church, because of contentions and corruptions that are mingled with and in it. For thanks be to our God, though this fire may be mingled with our sea, yet he vouchsafeth it to be glassy as yet, that is, through-bright and shining; so as we may behold through it the most comfortable grace of salvation, purchased for us by Christ."

Brightman, Apocalypse, p. 510;—

"‘Standing by the glassy sea.’ . . . He alludeth to the Israelites who stood upon the shore of the Red Sea," &c.

For the meaning of the ‘sea of glass,’ see chap. iv. Here it is said not, I saw a sea of glass, but *as it were* a sea of glass; *i. e.*, it was not a sea of glass such as is mentioned in chap. iv., but only an appearance like it; it was not the appearance of the genuine truths of the Word of God or of those who have received that Word, but of a multitude who presented that appearance; an appearance which yet was not genuine but only *as it were*.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 2, 3;—

"‘And them who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,’ *signifies*, those who have rejected faith alone and the doctrine thereof, and so have not

acknowledged and imbibed its fables, nor falsified the Word: 'standing beside the sea of glass, having the harps of God,' *signifies*, the Christian heaven in its boundaries, and the faith of charity among those therein: 'and they sung the song of Moses the servant of God, and the song of the Lamb,' *signifies*, a confession grounded in charity, consequently in a life conformable to the commandments of the law, which is the Decalogue, and in a belief of the divinity of the Lord's humanity."

All authors agree that this song of Moses and the Lamb is the same with the new song mentioned in chap. v., 12, and again in chap. xiv., 3; and it will there be seen that it implies a new confession of faith, or a new creed; which consists in these two essentials, that charity and works are requisite to our justification, hence that we cannot be accounted righteous before God except by keeping his commandments; and in the next place, that the true and only object of divine worship is the Lord Jesus Christ.

After the remarks which have been made on the death of the First Witness, it is moreover desirable to ascertain to whom the present song is directly addressed. Brightman affirms that it is addressed to God the Father; a large number of commentators leave the subject in doubt. We proceed however to quote those authors who consider it to be addressed directly to the Lord Jesus Christ.

Aretas and Œcumenius regard it as addressed to the Lamb, or the Lord Jesus Christ. Ribera says, it is called the song of the Lamb, because in it 'they praise the Lamb, and the Lamb taught them to sing that which they had received from the Lamb.' Sebastian Meyer says, 'it is addressed to the Lord their Saviour, their Saviour Christ:' Hammond, that it is 'sung to Christ:' Stuart, that it is 'a song sung to the Lamb, as the captain of their salvation who is sure to

triumph.' Lord says, that it is 'the song of the Lamb as he is the Lord God Almighty.' Gill observes, that 'Christ is in this song addressed as a divine person as the Lord of all, God over all, blessed for ever; the Almighty God, as his works declare him to be—his works of creation, providence, and redemption which are all great and marvellous, particularly the accomplishment of the glorious things spoken of his church, and the destruction of his enemies which are here designed.' Robertson says, that the song is 'in praise or commendation of the Lamb, which in this case is evident for that he is king of saints.' Pareus also says, that it is a song praising the Lamb, celebrating the Lamb's victory over Antichrist; and that it affords a clear argument to prove the divinity of the Lamb: Cornelius a Lapide, that in this song they praise the Lamb. Calmet also says, that it is the song which the Lamb taught them, and which contains the praises of the Lamb.

Bishop Walmisley, General History of the Christian Church, p. 78; Apocalypse, chap. v., 12;—

"The whole drift of the Arian doctrine being to impugn the Divine nature of Christ: in opposition to it was ascribed to the Lamb the attribute of *Divinity* or riches, according to the Greek text, Apoc. v., 12; *i. e.*, the riches of the Godhead, which he shares equally with the Father, for 'in Him dwelleth the fullness of the Godhead corporally,' Col. ii., 9; &c."

Hence also Pareus affirms as above, that from the song in chap. xv., may be proved the divinity of the Lamb.

The new song then being addressed to Christ or the Lamb, as Lord God Almighty, and the titles *Christ* and *Lamb* being proper to the humanity; it is obvious that in this new song the humanity is called omnipotent; but if omnipotent, omnipresent also, or Immanuel, God *with* us. Hence Alford observes, in his Greek Testament, Matt. xxviii., 20, on the words, 'Lo, I am with you always,' &c. "I in the fullest sense. Not the *divine* presence as dis-

tinguished from the *humanity* of Christ. His *humanity* is with us likewise."

Matthew Hœe, Apocalypse, chap. xiv., p. 535 ;—

"Let us believe in simplicity that Christ, God Man, is not locally or by expansion and extension, but yet truly present to all creatures ; and governs, cherishes, and preserves them. Let us believe this, I say, and shun those impious dogmas and emblems which contravene the omnipresence of Christ ; such as what Beza says, when he calls the omnipresence of Christ an *excrement of Satan*, a dogma Nestorian and Eutychian and *in every way abominable*, vol. i., p. 212, 213 ; also p. 644, epist. 70 ; likewise what Zanchius says, when he calls our doctrine concerning the omnipresence a portentous dogma, *hateful to God and to the church*, as also a figment of the Manichees. In the Confession, p. 178, Disputation concerning the Resurrection, thesis 49, he says of us, 'They shall at some time receive most just punishment from the Judge of the living and the dead, and shall be scourged according to their deserts.'"

He adds that Beckman compiled a scurrilous invective against him, calling him a ubiquitarian, and omnipresentarian ; and blasphemed the doctrine of Christ's omnipresence in a horrible manner.

The Roman Catholic church, equally with the Protestant in general, rejects the doctrine of the omnipresence of Christ as God-man ; and it is upon the opposite doctrine, or that of the *absence* as opposed to the *presence* of Christ as God-man, that the Papacy is founded ; the Pope being thus a vice Christ, or his representative on earth, while the glorified humanity is absent in heaven. This subject has already been amply considered ;—we may however add from Suarez on the Incarnation, vol. i., p. 438 ; Disp. xxxii., sec. 4 ; that Cyril of Alexandria, book ix., on John, chap. xxi., says that Christ is *absent* from us in body, and is present in his divinity. The same is repeated by Cyril in book ii., chap. xxi. ; and by Cyril of Jerusalem in Catechesis xiv. ; and Theodoret, Dial. ii., who

quotes Gregory of Nyssa for the same opinion in his oration against Eunomius. Also among Latin writers Augustin says, treatise 50, on John, that Christ is now *absent* from us, and yet present; because 'his body he took into heaven, but he withdrew not from the world his majesty.' Many other writers are quoted to the same effect.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 3, 4;—

"Saying, great and marvellous are thy works, O Lord God Almighty,' *signifies*, that all things in the world, in heaven, and in the church, were created and made by the Lord out of divine love through divine wisdom: 'just and true are thy ways, thou King of saints,' *signifies*, that all things which proceed from him are just and true, because he is divine good and divine truth itself in heaven and the church: 'who shall not fear thee, O Lord, and glorify thy name,' *signifies*, that he alone is to be loved and worshipped: 'for thou only art holy,' *signifies*, that he is the Word, the truth, and illumination: 'wherefore all nations shall come and worship before thee,' *signifies*, that all who are in the good of love and charity, will acknowledge the Lord to be the only God: 'for thy judgments are made manifest,' *signifies*, that the truths of the Word plainly testify it."

Pererius when treating on Daniel vii., 13, observes, that the title Son of Man alludes to the assumed human nature; which also is signified by the Lamb. Pererius adds, p. 115;—

"Worthy is the Lamb that was slain to receive power and divinity and wisdom,' &c. It is said the Lamb was then worthy to receive *divinity*; not indeed as he was God, for this he had been from the beginning of his generation; nor was it owing to antecedent merit; but He had, by reason of his *passion*, merited the honor and glory of *divinity*; that is to say, He had merited that both by angels and men He should be adored and worshipped as the wise, mighty, and glorious God: and this is that

which St. Paul says, that by reason of the obedience of Christ 'God also highly exalted him and hath given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.' "

Undoubtedly therefore the Humanity, the Lamb, is here regarded as Divine, and consequently as possessing all the attributes of Divinity; such as omnipotence, omnipresence, and so forth. We have however seen that the divinity of the humanity is denied; that existing churches maintain that the Lamb is neither omnipresent nor omnipotent.

And whereas it is said, "All power is given me in heaven and in earth," and therefore all presence, or omnipresence, or ubiquity must be claimed likewise; Suarez replies, that this power communicated to the humanity is not the very omnipotence itself of God, but a certain power of excellency above all creatures, which requires not a real presence in all creatures.

Now as we have already seen that by the Lamb is signified the Humanity; that the song of the angels is addressed to the Lamb; hence that the Lamb, or Christ, or the Divine Humanity, is addressed in the song as the Lord God Omnipotent; so consequently we see how this song, the song of Moses and the Lamb, is a *new* song, or one not hitherto sung by the church in general, but proper to the new church and economy about to be established.

"Who shall not fear thee, O Lord, and glorify thy name," is the counterpart in this song, to the command, 'fear God, and give glory to him;' *i. e.*, Not putting forth the figments of men or the doctrines of devils, but abiding by the everlasting Gospel, obey not the authority of men, but fear God. Hence—

Sir Isaac Newton on the Prophecies of Daniel, p. 14;—

"For God has so ordered the prophecies, that in the latter days 'the wise may understand, but the wicked shall do wickedly,

and none of the wicked shall understand,' Dan. xii., 9, 10. The authority of emperors, kings, and princes, is human. The authority of councils, synods, bishops, and presbyters, is human. The authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets; 'and if an angel from heaven preach any other gospel,' than what they have delivered, 'let him be accursed.' Their writings contain the covenant between God and his people, with instructions for keeping this covenant; instances of God's judgments upon them that break it: and predictions of things to come. While the people of God keep the covenant, they continue to be his people: when they break it they cease to be his people or church, and become the synagogue of Satan, who say they are Jews and are not. And no power on earth is authorized to alter this covenant."

The song of Moses and the Lamb may be regarded as opposed to a song of any merely human composition, or inculcated by any merely human authority.

That Moses is a figure of the Law, or that it is a name standing for the Law, is (according to Lauretus, art. *Moses*) the interpretation of Origen, Arnobius, Tertullian, Ambrose, Augustin, Cyril, B. Gregory, Bede, Georgius Venetus; not to mention numerous Protestant expositors. Why the song is called the song of the Lamb, has already been seen.

It is added, 'Thou only art holy;' for it is written, "therefore that holy thing which shall be born of thee shall be called the Son of God," Luke i., 35. "Thou shalt not suffer thine holy one to see corruption," Acts ii., 27. "Sanctify them (make them holy) through thy truth, thy Word is truth," John xvii., 17. Whence as the Lord is alone holy, so his Word is alone the fountain of holiness. All devotional books, therefore, which are not founded on the Word of God, may serve to kindle the imagination or the affections, but are not calculated to purify or sanctify either. See Mede's Works, p. 10.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 5 ;—

“ ‘After this I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened,’ *signifies*, that the inmost [part] of heaven was seen, where the Lord is in his holiness in the Word, and in the Law, which is the Decalogue.”

Haymo, Apocalypse, chap. xv. ;—

“The tabernacle and the heaven are both one thing, *i. e.*, the church. In this heaven the temple is opened, as above stated ; that is, the mysteries of Christ are revealed in the church ; his nativity, for instance, death, passion, and resurrection, with other things of the same kind. Moreover the church itself is called ‘the tabernacle of the testimony ;’ because it has the tables of the two Testaments. It has likewise within itself the ark, the Lord Jesus Christ, in whom are hidden all the treasures of wisdom and of knowledge. There also is the rod of Aaron which budded, that is, the spiritual priesthood which presignified the true priesthood of the church.”

Primasius, Apocalypse, chap. xv. ;—

“ ‘The temple of the tabernacle of witness in heaven was opened.’ Here now, says he, are laid open the hidden arcana of the testimonies concerning Christ and his church, according to promise.”

So Ambrose Ansbert.

Glossa Ordinaria, Apocalypse, chap. xv. ;—

“ ‘The temple was opened.’ The mysteries of the church are revealed in which God dwells, and which militate for the honor of God.”

De Lyra, Apocalypse, chap. xv. ;—

“ ‘The temple is opened,’ *i. e.*, the divine secret, by the fulfilment of it in bringing it into effect.”

Rupertus, Apocalypse, chap. xv. ;—

“This temple, that is, the church, was shut up within one nation only, *viz.*, the Jewish, in which alone the Lord was known. It was shut up in respect of its confinement in one locality : it was shut up by the figurative and mystical causes of the ceremonies not being understood. But when the Lord

Jesus resigned his spirit, and after his death instituted the sacrament of baptism; the veil of the temple was rent in twain from the top to the bottom; and he, rising from the dead, opened the understanding of his disciples that they might understand the Scriptures. Thus the temple of the tabernacle of the testimony was opened. Where? In heaven, says he. Heaven, or the heavens, are all the saints in whom God dwells, and especially the apostles. For of these it is written, 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' Therefore the temple is opened in heaven, that is, in the hearts of the apostles, as being those to whom, as before said, he opened their understanding that they might understand the Scriptures."

Anselm Archbishop of Canterbury, Apocalypse, chap. xv. ;—

"'The temple was opened,' i. e., the mysteries of the church, which is the tabernacle, are openly revealed; because God dwells in it, and in it he is for the time being militant: '*of the testimony in heaven;*' the church which contains within itself the New and Old Testament."

Tirinus, Apocalypse, chap. xv. ;—

"'The temple of the tabernacle of the testimony was opened,' i. e., the inmost and most sacred part of the temple, namely, the Sanctum Sanctorum, in which as in its own tabernacle was kept the divine testimony, i. e., the divine law, and the tables of the law or decalogue in the ark. Moreover by the Sanctum Sanctorum are signified the adyta and inmost recesses of the Divine Providence, as the author and vindicator of the Divine Law; for which reason the seven angels come forth from out of these penetralia, as the future avengers of the violated law."

Bede, Apocalypse, chap. xv. ;—

"In order that the Lord might be adored by all nations, the temple of the secrets of God, formerly confined within the walls of one city, began now to be spiritually opened to the whole world."

Æcumenius, Apocalypse, chap. xv. ;—

"Before the advent of Christ unto us in humiliation, the

knowledge of the things which pertain unto us, was obscure and not sufficiently considered by men ; and therefore in order to a more efficacious faith in these things, at the passion of the Lord the veil of the earthly temple was rent in twain from the top to the bottom ; indicating, that the divine mysteries, which from the foundation of the world were involved in secrecy, might, from that time, be made manifest and plainly exhibited to all ; not treasured up in secret for one nation only, but sent forth to all the world. The tabernacle of testimony, however, is not so called without reason, or by chance ; but because God then gave out his oracles to priests appointed by the law ; explaining what was to be done, and what was not to be done, by precepts the most certain and exact, not by the testimony of the law but by a (speaking) archetypal and human testimony.”

To the same effect is the interpretation of Aretas.

Richard Bernard, after observing that the ark of the testimony is the ark containing the two tables of the law, which are called the testimony, adds ;—

“ After the two prophets were ascended up, chap. xi., 12, and that now the church became visible, the temple, that is, the hidden things of God formerly unknown, became now to be manifest by those angels, chap. xiv., 6, 8, 9 ; who taught what this true testimony of God was, unto the people. ‘ *In heaven,*’ *i. e.*, in the true visible church of Christ.”

Durham, Apocalypse, chap. xv., p. 395 ;—

. . . “ We would consider that there is an allusion, as in chap. xi., to the Jewish church ; where in time of idolatry and backsliding the temple was shut, as in Ahab’s days ; and in the time of the Reformation, when all was brought back again to the standard, the temple was opened and sanctified, the sacrifices put in order, and the priests sanctified, as in Hezekiah’s days. John’s meaning is : before this the temple was shut ; religion in its outward splendor and beauty was defaced by Antichrist ; but *now*, as if he said, I saw a time of reformation, when superstition and idolatry were banished, and purity and truth preached in open view ; as it was before Antichrist darkened their light. Thus, as the temple was that which most evidenced the state of the Jewish church, and the changes were most sensibly observed

there ; so (as are many other things) that also is borrowed, to set out the change in the Christian church here."

Mr. Pearson, formerly Christian Advocate at Cambridge, in his Examination of the Prophecies of the Apocalypse, observes, p. 235 ;—

... "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament (chap. xi., 19) ; emblematical, as we have before observed, of the *more perfect revelation of the wonders and mysteries of redemption*, which will accompany this final accomplishment of the dispensations of God."

It has before been observed that the author does not refer this period to that of the Reformation, but to one subsequent to it ; and of which he says we ought to be in patient expectation.

Mr. Faber, in his Sacred Calendar, vol. iii., p. 251, remarks in a note, that "clearly some great change in matters ecclesiastical must be understood by the opening of that mystic temple."

Poole's Synopsis, Apocalypse, chap. xv., p. 1916 ;—

"The temple is opened to angels and to men, as the sequel teaches. Because, when the Witnesses were slain, heaven was shut to mortals, and was open again at the resurrection of the Witnesses ; here, where the events are explained which occur between the trumpets and vials, the temple which is in heaven is exhibited as open. Moreover there are here three things distinguished one from another. The *heaven*, in which was the *tabernacle*, that is, the abode of the blessed, in which was the *voûs, temple, i. e.*, the shrine of God which is rendered illustrious by a more bounteous supply of light, and more express evidence from God (Cotterius)."

Pareus, Apocalypse, chap. xv., p. 370 ;—

"The sense therefore is ; that because God in the last times by the preaching of the Gospel hath manifested Antichrist, and by his wonderful judgment poured contempt upon him ; it shall come to pass, that by degrees one nation after another shall leave him, and be converted to Christ : and so indeed it shall

be. Only let us not by our sins stop this judgment of God, which he hath begun to reveal."

Forbes, Apocalypse, chap. xv., p. 146 ;—

"Now, how these ministers of the last wrath are feated and prepared to this great execution, is shewed from the first verse to the end. And first, whence they are. 2. How disposed. 3. Wherewith instructed and by whom. 4. By what power it is, that so great a work is effectuate. They come out of the temple of the tabernacle of testimony in heaven now opened, that is, out of the true church militant (this is implied in the word tabernacle) now made patent and visible. This first note shewed, both what they are, and of what time. They are members of the true militant church, who by the light of the Gospel, the church being reformed and opened, are stirred to the work. For God turneth the hearts of kings, who erst gave their kingdoms to the beast and wear his horns, to hate now the whore and eat her flesh, chap. xvii. For her fall shall not be by kings of the East or Mahometans, but by reformed Christians : whereof we see already good degrees ; praised be the kings of saints."

Brightman, Apocalypse, chap. xv., p. 514 ;—

"The temple was shut before, as long as the woman was in the wilderness. Oftentimes angels came out from thence, but there was a vail hung before the door, which would not suffer a man to look in ; whereupon it was, that they who were without, had it hidden from them continually for all that. But now when it is opened, they who stand in the court might look into it, if they would."

" 'The temple of the tabernacle of testimony in heaven.' This is a circumlocutory description of the holy of holies. The *two tables of stone* are called the testimony, because of the law that was written in them, which testifieth God's will. Hereupon the ark is called by the same name, because that these tables were laid up within it : afterwards this name was derived further to the whole tabernacle : within the innermost whereof the ark resided, Numb. xvii., 23. But yet these words in this place, 'the temple of the tabernacle of testimony,' are all one with those, 'and the ark of his covenant in his temple was seen,' xi., 19."

Poole's Synopsis, Apocalypse, chap. xv., p. 1916 ;—

"While Antichrist was reigning and the world worshipping him, the judgments of God and his covenant with his people were concealed from view; but when vengeance is taken upon Antichrist, they become manifest (Lightfoot). By the opening of the temple is signified that the church emerged from her retreat, and raised her head in public, and that the mysteries of God were laid open to the church and the nations (Cluverus). . . . As if he should say, I saw the time of the Reformation, when superstition and idolatry were banished, and truth and purity publicly preached (Durham)."*

It is here important to bear in mind that according to Vitranga, Dr. Gill, and others on this passage, the ark of the testimony is so called because it contained the two tables of the law, or Two Tables of testimony; and we would observe therefore that it is here introduced as being a testimony or witness against those who had broken the covenant, as explained in the remarks on the death of the Two Witnesses; and also as containing the two essentials of the new covenant established under the new economy about to commence.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 6, 7;—

"And the seven angels came out of the temple having the seven plagues,' *signifies*, a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falses may be disclosed and laid open, and that thus the wicked may be separated from the

* Robertson says, 292;—

"Some, by the opening of the tabernacle, &c., understand the discovering of the eternal counsels of God. If by this they mean, that this emergent will accomplish what God had from all eternity determined concerning his ancient people the Jews, and fulfilled all the prophecies concerning them, then there is no plea; we are agreed. But what they give as the explication of this sense, carries it quite off this footing; for they seem to say there will be another revelation of the will of God, than what we have yet met with. This is a position which will be very hard to prove; for it would appear the whole will of God is already manifested in the Scriptures, though it is not the happiness of every one to understand it. Besides, such thoughts as these are of dangerous consequence, and rub hard upon the perfection of the Word of God."

The answer to this may be seen in the interpretations already given, and also in chap. xxi. xxii.

good: 'clothed in linen clean and shining, and having their breasts girded with golden girdles,' *signifies*, this from the pure and genuine truths and good of the Word: 'and one of the four animals gave unto the seven angels seven golden vials,' *signifies*, those truths and goods, by which the evils and falses of the church are detected, taken from the literal sense of the Word: 'full of the wrath of God who liveth for ages of ages,' *signifies*, evils and falses which will appear and be detected and laid open by pure and genuine truths and goods of the Word."

Daubuz, Apocalypse, chap. xv., p. 677;—

"Now, God being to send these seven angels to pour out his wrath upon men, they are said to come out of the temple where the testimony is laid up, to signify that these plagues are sent upon these men upon the account of their having broken the covenant of God."

White linen is the righteousness of the saints, Apoc., chap. xix, derived from the truths of the living Word of God.

By *golden girdle* may be meant love, according to Bede, Ambrose Ansbert, Richard of St. Victor, Haymo, Anselm Archbishop of Canterbury, &c.

Pareus also observes, p. 371;—

"This some understand of the love of angels towards such as here on earth exercise themselves in the worship of God."

Gill, Apocalypse, chap. xv., p. 809;—

"'And having their breasts girded with golden girdles;' such an one as Christ himself was girded with, chap. i., 13; and this some understand of the love which the breasts of angels are filled with towards the saints, and their readiness to perform all good offices to them, and to execute the judgments of God upon their enemies, whenever they have orders; but since these angels come out of the temple, and members of Gospel churches seem designed, rather this is to be understood either of the grace of faith, which is much more precious than of gold that perisheth, which receives the righteousness of Christ, puts it on,

and girds it about the believer ; or of love, the love of God and Christ, which encompass the saints about, and constrain them, and engage them in fervent love to them, and one another : or of the girdle of truth, Eph. vi., 14, which is near and close to them, and which keeps them close to Christ ; nor can they depart totally and finally from him, or that ; or in general, this may denote their strength and readiness for what service they shall be called to ; see Luke xii., 35, 36 ; 1 Peter i., 13."

It has already been observed, Vol. II., p. 36, that by the four Beasts are meant not a part of the Word of God, such as the four evangelists ; but the whole Word of God in its fourfold aspect.

The Cherubim, says A Lapide, Exodus xxv., 18, p. 540, "are the symbol of *wisdom*, which excels all other things and is alone fit for the government of others. For the wisdom of God, in governing this universe, (Wisdom viii., 1) 'reacheth from one end to another : mightily and sweetly doth she order all things.' This is the form of the best government." Again, p. 536, A Lapide says, that the Cherubim represented a divine and secret knowledge of obscure and divine things ; hence, that Jerome and others have interpreted the name to signify 'a fulness or multitude of knowledge.'

Spencer says, in his *Laws of Moses*, p. 858, that the Cherubim adumbrated the most remarkable properties of God and the angels ; and in p. 862, he treats of their symbolizing the power of the Deity in governing the world.

Bossuet understands the four Beasts to signify the four Evangelists ; Ribera, to signify the Evangelists or the evangelical law.

Villalpandus on Ezekiel, vol. ii., p. 315 ;—

"The great Anastasius, the Sinaite, Patriarch of Antioch and Martyr, when explaining that sentence in the blessed apostle Paul, in which he says, that 'all things are brought back to their head and are restored in Christ,' observes, if you wish to know that He has six wings, hear the Psalmist, who says

to Him, 'Thou shalt protect me under the shadow of thy wings.' He took them under his own care, spreading over them his wings. For as the True Light which lighteth every man that cometh into the world, and itself beholding all things, is therefore worthily called *πολυφθαλμος*, *i. e.*, having many eyes; and as the word *Cherubim* is interpreted 'multitude of knowledge,' and God is the Lord of knowledge, for He knoweth all things before they are done, and no one knoweth the Father but the Son; so worthily is He himself also called *Cherubim*, who is himself the Maker of the Cherubim; worthily also is He called *Seraphim*, which is interpreted a flaming and a burning fire. You see that Anastasius assigns to the Cherubim six wings, a multitude of eyes, and a multitude of knowledge; *all which are found in a still higher degree in Christ*, with the power of giving light (proper to the Cherubim,) and also the power of burning proper to the Seraphim."

"Still nearer to the explanation of this vision comes the other Anastasius, priest of Nicæa, who assigns the face of a Cherub to Christ the Lord; from which, says he, it is manifest that the WORD, the Maker of all things who sitteth upon the Cherubim, and comprehendeth all things in one, hath given to us men the manifestation of the Gospel, which though quadri-form is comprehended in one Spirit; as David said, when praying for his advent, 'Thou that sittest between the Cherubim, shew thyself.' For the Cherubim have four faces, and their faces are the images of the operation of the Son of God."

Ambrose Ansbert also says, that the Cherubim represent something in Christ; so likewise says Pradus; these 'writers not following out a fiction of their own brain,' says Villalpandus, 'but pursuing a most exalted argument; in their enquiries into which the most holy and learned men have from the beginning of the early church most worthily engaged their endeavors and studies.'

Ibid, p. 317;—

"With respect to the name of living creatures, as given to the Cherubim of the ark, it seems to be confirmed by the testimony of Bede; who, when he interprets the two Cherubim to be the two Testaments, in the midst of which Christ appears and speaks,

adds, 'in this sense may be understood the passage of Habbakuk who says, 'In the midst of the Two Living Creatures,* do thou make known, &c., Hab. iii., 2.' "

It is observed by Malvenda in his Treatise on Antichrist, p. 48, when treating of the passage in Habbakuk iii., 2, "O Lord, revive thy work in the midst of the years, in the midst of the years make known," &c., that instead of *years* Eusebius of Cesarea reads *lives*; and hence thus interprets the passage; "Our Lord and Saviour, who is THE VERY WORD OF GOD, is known amidst the two *lives*; for we are not to understand them as two living creatures but two lives;" which he considers to be the life of the divinity and that of the humanity. Jerome regards the *lives* as *living creatures*; and says, that "some understand the two living creatures as the TWO TESTAMENTS, the New and the Old, which are truly animate (*animantia*) and vital, which breathe, and in the midst of which the Lord may be known."

We thus see how the Cherubim or Living Creatures are identified with the perfections of Christ, or with the WORD, or with the *two Testaments* which are the *Word*, or with the *four Gospels* which are part of the *Word*; hence how it is that they naturally indicate wisdom either as underived, or else as derived into the angelic multitude from the WORD.

Thus the four Animals, the WORD, as being essentially divine, are in the midst of the throne; as diffused or infused into the angelic hosts, they are round about the throne.

On the words in Zechariah xiv., 20, "The pots in the Lord's house shall be like the bowls before the altar," Menochius observes;—

"The use of the *pots* was in boiling the flesh of the victims sacrificed to God. 'Like the bowls' (or phials): in the temple there was a great abundance of phials, for they were used for

* The reading of the Septuagint.

many purposes ; for instance, for burning incense, for libations of wine, &c., and for receiving the blood of the victims. Wherefore as utensils in use at the temple, there were usually more phials than pots."

It is observed by Bishop Chandler in the Vindication of his Defence of Christianity, vol. ii., p. 47, that *Saph* or *Siph*, the original of the Greek *Scyphus*, means a cup or bowl in the Hebrew and Chaldee tongue; and again, p. 61, that *Tzapha* or *Sapha* signifies to speculate, look about, or enquire nicely, which being part of the office of prophets, they were therefore called *Zophim*; but that the same verb *Zapha*, in another conjugation, hath the sense of covering and concealing; partly, because the wise men used to communicate their knowledge by parables and figurative expressions. Hence, he thinks, arose the Greek word *Sophia*; as in Eccles. vi., 22, "Wisdom, is according to her name, and she is not manifest unto many." "There was then in the Hebrew tongue a word like *Sophia*, signifying *wisdom*, used also for secrecy and concealment, which was its primary sense; and the name was metaphorically translated to *wisdom* for some relation it had to things hidden and covered." Thus we see the connection between the *Scyphus*, bowl or phial, and *wisdom*. Hence also Haymo says, that the *phials* are filled with the *word of wisdom*. Anselm Archbishop of Canterbury says, they are full of *wisdom* and *charity*. Richard of St. Victor says, they signify the preaching or discoursing of the *Gospel*, and that the phials are *golden* because they are lucidly and clearly illuminated by divine *wisdom*. Alcasar says, that the vials (coming from the word *βάλος*) signify the preaching of the *Gospel*. Thus also the signification of *phial* is very similar to that of *cup*, which we have seen to signify, in an evil sense, erroneous doctrine or teaching, or truth falsified.

Cardinal Hugo says, that by these vials are signified "all the discourses and authorities of Scripture," and that

they are golden as being "full of divine wisdom." Essentially, says he, "they are golden; but accidentally full of wrath; because it is accidentally that they announce punishment, essentially that they announce tidings of joy."

Lauretus says, that in a good sense—

"A *phial* as being of broad dimension, may signify a very copious supply of doctrine, and also great and eloquent doctors (B. Gregory, Jerome, Rupertus, Origen, Ambrose); and likewise, the measure of preaching according to the capacity of the preacher."

In a bad sense; "*phials* are the fallacious reasons of heretics, with which they supply to the simple the wine of error." (Rupertus).

Tychonius says, the *phials* were full of incense, which incense was "both the wrath of God and also the *Word of God*." Scott says, that giving the vials to the angels, implied that "the preaching of *the truth* would be instrumental in bringing the judgments which were written, upon Antichristian opposers; and 'the temple being filled with smoke,' shewed the darkness of those dispensations and the horror which would envelop the enemies of God while these plagues were executing."

It appears from Exodus xxv., 29, that the bowls or phials were made for the table of shittim wood; and this circumstance is mentioned in connection with the making of the cherubim and the mercy-seat; on which passage A Lapidè quotes B. Gregory, Homily vi. in Evang., to shew that by phials is there signified an abounding supply of *doctrine*, or the teaching of *wisdom*.

We have already observed, Vol. II., p. 244, that Vitringa regards the phials as being filled with fire. Nor will this be far from the truth, if we conceive them to be filled with burning incense; which would seem to be implied in the sequel, where it is said (understanding the symbol in a good sense) that the temple was filled with *smoke*. In this case,

the truths of the Word (which is represented by the four beasts), burning with love and contained in the letter of Scripture, will be represented by the burning incense contained in the golden phials. It is indeed said elsewhere that the incense is the prayers of the saints; we may therefore regard it as representing also the worship of the Lamb in spirit and in truth.

Forbes, Apocalypse, chap. xv., p. 148;—

“These cups are given to the angels by one of the four beasts, that is, by the true pastors of the church, chap. iv.; to shew, that through the *clear light of the Gospel* preached, Antichrist being laid open, the hearts of God his faithful servants, shall be filled with holy indignation and zeal to employ their power to God his honor, in his overthrow, stirred thereto by the preachers of the truth. ‘Reward her as she hath rewarded you,’ &c., ‘according to the cup she filled to you, fill her the double.’”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 8;—

“‘And the temple was filled with smoke from the glory of God and his virtue,’ *signifies*, the inmost of heaven full of the Lord’s divine spiritual and celestial truth: ‘and no one could enter into the temple, until the seven plagues of the seven angels were consummated,’ *signifies*, in such degree there, that it could not further be supported; and this until, after devastation, the end of that church was seen.”

Ibid., art. 754;—

“That *smoke* in an opposite sense signifies *falses* of concupiscences, and *falses* originating in the pride of self-ascribed intelligence, see chap. ix., 2, 17.”

Interpretation of *smoke* generally in a good sense.

Bede, Apocalypse, chap. xv.;—

“If you interpret the *smoke* to signify the secret arcana of God’s judgments, these remain impenetrable and shut up to mortals; until the plagues of the age now treated of being ac-

complished, the Lord cometh, who will both give light and make manifest the hidden things of darkness ; so far as is useful to try the faith of the church ; or, in justice, to blind those Jews who have not received the love of the truth that they might be saved," &c.

Ribera, Apocalypse, chap. xv. ;—

"*Smoke* usually accompanies the divine presence ; in order that by this it may be signified, that the divine nature is incomprehensible, and is but obscurely known by us in this life."

Pyle, Apocalypse, chap. xv. ;—

"As in the Jewish tabernacle when it was consecrated by Moses, and in the temple when dedicated by Solomon, the glory of the Lord filled both those places to such a degree that even the priests could not enter them till it was over ; so will the Divine Majesty display itself in a most adorable manner in these judgments upon the Antichristian powers, and in the *reformation* of his church."

Durham, Apocalypse, chap. xv. ;—

... "The temple is filled with *smoke* : this alludeth to God's way of old making his presence sensible by signs in the tabernacle when it was *newly erected*, as Exod. xl. ; and in the temple when it was *newly builded*, as 2 Kings viii., 10. So here when the gospel-church shall be of *new recovered*, God's presence will be as sensible and great in it as it was of old ; when priests might not enter into the temple because of the glory of it."

Interpretation of *smoke* in an evil sense.

Haymo, Apocalypse, chap. xv. ;—

"The *smoke* signifies the blindness of ignorance, with which the hearts of such unbelievers are filled as know not how to consider that God will give unto them the heritage, as unto sons ; and therefore He permits them to be afflicted for a time, in order that, after a short season, they may rejoice with Him in a state without time."

Glossa Ordinaria, Apocalypse, chap. xv. ;—

"Although all things will then be open to the faithful ; nevertheless they will be shut and obscure to the unbelieving."

Richard of St. Victor, Apocalypse, chap. xv. ;—

"The temple being filled with *smoke*, no one can enter in ;

because none of the wicked, who by God's permission were blinded with ignorance, can understand the justice of the divine judgment."

Anselm Archbishop of Canterbury, Apocalypse, chap. xv. ;—

"*'The temple was filled:'* although the mysteries of the church were open to the good, still they were obscure to the wicked: *'with smoke,'* i. e., darkness from the majesty of God, from his presence, and from his power; because to whom he shuts no one opens; and *'none (of the wicked) could enter into the temple,'* i. e., into the church; that is, become members of the church, until the seven plagues of God were consummated," &c.

Cardinal Hugo, Apocalypse, chap. xv. ;—

... "As if he should say; Although the divine judgments are open to the faithful, as also the secrets of Scripture or the mysteries of the church; nevertheless they are closed to the wicked, who are blinded by the smoke of their ignorance and obstinacy. Whence he says, that the temple of God, that is, the church or the Scriptures, was filled with smoke, *i. e.*, with obscurity in relation to the reprobate, who see not those mysteries of God which yet are open to the good: and in this appear the majesty and power of God, who shuts to the unworthy and opens to the worthy; whence he adds, *'from the majesty of God,'* who hath the keys of David, who shutteth and no man openeth, and openeth and no man shutteth. *'And no one could enter in,'* *i. e.*, to see the mysteries of Scripture and penetrate into them, for their wickedness blinded them, Wisdom ii.; *'until the seven plagues of the seven angels were consummated.'* . . . Or, generally, no one, whether good or evil, could enter into the temple, *i. e.*, into heaven, so as fully to know its mysteries," &c.

Cocceius, Apocalypse, chap. xv. ;—

"*'And no one could enter into the temple,'* &c. Although the temple was open, and access was given to the faithful, and the glory of God was made manifest in the world; nevertheless this abundance of *smoke* hindered men from approaching him without error, in spirit and in truth; but many strayed from the kingdom of heaven, adoring the beast for God; and the kingdom of God could not be found except through faith: and

because throughout the whole of that time it was in the world, although not with observation so as to be seen of men, or as if it were a city built with hands," &c.

"In that it is said 'no one could enter in,' it signifies that the smoke was so great an impediment to men as to prevent their entering into the temple; so that it was impossible for them to distinguish the smoke from the temple, and thus to recognize the temple of God. For if no one can see the kingdom of heaven, and enter into it, except he at length be born again, John iii., 3, 5; this inability becomes wonderfully increased in the carnal man, when such an obstacle as the foregoing is put in his way. But that which is impossible with man, is possible with God, Matt. xix., 26. The reason for which men cannot enter in because of the *smoke*, is, because by nature they love those things which are of great account with the world, and which are but smoke."

Durham, Apocalypse, chap. xv. ;—

"These plagues being against obstinate contemners of the light of the Word, now such a spiritual *smoke* of ignorance and hardness of heart was on them, and possibly of darkness and contention in the church, that through God's judgment on them they fretted under these plagues and perished, but repented not; as we will see particularly observed, chap. xvi."

Faber, Sacred Calendar of Prophecy, vol. iii., p. 248 ;—

... "Although open, no man was able to enter into the temple, by reason of a thick smoke, until the effusion of all the seven vials should have been completed. Such accordingly has been the fact. Though every physical impediment be now removed, and though the doors of the temple be thrown wide open; yet, through the moral impediment of a thick *intellectual smoke*, no man can enter into it. Even where the light of the Gospel shines the brightest, the adherent of the Roman church* is unable to discern its excellency. The temple is open: but clouds and darkness bar up his approach, no less effectually than persecution itself."

Tract Society, Apocalypse, chap. xv. ;—

"The greatest deliverances of the church are brought about

* Not the adherent of the Romish church alone.

by awful and astonishing steps of Providence; and the happy state of the true church, perhaps implied by the entering into the temple, will not commence, till by the same awful dispensations obstinate enemies shall be destroyed, and lukewarm, superstitious, or formal Christians are purified. Then whatever is unscriptural or antiscritural in every company being purged away, the whole brought to purity, unity, and spirituality, shall be firmly established."

A similar interpretation is given by Richard Bernard, &c.*

Mr. Galloway, Gate of Prophecy, vol. ii., p. 401;—

"As to what is signified by that event itself, 'the opening of the temple in heaven,' I have already remarked that it signifies the termination of the dispensation of the mystery of God, and of the contemporaneous mystery of iniquity, during which God's providence was in a sealed or closed state, shut up for future manifestation; and further, the introduction of a **NEW DISPENSATION**, beginning in open and manifest judgment, and proceeding in a more glorious disclosure of God's gracious purpose in and by the general assembly of the redeemed, and sanctified, and saved."

Ibid., p. 404;—

"That temple which is now opened in heaven, in the act and purpose of the eternal God and in **THE NEW DISPENSATION** of his Providence toward the church, doth there indeed tabernacle for a time; but shall descend, if it be not already descending, out of heaven upon the earth; that the tabernacle of God may be with men. The church in her visible constitution, considered apart from Christ her bridegroom, is not a temple but a city or a polity; the character of temple depends upon the inhabitation of God and of the Lamb therein; but united spiritually and eternally to these, a temple she unquestionably becomes. The full understanding of the nature of **THE NEW DISPENSATION** of God now opened, cannot be expected to be attained, while no man as yet is able to enter into the experience

* See also here Professor Lee's Enquiry into the Nature, Progress, and End of Prophecy, p. 418.

and enjoyment of it; but its general character is revealed and may therefore be known with certainty."

The real nature of the NEW DISPENSATION may be clearly seen in what has already been stated; and is further shewn in the comments of Cardinal Hugo on Apoc. xi., where it is said the temple of God was opened in heaven. Thus;—

"'And the temple of God was opened in heaven,' *i. e.*, the mysteries of God were made manifest and revealed in the church, which is called heaven, as having the luminaries of doctrine."

... "Or the *Scripture* is called heaven; in which the temple was closed so long as the book was sealed under figures and obscurities; but was opened when at the approach of truth the darkness withdrew, as the shadows of night at the dawn of day. The luminaries of this heaven are the several sentences of Scripture; or the four modes of exposition, the allegorical, analogical, tropological, and historical."

Cardinal Hugo intimates that the temple here referred to is the same as the one mentioned in Ezekiel xliii., and which has already been seen to be a NEW TEMPLE OR A NEW CHURCH. It has further been seen that the Protestant Reformation did not call into existence a new church, and that reference is therefore made by the opening of the temple to some period subsequent to the Reformation; since the Protestant church is not professedly a new church, but a reformed one. It has also been seen, that so far from the spiritual sense of Scripture having been laid open at the Reformation, it was altogether denied. The passage therefore here implies some other and subsequent church, not reformed only but NEW, in which the spiritual senses of Scripture are laid open.

See what has been said on this subject in Vol. III., p. 5, 253.

According to Swedenborg, the three senses of Scripture

now unfolded at the Lord's second advent, are the celestial, spiritual, and natural. That the second advent of the Lord in clouds was intimated in chap. xi. by the opening of the temple, has already been seen to be the opinion of Mede. See Vol. II., p. 273.

The candid and thoughtful reader will not fail to perceive in all these remarks a signal confirmation of Swedenborg's interpretations; and will, if guided by the Spirit of Truth, beware lest the smoke of prejudice, ignorance, obstinacy, or false doctrine prevent him from entering into the temple.

CHAPER XVI.

THE EVILS AND FALSES IN THE CHURCH OF THE REFORMED DISCOVERED BY INFLUX FROM HEAVEN.—INFLUX INTO THE CLERGY—INTO THE LAITY—INTO THEIR UNDERSTANDING OF THE WORD—INTO THEIR LOVE—INTO THEIR FAITH—INTO THEIR INTERIOR REASONINGS—INTO ALL THESE SIMULTANEOUSLY.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xvi., ver. 1 ;

“ ‘ And I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the wrath of God upon the earth,’ *signifies*, influx from the Lord out of the inmost heaven into the church of the Reformed, where they are who are principled in faith separated from charity as to doctrine and life.”

Ibid., art. 676, p. 191 ;—

“ The church among the Reformed is still treated of ; but in the next chapter the subject is concerning the Roman Catholic church, and afterwards concerning the last judgment, and finally concerning the New Church, which is the New Jerusalem (see the Preface and n. 2). Chapters viii. and ix. treat of the seven angels who had the seven trumpets, which they sounded ; and inasmuch as many similar circumstances occur there, I will explain what is signified by those seven angels, and what by these. By the seven trumpets which the seven angels sounded, is signified the exploration and manifestation of the falses and evils, in which they who are in faith separated from charity are principled ; but by the seven vials full of the seven last plagues, is signified their devastation and consummation ; for the last judgment is not executed upon them until they

are devastated. Devastation and consummation in the spiritual world take place in this manner: from those who are in falses as to doctrine, and thence in evils as to life, are taken away all the goods and truths which they possessed only in the natural man, and by virtue of which they simulated Christians; on being deprived of which, they are separated from heaven, and conjoined with hell; and then they are disposed into societies in the world of spirits according to their various concupiscences, and afterwards these societies soon begin to sink down. They are deprived of goods and truths by an influx from heaven: the influx is of genuine truths and goods, by which they are tortured and tormented; just like a serpent when put near a fire, or thrown upon an ant-hill; for which reason they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church; and at last, by reason of their feeling as if their infernal torment proceeded from them, they curse them: when this has come to pass, they enter into their own evils and falses and are separated from the good. These are the things which are described and signified in this chapter by the pouring out of the vials, wherein were the seven last plagues. The vials did not contain the evils and falses signified by the plagues, but genuine truths and goods; the effect of which was such as has been described; for the angels came out of the temple of the tabernacle of testimony, by which is meant the inmost of heaven, where there are nothing but goods and truths in divine holiness (chap. xv., 6). This is the devastation and consummation which the Lord speaks of in these words: 'For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath,' Matt. xxv., 29; Mark iv., 25. 'Take, therefore, the talent from him, and give it

unto him which hath ten talents ; for unto every one that hath shall be given, that he may abound, but from him that hath not shall be taken away even that he hath,' Matt. xxv., 28, 29 ; Luke xix., 24, 25, 26."

Alcasar, speaking of the agreement between the two series of plagues, viz., those of Egypt and those of the Apocalypse, observes, not. 5, chap. viii., ver. 2 ;—

"When therefore we consider this agreement between these two, it becomes immediately apparent that the Holy Spirit delineated in the plagues of Egypt, as in certain figures, what He was about afterwards to accomplish through the medium of the plagues of which the Apocalypse treats. This Irenæus teaches in the following words, book iv., chap. 1. ; 'The entire exodus of the people out of Egypt was a type and image of that exodus of the church which was to take place from out of the Gentiles ; and which not Moses the servant of God, but Jesus the Son of God, led forth into its heritage. If any one however will give very diligent heed to what is said by the prophets concerning the *end*, and then to what John the disciple of the Lord saw in the Apocalypse, he will find that the nations universally experience the same plagues which Egypt then received in particular.' Thus far Irenæus. These words of Irenæus and of the ancient presbyter whom he praises, if rightly considered, throw great light upon the Apocalypse ; for there is introduced into them the subject matter of both the plagues, namely, the trumpets and vials, and which altogether occupy five or six chapters. In the foregoing words, moreover, we are admonished that these are the same plagues by which God brings forth the mystical Israel, that is, Christian people, from out of the mystical Egypt," &c.

Haymo says, 'the vials are called vials of wrath because the source from which pardon is derived through a pacification of wrath is the same from which others derive the wrath of vengeance.' Anselm Archbishop of Canterbury says that 'the mysteries of God are now opened, and that as some now refuse to enter in at the preaching of the

angels, so these angels are furnished with a just reason for smiting with the plague.'

Cornelius a Lapide, Apocalypse, chap. xvi., p. 249 ;—

... "These phials are golden because the vengeance of God in this life proceeds from love and not from hatred. For He is willing by the vial to correct and to heal the perverse mind of man: the case is otherwise in another life and in hell. When therefore thou art here chastised by God, think that God loves thee, &c. . . . In like manner the angels proceed to punish from out of charity, in order that by these punishments they may induce sinners to emendation of life."

Similar is the interpretation of Marloratus.

Dr. Wordsworth, Lectures on the Apocalypse, p. 420 ;—

"This word *vial* you will bear in mind is not to be understood in its common English acceptation. It does not signify a bottle, but a bowl-like dish. It is borrowed from the temple worship, and describes the sacred bowls in which *aromatic incense*, lighted by coals taken from the great brazen altar of sacrifice which stood in the outer court of the temple, was offered on the golden altar which stood in the inner court or place before the veil."

... "These phials represent spiritual benefits converted into banes ; means of grace changed into plagues. Precisely as was the case with the Two Witnesses. They were God's messengers to man. But they are despised, and the word in their mouth bursts into fire and consumes their foes."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

" 'And the first went and poured out his vial upon the earth,' *signifies*, influx into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy : 'and there came an evil and noisome sore,' *signifies*, interior evils and falses destructive of all good and truth in the church : 'upon the men who had the mark of the beast, and worshipped his image,' *signifies*, among those who live a life of faith only and receive the doctrine thereof."

Tychonius, Apocalypse, chap. xvi., says that these plagues are to be understood spiritually, and that they are brought to pass in the soul as being "voluntary and mortal sins, which are as ulcers in the soul and are experienced by all the impious and proud." Haymo regards the ulcer as signifying the sin of unbelief. Andreas; "an ulcerous state of the soul, and wounds inflicted by the diabolical impostures of Antichrist and the darts of error." Ambrose Ansbert; unwillingness to believe in Christ. So also Viegas.

Brixianus, art. *Ulcus*;—

"*Ulcer*, in Isaiah lxiii., means original *sin* (Galatinus)."

Lauretus, art. *Ulcus*;—

"The *wounds* of the soul are said to be *sins* (Origen, Jerome, B. Gregory); and an *ulcer* bred in the flesh seems to be *sin* originating from the inclination of the flesh. Now the cause of ulcer in the body is from the abundance of a filthy noxious humor; while the cause of ulcer in the soul is from the abundance of unclean thoughts and cupidities in it. *Wounds* are also *errors* concerning the faith. . . . The ten plagues of Egypt are sins contrary to the Decalogue (Augustin, Isychius, Bede, Chrysostom)."

Poole's Synopsis, Apocalypse, chap. xvi., p. 1920;—

"That this plague was a spiritual one, is shewn from the facts; as, 1. That the bestial world is exhibited as spiritual Egypt, chap. xi. (Mede); as also by the circumstance that it is said to be in men, *i. e.*, interiorly, in the hearts and consciences of men (Pareus, Brightman)."

Daubuz, Habershon's Dictionary, art. *Sore*;—

"The symbol of sores or ulcers is very analogous to the *vices* and guilt of the mind."

"A sore signifies an uncleanness, a *sin*, or vice proportionable to the properties of the sore."

"Sores or ulcers symbolically signify *sins*; because, in the Hebrew phrase and notions, to *heal* signifies to pardon sins; and to pardon the sin is equivalent to healing."

Patrick Forbes, Apocalypse, chap. xvi., p. 151;—

"The effect thereof is, that the filthiness, loose life, hypocrisy, avarice, pride, simony, and other vices of the clergy, and

church of Antichrist, break out to the view of the world (long blinded) as filthy boils." . . .

"Now, as in the first trumpet, contention and self-love joined with cruelty, like fire and hail mixed with blood, cast on the earth, made the first great degree to Antichrist's rising, by burning up all true love, life, and holy zeal of religion: so, the first open degree of his fall, is by the cup of wrath poured on the earth, even the discovery of their hypocrisy and filthiness, whereby they were seen to be void of all true religion."

Vitringa, Apocalypse, chap. xvi., p. 701 ;—

"This emblem of an *ulcer* exhibits to us the body of the Church as everywhere so deformed with its ulcers, that is, with vicious doctrine, worship, discipline, and morals, that holy men everywhere begin to avoid communion with it and to distinguish the church by the name of Babylon and Sodom; nearly after the same manner as the Jewish church, suffering in every part of it, corrupted and filthy with its vices and spots, is described by Isaiah i., 6." . . .

Jurieu, Accomplishment of the Scripture Prophecies, vol. ii., p. 80 ;—

"Now what resemblance can be more proper to represent such a corruption of manners, than a noisome sore, or ulcer, which is here given by St. John? An ulcer does contain the idea, 1. Of a great corruption of the blood; for apostems and ulcers do always proceed from thence. 2. Of a very great stink, offensive to the smell. 3. Of a frightful object to the sight. Such was this corruption of manners; it proceeded from a deep corruption of the inward parts of the heart and mind; it cast a very bad smell, which hath reached even to us," &c.

Hyponoia, Apocalypse, chap. xvi., p. 358 ;—

"Ulcers or sores in the natural body are indications of the bad state of the system; what is commonly called a bad habit (*καχεξία, cachexy*). This bad habit may exist before the ulcer makes its appearance: some exciting cause brings out the sore, and thus serves as a test, shewing the real condition of the patient; the eruption on the surface of the body being an effect of the inward disease. Sores too having their varieties, the character of the irruption corresponds with that of the disease.

The test accordingly, whatever it may be, becomes the means of indicating the latent ailment."

"The pouring out of these vials may be viewed as the application of so many tests. The effusion of this first vial upon the earth or land is not the cause of the ulcer; for the cause is in the bad habit—the constitution of the men; but it is the means of betraying and manifesting their real condition—shewing their real character; the condition of man by nature (his earthly position) corresponding with the description of the prophet, Is. i., 5. 6; 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.' So David, under a conviction of his 'iniquities,' exclaims, 'My wounds stink and are corrupt, because of my foolishness,' Ps. xxxviii., 5."

Poole's Synopsis, Apocalypse, chap. xvi., p. 1919;—

"Upon the earth—upon the ecclesiastical state or body, as understood by the *earth*, chap. ix., 3 (Cotterius); upon the Antichristian clergy and church (Forbes); or the order of false prophets, &c. (Cluverus)."

Brightman, Apocalypse, chap. xvi., p. 523;—

"Of what sort these men be, is declared by the mark of the beast, and the adoring of his image. Now we have shewed above, chap. xiii., 17, out of that threefold mark with which the worshippers of the beast are signed, that the first obtaineth the name of the whole, and is called a mark, which hath his seat in the right hand, and was proper to the chief worshippers, that is, the nobles, the clergy, the schoolmen, &c., upon whom the beast doth chiefly rely, as upon props. Wherefore these were chiefly to be plagued with this sore. But not only such as have the mark, but such also as adore his image, are to be vexed; now this belongs chiefly to the teachers, and such as are more subtle than the common sort, as hath been said on the 9th verse of the 14th chapter; although the adoring of the image be in some respect common to all the Popish crew, chap. xiii., 15."*

* Brightman says, p. 530;—"For we must know, that the whole company of the malignant church is divided either into the *clergy*; or into the rest of the common sort, called by them *laity*. Those clergymen are the living creatures that be

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

“ ‘And the second angel poured out his vial upon the sea,’ *signifies*, influx among those there who are in the externals thereof, and principled in that faith, and are called the laity : ‘and it became blood as of one dead, and every living soul died in the sea,’ *signifies*, the infernal false principle among them, whereby all truth of the Word, consequently of the church and of faith, is extinguished.”

Haymo, Apocalypse, chap. xvi. ;—

“In the *sea* is water, and therefore we must first ascertain what this water is, and then how it is turned into blood. For the *Law* of the Old Testament is *water*, which was afterwards turned by Christ into *wine* at the marriage-feast. For to the Jews was given the *Scripture* as sweet water, by which those might be saved who believed in Christ as promised to them; but these turned the same *Scripture* into the bitterness of *unbelief*, denying Christ, and delivering him over to death; thus turning it into *blood*, that is, into a *carnal meaning*. The sea therefore was made blood, as the blood of the body of a dead man, because they verily turned the *Law* into their own destruction, when they were always wishing to understand it in a *carnal* manner, and never to pass on to the spiritual sense. But with this evil are those proved to perish more fearfully, who, to their own damnation, denying Christ before the face of Pilate, are recorded to have said, ‘His blood be upon us and upon our children.’”

“ ‘And every living soul died in the sea.’ By the whole we here understand a part. For it is not all who die through a *carnal understanding of the law*; because there are many who by the grace of God understand in a spiritual sense that which happened to the Jews in a figure.”

. . . “ ‘Every living soul died in the sea,’ is to be understood of those only who in reading the law attend to nothing else but the letter, as did the Jews; but who cease to be dead especially

proper to this sea; these of the laity are chiefly the earthly ones, and are noted by the earth.”

Here is observed the distinction already noticed between *earth* and *sea*, or *clergy* and *laity*. Brightman however has inverted the application.

from that time in which they begin to live as believers, through the medium of its spiritual senses."

Primasius, Apocalypse, chap. xvi. ;—

" 'And the second angel poured out his phial into the sea, and it became blood,' &c. The *water* being turned into *blood* we may readily understand as the same with *thinking carnally of spiritual things* ; which without any difficulty we know to be figured forth in the first of the plagues brought upon Egypt. . . . 'And every living soul died in the sea.' By which I conceive to be signified those among the Jews who not only aimed at *carnally understanding the spiritual Law*, whence they could not recognize Christ as being within it (for had they known Him, says the apostle, they would never have crucified the Lord of glory) ; but who are brought to such a pass by the urgency of their deserts, that, being smitten with a second sore of a still worse plague, they wish for the image of the beast ; and having the inscription of his name, they think that Antichrist should be adored instead of Christ."

Ambrose Ansbert gives a like interpretation.

Durham, Apocalypse, chap. xvi., p. 399 ;—

"God's plague upon these maketh them like the blood of a dead man ; that is, as chap. viii., 8, it became corrupt, and not only useless but deadly ; so that whosoever now would follow that way and *drink of these doctrines*, it would *kill* him."

Piscator says the *blood* signifies horror of conscience arising from a *corruption of the Word of God*.

Patrick Forbes, Apocalypse, chap. xvi., p. 151 ;—

"The second vial maketh a higher degree, in that not only the persons, who worshipped the beast and received his characters, are for their filthiness, odious ; but now, even their common *doctrine* and ordinary worship becometh vile and corrupted as *bloody worsum*, deadly to all that drink thereof, and abhorred of men, who in the clear glassy sea before the throne perceived the stinking rottenness of this Asphaltites."

Brightman, Apocalypse, chap. xvi., p. 528 ;—

"It is the *doctrine* therefore, whereunto a notable change should happen under this vial ; for whereas it was *corrupt*

before, it should now be made corrupt to the superlative degree. In former ages it was changed into blood, but now it should be turned into a more gross and public filthiness than ever before, till at last it became like to the blood dropping out of a dead man; black gore, thick and rotten: not clear and flourishing, such as gloweth out of a live body."

Pareus, Apocalypse, chap. xvi., p. 381, gives a similar interpretation, but applies it to the decrees of the Council of Trent;—

" 'The waters of the sea became as the blood of a dead man;' that is, corrupted and mortal, hence every soul living in the sea died; for the decrees of Trent were bloody, that is written (and so indeed generally they were) with the blood of heretics: but (being false and destructive) by their filthy and deadly savor, they killed the souls of all living creatures, swimming or seeking for life in this sea."

Lauretus, art. *Sanguis*;—

"Among the Egyptians water is converted into blood, when divine worship is turned into *idolatry*."

Lauretus, art. *Bibere*;—

"True drink is the acknowledgment of the truth (Origen). To drink blood is to feed upon the sins and *errors* of others (Glossa Ordinaria)."

Rupertus, Apocalypse, chap. xvi., p. 143;—

... "Whatever waters from the Scripture they imagine they drink in the synagogues, are converted into blood; because they corrupt them for themselves by a *deadly perversion of the understanding*; the Spirit of prophecy assigning this employment to them, and thus pronouncing, 'Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake,' Psalm lxi., 22."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 4;—

" 'And the third angel poured out his vial upon the rivers and fountains of waters,' *signifies*, influx into their

understanding of the Word: 'and they became blood,' *signifies*, the truths of the Word falsified."

Haymo, Apocalypse, chap. xvi. ;—

... "By *rivers and fountains of waters*, are signified Gentiles; as in like manner they are above, by the sea. The river flows onward from its source into lower regions, and is then emptied into the sea; so likewise paganism, flowing from infidelity, pursues its course onwards to death; but paganism, in its systems of philosophy, received its own proper vial, *i. e.*, the sacred Scripture and the knowledge of God; as when for instance Plato, while in Egypt as is supposed, knew from Jeremiah, that an omnipotent God made heaven and earth, the sea, and all that is in them; but turned this phial into *blood*, that is, into a *depravation* induced by *error*; saying, that heavenly beings, that is angels, made all things, that is, the inferior creation. Virgil also learned from the volume of Daniel, that there were four kingdoms pre-ordained of God; one of which was the golden; but this truth he converted into *blood* when he referred it to Saturn and Jupiter, and said that these were the founders of the kingdoms. Hence the teacher of the Gentiles thus speaks; 'Carnal wisdom is death;' and again; 'The wisdom of the flesh is enmity with God.'"

Primasius, Apocalypse, chap. xvi. ;—

"He embraces all the nations in general, who being forestalled by the error of their nature, and involved in filthy desires, added this error likewise of *carnal wisdom* in things *divine*; whence by the fountains may be understood the doctrines of the Gentiles. Therefore, he says, they became *blood*; according as it is said in Genesis, 'My spirit shall not always remain in these men, inasmuch as they are flesh.' Likewise in the book of Wisdom it is said; 'They were defiled with foul blood for a manifest reproof;' and because, moreover, to be wise according to the flesh, says the apostle, is death; and the wisdom of the flesh is enmity with God."

Ambrose Ansbert, Apocalypse, chap. xvi. ;—

"In the *rivers and fountains of waters*, we see that paganism is here figured forth; and, as this was preceded by the error of our nature, and like a river flowed onward to death, amid filthy

works : so it added to the former error that of *carnal wisdom in its teachers*, that is to say, in the philosophers of this world, *in regard to things* DIVINE. For they had learned many truths from the law and the prophets, which nevertheless they afterwards converted into a *corrupt dogma*. For there are some who relate that Plato, to say nothing of others, when in Egypt as is supposed, learned from Jeremiah the prophet many truths; but afterwards, as we have said, converted them into a most *corrupt dogma*. Of such, says the apostle, ‘when they knew God they glorified him not as God, nor gave him thanks; but went astray in their thoughts, and their foolish heart was darkened; calling themselves wise when they were fools; and changed the glory of the incorruptible God into the likeness of an image of corruptible man.’ This is assuredly for the *water* to be turned into *blood*; that is, it is to renounce a *spiritual understanding*, and to follow a *carnal one* in all things. Hence in the way of reproof, it was said by the Lord to Peter when savoring of *carnal wisdom*, ‘Get thee behind me, Satan; thou art an offence to me; for thou savourest not the things that be of God, but the things that be of men.’ On the other hand, when having a right understanding concerning the Lord’s divinity, it was said to him by the Lord himself, ‘Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’ Hence also to some who were *carnally understanding* his words, it was said, ‘It is the Spirit which giveth life; the flesh profiteth nothing.’ Hence likewise the teacher of the Gentiles says, ‘To be carnally minded is death.’ And again; ‘The wisdom of the flesh is enmity to God.’”

Cardinal Hugo, Apocalypse, chap. xvi. ;—

“‘Poured out his vial upon the rivers,’ namely, announced punishment and divine vengeance to the false apostles of Antichrist and heretics who *corrupt the Scriptures*.”

“‘And upon the fountains of waters,’ that is, the leaders of heretics from whom the *corrupt doctrine* proceeds.”

“‘Turned into blood.’ By this is understood their detestable punishment; for in anything white, blood occasions abominable spots. This was their detestable and abominable plague; because their *preaching* was of the same kind. This is signified, Ex. vii., where Moses turned the waters into blood: because

the good will shew that the *preaching* of these men is *wicked* and *spotted*. For the wicked will themselves shew in their own evil fate, that their *preaching* had been *evil*. Morally: the vial, that is wrath, falls upon the rivers, that is, upon the clergy who study the sacred Scripture with an evil intention; Micah iii., 'Who build up Zion in bloods, and Jerusalem in iniquity;' because on this account many learn to promote their carnal interests, and for this reason there happens to the church that which follows at the end of that chapter, viz., 'Zion,' that is the church, 'is like a field that is ploughed,' that is, like a field that is cultivated for temporal profit on account of its produce; 'and Jerusalem shall be a heap of stones; where the stones are uncompact, and from which cause arise dissensions in the church.'

Marloratus, Apocalypse, chap. xvi., p. 226;—

"Here are betokened properly the false prophets and privy deceivers which are the ministers of Antichrist, for whom there waiteth alike punishment as went last afore. For they trouble the sweet and pleasant fountains of the Scriptures with their own *corrupt glosses*, and preach their own *dreams* to the people instead of *God's Word*."

Durham, Apocalypse, chap. xvi., p. 399;—

"The object of this vial is fountains and rivers; to wit, such things as furnish moisture and life to the Antichristian world, as fountains and rivers do in this. They must be something running to the former sea, and in opposition to the truth of the Gospel, chap. viii.; yet so as it must be applied not of things, but of persons who have shed blood and whose blood is shed. By this then it would seem their orders, and clergy especially (and all others who are prime instruments and supporters of that Antichristian world), with their nurseries and seminaries, whereby they have filled the world with corrupt teachers, must be understood. These are called *wells* by Pet. ii.; 2 Ep. ii. though without water, that is, refreshful water. These run to and suit with the sea of ordinances formerly mentioned. These have furnished life to that beast of a long time; men drinking at no other fountain or river but the writings of some corrupt Schoolmen, whose principles and assertions are often more debated for than the Scriptures; and had it not been watered by

these, that world had run dry long since. These men's doctrines shall not only by this be vilipended; but the executors and followers of these principles, whereby many saints have smarted, shall be repaid; for persons eminently subservient to Antichrist, and malicious against the saints, must be understood here; as their ordinances were by the former."

Cornelius a Lapide, Exodus vii., 24; p. 412;—

"Tropologically: Augustin has written a tract concerning the correspondence between the ten plagues of Egypt and the ten precepts of the Decalogue, which is extant in vol. ix. In this first plague, says he, the water is turned into blood, that is, God is changed into an idol; for carnal and foolish men, thinking unworthily of the majesty of God, attributed his glory to animals and stones, as did the Egyptians. So philosophers, who by their natural talent and study have arrived at but little water, that is, *doctrine* concerning God, dig wells round about; but the water is bloody, that is, befouled with an admixture of *errors*."

Dean Wodehouse has an interpretation somewhat similar in p. 402 of his treatise on the Apocalypse; and also observes that "both Christianity and Antichristianity have their rivers and springs of doctrine, and their lights." p. 400.

Vitringa, Apocalypse, chap. xvi., p. 706;—

"By rivers and fountains of water in general, Launeus rightly observes, is understood in this book the *teaching* of the faith of the church; or the *teachers* who deliver, expound, and inculcate doctrine, and give it to the people to drink; as is evident from chap. viii., 10, and everywhere from the writings of the Old Testament; where the doctrines of salvation conjoined with the grace of the Holy Spirit, come under this symbol. From these fountains men are said to drink, when they receive the teaching proposed to them; and which, as the Psalmist says, civ., 11, is the proper use of fountains and rivers, and which is here alluded to."

Hooper, Apocalypse, chap. xvi., p. 142;—

"'The rivers and fountains of waters,' upon which the third

angel poured out his vial of wrath, are symbolical of the ministries and sources of instruction in the church; they are the channels by which the Spirit of life, and all the blessings of the Gospel of Jesus Christ are conveyed and administered to the people. The deadly heresy of Arius and his followers, spoken of under the third trumpet, brought down the wrath of God upon them. The judgment here declared is the fruit and consequence of their sin. These sources of instruction became corrupt; and, instead of giving forth the refreshing waters of the Spirit, gave forth the *carnal and corrupt reasonings* of men of perverse minds, who had departed from the faith of Christ, teaching doctrines which were utterly opposed to the truth of the Gospel: so that, in the true and striking language of the inspired Word, 'the fountains of waters became blood,' and men, in drinking thereof, became spiritually dead."

Other commentators carry out the same idea, but as is usual with Protestants, apply it to the Church of Rome. Thus Patrick Forbes, *Apocalypse*, chap. xvi., p. 152;—

"By the third vial, their rivers and fountains of waters are turned into blood. When by Moses the flood and all the tanks and ponds of Egypt were turned into blood, (for thereto in this and the former vial the Spirit alludeth) the Egyptians digged to themselves wells to drink of. When in the days of Ahab, through parching drought, all other waters failed, he and Obadiah seek to the rivers and fountains. So the common sea of Popish* worship and *doctrine* becoming vile: the last refuge, for preserving the lives of their beasts is their rivers and fountains, whereby their sea is enriched, and which by kind should be more clear and sweet. But these are also made blood; and that in two respects. Their rivers and fountains are their great and learned doctors, and grounds; whence these, as rivers, carry waters as from springs, to sweeten if it were possible that rotten sea. But, howsoever, in some outward degree they appear to have some more freshness; yet they are but blood, and to drink of them it is deadly. They labor much to excuse and mask the gross rottenness of their sea, and to sweeten it with eloquence, aid of arts, and philosophy: and yet all is blood. They

* In the present case, not the Popish, but the Protestant. The reader must constantly bear in mind the difference between INTERPRETATION and APPLICATION.

busy themselves to bring warrants from the Fathers: but almost all from that third part of that ancient sea, which in the second trumpet was made blood: and from these fountains and rivers, which in the third trumpet were for the third part made bitter and mortal. And what clear and sweet water might both from Scripture and the Fathers be brought for cure of their sea, they by false glosses, wrested interpretations, cuttings and carvings, turn all into blood."

Brightman, Apocalypse, chap. xvi., p. 531;—

"The working of this third vial is upon the fountains and rivers. The event changed the same into blood. Now the fountains and floods are the breasts, as it were, with which the sea is nourished; as again, those fountains do borrow their nourishment from the sea. And seeing the doctrine of the Papists is this sea, the masters which are set over the doctrine, are the fountains; these masters are not the ordinary and petty ushers, and underlings, but the chief doctors, upon whose mouth the rest of the rout depends; which are the Jesuits by the consent of all men."

Pareus, Apocalypse, chap. xvi., p. 382;—

"Others of our interpreters come nearer to the scope; understanding the rivers and fountains of waters, the false prophets and false teachers of Antichrist: because Peter calls them *πηγάς ἀνύδρους*, fountains, or wells without water, that is, deceivers: for as dry wells frustrate the hope of the traveller, who thinks to find water in them, and doth not: so false prophets deceive such who look for sound doctrine and consolations from them, whatsoever they promise or make shew of."

"Notwithstanding these also shew not who are here meant, nor do they sufficiently unfold the kind of the plague here signified: but keep for the most part to the thesis, that to Antichristians the waters become blood, that is, *unprofitable*, yea, *deadly* to drink of: for as to the godly, all things, yea, even their sins, do work together for their salvation: so to the ungodly, the good creatures of God become a curse and are turned to their destruction."*

* Pareus wishes to extend the interpretation, so as to include not only false doctrine, but sanguinary decrees, and to apply it to the Council of Trent. See above, p. 38.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 5—7 ;

" 'And I heard the Angel of the waters say,' *signifies*, the divine truth of the Word: 'Thou art righteous, O Lord, who art, and who wast ; and holy ; because thou hast judged these things,' *signifies*, that this is of the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned: 'for they have shed the blood of saints and prophets,' *signifies*, this, by reason that this single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word: 'and thou hast given them blood to drink, for they are worthy,' *signifies*, that they who have confirmed themselves in faith alone both in doctrine and in life, have been permitted to falsify the truths of the Word, and to tincture their life with falsifications: 'and I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments,' *signifies*, the divine good of the Word confirming that divine truth."

Haymo, Apocalypse, chap. xvi. ;—

"The *blood* of the holy prophets is to be understood as being their *spiritual meaning*. He therefore who pours out the blood of the prophets or of the other saints, that is, who converts their *spiritual meaning* into an *earthly one*, shall drink blood ; that is, shall endure the vengeance of blood. That is to say ; whatsoever vital truth he possesses he shall lose, and by the just judgment of God remain in the *carnal sense*. 'For they are worthy.' For it is but just, that he who is unwilling to drink *spiritual wine*, should be *inebriated* with the *corruptions of vices* as with *bloods*. 'And I heard another angel say, Even so, Lord God Almighty, for just and true are thy judgments.' . . . This may be specially understood of heretics, from whose mouth seems to flow an abundance of oracles as rivers. But these who pour out the blood of the saints and prophets which are converted into blood, themselves drink blood. Because when they change the words of the Law and the oracles of the prophets and the sayings of the apostles into *false meanings*, these, when the sharpness of persecution impels them, let go the

name of Christ which they had falsely retained, by becoming publicly slaves to the sins of the flesh. Thus it may be affirmed; 'Just art thou, who wast holy, in thus judging,' &c. ; as if it were said; because in *depraving the words of the law, the oracles of the prophets, and the sayings of the apostles*, they have as it were *slain* them; it is but just that through the medium of those temporal afflictions which they had before trodden in contempt under foot, the blood which they poured out and with which also they had stained their souls, they should drink before men; that is, that thy name which they had falsely worshipped they should publicly deny, and should presume to go back again to the corruptions of the flesh, which they had before restrained as it were only out of an appetite for empty glory."

Ambrose Ansbert, Apocalypse, chap. xvi. ;—

"Although the Jews and Gentiles also poured out corporally the blood of the saints, which the Lord says that he will require at their hands; it nevertheless may be understood as a plague of *blindness* in such a sense, that those persons may be regarded as having poured out the blood of the prophets, who, *abusing their true meaning*, have turned it aside into a different channel; after the same manner of speaking, as when, reading Moses . . . we are said to pour out the blood of Moses if we understand the words of the *law* after the *literal sense* which killeth. The slayers of whom therefore the Lord compels to drink blood; because the justice of Him who judgeth all things rightly demands, that they who have been unwilling to drink *spiritual wine* should be made drunk by the *corruptions of their sins*, as by bloods. As if the same Angel should say; Those who have *carnally understood a spiritual law*, are justly delivered over to the *corruption of flesh and blood*; where we perceive both the sin and the punishment of the sin."

This subject has been fully treated of in Vol. II., p. 263, where it may be seen how the waters were turned into blood at the Reformation. See also Mr. Newman's Doctrine of Developments, p. 325.

Hyponoia, Apocalypse, chap. xvi., p. 363 ;—

"Blood representing life, and life being put for spirit, the earthly elements are said to have shed blood, &c., because the

earthly system is sustained by depriving the elements of Scripture testimony of their proper spiritual sense. . . . The letter killeth—the earthly system adopts the *letter*—abides the results of the literal interpretation; and thus when the truth is manifested, shews itself to be a ministration of death unto death; a ministration of condemnation, as the opposite of that of justification, 2 Cor. iii., 9."

By *waters*, says Anselm Archbishop of Canterbury, "we understand good doctrines." By "the Angel of the waters," Cocceius understands all the angels commissioned to diffuse the waters of the Gospel, by preaching.

Ribera intimates that by the angel heard from the altar, the same is signified as by the angel mentioned in chap. viii., 3; which was there seen to signify the angels of the celestial heaven, as designated by the *fire* of the altar, which signifies *love*. 'The angel of the waters' and the angel of the altar may signify therefore, in a secondary sense, the celestial and spiritual heavens, as mediums of the corresponding divine communications from the Holy Spirit of the Lord. Most writers, both ancient and modern, are of opinion that the word *angel* is here, as elsewhere, a noun of multitude.

Vitranga, Apocalypse, chap. xvi., p. 707;—

"This therefore is another angel; by which Cocceius understands all the angels which God, by the preaching of the Gospel, has sent to the many people and nations where the harlot sits. In this exposition there is nothing unsuitable; although I think that by this angel we may more rightly understand that kind of angels whose ministry the Holy Spirit, who is of all holy spirits the Head, employs in the ministry of the divine Word, or teaching of religion; obviously, as by the angel who had power over the fire we have understood those angels who are the executors of the divine judgments.. Certainly when by the *waters* this very doctrine of salvation, or the teachers of the doctrine, are mystically designated; no one doubts, that, as coming under this latter title, the Holy Spirit is preëminently regarded. For His office is to have the care of the ministry of the Word. According to

the doctrine of the apostle, 'All these things worketh one and the self-same Spirit, dividing to every man severally as he will.' Now since the Holy Spirit employs good angels as his ministers in executing his counsels, so we the rather assign to them a place in the present instance; in which a reference to their office seems to be more immediately made."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 8, 9;—

"'And the fourth angel poured out his vial upon the sun,' *signifies*, influx into their love: 'and it was given him to scorch men with fire,' *signifies*, that love to the Lord tormented them, because they were in concupiscences of evil proceeding from the delight of the love thereof: 'and men burned with great heat, and blasphemed the name of God, who hath power over these plagues,' *signifies*, that by reason of the delight of self-love originating in grievous concupiscences of evil, they did not acknowledge the divinity of the Lord's humanity, from whom nevertheless flows all good of love and truth of faith: 'and they repented not to give him glory,' *signifies*, that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even with respect to his humanity, although the Word so teacheth."

Ambrose Ansbert, Apocalypse, chap. xvi. ;—

"What is it for the angel to pour out his vial upon the sun, except it be to adduce the preaching of the truth against the perverse dogmas of Antichrist, and his ministers? 'And it was given him,' says John, 'to scorch men with heat and with fire.' . . . What else is the fire or heat with which a part of the beast is said to be scorched, but the heat of envy, spleen, wrath, zeal, emulation, animosity? It is of this fire we read, 'Zeal hath seized upon a people that is uninstructed;' and, 'the fire of thine enemies shall devour them.'"

By the *sun* may be signified the *wisdom of the wise*, according to B. Gregory and Bede; while Anselm, Gagneus, and some others conceive that by the *sun* is designated Antichrist, who calls himself the *light of the world*.

Alcasar, Apocalypse, chap. xvi. ; Paraphrase ;—

"In the fourth vial follows still the preaching of the Gospel ; which causes the light of the true God to confute the deceits of the Gentiles, and the falsity of the worship of vain gods. Whence the obstinate became highly incensed at the brightness with which they were completely confounded ; and vented numerous maledictions against Him whom they ought to have worshipped, and to whom they ought to have looked up."

Durham gives a similar interpretation, but applies it to the doctrines of the Church of Rome. Thus, p. 401 ;—

"Looking again unto this beast as a whorish church, by *Sun* we understand the *complex doctrine*, rules and canons of the Church of Rome, or what is to them in place of the Scriptures, which we expounded to be that *sun* in the fourth trumpet ; though this be not the sun simply, yet to them it is so, and it is a *sun* profitable to that kingdom or heaven wherein it shineth, that we are to seek for here. This is done by God's making the light of his Word to shine more clearly and convincingly, to discover the prophecies about Antichrist, whereby his glory is stained : that darkness and ignorance, which they formerly called light, is abolished now in a great measure ; and this cannot but burn and scorch these men as very fire, when light cometh to a height, while as the very prophesying of Two Witnesses, chap. xi., so tormented them : for the outbreacking of God's light darkeneth their sun, as the rising of their errors darkened his sun, chap. viii. ; but not in the same manner. The effects will suit well with this also ; both, first, the pain that men were scorched with, that is, by this Word convinced and shamed ; and (next) by the Gospel's thriving, which they could not impede, so fretted ; as Isaiah xxvi., 11, 'The fire of enemies is their envy, which as fire consumeth them.'"

Cocceius, Apocalypse, chap. xvi. ;—

"For when God hath caused the *Sun of righteousness* to shine by his Word into the consciences of men more clearly than before ; and that men should see that they are by this convinced of those errors and sins, which it seemed to them in a worldly point of view useless and unprofitable to repent of ; then without doubt there is produced a heat in the minds of those who err and

are in love with error; and the Sun is made to them an intolerable fire. Therefore, in that the fourth angel is here said to have poured out his vial upon the Sun, it signifies, that the angel desired or willed that the light of the Word of righteousness should become brighter, and the eternal Gospel be preached; that those men should be scorched by the preaching of it who love not the truth, or who love the reward of unrighteousness; and should be inflamed into fury and madness, and take occasion for contradicting the truth, and laying open their own thoughts concerning God and Christ and righteousness, and the kingdom of Christ, and faith, and the true worship of God."

. . . "And men were scorched with a great heat, and blasphemed the name of God,' &c., that is, opposed themselves to the truth with greater fury than before; so that they not only spoke what was false concerning God, but likewise with a kind of insanity opposed themselves to those who spoke what is true, and everywhere subjected them to punishment by the most cruel edicts. . . . In that he says they blasphemed the name of God who had power over these plagues, he shews first, that although they knew that God could inflict these plagues and take them away, and that the remedy for all these plagues is to give glory to God (for this would be to be healed of their madness and rage against those who speak against the truth, and of their blasphemy); nevertheless they did not repent, nor think it possible for them to err, but pertinaciously persisted in their errors; crying out that they could not err because they were the church. The like glorying we read of in Hosea xii., 8; 'Yet I am become rich, I have found me out substance: in all my labors they shall find none iniquity in me that were sin.' Secondly; 'they blasphemed God who has power over these plagues;' which is especially true of this fourth plague. For when God caused the sun to shine so brightly, as to make them perceive that by it their dark errors were confuted, they said that the doctrine concerning the righteousness of God and the glory of God and his name, which was made known by comparing it with Scripture, was heresy and from the devil."

Gagneus says that instead of praying, as they ought to have done, and supplicating to be delivered from these

plagues, "they took to blaspheming and neither repented nor changed their design or counsel, so as instead of blasphemy to give glory to God." Haymo says, they would not give glory to God because they would not acknowledge themselves to be sinners and praise the just judgments of God; "but, on the contrary, as is the custom of the wicked, they defend their own iniquities and blame the judgments of God." So Ambrose Ansbert, Marloratus, and others. Richard Bernard interprets the scorching to signify the making "them burn with the rage of impatience so as they blaspheme even God himself; . . . they were enraged in their hearts with rancor and malice, as with a burning fire."

Patrick Forbes, *Apocalypse*, chap. xvi., p. 154;—

"The fourth vial is on the Sun; whereby the Beast his marked ones are plagued: the clear light of the Gospel (shewing Christ the Sun of righteousness) now so shining, as in place of glorifying God by repentance, and acknowledging of their error and works of darkness, they, as the children of darkness, and hating the light, whereby their works are reprov'd, boil in spiteful rage, and are burnt up with envy and malice, as were the Pharisees at Christ his clear doctrine and evident miracles: and at Stephen having his face like the sun. And they blaspheme God in blaspheming his truth, and true church; speaking evil of the way of righteousness: their desperate rage still increasing as the light groweth; because induration in impenitency is a common effect of all these plagues; in that, howsoever God hath his own single ones to pull out of that kingdom, yet the body is not reclaimable, but must go to destruction. Compare this with the fourth trumpet. The light of the Gospel is a plague and torment to the reprobate world, as the Two Witnesses, chap. xi., were a vexation. Here the first effect of this vial is rage; the second, blasphemy."

Pareus, *Apocalypse*, chap. xvi., p. 386;—

"Others understand the *sun* to be Christ the Sun of righteousness, to whom it shall be given, to torment the consciences of Antichristians with the heat of his wrath, as it were by fire;

for because they can by no means resist the Gospel of Christ (by the heat of wrath being turned into fury), they shall blaspheme the name of God, that is, the truth of the Gospel in its clearest light, as if it were devilish and heretical, being far from repentance and giving glory to God. If this be the sense, we may then understand what we are to expect henceforward of the Papists, and how we are never to hope for any reconciliation with them."

"Here also I will allege Brightman's opinion not altogether diverse from the former. The *Sun* he interprets of the *Holy Scriptures*, by whose light our dark minds are enlightened. The vial is to be poured out on these, not to hurt them, as the former vials were hurtful to the earth, sea, and rivers, but to give a force and set an edge upon them, that may more sharply prick and penetrate into the consciences of men: for although the Scriptures in our times have been very much illustrated, yet many things (especially prophetic) are as yet not sufficiently explained. And although indeed Antichrist be plainly discovered; yet what shifts and feigned pretences doth he daily make, to the end the world may not take notice of him? But by how much the day of judgment draws nearer, by so much the more shall the light of the Sun, that is, the Scriptures, bring to the eyes of the world a more abundant and clearer light. The sum of all is; that a *greater perspicuity of the Scriptures seems to be expected*, by which Antichristians, as by a more vehement heat of the Sun, shall be very much tormented: because the filthiness of Antichrist will hereby be more discovered, which shall occasion them to persecute men with the greater hatred, yea, such shall be their exceeding folly, as they will rage and fret against the Sun, because their filthy whoredoms are laid open to the view of all the world."

"This sense is clearer than the former: yet both are to one effect: for Christ by the Scriptures will send forth a great light and new heat, which indeed should rejoice the adversaries; amend them, bring them to repentance, but through their own malice they shall be the more enraged thereby. Now all things will be clear."

Ibid., p. 387;—

“‘And it was given him to scorch men.>] *καυματῖσαι τοὺς*

αθρόπαις, the phrase denotes some extraordinary judgment of God: for indeed neither Christ nor his Word do in themselves, or of their own nature, work this effect, viz., to torment men with the scorching heat of fury, but the Sun is given or attributed unto them accidentally: God sending on Antichristians 'strong delusion that they should believe a lie, because they received not the love of the truth.' They ought indeed by the beams of the Sun of righteousness so clearly shining in the Holy Scriptures, to be enlightened, warmed, and stirred up to acknowledge, love and embrace the truth of Christ: but they maliciously in heat of fury will rage against Christ, and be tormented by fire, that is, extreme malice and envy."

"And men were scorched.'] Again with the article, *ὁ ἀνθρώποις*; that we might not indefinitely understand all men, but only the ulcerous marked ones of the beast: who are like dogs, over heated, gaping and hanging out their tongues: for the more their eyes are smitten with the beams of the Gospel, the more despitely they shall hate the same; and be scorched with heat, or rage, because they shall find no way how to darken the sun, and extinguish the light thereof."

"'And they blasphemed.'] A second accidentary effect on the Antichristians, is, by desperate oppressing of the truth they shall break forth into blasphemies against God, to wit, by attributing the work of God to the devil: like the blasphemous Jews in Matt. xii.: neither is it strange; for they learned to blaspheme of the Beast their head, unto whom, as we heard in chap. xiii., 5, 'a mouth was given, speaking great things and blasphemies against God his name, his tabernacle, and those that dwell in heaven.' It is true the beast did long before cast out blasphemies, but they were nothing in comparison of those which these ulcerous blasphemers shall pour out against God."

Brightman, Apocalypse, chap. xvi., p. 538;—

"The hypocrites, and all the rest that are not truly religious, whatsoever religion they profess, cannot brook it, to have their sins laid open, convinced and reprov'd with the lightsome truth of God; so that it should be no marvel, if many other earthly-minded men also, who are not of the Popish religion, should be sore troubled with the scorching heat of the Sun. But the words of the next verse (that hath power over these plagues)

seem to belong to the men who felt the former scourges also, as we have said."

"But why are the next words (*by fire*) added, seeing the verb to scorch doth express the burning heat of the Sun sufficiently? Namely, that we may know that the heat wherewith they shall boil, shall not be heavenly, but earthly, such as that of the fire is; that is to say, emulation, strife, and all bitter affections of the heart. For this fire here is metaphorical, which may make it plain that this is no proper Sun; as which doth not work by his own, but by another's force."

"Such therefore is the first event, by which men shall boil in heat, not only with inward fretting and galling of their hearts, but also with open brawling and railing. But shall the angel of the sun be so rewarded for his pains? it had been a wiser and safer part for him to have stopped up his vial, that so it might not have dropped down such a mischievous trouble upon himself. But let not his courage quail, nor his hand slack from working; God will provide an hiding place for him, from the strife and venomousness of tongues. This is the self-same thing that all prophets of God have ever been tried and scourged with. That holy book is of such a nature, that when it is tasted in the mouth, it is sweet as honey, but being eaten up, it bringeth bitterness to the belly, chap. x., 9. Wherefore let the wicked rail on at their pleasure, while that it is the discovery of their wickedness that makes them thus to disgorge their rancorous stomachs."

"Verse 9; 'And men boiled with a great heat.' The second effects, are the marvellous and unwonted vexations that shall befall men; when as there shall be no shade, no, not of a thick grove of trees, wherewith they may break and beat off the Sun's heat. They blaspheme the name of God, therefore, who hath power over these plagues; even as those people did who were called Atlantici, who cursed the Sun with all the execrable curses they could devise, because it scorched them with an over great heat; as Herodotus reporteth. These last words seem to appropriate this plague to those men whom the ulcers also did annoy, and whose fountains were turned into blood. Yet we must not think that they shall blaspheme God in plain terms, and with open mouth, so as they shall violate his holy name

openly, after the manner of the heathens, and those who know not God; but men do commit this sin at such time also, when they do discredit and disgrace his truth, by railing and speaking evil against it: such an indirect kind of blasphemy as this is like to be used by them."

Ibid., p. 539;—

"'Neither did they repent to give him glory.' It is a defective speech, which is set down at full, chap., ix., 20; as if he should say; 'And they repented not of their works, that they might give,' &c.; and so it is beneath, ver. 11. Now then see here what this increase of light and heat will work; it will drive men to blaspheme God, and they will continue obstinate in their sins no less than they did before. And this is spoken of here, lest perhaps we should look to see them submitting themselves and yielding to so manifest a truth, as men that are convinced in their consciences. Be well assured therefore of this, that this kind of men will be perverse and obstinate; that so, when thou seest it prove so, thou mayest not be offended at it."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 10, 11;

"'And the fifth angel poured out his vial upon the throne of the beast,' *signifies*, influx into their faith: 'and his kingdom became dark,' *signifies*, that nothing but falses appeared: 'and they gnawed their tongues for pain,' *signifies*, that they could not endure truths: 'and blasphemed the God of heaven, because of their pains and their sores,' *signifies*, that they could not acknowledge the Lord to be the only God of heaven and earth by reason of repugnances proceeding from interior falses and evils: 'and repented not of their works,' *signifies*, that although instructed out of the Word, they would not give up their falses of faith and consequent evils of life."

Tychonius, Apocalypse, chap. xvi.;—

"The *throne* of the beast is his *church*, *i. e.*, the congregation of the proud; which is blinded by plagues of this kind."

Cocceius, Apocalypse, chap. xvi.;—

"The church acknowledges no other throne but that of

God, before whom are the Lamb (exalted to the throne of God), the seven spirits, the angels, the twenty-four elders, the four animals, *i. e.*, all the faithful and the saints. But the beast has another throne and another seat. The multitude which has another *throne*, and therefore wishes to be esteemed as the *church* because it possesses that throne; how can it escape from being the *beast* mentioned in the Apocalypse? Now who is it that sits on that throne, but the image of the beast; *i. e.*, one in whom are seen all the sentiments of that people, by reason of the obedience of the people to him?"

The throne of the beast is the *cathedra* or chair in which the beast teaches; consequently also it signifies his teaching or doctrine; in the present case, the ruling doctrine in virtue of which he reigns, or professes to be a church, such as the *articulus stantis aut cadentis ecclesiæ*. See Vol. I., p. 321, on the church in Pergamos.

"His kingdom was full of darkness."

Gagneus, Apocalypse, chap. xvi. ;—

"Being blinded by their own perfidiousness and ignorance, lest they should behold the true light."

Ambrose Ansbert, Apocalypse, chap. xvi. ;—

... "That is, by a mutual exhortation to blaspheme the God of heaven; adding moreover the blasphemy against the Spirit; by which they hardened themselves so as to be unwilling to return to penitence." So also Haymo.

Joachim regards the expression as signifying *impatience* at hearing the Word of God. The hearing of truth became to them such a cause of agony that they bit or gnawed their tongues. It is an expression signifying much the same with gnashing the teeth. Thus Acts vii., 54; "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Lam. ii., 16; "All thine enemies . . . hiss and gnash the teeth." "For," says the Glossa, "it is usual for an angry man to bite his tongue and teeth."

Marloratus, Apocalypse, chap. xvi. ;—

" 'And yet they repented them not of their works.' The more they be blamed and reprov'd, the more they defend their errors, and the more they continue them and increase them from day to day. So saith Paul of them; that the evil men and the deceivers shall wear worse and worse, while they deceive and are deceived themselves. Whereby he doth us to understand, not only that they shall be wilful stubborn; but also that they shall have prosperous success in doing harm and in corrupting others."

Both the doctrine of repentance and the doctrine of works we have seen to be alike repudiated by the Beast.

Patrick Forbes, Apocalypse, chap. xvi., p. 154 ;—

"The fifth (vial) is first on the throne of the Beast, that is, on his kingdom; as the next words interpret, and as the whole frame of Scripture speech evinceth. The *throne* of David is for his *kingdom*. The throne is established; for the kingdom is established. Satan his throne, chap. ii. and xiii., for his kingdom. The first effect hereof is, their kingdom looseth the glory, lustre, pomp, and wonted estimation, and becometh contemptible. Whereupon the secondary effect followeth in them, of desperate sorrow, expressed by a gesture of men extremely grieved, 'gnawing their tongues;' and obduration in impenitency and blasphemy; their sores by the light of the sun, being more and more laid open, and thereby their sorrow augmented. For their works, see chap. ix.; and withal consider what a wise and just retribution. As, by falling from heaven to the earth, and from being stars of light to become ministers of darkness, they opened the bottomless pit, and let out darkness, by the smoke thereof eclipsing all true light, and so erecting the kingdom of darkness; so here, by the clear arising light of the Sun of righteousness, all the earthly and worldly account of that kingdom becometh contemptible, and is darkened. And as by the doctrine of darkness, they, like scorpions stinging men, tormented their consciences: so the light opened, and discovering their treachery, tormenteth them with anguish and sorrow."

Pearson, Apocalypse, chap. xvi., p. 242 ;—

"The fifth vial is poured out on the seat of the Beast; and like Egypt under the infliction of her ninth plague, his kingdom

becomes full of darkness. But still, as in the case of the former plagues, it produces no repentance in those who were afflicted by it; but they gnaw their tongues for pain, and blaspheme the God of heaven, and repent not of their deeds. This darkness, a spiritual darkness, occasioned by the withdrawing of the blessed light of the Gospel, falls upon the whole extent of the spiritual empire and dominion of the Beast; a just retribution on those who have been so instrumental in withdrawing the light of the Gospel from mankind."

Pareus, Apocalypse, chap. xvi., p. 388;—

"The fifth vial being poured out on the throne of the beast, his kingdom is filled with darkness, his worshippers fret, blaspheme and remain obstinate unto the end: which effects are not much differing from the former. And therefore this plague is the less obscure, provided we understand what the throne of the beast is, and the darkening of his kingdom."

Again;—

"Andreas thinks the throne of the beast to be the kingdom of Antichrist; which (saith he) shall be darkened by this pouring out, because it shall altogether so appear, and be wholly destitute of the light of the Sun of righteousness. He understands it therefore of the *darkness of doctrine*, wherewith Antichrist's kingdom shall be utterly overwhelmed: from which opinion our interpreters, as Bullinger, Marlorate, Alphonsus, Artopœus, Aretius, and Chytræus, do not much differ; save only that they interpret the throne of the beast more clearly than he, viz., of the Popish* kingdom, and its gross idols, errors, and horrible darkening of the truth, which at last shall be discovered by the light of the Gospel."

Again, p. 389;—

"The darkening therefore of Antichrist's kingdom, is not a bringing in of a new darkness: for his kingdom was never enlightened with the light of true doctrine: but began to be darkened even from the first, after that the smoke of the bottomless pit had filled all parts and places thereof with a most gross mist or blindness; although the world in regard of its

* Not the Popish kingdom, either here or in the other corresponding passages; as we have before frequently explained.

external lustre thought it to be most bright and shining. But the full manifestation of the darkness, and dispelling of the smoke, shall be a fatal darkening unto Antichrist, when the most clear light of the Gospel shall break forth and shine in all parts of the world: for then the Beast's abominations shall be laid open to the view of all men: whereupon many shall desert him: his glory shall be obscured, his authority despised, and his kitchen grow cold. This plague shall be more grievous than the former: or certainly an extreme increasing thereof: for then the beast shall be nearest to utter ruin; of which more afterward."

Again;—

"First, they gnaw their tongues: by which proverbial speech is noted the extreme rage they shall fall into: and the cause is added; to wit, for the pain or grief in which they shall be because of the fatal declining of the Popish kingdom: for mad or furious persons use to bite their lips, tongues, and fingers; and gnash their teeth, as beasts, not able to revenge themselves."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 12;—

"And the sixth angel poured out his vial upon the great river Euphrates,' *signifies*, influx into their interior reasonings, whereby they confirm the doctrine of justification by faith alone: 'and the water thereof was dried up, that the way of the kings might be prepared from the rising of the sun,' *signifies*, that their false principles of reasoning were removed among those who are in truths originating in good from the Lord, and are to be introduced into the New Church."

Rupertus, Apocalypse, chap. xvi., p. 474;—

... "The vial of the wrath of God is poured out upon the waters of this river, not (as in chap. ix., 14) that the angels may be loosed, but that its waters may be dried, and that the way might be prepared for the kings from the rising of the Sun. Therefore it is that the vial of the wrath of God is poured out upon the *water* of the river; and therefore it is that by this water we must understand such *water* as that to which, in a rational sense, the wrath of God may be said to be due. Otherwise, when the preceding vials had turned into blood the sea and rivers and foun-

tains of water ; why should the river Euphrates deserve a vial proper to itself, except it be that among all the other evils produced under the sun, some one particular evil is signified by the waters of this river? There is then some especial evil whose condemnation we have not attained to in the preceding vials ; which, both in this passage and the former, is rightly understood to be signified by the waters of this river, and afterward by the three unclean spirits crawling out like frogs. This evil is divisible into three parts ; and these parts are the *deceits* of the magi, the *vain inventions* of philosophers, and the *fictions* of the poets. The deep wickedness of these and their *muddy talk*, are aptly signified by the *waters of the Euphrates* ; for the Euphrates is a river of Babylon ; and, flowing through Babylon, becomes divided into many heads ; and Babylon by its very name is wont to signify, in the Scriptures, the whole generation of the wicked as contrary to the generation of the upright ; the city of the devil as opposed to the city of God ; since *Babylon*, being interpreted, signifies *confusion*. Therefore, after the vials had been poured out upon the sea the rivers and fountains of waters, a phial is poured out also upon the Euphrates ; for inasmuch as the tyrants and impious kings, together with the nations in subjection to them, have procured condemnation to themselves, so to these also is wrath due ; for these have *demented* the nations, increased their *error* by their *vain-talking*, *their wicked*, *lying*, *fabulous writings*. Before the wrath of God upon these waters had been revealed from heaven by the Gospel of Christ, the holy kings could not pass over them ; those kings, I mean, who were the heads or the authors of the Scriptures of truth ; some of whom also had been kings in wordly dignity ; and such as are rightly said to have come from the rising of the sun ; because they came not or spake of themselves ; but, as they spake, received from divine illumination what they should speak.* Those waters of Euphrates these kings could not pass over : they could not, with only one language (the Hebrew), meet Grecian wits, learned Latin grammarians, rhetoricians, logicians ; and so many poets, tragic, comic, and satirical. But when He, the Spirit of truth, came

* Who are truly the kings of the East, will be seen in the sequel.

to reprove the world of sin, and righteousness, and judgment; by thus convicting it, He dried up the great waters of this mighty river; for he made foolish the wisdom of this world. For when the wisdom of God went forth, and gave a *reason* for that which had appeared the foolishness of God (as said the apostle, 'We preach Jesus Christ and him crucified; to the Jews a stumbling-block, to the Gentiles foolishness'); then, on comparing the two, that appeared to be foolish and to be dried up which hitherto had seemed to be something grand and profound. How vile, how execrable and abject was, and appeared to be, that worldly wisdom in the eye of those whom the truth had illumined, John beautifully intimates in his own person, when he says; 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.'"

That the *waters of the Euphrates* signify, however, in a good sense, baptismal waters, is the interpretation of Richard of St. Victor, Cardinal Hugo, &c. Here they are to be interpreted in an evil sense.

A Lapidè includes among its significations *human eloquence*. Marloratus says that by that great river Euphrates whose water is dried up, he meaneth that "all things shall be taken away, whatsoever may hinder the elect of the whole world from coming to the knowledge of the truth." *Waters* are rational *truths* or *doctrines*; hence the waters of the Euphrates may in a good sense signify the truths or doctrines by means of which we enter into the church. In the present case those truths or doctrines perverted. Hence, according to Hyponoia, the waters of the great river Euphrates here represent "*a system of false doctrine.*"

Lauretus, art. *Arere*;—

"The *water* of the *sea* is dried up when the *doctrine* of heretics or even of philosophers is confounded, so that they can no longer persuade men to their lies. (Origen, Jerome, Augustin, B. Gregory). Thus is the river dried up, and the brooks of defence, and the rivulets in seed-time. . . . After the same manner

is the bed of the river Jordan dried up. The dried up *rivers* of Ethan are perverse *knowledge* confounded."

"God dried up the *pools*, when he took away *doctrine* from the Jews (Glossa Ordinaria)."

Lauretus, art. *Aquæ*;—

"*Waters* moreover are the authorities and *doctrines* of philosophers, to which Pharaoh went, Ex. vii., 12 (Origen); because by these the unbelieving fortify themselves against the faith. And the waters of Egypt (Ambrose) are *human wisdom* itself, Ex. viii.; and the water of Sihor, *i. e.*, turbid water, which is that of the Nile in Egypt, is the *teaching of philosophers and heretics*, which is turbid with the admixture of *errors*. The water of the river, *i. e.*, of the river Euphrates in the land of the Assyrians, designates the same thing (Jerome, Chrysostom, Augustin, B. Gregory, Glossa Ordinaria). It designates also the *wisdom* of the Scribes and Pharisees and wicked men. And the worst of all waters are the *teaching* which is mixed up with *false*s. This is the water which is converted into blood; that from the authors of these things may be required all the blood which is poured out upon the earth; and which is their own carnal, animal, diabolical wisdom (Rupertus)."

Alvarez likewise on Is. xliv., 27, "Which saith to the deep, Be dry, and I will dry up thy rivers," observes; "For at the preaching of the Gospel and the building up of the catholic church, the wisdom of this world was dried up and destroyed." A similar interpretation is intimated in the Glossa Interlinea.

So likewise on Isaiah xix., 5 to 10, "And the waters shall fail from the sea, and the river shall be wasted and dried up," &c., Alvarez observes;—

"There are the *waters* of evangelical *doctrine* and heavenly *wisdom*, which the Holy Spirit infuses into the heart of the believer; that streams of living water may flow out of his belly; and that there may arise in him a fountain of living water springing up unto life eternal. And there are the turbid waters of Egypt, *viz.*, the *human wisdom* and inflated eloquence of the various worldly sciences. . . . When the Lord enters into Egypt,

and clear and pure evangelical doctrine is preached throughout the world; then are the streams of *human wisdom* made waste, and the rivers of worldly eloquence dried up."

Cornelius a Lapide says on Isa. xi., 15, that it means that no obstacles, either on the highways or on the part of men, shall be any hinderance to the apostles and others in preaching Christ; but that God will either remove them all, or enable his servants to overcome them. Menochius refers it to the removal of idolatry, error, and superstition. De Lyra says "that by the *sea of Egypt*, which is interpreted *darkness*, is signified Antichrist and his disciples, who are bitter and dark with error: their tongue shall be made desolate when their falsity shall be laid open."

Cardinal Hugo, Isaiah xi., 15;—

"Mystically: the tongue of the sea of Egypt is the *wisdom of the world*; which the Lord hath made desolate, because by the preaching of the cross he hath shewn it to be *foolish*, 1 Cor. i., 'Hath not God made foolish the wisdom of this world?' Moreover the Lord will make desolate the tongue of Egypt, when the blasphemous and vain-talking tongue he changes into a tongue singing hymns and confessing sins."

Vitringa, Isaiah xi., 15; vol. i., p. 463;—

"Theodoret—is of opinion that in this prophecy it is signified, that God would bring the Egyptians to the knowledge and belief of the truth of the Gospel, and would give a check to the *errors* of Egypt: for by the *sea of Egypt* is designated impiety bitter and undrinkable; and in like manner the *river* is put to signify *error*."

In the sequel Vitringa observes, that as the *drying up of rivers* is their emptying and destruction; so the drying up of the Nile and Euphrates, which he conceives to be signified in this prophecy, implies the wasting away both of the civil and spiritual powers in respect of the false religion and superstition predominating in them; their submission to the kingdom of Christ Jesus; their acknowledgment and adoption of his doctrine and worship, so that nothing

should remain in them to oppose itself to the progress of the Gospel: nor, says he, could the Nile and Euphrates be considered as dried up so as to make the way open to the heralds of the Word; unless it were in reference to a state of false religion, idolatry, and superstition, and to a hatred of true religion.

Poole's Synopsis, Isaiah xix., 5;—

"The sense is; that as the Lord formerly took away every impediment by which the people might be enabled to pass over, so likewise will he *take away impediments* that the elect may come to Christ (Vatablus). This passage I thus render; 'In like manner as the Lord hath made desolate the tongue of the sea of Egypt, *and* (I prefer the reading, *so*) he will lift up his hand upon the river Euphrates,' &c. From this passage I conceive the one to be borrowed in Apoc. xvi., 12 (Mede). Like as God formerly, by laying open a passage through the Red Sea, led his people into Canaan; so likewise, when some *impediment* of the highest moment is *removed* and which is signified by the Euphrates, he will bring back his exiled people," &c. (Sanctius).

Assembly's Annotations, Isaiah xix., 5;—

"The meaning is, that no *impediment or obstacle* should be so great that might hinder those who were to be brought home to Christ and his church out of all quarters, but it should be *removed.*"

Poole's Comments, Isaiah xix., 5;—

"*All impediments shall be removed,* and a way made for God's Israel from all parts of the world."

Gill, Commentaries, Isaiah xix., 5;—

"By the men are meant the kings of the east; of which see the note on Rev. xvi., 12: all these phrases denote the *removal of all impediments* out of the way of God's people in those parts, in coming over to the Christian religion, and their embracing and professing that."

Tract Society, Comments, Isaiah xix., 5;—

"When God shall set his hand for the bringing of nations or particular persons home to himself, divine grace will be vic-

torious over all opposition. At the presence of the Lord the sea shall flee and Jordan be driven back, and those who set their faces heavenward will find there are *not such difficulties* in the way as they thought they were; for there is a high way thither."

Similar is the interpretation of Scott.

Mr. Galloway, in his *Gate of Prophecy*, vol. ii., p. 425, says, the waters of the Euphrates are not literal but spiritual waters, hence he considers them to designate "a torrent of religious doctrine, feeling, and principle;" and he speaks of the exhaustion of this torrent as consisting in, among other things, "the confutation of principles by the spirit of prophecy." The interpretation is substantially the same with the one we have been considering; as usual, however, the application is different, inasmuch as with other Protestant divines, he applies it to Romish doctrine.

On the same passage Hammond observes, p. 982;—

"To *prepare a way*, we know is to *remove difficulties*, and *obstructions*, to level and plain a passage; and that in the prophets is expressed by exalting valleys, and bringing hills low, and plaining the rough places. And when rivers or waters are in the way, then the drying them up is preparing the way, making them passable."

It is obvious, then, that these waters being dried up signify that the fallacies, errors, and perverted reasonings cease to flow as a stream or flood, and to act as an impediment in the way of the kings of the east; for it is said, "That the way of the kings of the east might be prepared."* Who are these kings of the east?

Haymo, *Apocalypse*, chap. xvi. ;—

"By these *kings* are understood *saints*, who rightly govern

* Cocceius, interpreting 'the *kings of the east*' literally, *Apocalypse*, ch. xvi. ;—

"It may readily appear that when the power of those who give their power to the teacher of lawlessness, is exhausted; then is the opportunity for undertaking an expedition against them; and when the enemies of the truth are weakened, so that the servants of God are enabled to speak freely, this will be a means by which many will come from all quarters, and among others, the kings of the east."

themselves and others, and restrain by rule the motions of the flesh ; who are said to come from the rising of the sun, because they are called by the Lord who is the true Sun of righteousness."

Poole's Synopsis, Apocalypse, chap. i., p. 1677 ;—

"Who hath made us, namely, by the renewing of the Spirit (Piscator), Kings, namely, spiritual and celestial (Piscator, Zegerius). Kings are Christians both on account of their victories over the flesh, the world (Grotius, Cotterius, Cluverus, Durham), sin (Cotterius, Brightman), the devil (Grotius, Piscator), and his ministers (Piscator), death (Brightman) ; as also because they reign in spirit with God by their heavenly conversation ; as, lastly, also by title and right (Psalm cxlix., 9), because they will be at some future time judges of the world, 1 Cor. vi., 1, and will reign with Christ (Durham)."

Robertson, Apocalypse, chap. i., p. 9 ;—

"They are, first, kings unto God, in that they are made conquerors over sin, Satan, and the world : in that they have the honor and title of a king, they sit upon a throne, they wear a crown, they judge the world : for they execute the judgment written, 'this honor have all the saints,' Psalm cxlix., 9. They are, secondly, priests unto God, in that they offer up their body a living sacrifice ; they offer up prayers and praises unto him, with assurance of acceptance."

Jones, Apocalypse, chap. i., p. 24 ;—

"'He hath made us kings and priests unto God,' &c. In the song of the redeemed, chap. v., 10, it is said, 'And hath made us unto our God, kings and priests, and we shall reign upon the earth.' The Lord Jesus has not only redeemed his people from the wrath to come, but he has advanced them to the most honorable and dignified relationship to God in connection with himself. As believers are all the sons of God, by faith in Jesus Christ, Gal. iii., 25 ; 1 John iii., 1, so they are heirs of God, and joint-heirs with Christ Jesus, Rom. viii., 17 ; Gal. iv., 7. The whole church of the redeemed are a church of 'first-born' ones, Heb. xii., 23 ; even as Israel of old was denominated, typically, God's 'first-born,' Exod. iv., 22 ; and so like them, they are a kingdom of priests, Exod. xix., 6 ; or a royal

priesthood, as the apostle Peter terms them, 1 Pet. ii., 9; which is precisely the same import with his making them 'kings and priests,' having the dignity of God's first-born. All the children of God are raised to royal honors becoming the children of such a Father; they are heirs of the kingdom, and shall inherit all things. They are consecrated priests unto God, having access into the holiest of all by the blood of Jesus, 'to offer up spiritual sacrifices, acceptable to God by Jesus Christ,' 1 Pet. ii., 5; Heb. xiii., 15, 16. They are kings and priests even now while in this world, just as they are sons and heirs; though it doth not yet appear what they shall be, when they shall appear with Christ in glory, and shall obtain the crown and kingdom. All this honor and dignity, Christ had procured for them, and they enjoy it in virtue of their connection with him; and, viewing the matter in this light, can we wonder the apostle John should add, as he does, 'To Him be glory, and dominion, for ever and ever. Amen.'"

Hooper, Apocalypse, chap. xvi., p. 210;—

“‘The East’ is emblematical of the source from whence the power of rule and dominion comes. The Sun, the great ruler of the day, rising from that quarter, sufficiently declares this truth, and renews, as it were, to every man, day by day, the pledge and earnest of the appearing of the Lord; even of that coming morning when we shall awake up after his likeness and be satisfied with it. The last words of David, the sweet singer of Israel, were, ‘The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just;’ or as in the Hebrew, ‘He that ruleth in manhood is the Just One, ruling in the fear of God; and as the light of the morning shall rise the sun, a morning unclouded, shining with splendor, with showers, like grass from the earth.’ Hence even in the day of his humiliation, it was said by the wise men who sought him at Jerusalem, ‘We have seen his star in the east, and are come to worship him.’ And under that emblem, too, as well as the Sun of righteousness, is he set forth in this book of the Revelation of Jesus Christ, saying, ‘I am the root and offspring of David, and the bright and morning star.’ St. Peter also uses similar

language, exhorting us to take heed unto the sure word of prophecy, as unto a light that shineth in a dark place, until the day-dawn and the day-star arise in our hearts. Moreover, it should seem that the hope of his glorious appearing and kingdom were not set before us in word only but by act, by the custom which has long prevailed in the church in turning to the east when the creeds are repeated; and as though the church would not have us sorrow without hope, but hold fast our faith in his appearing and kingdom, she so lays his sleeping saints in the dust that when they shall rise their faces might be towards the east; thus reminding us, in this last solemn act, 'that as Jesus died and rose again, even so those that sleep in Jesus will God bring with him.' And these, we believe, are 'the kings of the east, even those who shall come with Jesus at his appearing and kingdom.'

Mr. Galloway in his *Gate of Prophecy*, observes, vol. ii., p. 426;—

"The Sun here mentioned is the Sun of righteousness, whose rising is already casting before him the light of the dawn. The kings are they who come from the dawn of that celestial morning, and who are illuminated with its rising light; agreeably to the prophet Malachi (iv., 2, 3), who predicts that they on whom he thus arises, 'shall tread down the wicked as ashes under the soles of their feet, in the day that the Lord of hosts shall do this.' This therefore is the time at which the prophecy of Malachi shall receive its fulfilment; for as much is implied in the application here made of it."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 13, 14;

"'And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,' *signifies*, it was perceived, that from theology founded on the doctrine of a Trinity of Persons in the Divinity, and on the doctrine of Justification by faith alone without the works of the law: 'three unclean spirits like frogs,' *signifies*, there resulted mere ratiocinations and cupidities of falsifying truths: 'for they are the spirits of demons,' *signifies*, that they were cupidities of falsifying

truths and reasoning from falses: 'making signs to go away unto the kings of the earth and of the whole globe, to gather them to the battle of that great day of God Almighty,' *signifies*, contestations that their falses are truths, and excitations of all those in that church, who are in the same false principles, to impugn the truths of the New Church."

Haymo, Apocalypse, chap. xvi. ;—

"Frogs are animals which are a source of annoyance; they make a noise, destroy the repose of men, and live in the mud. Such will be the ministers of Antichrist; because they will be perceived not so much to speak, as rather with garrulous voices to croak. They will likewise take from the elect their rest; everywhere severely persecuting them; and will crawl about in the mud, that is, in the uncleanness of sins."

So the Glossa Ordinaria. Aretas and Œcumenius say that these unclean spirits, as frogs, are highly adapted to excite disturbances and tumults, but not to the praising of God. Gagneus says "they are not inaptly assimilated to miry and loquacious animals; because their doctrines and suggestions are vain, and always tending to the lust of the flesh and licentiousness."

Menochius, Apocalypse, chap. xvi. ;—

"He beholds these spirits as being similar to frogs; because a frog is a feeble animal, foul, and loquacious; it has a voice and makes a noise louder than is proportioned to its body; but it is destitute of strength. In like manner these unclean spirits will then give out a noise, and will excite many to arms; but all the efforts of their armed men will come to nothing, for they themselves will be rather the vanquished and slain; as indicated in the sequel."

Ambrose Ansbert, Apocalypse, chap. xvi. ;—

"'I saw three unclean spirits coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.' As if it were openly said to them by John: 'It is not heaven, but mud that you are looking

upon : not holy preachers but noisy frogs that you are hearing. . . . Do not lend your ear to the croaking of frogs, as if it was the voice of preachers.' In which words he asserts, that the horrible blasphemies of the beast and false prophet are as far distant from the teaching of the truth, as frogs are from holy men. By this, both constancy is ascribed to the saints and caution to the unwary ; so that they who are unable to guard against these wicked deceits, by a spirit of discernment, may at least, by being smitten with disgust at the appearance of the frogs, endeavor to avoid such persons. For as frogs hinder our natural rest, so do these hinder our spiritual rest ; by whose prating it comes to pass that no one perceives the truth in the quiet of devotion. And inasmuch as these ministers of Satan, not only by terrors and blandishments, but also by the false signs produced by deceits, will seduce unto death those who are fore-known ; therefore it is added, with respect to these unclean spirits, that they are the spirits of demons, making signs (understand that they are not true but false signs) ; by which not Israel, but the Egyptians are deceived."

. . . "Above (chap. xiii.), when speaking of the seductive signs which the beast is to work, this observation is interposed ; 'And he made great signs, so as to cause fire to descend to earth in the sight of men.' As if it were said ; of all the signs that he will exhibit, the greatest will be that of causing fire to descend from heaven to the earth ; that is, he will shew that he himself has received, after the manner of the church, the seal of the Holy Spirit, under the appellation of *fire* ; although he is replete with the spirit of seduction. But this is to be 'in the sight of men ;' because they savor not the things which be of God, but the things which be of men. I say that *in the sight of men*, they will be believed to utter with fiery tongues the words of the Spirit ; but in the sight of the elect, they will appear to be as frogs without tongues ; because it is certain, it is so declared and so appointed, that in the eyes of the elect they shall not be able to proceed beyond the signs of frogs" . . . as neither could the magicians before Moses.

To the same effect are the observations of Haymo.
Dr. Henry More observes in his Works, p. 543 ;—

"But in that it is thus gendered of filth and mire, I should look upon it as a fit emblem of that wisdom which is not from above, but is *ἐπίγειος, ψυχικὴ, καὶ δαιμονιώδης*, earthly, animal or sensual, and devilish; and is accompanied with bitter zeal and strife in the heart, as the apostle intimates just before; and altogether contrary to that wisdom which is from above; which is first pure, not bemired with worldly lusts; then peaceable, not breeding contention, nor full of words and brawlings, like the importunate, harsh, and disharmonious coaxations of frogs, (so called in the Greek from that very ungrateful noise, as if *βάτραχοι* were as much as *βοατραχῆς, παρὰ τῆς τραχύτητος τῆς βοᾶς*, from the shrillness and asperity of the noise they make;) much less forward to war and bloodshed, or to the instigating of princes and men in power thereunto: which the hoarse and harsh coaxation of these creatures may be a fit symbol of; and the rather, if these trumpeters to war be conceived to be such men as are as soft and unwarlike as these naked and slimy animals, no more fit to fight than they, but only to be trumpeters to war and confusion, and that for their own interest; the zealous declamations and vociferations they make being in behalf of themselves; as all the noise the frog makes, is with its tongue turned inwards towards its own gullet. Whence that creature seems a very lively emblem of such wretches as these. Artemidor, lib. ii., c. xv.: *Βάτραχοι δὲ ἄνδρας γόητας καὶ βωμολόχους προσημαίνουσιν.* 'Ranæ homines impostores et scurras significant;' which has no small affinity with our larger description of them."

Wodehouse, Apocalypse, chap. xvi., p. 407;—

"The evil spirits sent into the world on this occasion, are three; each antichristian chief having produced one. They come forth from the mouths of their wicked parents; may probably therefore be employed in spreading those doctrines by which the kind of apostacy to happen 'in the latter days' is promoted: and which is described by St. Paul as effected *πνευμασι πλανοῖς καὶ διδασκαλίαις δαιμονίων*, by seducing spirits and doctrines of devils. There is a striking resemblance in the two passages; *πνευματα δαιμονίων ποιεῖντα σημεια*, 'spirits of demons working wonders,' that is, the same kind of wonders as we have seen before worked by the false prophet, who *πλανᾷ*

δια τα σημεια, seduceth by the wonders which he worketh. Of this nature seems to be this threefold attack on the Christian church; to seduce the kings and leading men; and to range the civil powers on the side of Antichrist. The seducing doctrines are personified; they are like frogs; they have the appearance of that loathsome and unclean animal which infested Egypt when suffering her plagues. They are here as plagues; as plagues upon the Antichristians; for such only are poured out in the vials."

Brightman, Apocalypse, chap. xvi., p. 548;—

"They are like unto frogs; because they delight in their own most filthy and stinking abominations of *doctrine*, out of which they fetch their beginning and their life."

Philo says that frogs are the symbols of *vain opinions* and glory; having only noise and sound void of reason. (Daubuz, Sym. Dict.)

Jurieu, Accomplishment of the Scripture Prophecies, vol. i., p. 206;—

"The Spirits of God are lamps, which being set on some high place do give light: but these are like the frogs, creatures of the night and of darkness, that croak in the night, and love the bottoms of waters. As therefore the Spirits of God are undoubtedly his oracles: there is no cause to doubt, that those unclean spirits of the beast and false prophets are the false oracles of Antichrist."

"In the third place, *spirits coming out of the mouth* so clearly denote *words*, that it cannot be enough admired that none hath seen this. First, everything which comes out of the mouth in a figurative style signifies words. 'Tis said in chap. xix., 15, that 'out of his mouth came a two-edged sword.' All know that this signifies the word of God that comes out of the mouth of Jesus Christ. Isaiah saith, that the Messiah 'shall smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips;' a notable passage for explaining that upon which we now are; *spirit* or *breath* is there taken in the sense that we lay down; *the spirit of his lips* is the speech of his lips. And the *rod* that comes out of the mouth of the Messiah is also evidently his *word* or speech."

Ibid, p, 212;—

"'Tis for this reason that the oracles of the false prophet are compared to frogs; the oracles of God are eagles that fly in pure air; but the oracles of Popery* and false religion are creatures that love the dirt, that descend into pits and live there. They make a great noise in times of darkness, as frogs do in the night; but will immediately be silent as soon as the sun of grace is risen, that is, when it shall dissipate all the shadows of false religion."

Hooper, Apocalypse, chap. xvi., p. 213;—

"Living, as we are, in these awful times, it may be well to give a note of warning to those who suppose that they will be able to judge of the doctrine by the evidence of supernatural power, or by the miracle which may be wrought to attest it, for this is to lay themselves open to the devil's lie!—whereas *we must judge of the miracle by the doctrine*; for Satan, by his lying wonders, will deceive and gain ascendancy over all who abide not in the faith and truth of Christ."†

Dr. Henry More observes in his Works, p. 769;—

"That no miracle, though done by such as may seem of an unexceptionable life and of more singular sanctity, can in reason ratify any doctrine or practice that is repugnant to rightly-circumstantiated sense, or natural truths or science, or the common Christian faith, or any plain doctrine or assertion in Scripture. The truth of this is manifest from hence, that no man can be so certain that such a man is not a crafty and cautious hypocrite, and his miracle either a juggle or delusion of the devil, or (if

* Not Popery.

† Hooper, Apocalypse, chap. xvi., p. 213;—

"The first unclean spirit coming out of the mouth of the dragon, is emblematical of Satan assuming the authority and power of headship, putting himself in an antagonistic position against the Lord. The second unclean spirit coming out of the mouth of the beast, represents Satan filling the region of the understanding, producing such a refined intellectualism as shall annul or subvert the faith of men in every truth of God. The unclean spirit coming out of the mouth of the false prophet, is Satan filling the spirit of man with the light of hell, and exercising supernatural power, confirming false doctrines with signs and wonders. It is not the *incorporation* of a threefold form of iniquity which is here presented to our notice, but the going forth of spirits to gather, *preparatory* to the organization of Antichrist; and it is only under the seventh and last period of the Christian dispensation, that the dragon and the beast and the false prophet will be manifested."

he was not an eye-witness of it) a false report of a miracle, as he is certain of the truth of rightly-circumstantiated sense, of common notions and natural science, of the articles of the apostolic faith, or of any plain assertion in the Scripture. And therefore that which is most certain in this case ought in all reason to be our guide."

"The kings of the earth," says Richard of St. Victor, "are the wicked who know not how to exercise restraint over themselves or others, in regard to earthly cupidities.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 15;—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments,' *signifies*, the Lord's advent, and then heaven to those who look to him, and persist in a life conformable to his commandments, which are the truths of the Word: 'that he walk not naked, and they see his shame,' *signifies*, lest they should be with those who are in no truths, and their infernal loves should appear."

Aquinas, *Catena Aurea*, p. 836, Matt. xxiv. ;—

"(Origen.) The master of the household is the understanding, the house is the soul, the thief is the devil. The thief is also every contrary doctrine which enters the soul of the unwary by other than the natural entrance, breaking into the house, and pulling down the soul's natural fences, that is, the natural powers of understanding, it enters the breach, and spoils the soul. Sometimes one takes the thief in the act of breaking in, and seizing him, stabs with a word, and slays him. And the thief comes not in the day-time, when the soul of the thoughtful man is illuminated with the sun of righteousness, but in the night, that is, in the time of prevailing wickedness; in which, when one is plunged, it is possible, though we have not the power of the sun, that he may be illuminated by some rays from the Word, as from a lamp; continuing still in evil, yet having a better purpose, and watchfulness, that this his purpose should not be broken through. Or the time of temptation, or of any calamities, is the time when the thief is most found to come, seeking to break through the house of the soul. (Greg.) Or the thief breaks into the house through the neglect of the

master of the house, when the spirit has slept upon its post of guard, and death has come in unawares into the dwelling-house of our flesh, and finding the lord of the house sleeping, slays him; that is, the spirit, little providing for coming evils, is taken off unprepared to punishment by death. But if he had watched he would have been secure from the thief; that is, looking forward to the coming of the Judge, who takes our lives unawares, he would meet him with penitence, and not perish impenitent. And the Lord would therefore have the last hour unknown, that it might always be in suspense, and that being unable to foresee it, we might never be unprepared for it."

By *garments* Ambrose Ansbert understands "that love of God and of our neighbor in virtue of which we keep the commandments." "As garments," says he, "cover the body, so do good works protect the soul." B. Gregory says on this passage;—

"He watches who keepeth open the eyes of his mind to the perception of the true light. He watches who drives away from himself the shadows of slumber and negligence. Hence also Paul says; 'Awake ye just, and sin not.' And again; 'The hour is come that we awake out of sleep.' . . . We keep our garments when we observe in our minds the commandments of innocence." . . .

For a further explanation see Vol. I., p. 414; by the *commandments* of God are meant in general the *truths* of his Word.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 16;—

"'And he gathered them together into a place called in the Hebrew Armageddon,' *signifies*, a state of combat of falses against truths, and a desire to destroy the New Church, originating in the love of rule and of preëminence."

By their being *gathered together*, Aretas and Œcumenius understand that their *separation* is signified from those with whom they formerly associated; and their congregating together under the influence of their predominant

principles. The separation is thus natural and voluntary. Thus also Haymo observes, that “they will be gathered together into one consent and one evil will. This is said by reason of their unity in wickedness, for what one does that all the rest do likewise.” So Gaspar a Melo. Menochius says, they are gathered together that they may all be overcome by Christ in one day, and that they may all be slain together.

Richard of St. Victor regards the word *Armageddon* as signifying *mountain of pride*.

Swedenborg, *Apocalypse Explained*, vol. v., chap. xvi., art. 1010, p. 460;—

“By *Armageddon* is signified the love of honor, of rule, and of supereminence; and this love is also signified by *Megiddon* in the old Hebrew tongue, as is evident from the signification of that word in the Arabic language; nor is anything else understood by *Armageddon* in the heavens; for all the places mentioned in the Word signify things and states. The reason why the love of honor, of rule, of supereminence, denotes the last state of the church, when falses are about to fight against truths, is, because that love has rule in the church in the last time thereof; and when that love has rule, then also the false from evil rules, and this overcomes truth; for that love, above all others, extinguisheth the light of heaven, and induceth the darkness of hell; and this, because this is the very proprium itself of man, and man cannot by any force be drawn away from his proprium and elevated towards heaven, so long as that love hath rule; and the proprium, into which that love altogether immerseth the man, is nothing but evil and false. That man from that love is in thick darkness as to all things of heaven and the church, consequently in mere falses, does not appear to those who are in it; by reason that the natural lumen with them appears in splendor, to

such a degree that spiritual light is extinguished ; but that splendor is from an infatuating lumen, enkindled from the love of glory, thus from the love of self-derived intelligence, which intelligence, viewed in heaven, is insanity and infatuation. When therefore this love reigns in the church, it is all over with it ; for there is no longer with any one any understanding of truth, nor will of good ; for honor, rule, and supereminence, constitute the highest pleasure, and are felt as the highest good ; and what constitutes the highest pleasure and the highest good, is the end for the sake of which all other things are regarded ; and, in this case, all goods and truths, both civil, moral, and spiritual, are made subservient as means, which are loved only from the end and according to the degree in which they serve the end ; and if they do not serve, they are altogether accounted vile, and rejected. So also with respect to all uses, civil, moral, or spiritual. The case is otherwise when uses are regarded as the end, and man doth not attribute glory and honor to his own person, but to the uses themselves, according to their excellence ; for then honor, rule, and supereminence, are the means, and are estimated only so far as they are thereby serviceable to uses. From these considerations it may in some measure appear, what is understood by Armageddon. It has also been shewn me to the life, that that love hath vastated the church, and adulterated all the goods and truths thereof, not only in the kingdoms of Babylon, but in all other kingdoms ; for almost every one at this day, when he cometh after death into the spiritual world, carrieth with him out of the natural world the desire to be honored, to rule, and to raise himself above others ; and there are very few indeed who love uses for the sake of uses ; for it is their will that uses may serve ; and that the honor, which in itself is not use, may command ; and when that principle reigneth, which,

separate from use, is not anything, no lot nor inheritance can be given them in the heavens where uses alone reign. For the kingdom of the Lord is a kingdom of uses; for when these reign, then the Lord reigneth, inasmuch as uses are goods, and all good is from the Lord. This now is the state of the church manifested as to things rational; which state is signified by the sixth angel pouring out his vial upon the great river Euphrates, and is the subject now treated of."

The derivation of the word *Armageddon* is much disputed by interpreters. According to Swedenborg, it is a compound of the Hebrew word ARAM, signifying *elevation, magnificence*, (see Calmet's Dictionary); or, otherwise, ARÔM or ROM, to be *lifted up, exalted, elevated*; and Megiddo, from MAGAD,—“A word,” says Parkhurst, “which occurs not as a verb in Hebrew; but verbs from this root in Arabic signify to *excel, exceed in glory, honor, or praise.*” *Hor* likewise means *loftiness or mountain*. Megiddo was, in the historical sense, the valley where Josiah was slain in battle by the Egyptians: it was also noted for other slaughters: whence likewise it implies a state of warfare against all goodness and truth; induced, in the present case, by self-elation or a love of glory, honor, and praise.

Matthew Höe; Apocalypse, part ii., chap. xvi., p. 83;—

“It is not a physical or local space that is denoted by *Harmageddon*, as we have above explained. A word indeed indicating locality is here used; but even *place* does not always designate *physical* space; for example, when St. Peter says of Judas, Acts i., 25, that ‘he went to his own place,’ is any one so foolish as by *place* to understand here a *physical* space? So likewise in the Apocalypse, place has not any signification of physical locality; for in chap. xii., 8, John says of the evil angels, ‘and their *place* was no more found in heaven.’ If therefore *place* denotes precisely physical space, it necessarily follows that the infernal dragon formerly had such a physical place in heaven; which no one but a plainly stupid person would affirm. To say

nothing of other authors, John Damascen maintains the existence not only of *corporeal* place, but also of *intellectual* place; so that I am under no constraint, in the application or historical deduction of the sixth phial, to shew any given physical place as having the name of Armageddon . . . it is sufficient if I prove that the kings and kingdoms were cast by unclean spirits into destruction, and utter perdition; and therefore that place of some kind was not wanting, in which the operation of spirits should be made manifest.”

Alcasar, Apocalypse, chap. xvi. ;—

“ In our Latin version, the word *congregavit* seems to refer to the Omnipotent God; and indeed with a very wise design; in order that we might thus understand that the hostile intent and conflict of the three spirits was an instrument in the hands of Divine Providence; that by help of this he might bring his counsels to their destined issue, and lead the army of his adversaries into the field of Armageddon, that is, into snares; and there capture them. For *Armageddon* is not a name proper to any given place; but is a name coined from the Hebrew, with a view to the signification of this mystery; for it properly signifies a place suited to the laying of snares. Wherefore in this passage it is intimated, that when the Gentiles became more active, and firm in their attitude of war against the church; then most especially were they led away by God, and drawn into those snares which he had prepared for them.”

If the word Armageddon be understood as signifying a place of snares; in this case, the snares will be those of worldly glory, honor, and praise, &c.

Hyponoia, Apocalypse, chap. xvi., p. 379;—

“ We suppose the term *place* to be put here for a certain position of principles peculiarly adapted to a test of their correctness.”

“ There seems to be no such place as *Armageddon* mentioned elsewhere in the Scriptures. Some have supposed the appellation to refer to Megiddo, a place remarkable for a double slaughter, Judges v., 19, and 2 Kings xxiii., 29, Rob. Lex.: this double slaughter, if such be the allusion, being perhaps a type of the great *contest between truth and error* here contemplated

—the kings of Canaan and the king of Egypt representing the powers or principles symbolized in the Apocalypse by the kings of the earth.”

Pyle, Apocalypse, chap. xvi. ;—

“*Armageddon* is the same as Mount Megiddo ; as much as to say, a mountain of destruction. And it has the same meaning with that place which the prophet Joel calls the valley of Jehoshaphat and the valley of decision ; where the multitudes of the enemies of God’s true worshippers were to be gathered together and destroyed. For Jehoshaphat signifies as much as the judgment of the Lord. See Joel ii., 1, 2—12.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 17, 18 ;

“ ‘And the seventh angel poured out his vial into the air,’ *signifies*, influx into all things appertaining to them at once : ‘and there came a great voice out of the temple of heaven from the throne, saying, It is done,’ *signifies*, thereby a manifestation from the Lord, that all things appertaining to the church are devastated, and that the last judgment is now at hand : ‘and there were voices, and lightnings, and thunders,’ *signifies*, reasonings, falsifications of truth, and arguings grounded in falses of evil : ‘and there was a great earthquake, such as was not since men were made upon the earth, such an earthquake so great,’ *signifies*, as it were concussions, paroxysms, inversions and distractions from heaven of all things relating to the church.”

Cocceius says that the phial being poured out into the air signifies that the plague is *general*, and in a sense *universal*, and swift in coming.

Pyle’s Paraphrase, Apocalypse, chap. xvi. ;—

“This vial is said to be poured upon the air, the seat and region of sounds, voices, thunders, and lightnings ; which are the emblems of the vast changes in the face of affairs now to be wrought. And the air, surrounding and comprehending the whole earth and sea, denotes these changes to be *total*. This vial again is introduced with a solemn voice from the heavenly temple or scene of these visions ; viz., ‘It is done.’ As much

as to say ; the vials are finished ; this is the *last period* of time which shall not end but with the complete ruin of the Antichristian power. The same with those other expressions relating to the same period. 'Behold ! I make all things new,' chap. xxi., 5, 6 ; by *a change greater than was ever yet seen in the world* ; for the kingdoms of this world shall then become the kingdoms of our Lord and of his Christ ; chap. xi., 15, of this book."

Gill, Apocalypse, chap. xvi., p. 818 ;—

"And the seventh angel poured out his vial into the air,' &c. Or *upon* the air, as the Alexandrian copy, Syriac and Arabic versions, read ; by which is meant the kingdom of Satan, he being the Prince of the power of the air, Eph. ii. 2 ; not that he has power over the air, to raise or lay winds and storms in it at pleasure ; but he is so called because he is the Prince of that posse of devils, the principalities and powers of darkness, that have their dwelling in the air ; hence the air encompassing the whole earth stands for the kingdom of Satan *all the world over* : and this vial differs from all the rest ; that whereas the rest only affect some *part* or *branch* of the Antichristian state, this will affect *all* the remains of the Pagan, Papal, and Mahometan powers, gathered and united together at Armageddon ; and the pouring out of this vial is the execution of divine wrath and vengeance upon them *all at once*."

Brightman, Apocalypse, chap. xvi., p. 551 ;—

"The event of this vial shall be *common* ; as which is poured upon the air, which compasseth the land and sea round about ; which air yet is *not this elementary air* that we breathe in, but some other thing which is signified by this name ; as it was usual in the other vials. Now we know that the devil is called in Scriptures the Prince that hath power over the air, Eph. ii., 2 ; whither those chains of darkness belong, which Peter speaks of, 2 Epistle ii., 4 ; and Jude in his Epistle, verse 6. Seeing therefore the air belongeth to his jurisdiction, this last vial shall bring a most grievous calamity unto the *whole* kingdom of the devil.* The former vial did plague some members thereof

* Hooper, Apocalypse, chap. xvi., p. 238 ;—

"The air,' into which this vial of God's wrath is poured, is symbolical of the *spiritual region* ; the last form of iniquity manifested on the earth by men giving

severally, this shall destroy *the whole body* of the wicked with a common destruction."

Mr. Frere, Apocalypse, p. 84 ;—

"The meaning of this symbol, I conceive to be derived from its property of being *every where present* ; and that it is used to express *universality* ; in this case, a judgment or vial of wrath, being poured out into the air, would imply that it was one of *universal extent and influence*."

The voice says, 'it is done;' *i. e.*, says Gagneus, it proceeds "from the majesty of God who is about to judge; 'It is done,' *i. e.*, that is, it is now *consummated*: it is all over with the world." So Richard of St. Victor: "As if he should say, all things are now *consummated*; the end of the world is at hand." Haymo: "all things are *consummated* by his judgment: the kingdom of Antichrist is at an end." So Ambrose Ansbert, &c. "The voices," says Haymo, "are the exhortations with which the ministers of Antichrist will persuade men to believe in Antichrist as God; the thunders are threats and torments by which they will deceive many." Anselm; the voices and thunders are the "warnings and threats uttered by the earthly-minded against the good."*

themselves up unto spiritual uncleanness, being filled with the spirits of devils. We have learnt, from the contents of the sixth vial, that such will be the condition of men, that they, being filled with evil spirits, will be gathered together by Satan against the Lord in his Church: hence, when Babylon is judged, it is said of her— 'She is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,' xviii., 2. By the *spiritual region*, therefore, we do not mean spirits apart from men, but spirits in men. This being the last form of iniquity under the Antichrist, there is no other symbol which could so well convey the nature of the judgment contained in this vial, and the condition of those on whom it should be poured out."

* Ambrose Ansbert, Apocalypse, chap. xvi. ;—

"What else are we to understand to be designated in the *lightnings*, but the signs of miracles? what else in the *voices*, but preachings? what else in the *thunders*, but comminations? But inasmuch as together with the word of preaching, and the terrors of comminations, we are told that there will be the signs of miracles; so it is not here sufficiently clear whether the miracles are those of good men contradicting falsity; or those of wicked men resisting the truth, with a view to try the good and to harden the wicked; or whether both of these will alternate with each other."

Primasius makes the same observation.

Brightman, Apocalypse, chap. xvi., p. 552;—

"The first event is a great voice, which is described by the place from whence it cometh, and by that which it spake. The place is not only the temple of heaven, but the throne also whereof we had a description, chap. iv., 2. That is, the habitation of the saints, as we have seen before. This is that throne of highest majesty, which being placed in the midst of the assembly of the faithful, doth glitter with an incomprehensible brightness and glory of the most holy Trinity. Wherefore this voice cometh mediately from God himself, in respect of the ministry of the church; whereby it is signified that God would provide for his servants, under this vial, beyond his usual manner, and almost beyond all hope and expectation; by putting forth his power and force from heaven, for the defacing of all his enemies; all which we have heard right now that they were gathered together into the place called Harmageddon; which interpretation we shall see confirmed more fully in the chapters that follow, where there is a more large explaining of this vial. The word which was given forth was, '*It is done;*' which is a most fit word for the *consummation of all things*. Which we know was used in the creation of them; Gen. i. This is the meaning of it; as if we should say, all things have now been which I have decreed should be done. Neither is there anything more of my promises remaining, the accomplishment whereof is to be looked for upon the earth. For this word, *It is done*, hath relation to that chapter x., 7. 'In the days of the voice of the seventh angel, when he shall blow the trumpet, the mystery of God shall be accomplished.'"

Poole's Synopsis, Apocalypse, chap. xvi., p. 1930;—

"*From the throne, i. e.,* from that part of the adytum in which God sits magnificently upon the cherubim, setting his feet upon the ark (Grotius, Piscator); for it is under that figure that among the Hebrews the abode of God was conceived (Grotius). The same place is here called the temple and the throne; because God dwells in his secret place, and there sits in glory. It is the different relation, therefore, that is the cause of the difference in appellation (Cotterius). It shews both the authority of the speaker and the certainty of the thing (Dur-

ham.) It signifies that this was the voice of God himself (Forbes, Pareus, Cluverus, Durham), or of Christ as judge sitting upon his throne (Piscator)."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 19 ;—

" 'And the great city was divided into three parts, and the cities of the nations fell,' *signifies*, that the church with respect to its doctrine was entirely destroyed thereby, and in like manner all heresies to which it had given birth.

"The great city," says Haymo, "is the genus, the cities of the nations, the species." Other authors also observe, that the great city is the mother city ; the cities of the nations are the cities thence derived. Richard Bernard says, "the cities of the nations are all the places depending upon and containing the subjects of the great city." Similar interpretations occur in Alcasar ; only that they are applied to the breaking up of idolatrous religions in the early ages of Christianity. De Lyra says that, "morally, the city divided is the *church* (which ought to be a union of citizens into one) *divided* into *three parts* ; for some adhered to the doctrine of Arius, some to the doctrine of the church, some were doubtful concerning both." Cornelius a Lapide says, that by the division of the city into three parts 'many understand the going over to various parties and schisms ;' Aretas and Œcumenius, that the cities of the nations which fell may signify various sentiments and opinions concerning religious faith, and which easily fall by reason of their mutual discordance. Vitringa, that it signifies, that the entire state of the Antichristian city and *church*, which before was shaken, will now be overthrown. Cocceius, that "cities are said to fall when the entire order of their polity is deranged, and scarcely any one can dwell under it safely ; or when the face of the commonwealth becomes changed."*

* He says that he is unable to decide whether a division is intended here in the church, or in some great empire ; or whether it means dissensions in the church re-

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 19;—

“ ‘And great Babylon came in remembrance before God, to give her the cup of the wine of the anger of his wrath,’ *signifies*, in this case the destruction also of the tenets of the Roman Catholic religion.”

It has already been seen, on the authority of Roman Catholic writers, that by BABYLON is signified ROME: we may here add further that Emanuel Sa, on Apocalypse xiv., 8, says, that by BABYLON is signified the world or ROME. Tirinus, on Apocalypse xvi., 16, expressly says that BABYLON is ROME; and again on verse 19, that BABYLON THE GREAT is the city of Rome: Joachim, fol. 190, that the city of ROME is itself the new BABYLON: Gagneus, that the Greek scholia understand here by BABYLON ancient ROME. Thus whether referred to the past or the future, there is a general consent of testimony to the fact that by BABYLON is signified ROME. But if Rome be signified by Babylon, then by the *city* of Babylon is signified the CHURCH of Babylon, or the CHURCH of Rome; since a *city* means a *church*. Indeed, we have already seen that by BABYLON is to be understood, according to Cornelius a Lapide, a SATANIC CHURCH.

This subject, however, will be amply considered in the sequel.

It may here be added that on the words, “the church which is at Babylon salutes you,” 1 Peter v., 13, Cardinal Hugo observes;—

“It is ROME that he here calls BABYLON, by reason of its cultivation of idolatry. And this he says, because in like manner as a people, small in number and in a state of captivity, through a longing for their own land wept over the daughter of BABYLON; so the church small and just beginning, wept over ROME.”

pecting ecclesiastical polity; or whether it refers to the fall of some political empire. Even however these uncertainties proceed upon the same general principle of interpretation with regard to the division of the city.

Emanuel Sa, 1 Peter v., 13 ;—

“BABYLON, *i. e.*, ROME, according to Jerome and Eusebius, for it was then full of idolatry and sin.”

Menochius, 1 Peter v., 13 ;—

“‘The church which is in Babylon,’ &c. ; the ROMAN church. He calls ROME, BABYLON, by reason of the similarity to it in respect of magnificence, its being frequented, and the extent of its empire, as also by reason of the sins which flourished in those times of infidelity.”

Tirinus, 1 Peter v., 13 ;—

“Which is in BABYLON, *i. e.*, in the city of ROME. . . . As Orosius beautifully demonstrates ; and as is unanimously affirmed by the fathers and orthodox doctors, according to Bellarmine, Ribera, Viegas, Pererius, and Alcasar on the Apocalypse, chap. xvii., 18.”

Calmet, 1 Peter v., 13 ;—

“Under the name of BABYLON we here understand, with all the ancients and moderns who have lived in the communion of Rome, the city of ROME.”

Cardinal Cajetan, 1 Peter v., 13 ;—

“‘The church which is in Babylon salutes you.’ . . . By the appellation of BABYLON he signifies ROME ; for it was from that place that he wrote. He saw indeed that Rome was oppressed by a confused mixture of idols and of morals. And for this reason it is that he gave it a name derived from its *confusion*.”

Glossa Ordinaria, 1 Peter v., 13 ;—

“‘The church which is in Babylon,’ &c. He calls ROME, BABYLON ; by reason of the confused medley of its multifold idolatry ; and in the midst of which the holy church now shone forth ; as yet indeed elementary and small ; just as the people of Israel, small in number and in captivity, when sitting upon the streams of Babylon mourned over their absence from the Holy Land, and sang not the Lord’s song in a strange country. And when he is exhorting his hearers to patience under adversity, rightly does he speak of the church which is with him in Babylon, *i. e.*, in a confused multitude of tribulations ; because the holy city of God cannot be free from the commixtion and pressures superinduced by the devil.”

De Lyra, 1 Peter v., 13 ;—

"The church which is in Babylon, *i. e.*, ROME, which he calls BABYLON figuratively. . . . Because like as Babylon was a principal city and given to idolatry, as is evident in Daniel ; so was Rome afterwards, by a like addiction to idolatrous practices. Whence Pope Leo, in his Sermon concerning the holy apostles Peter and Paul, alluding to the city of Rome, says ; 'They thought they made their religion a great one, if there was no falsity, that is, idolatry, which they rejected.'

Estius, 1 Peter v., 13 ;—

"Certainly the ancients, such as Papias, bishop of Hierapolis ; and from him Eusebius and Jerome ; as also Bede and Œcumenius in their commentaries, and all the later orthodox writers, interpret BABYLON to be ROME. By which name also is signified ROME in Apoc. xvii. and xviii., *i. e.*, on account of the confusion of idolatry which then prevailed in it ; and which was a slave to the errors of all nations ; as says Leo in his Sermon concerning Peter and Paul. Although afterwards by the preaching and ordinances of the apostles its conversion from a BABYLON into a holy Jerusalem and new Zion, such as it remains to this day, was at length effected ; as Rupertus beautifully sets forth in book v., concerning the Glorification of the Trinity."

So De la Haye ; who says, that "ROME was called BABYLON by reason either of the extent of its empire, according to Tertullian ; or else, of its wicked cultivation of idolatry."

Cornelius a Lapide, 1 Peter v., 13, p. 332 ;—

"Do you ask for what reason ROME is called BABYLON ? It is answered, First ; because Rome succeeded Babylon in empire, as a daughter the mother, or rather a grand-daughter the grandmother ; and therefore the Babylonian empire passed on and terminated in the Roman ; just as the synagogue passed on into the church ; and Jerusalem the Jewish, into Jerusalem the Christian ; for which reason the church itself is called a synagogue, Zion, and Jerusalem." . . .

"Secondly ; because ROME was similar to BABYLON in the greatness and magnificence of its empire. So Œcumenius.

Whence BABYLON was a type and prelude of ROME ; as Orosius shews, reciting many parallels and analogies.”

... “ Lastly ; in the time of Peter ROME was a BABYLON, *i. e.*, a confused medley of all the idols, vices, and spoils of the whole world. Whence Tertullian, book iii., against Marcion ; ‘ So likewise Babylon,’ says he, ‘ is according to John a figure of the city of Rome, hence of a city great and proud in empire, and warring against the saints of God.”

This subject will be further pursued in chap. xvii.

SWEDENBORG, ‘ APOCALYPSE REVEALED,’ verses 20, 21 ;

“ ‘ And every island fled away, and the mountains were not found,’ *signifies*, that there was no longer any truth of faith, nor any good of love : ‘ and there fell upon men a great hail from heaven, as it were the weight of a talent,’ *signifies*, direful and atrocious falses, whereby all truth of the Word and consequently of the church was destroyed : ‘ and they blasphemed God because of the plague of the hail, for the plague thereof was exceeding great,’ *signifies*, that because they have confirmed themselves in such a manner as not to be able to know them, by reason of repugnance proceeding from their interior falses and evils.”

Ibid., art. 714 ;—

“ The reason why the hail is said to be of the weight of a talent, is, because a talent was the largest weight of silver, and likewise of gold ; and by *silver* is signified truth, and by *gold* good, and in an opposite sense falsehood and evil.”

Mountains by reason of their altitude signify love, as will be further shewn in the sequel : in an evil sense, self-love.

Islands are lands surrounded with waters ; and *waters*, as we have seen, signify truths of doctrine. Gaspar a Melo and others interpret *mountains* as signifying the more perfect *churches*, and *islands* the more imperfect. In general, it may be understood that nothing good or true

was found any longer pertaining to any of the professing churches.

Pareus, Apocalypse, chap. xvi., p. 399 ;—

“‘The great city was broken,’ that is, rent asunder by the earthquake into three parts, that is, it fell, being broken to pieces : for here three parts denote the destruction ; and the threefold number, the perfect, full, and utter ruin thereof : for a city, being divided by an earthquake into divers parts, cannot remain entire, but must of necessity perish.”

Sebastian Meyer, Apocalypse, chap. xvi., p. 70 ;—

“By this rending, as also by the things next in order, are meant a *most extensive change in the world and its affairs.*”

Gill observes, p. 819, that it denotes *utter ruin*.

With respect to the *hail*, see chap. viii., 7, where it is generally interpreted of *error and heresy*.*

* Hyponoia, Apocalypse, chap. xvi., p. 388 ;—

... “An exhibition or manifestation of the blasphemous character or principles of a system professing to be Christian, must be equivalent to the final destruction of such principles. A system overthrown by an exhibition of its fallacy, by the undermining of its foundations, and by proving its elements to be blasphemous, must necessarily be entirely destroyed, and such we suppose to be the implied conditions of all the systems here alluded to ; the plague of the hail sweeping away not only the refuges, but the last refuges of lies.”

CHAPTER XVII.

THE ROMAN CATHOLIC RELIGION—IN WHAT MANNER IT HAS FALSIFIED THE WORD AND THEREBY PERVERTED ALL THINGS OF THE CHURCH—HOW IT HAS FALSIFIED AND PERVERTED THEM AMONG THOSE WHO ARE SUBJECT TO ITS DOMINION, BUT LESS AMONG THOSE WHO ARE NOT SUBJECT TO ITS DOMINION IN THE SAME DEGREE—OF THE REFORMED, THAT THEY HAVE WITHDRAWN THEMSELVES FROM ITS YOKE—ITS PREVALENCE NOTWITHSTANDING.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xvii., verse 1 ;—

“ ‘And there came one of the seven angels who had the seven vials, and talked with me,’ *signifies*, influx now and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religion.”

It is observed by Gregory the Great, that “the apostle John says he writes to the *Seven Churches*, in order that by these *Seven* he might designate THE ONE CATHOLIC CHURCH.”

That the *Seven Churches* to which St. John writes in the Apocalypse signify the one CATHOLIC or UNIVERSAL CHURCH, is the interpretation also of Tychonius, Berengaud, Ambrose Ansbert, Gaspar a Melo, Richard of St. Victor, &c.

Now we have seen that the great theme of the Apocalypse is the Last Judgment ; that the subjects of the Last Judgment are the *seven churches* ; hence that the great theme of the Apocalypse is that of the Judgment of the CATHOLIC CHURCH at its consummation. The CATHOLIC CHURCH is judged according to the Two Tables of the Law : and, considered in regard to the three divisions of the Temple, is divided into the Dragon, Bel or Babel, and Gog and Magog ; the *Dragon* signifying more especially those

by whose distinguishing doctrines the Second Witness is killed ; and *Babylon*, those by whom the First Witness is killed (Babylon indicating *self-love* as opposed to the love of God, and thus having a more especial relation to the First Table ; the Dragon indicating a love of the world, as opposed to the love of the neighbor, and thus having a more especial relation to the Second Table) ; while Gog and Magog include all those who are in the mere externals of religion.

As it is in relation to these Two Tables that the Church is judged ; so all who are judged have thus a reference to the Dragon, Babylon, and Gog and Magog ; the *external* and *historical* divisions of the church, having relation to its external history in this world, rather than to its internal and spiritual condition in the spiritual world at the Last Judgment, before the Lord. For throughout the Apocalypse all things are arranged in relation to the order observed in the *temple*, hence to its three divisions ; not in relation to the external circumstances of the outward world.

The internal character of the *Dragonists*, both lay and clerical, having been laid open, we now proceed to that of the *Babylonians*.

It has been seen that by the four *beasts* or living creatures, was signified the Word of God ; by *phials*, the truths of that Word ; by the *seven angels*, the universal heaven as a medium of communication, from the living Word, of the truths of the Word. In the present case, by *one* of the seven angels, is designated that order of angels which is appointed to be a medium of communication to John on the present occasion. Moreover, as this angel has a golden phial containing the truths of the Word, so is he regarded by some as representative of the Word.

Haymo, Apocalypse, chap. xvii. ;—

“The *angel* in this passage personates *Christ*, who is the messenger of the Father’s will. *John* is a type of the *church*. What is said to John by the angel, is said daily to every church by Christ. It is here to be noted, both that the angel comes to teach John, and that John is invited to come in order to be taught. The angel comes to John, that is, Christ comes to the church ; when, either by internal inspiration or by the teaching of the apostles and other holy men, Christ invites it to consider the torments of the wicked prepared by the just judgment of God. Come, says he, with the steps of faith and of understanding, and contemplate the damnation of the great whore ; *i. e.*, give heed to the damnation of the wicked. John comes, when the holy church assents to ; and by understanding the words of holy teachers or by the admonitions of divine inspiration, contemplates ; these punishments which are to befall the wicked.”

Ambrose Ansbert, Apocalypse, chap. xvii. ;—

“Whose person is it that *John* here represents, but that of the *church* ? Whose person is it that is represented by one of the seven angels having the seven golden phials, but the person of the *Lord Jesus Christ* ? or at least of the prophets, apostles, and all the teachers, who, being filled with the Holy Spirit, instruct the church concerning the nature of the damnation of the wicked ? . . . The church therefore may say concerning Christ, concerning also holy preachers, ‘One of the seven angels came to me, saying, Come, and I will shew thee the damnation of the great whore.’ . . . And it is to be noted, that both the angel is invited to teach John, and that the same John comes in order to be taught by the angel. For the steps of the angel coming to John, are those either of an internal aspiration from Christ, or of an external voice coming from preachers and passing on to the hearts of the hearers. But the steps of John are the faith of the hearers following the words of the teachers. It should be known, however, that the voice is one of grief, which says, ‘Come, and I will shew thee the damnation of the great whore.’”

Joachim, Apocalypse, chap. xvii. ;—

"The angel comes to John in order that John may go to the angel, who calls him with a view to shew him the damnation of the *Great Whore*; because unless spiritual men by the word of preaching approach to the disciples of truth, neither can these very disciples in their turn approach to them in the understanding of the heart; nor can they see the damnation of the *Great Whore*, which hath sat for some time and which still sits upon many waters. It is however conducive to our interest to see her damnation; because he who knows not what she is to suffer for her errors, may easily be deceived by the winking of her eyes."

Aquinas, Apocalypse, chap. xvii. ;—

"*One of the seven angels came to me,* i. e., to excite my understanding in order that I might understand the things which follow. *And he said to me,* by an interior word. . . . *Come,* by the understanding of the mind; as if he should say, prepare thyself for understanding the things which I will shew thee. Here then it is evident, that in order to perceive angelic or divine testimonies, we must draw near to God and prepare and elevate the understanding. *Come up hither,* &c. Note; that, as the Glossa says, the angel sustains the character of a teacher, John the character of a learner. Whence by this angel may be understood Christ the Angel of the great counsel, who by his inspiration teaches the church of which John was a type. . . . *I will shew,* as if he should say, come with a prepared understanding, and I will shew, &c."

Cardinal Hugo says, that the Angel here mentioned may signify Christ, from whom John learns the fate of Babylon by internal inspiration; and that this is communicated to John possibly not for his own sake, but for the sake of the *church* to whom it is announced. John, we have seen, is a *symbolic* person; at the commencement of the Apocalypse describing himself as "a brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." John therefore is symbolic of those who will form the true church at this time; or of the elect, who in the days of Antichrist are few in number compared with

the multitude of waters upon which Babylon sits. That John is symbolic of the church is asserted *passim* by Haymo, Primasius, Ambrose Ansbert, and other writers ancient and modern. At present, it is the church in tribulation, waiting in patience for the coming of the Lord; the few, not the many, to whom the Lord reveals the internal character of Babylon by the internal teaching of his Spirit, or by the external teaching of spiritual men.

This will be further illustrated in the sequel, Apoc. xxi., 9, where it is said; "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 1;—

"Saying unto me, Come, I will shew unto thee the judgment of the great harlot that sitteth upon many waters,' *signifies*, a revelation concerning that religion as to its profanations and adulterations of the truths of the Word."

Pererius, on Apocalypse, chap. i., p. 785;—

"The Abbot Joachim says; 'The voice of Christ is said to be *as the voice of many waters*; because like as many showers make a musical harmony out of their manifold sounds; so also as there are many oracles of divine authority and many diverse and differing writers who treat of the sacred volumes in which Christ speaketh; yet they all concur in one opinion of the truth, and in one language of love, which is the fulfilling of the commandments of God. And like as the sound of the inundating shower, or the rush of torrents among lofty crags falling headlong into the gulphs below, is heard from afar; so is the preaching of Christ heard to the uttermost ends of the earth; as the Psalmist testifies concerning the holy preaching of the Gospel, saying, 'Their sound went forth throughout all lands, and their words to the ends of the earth.' This is that voluntary rain which God set apart for his heritage, and of which Paul speaks in Heb. vi., 6, 7.' . . . Thus Joachim."

"The voice of Christ therefore is compared to the voice, that

is to the sound, of many waters; because so resonant was the preaching of the doctrine of Christ, that its sound went forth into all lands. Rightly is it said of *many waters*; for the many waters, as the Scripture says, Apoc. xvii., are many people; since the preaching of the doctrine of Christ is not shut up in confinement among one people only, as the Hebrew, like the preaching of the ancient prophets; but is spread abroad throughout all lands; diffused throughout all the nations of the world."

Rupertus, Apocalypse, chap. i., p. 362;—

"'And his voice as the voice of many waters;' by the name of *waters* are wont to be understood the *Divine Scriptures*, as might be abundantly proved from the Scriptures themselves. . . . His voice therefore is as the voice of many waters; *i. e.*, the whole of his teaching and his works are *truth*, and the fulfilling of the *Scriptures* which are many, namely, the Law, the Prophets, and the Psalms. . . . Otherwise: his voice is as the voice of many waters, that is, as the voice of many people; according to what the Psalmist speaks in his person, 'I will confess thee among the people, and sing a Psalm unto thee among the nations.' Lastly; his *voice* is the *words of the Scriptures*, which are adduced in his person; and which there are many people who sing in the present day consentaneously; which *people*, forsooth, are wont to be signified by the name of *waters*."

Cardinal Hugo, Psalm xxviii.;—

"'The voice of the Lord is upon the waters;' as if it were said to the hearers, 'Verily the voice of the Lord is upon you, because the God of majesty hath thundered forth to you by his preacher.' Whence Matt. x.; 'For it is not ye that speak, but the Spirit of your Father which speaketh in you.' . . . The Lord is upon many waters; because God is *over all men*. It follows, therefore, that if the Lord hath thundered, and he is upon the waters; the voice of the Lord, *i. e.*, the preaching of the Word of God, or the preacher himself, in so far as he preaches after this manner, is upon the waters. The voice of the Lord, that is, the preaching of the Gospel, is uttered. . . . The Lord shall sit as King, *i. e.*, as Ruler and Governor." . . .

In the present case, Babylon sitteth as QUEEN. *Sedeo Regina*, chap. xviii.

Anselm Archbishop of Canterbury says, that to "sit upon many waters" is to *reign* over many people; De Lyra, to *domineer* over many people; Tirinus, to *preside* over and *command*, as mistress and queen; Richard of St. Victor, to have the *primacy (primatum)*; Alcasar, to *domineer* over many nations and people. . . . "Thus the maritime cities, Tyre, Lisbon, and others, are rightly considered as the mistresses of that sea upon which they look down far and wide."

Aquinas, Apocalypse, chap. xvii. ;—

"'Sitteth upon many waters,' &c. ; because by this *woman or harlot* is understood the multitude of the wicked who are the more perverted, the more eminent in wickedness, and the more studious to pervert others; and who sometimes by occult means, and sometimes by open, after the manner of a harlot, cause others, both rulers and subjects, to give in their adherence to them; inducing them by teaching, or persuasion, or example, or by other means, to follow with delight their errors or other sins: and this has been done, and is doing, and will also continue to be done especially in the time of *Antichrist*, by heretics or other perverted persons; and together with these will be damned the others whom they seduce. . . . The harlot is said to sit upon many waters, that is, upon many individual wicked people. The difference therefore between the harlot or woman, and those who commit fornication with her or are under her dominion, is the same as between THE CHURCH IN GENERAL AND ITS PARTICULAR MEMBERS."

The meaning of the symbol *harlot* will be explained in the sequel, verses 3, 4.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

"'With whom the kings of the earth have committed whoredom,' *signifies*, that it has adulterated the truths and goods of the church received from the Word."

Lauretus, art. *Regere* ;—

"The kings of Juda are the *bishops* and *prelates* in the church (Jerome, Origen, Arnobius, Hilary, Ambrose, Gregory, Augustin,

Bede). The king of Damascus signifies the *heads*, and *teachers* in the church of the Gentiles. The king of Jerusalem, taken prisoner to Babylon, signifies a *prelate* in a state of sin. Kings of the seed of David are *bishops* and *prelates*. . . . In an especial sense, a king denotes a *preacher*; because he holds the highest place and exercises the highest vigor of authority."

"(In a good sense) the kings of the earth are the apostles and perfect men, who exercise dominion over the body."

"(In an evil sense) King Saul designates a *preacher* or *prelate*; and because he reigned even when cast off by God, he denotes a priest, who engages in sacred things even when he is in sin."

"A king sometimes signifies secular domination in the church; or a *carnal prelate*: also power (B. Gregory).

"The powerful kings of the earth are demons; and the kings over which the Divine Word triumphs are demons. These are called the rulers of the darkness of this world; and, in general, kings of the earth (Apoc. xvii.) are all who are born of the earth."

"The king of Babylon and the king of Samaria signify *heresiarchs*. The kings of Juda, who worship idols, are the *patriarchs of heretics*. . . . The king and princes who rejoice in wickedness, are *heresiarchs* and their followers. . . . Kings who are astonished by the sword of the Lord, are demons and *heresiarchs* put to confusion by the Word of God." Jerome.

We may here observe that on the words in Rev. i., 6, "hast made us kings and priests unto God," Alcasar contends that the reading ought to be, not *kings*, but a *kingdom*; that a kingdom supposes a king or regal power; that it is the **PRIESTHOOD** which is vested with this regal power; and that *priests* are therefore *kings*, whose kingdom is the sacerdotal earth. He contends likewise in chap. iv., 4, that by the *twenty-four elders* are meant the *priesthood*, and by the crowns on their heads, their *regal and judiciary power*, p. 306, 307.

Tirinus, Apocalypse, chap. v., ver. 10;—

"Hast made us (the **PRIESTHOOD**) kings and priests unto

God ;' *i. e.*, hast made us the UNIVERSAL HEADS OF THE CHURCH ; who have the care and administration upon earth, of things both sacred and profane, ecclesiastical and political. Whence whatsoever befalls the church militant and the rest of the universe down to the end of the world, most highly concerns us as THE KINGS OR RULERS OF THE EARTH."

Brixianus, art. *Rea* ;—

"The kings of the earth who committed fornication with the great whore, signify those *prelates*, to whom, in order to prevent the sins of the people, is given the rule over souls ; but who please men rather than God ; and in this place the kings of the earth signify *wicked prelates*, as elsewhere they signify *good ones*." Joachim, Apoc. xvii.

"Priests, says the Abbot Joachim, are the kings of the laity, bishops the kings of the clergy, archbishops the kings of prelates, priors the kings of regulars, and abbots the kings of conventuals." Joachim on Jeremiah.

See Vol II., p. 170, where similar interpretations are given by Aquinas.

The primary and more strictly abstract sense of *kings*, from which the concrete is derived, will be seen in the sequel when treating of the *seven kings*.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

"'And the inhabitants of the earth have been made drunk with the wine of her whoredom,' *signifies*, the insanity in spiritual things of those who are in that religion in consequence of their adulteration of the Word."

Aquinas, Apocalypse, chap. xvii. ;—

"'Made drunk,' *i. e.*, by a complete subversion and excæcation of mind, so that they neither see themselves, nor effectually fear God nor punishment ; just as a drunken man has no fear of anything."

Rupertus, Apocalypse, chap. xvii., p. 478 ;—

"For veritable and great is the whoredom of the rational creature, that is, of man, in going far away from God, and adhering to worldly cupidity. Hence the Psalmist, when he had said, lxxiii., 26, 'Lo ! they that forsake thee shall perish,' imme-

dially added, 'Thou hast destroyed all them that commit fornication against thee.'"

Biblia Maxima De la Haye, p. 900 ;—

" ' With whom the kings of the earth have committed fornication ;' that is, they who hold the principal station among the inhabitants of the earth and ought to rule over others ; yet, themselves deviating and lapsing from upright conduct ; for since the entire kingdom is wont to follow the example of the king ; so, instead of being an example of good living to those who are under them, they have conformed to their vices, and been themselves the first to apostatize from God and commit fornication with the devil and the world." Gagneus.

Cornelius a Lapide, Apocalypse, chap. xvii., p. 261 ;—

" ' With whom the kings of the earth have committed fornication ;' *spiritually*, in worshipping idols ; in order that they might be the *mystical* paramours and rivals of this great whore. . . . For thus the prophets call *idolatry* fornication ; because in idolatry the soul forsaking God as its spouse, goes away to its idols as to adulterers."

A Lapide, referring to the various forms of idolatry, Wisdom xiii., 19, p. 255, observes that—

" Mystically : all these you may adapt to *heresy*, and to every *cupidity*. For to the heretic the idol is *heresy* ; to the proud, honor ; to the miser, gold ; to the glutton, the belly ; to the luxurious, Venus ; to the sluggard, sleep ; to the angry, revenge ; to the envious, spite ; as we are taught by S. Augustin, B. Gregory, and other doctors, nay, even by St. Paul, Phil. iii., 19 ; Eph. v., 5."

When therefore it is said by some that Rome is to return to idolatry at the end of the world, it will be desirable to bear in mind this interpretation ; and especially as given by Lauretus from the fathers, and by Bellarmine in Vol. I., p. 332, of the present work ; also by Suarez, Cornelius a Lapide, &c., in Vol. III., p. 416,

Ribera, Apocalypse, chap. xvii., p. 217 ;—

" Scripture is wont to denominate as fornication *all decline from good* ; as Aretas observes ; or, to speak more properly, *all*

withdrawing of the soul from God; to whom by faith and charity it had been previously espoused."

Rupertus, Apocalypse, chap. xvii., p. 478 ;—

"'The inhabitants of the earth have been made drunk,' &c. For they have been made drunk in committing fornication with the cupidity of this world; that is, as those who are drunken with wine lose the power of *discretion*, and say and do all things without *reason*; so these also, utterly bowed down by their cupidity to the earth, are unable to look up to Him who has the true divinity in heaven; and dream that the power of divinity resides in their idols. 'Come,' says he, 'and I will shew thee the damnation of the whore.' When he says, '*come*,' we ought to understand that the elect soul is called as it were interiorly; so that itself also shall not go wandering outwardly after the lust of the flesh and the lust of the eyes; but should recollect itself interiorly in the hidden chamber of contemplation, where it may meditate by itself, with the judgment of reason, on those things which are and which are to be."

Biblia Maxima De la Haye, p. 900 ;—

"'The inhabitants of the earth have been made drunk with the wine of her whoredom; . . . that is, with fornications and lusts spiritual and corporeal. Well does he say made drunk; that is to say, like men intoxicated, *seeing nothing* of the momentous evils into which they precipitately rush.'" Menochius.

Lauretus, art. *Ebrietas* ;—

"Drunkenness is a perturbation of the senses, &c., &c. Or, in a more general sense, drunkenness is no other than *falling from right reason; a deliration and privation of a sound mind*, whether through anger or any other mental disease."

"The drunkenness of Lot, designates the perverse love of temporal things (Origen); also the *depraved understanding* of the Jews; and they are drunk who are the followers of *heretics* (Jerome). Likewise the Pharisees and Judas were made drunk, but not with wine. And the cup of Babylon inebriates the whole earth, when earthly things pervert the sense of all the inhabitants of earth." B. Gregory.

Rupertus, Apocalypse, chap. xvii., p. 480, speaking of the Israelitish and other nations ;—

... "It is for this cause that it is *inebriated*; because it *neither understands nor sees*, and has *no reason nor perception of truth*; nay, being entangled in all the meshes of *error* by reason of its drunkenness, that prophecy is fulfilled, which, in giving the nation over to divine justice, foretold; 'They gave me gall to eat and vinegar to drink;' and then immediately added, 'Let their table become a snare before them; and that which should have been for their welfare let it become a snare.' . . . 'Let their eyes be darkened, that they see not; and ever bow thou down their backs.'"

Alexander de Hales, Apocalypse, chap. xvii., p. 312;—

... "With 'the wine of her prostitution,' that is, with the carnal delight of worldly pleasure; which so intoxicates the kings of the earth, and *prelates of the earth*, that they are insensible to the chastisements in the divine threatening, Is. xxviii.; 'The priest and the prophet have not known by reason of drunkenness; they are swallowed up of wine.' Or, it may refer to those who are less in authority, who are 'the inhabitants of the earth,' *i. e.*, who love earthly things, are 'made drunk,' *i. e.*, have been led out of the right path, and out of a good state, by the 'wine of her prostitution,' namely, that of the city of Rome, or some *prelates of the church*. For *prelates of the church* by their evil example give occasion of falling or of sinning. For which reason Gregory says, that *prelates* ought to know that if ever they do evil, they are worthy of as many deaths as they have set fatal examples to those who are under them."

Rabanus Maurus, art. *Ebrietas*;—

"Drunkenness is *error*; as in Paul; 'They who are drunken are drunken in the night, and they who err, err through the darkness of ignorance, 1 Thess. v., 7.'"

Cardinal Hugo, like Alexander de Hales, refers to Isa. xxviii., 7, for an illustration of the passage in the Apocalypse we are now considering; we therefore refer to the comment upon it as given by Cornelius a Lapide in Vol. III. of the present work, p. 482.

Gaspar a Melo after saying that drunkenness signifies "alienation of the intellect," observes;—

“Not that God takes away the intellect; but that by reason of the wickedness of men he does not give them grace or spiritual light that they may see the truth.”

Babylon “was drunk,” says Berengaud on Apoc. xvii., because she was “*alienated from all spiritual rationality.*” Again on Apoc. xiv., 8;—

“The *wine of wrath* is the *errors* of the nations with which they provoked God to wrath; but since Babylon is no other than all these nations, that is, all the wicked; how is it that she gives these nations to drink of the *wine* of God’s wrath? In this manner; as when one has taught another, this other teaches a third, and the third a fourth, and so on, till the *diabolical error* passes on into all men; so hath Babylon assuredly given unto all nations to drink of the wine of the wrath of God.”

Lauretus, art. *Vinum*;—

“The wine which Lot drank is the **PERVERTED MEANING GIVEN TO THE HOLY SCRIPTURES**. And the wine with which heretics are made drunk, is **THE HOLY SCRIPTURE FALSELY UNDERSTOOD**. And the wine of Babylon is heathen *doctrine* and perfidiousness. And the wine with which Eli thought that Annas was made drunk, is either ambition after temporal things, or **DEPRAVATION OF DOCTRINE**. And *heretics* are maddened with wine, that is, with **ERRONEOUS DOCTRINE**. This is called the wine of the damned and the wine of iniquity.” Rupertus, Jerome, Origen, Ambrose, &c.

“The refuse of the grapes being dry and useless, after the wine has been expressed from them, may signify the worship of idols, the **TRADITIONS OF MEN**, especially those of the Jews.” Jerome.

For additional illustrations of the meaning of this symbol from Cornelius a Lapide, Ribera, and other authors, see chap. xiii., ver. 10.*

* Cornelius a Lapide observes, p. 261;—

“Wine of prostitution, *i. e.*, with that wine with which she allured both kings and people to commit fornication with her, that is, to *idolatrize*. This wine was the riches and honors of the Romans; or the hope of the lucre, pleasure, and dignity, to be procured from the Romans if any one would offer them adulation and worship their gods.”

Ribera, p. 207, interprets the wine to signify the *wine of error*. Also in p. 219; and says in p. 243, that it signifies "the inducements and blandishments with which Rome allured others to commit fornication."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

"'And he carried me away in the spirit into the wilderness,' *signifies*, that in a spiritual state he was carried to those among whom all things of the church were devastated."

Ambrose Ansbert, Apocalypse, chap. xvii. ;—

"Inasmuch as the *hearts of the wicked* are set forth under the figure of a *desert*; Jeremiah the prophet testifies, when speaking of Judea abandoned by God, saying, 'How doth the city full of people, sit solitary!' If it was full of people, how was it solitary; unless it was that God *deserting* it, it was made a wilderness of dragons, *i. e.*, of demons? Hence Esaias saith, 'The voice of one crying in the wilderness, Make straight the way of the Lord.' Hence the devil's first solitude cries out to the Lord; 'Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and vagabond in the earth.' Are not they justly called a *desert* in whom the omnipotent God does not dwell by his grace? For *the absence of God is a demoniacal solitude. The presence of God is paradisaical company.* What then in this passage ought we to understand by the word *wilderness*, but the hearts of the wicked blinded through the absence of all the Divinity?"

So likewise Haymo, the Glossa Interlinea, &c. Primasius on this passage says, "the absence of the Divinity makes a *wilderness*; his presence makes a *paradise*." Bede has a similar comment. Cardinal Hugo says, that being carried away by the Spirit into the wilderness signifies, "He illuminated my spirit by preaching, to see the hearts of the wicked that were *deserted* by God."

Aquinas, Apocalypse, chap. xvii. ;—

"*Into a desert*; that is, to contemplate the hearts of the

wicked, who have been deserted by divine grace ; for by the following vision he was enabled to understand the state of the wicked," &c. So Alexander de Hales.

Joachim, Apocalypse, chap. xvii. ;—

"There are two things which do not permit men to behold the fall of the sons of this world, viz., earthly cares, and the sense of the letter which killeth. So long as you are involved in worldly affairs, you cannot behold in Scripture the fall of the world, by reason of the hinderance arising from these very things. Leisure to read, peace and silence are necessary, if you wish to understand what you read. And even when these are at hand, it is necessary that you should pass from the sense of the letter to the spiritual meaning. For if what you read you always understand in the literal sense ; then, as you read, the carnal understanding frequently brings you to what is not in agreement with the meaning. Whence the truth itself says, 'It is the Spirit which giveth life, the flesh profiteth nothing.' If then you wish to see in what manner the kingdom of this world comes to an end, suffer thyself to be carried by the angel into the desert after the manner of Abraham ; and in like manner as he went out from his own kindred and from the house of his father, so do thou go forth from out of the letter into the spiritual sense ; and then shalt thou be able to see in this thy day, saith the Lord (what the sons of this world cannot see), the things which belong unto thy peace ;—but now they are hidden from thine eyes."

De Lyra, who applies this to the Saracens, says, that it signifies, "their state as abandoned by God by reason of their sins."

Cornelius a Lapide, p. 262 ;—

... "John seemed to himself, in a mental rapture, to be carried into a *desert* ; to signify not only the perdition of Babylon, which was to be converted into a desert ; but also to intimate that to a spiritual man and a divine prophet, such as John, all the pomp of the world was but like a desert ; that we may understand that the innumerable crowd of heathens busying themselves at Rome, the beautiful structure of the palaces and temples of the city, the magnificence of the court, the wonderful organization of the

state, the laws and polity, the splendor of the senate, and all the other characteristics of ROME, were to a holy man intent upon celestial things, like a desert and a wilderness; which is the habitation not of men but of wild beasts and brutes; where no account is made of piety and true virtue, but only of pomp, pride, and glory; and in which are growing not rose-trees but the thorns of all manner of wickedness. After the same manner did Diogenes, when walking through a crowded part of the city with a lantern in his hand, declare, that he was in search of a *man*, and could not find one."*

We meet with almost the same remarks upon this subject in Alcasar as in A Lapide; both, however differing in some other respects, yet agreeing that by the *desert* is signified the moral or religious condition of Babylon.

Lauretus, art. *Desertum*;—

"The *desert*, or region of the desert, is *the heart of unbelievers*; which, when the Creator abandons, no inhabitant is left there but the devil. And the devil himself or multitude of unclean spirits is sometimes called a desert." B. Gregory, Victor.

"The desert in which John preached, may be said to be Judæa deserted by God. For the habitation of the Jews was made a desert when Jerusalem was destroyed." Hilary, Augustin, &c.

"They say that Christ is in the desert, who teach errors unperceived; or who teaching manifest errors, separate hearers from the church (Origen). And the deserted waters of Nemrim, designate the corrupt doctrine of heretics destroyed. In this desert heretics bite." Jerome.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

"And I saw a woman sit upon a scarlet beast full of names of blasphemy,' *signifies*, that religion (the Roman Catholic) upon the Word profaned by them."

That *woman*, in a good sense, signifies the true *church*,

* We may here add to the illustration of A Lapide the parallel one from chap. v., 1, of the prophet Jeremiah;—

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a *man*, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."

see chap. xi., 1 ; hence in a corresponding evil sense, it means a false church, which is a harlot and adulteress.

Lauretus, art. *Sedere* ;—

“ He is said to *sit*, who remains still in one place (so that he cannot be said to be either standing or lying down), but so as to be possessed of a certain *authority*.”

“ The Lord *sits* upon the Cherubim ; that is, he dwells in the plenitude of knowledge, and *presides over* the minds of the spiritual.” B. Gregory.

“ The Lord *sitting* upon an ass, and upon a colt the foal of an ass, is the Word of God resting in the souls of men, and *guiding the footsteps* of the mind.” (Origen, Hilary, Ambrose, B. Gregory).

“ To *sit* sometimes signifies to *judge* ; and Job sitting as it were king, designates one who is *master* ; who in his heart sits as it were *king*, and in thought *rules* the noisy emotions of the mind, and sits as *chief* when occupying the chief place in the mind, the virtues standing round about.” (B. Gregory).

“ Antichrist *sitting* in the temple of God, is Antichrist wishing to *exercise power* in the church. Or, he is those heresies which usurp to themselves a place in Holy Scripture. Thus Lucifer wished to sit on the mount of the Testament. And the prince of Tyre sitting in the seat of God, is the devil *usurping divinity* to himself. He also sits in Libanus, who swells with pride.” Origen, Jerome.

Roman Catholic writers generally agree, that in the passage under consideration, to *sit* implies “ *magisterial rule*,” and “ *domination*.” In Cornelius a Lapide, p. 262, Alcasar, p. 751, and in the Biblia Maxima of De la Haye, p. 901, the woman is spoken of as one, which “ sitting upon the beast, *directs, moves, and drives* the beast.” This is mentioned as shewing what is implied by *sitting*.

Menochius affirms, on the same passage, that this beast is not the same with either of those which appeared to John in chap. xiii. ; and this is the opinion likewise of a great many writers. On the other hand, numerous commentators maintain it to be the same ; and both are in the right.

The beast is the same in so far as it signifies blasphemous doctrine or falsifications of the Word of God ; but the beast is not the same as signifying the same falsifications ; in the one case the beast represents the falsifications by the Dragon ; in the other, the falsifications by Babylon.

We proceed to ascertain what is signified more particularly by the *Beast* in the present case, and in so doing we must observe the important remark of Alcasar ; that in determining the meaning of a symbol we must have regard to its intrinsic aptitude, its harmonious relation to the context, and to all the other parts of the narrative ; and that where this is the case, even though the interpretation of the symbol should be such as to have no external authority to support it, yet that it has the internal authority of reason and propriety. See Vol. I., p. 36.

In various parts of the Apocalypse we have met with symbolic animals, such as ζῶα living creatures ; and beasts ἄρματα, which Parkhurst says may be taken either in a good or evil sense. In verse 1 of this chapter it is said, "There came one of the seven angels which had the seven vials and talked with me." These phials were given by one of the four animals described in chap. iv. ; and it was there seen that each of the four animals represented the Word of God in some one of its relations. In chap. vi. and xix. we read of *white horses* ; we read also in chap. vi. of *horses black, red, and pale* ; all of which were seen to have corresponding relations to the four animals, and to designate true or false and corrupted doctrines. In chap. xii. we read of the *red dragon*, signifying homogeneously with the black, red, and pale horses, certain corruptions of the Word of God ; and said to be full of the names of blasphemy, having seven heads and ten horns, *i. e.*, all wisdom perverted, and much power. According then to the rules of Alcasar, harmony and homogeneity require, that the present beast should be

of the same description. Indeed so great has been the supposed resemblance between the two, that this alone might naturally lead the reader to the same conclusion. Neither could those who conceive that this beast represents Antichrist, and that Antichrist is the name of *a system of false doctrine*, as we have already seen, come to any other conclusion than the one already mentioned.

This beast then, like the others, signifies false or Antichristian doctrine; in other words, the truths of the Holy Scripture falsified and profaned; whence it is called, in an evil sense, a *Σηπλοῦς*. The woman or the church, is seated upon these truths falsified and profaned, and usurps to herself the sole power over them; making them go in whatsoever direction she pleases, and according as she may determine in the exercise of her supreme discretion. Thus as the Lord sitteth upon the cherubim or living creatures, which in chap. iv. represented the Word of God in a four-fold aspect; so this woman sitteth upon the beast, which represents not a plenitude of true knowledge, but of names of blasphemy.

The reason why this beast is said to be full of the names of blasphemy, is, because it is full of blasphemous doctrine; as the Scriptures are made to be when they are made to teach blasphemies, as they are made by this woman.

To illustrate the case: Gregory of Nyssa in his Eleventh Oration against Eunomius, p. 707, says;—

“That he adulterates the sacred Scriptures; alters the inspired words; defiles with his own filth the pure dogmas of religion; and not only arms his tongue against mankind, but endeavors to pervert the sacred words; and is ambitiously contentious to prove that his own perversion is more sure and firm than the teaching of the Lord.” Suicer, art. *Antichrist*.

Gregory afterwards adds; that this impiety of Eunomius was “a meditated purpose, preparation, and begin-

ning of Antichrist." According to Aquinas on Matt. xxiv., 5 (quoting Origen);—

"Every discourse which professes to expound Scripture faithfully and has not the truth, is Antichrist. For the truth is Christ; that which feigns itself to be the truth is Antichrist.

Hence if the living Word be Christ, that Word falsified is Antichrist. Such is the beast upon which the woman sits: it is the truth or the Word as interpreted and understood by the woman, who sits upon it, rules over it, and directs its course at her own will and pleasure.

The sequel will shew how far such an interpretation is confirmed by its aptness and harmonious relations.

We have seen concerning the *sardine* stone, which was *red*, that it signified *love*, chap. iv.; that the *red* or *fiery* color of the horse (chap. v.) signified that *love* perverted, and that the *red* color of the dragon signified the same.

Rupertus, on the Apocalypse, chap. xvii., p. 748, observes, that the beast is *scarlet*, which is of a *fiery* color, because it is under the dominion of *cupidity*.

We may here observe, that Cornelius a Lapide, p. 82, Isychius (see Lauretus), and other authors quoted in the present work, interpret the color *red*, in a good sense, to signify *love*; whence, in the opposite, it signifies *cupidity*, *concupiscence*, or any evil affection contrary to love. Hence also Rupertus observes, Apocalypse, chap. xvii., p. 486;—

"Is not Babylon, *i. e.*, *cupidity* itself, the root of all evils?* and are not they who preside over *cupidity* malignant demons and perverse men; who are seducers of the earth; the universal body of which is here called Babylon, and the great mother of fornications, &c.?"

St. Bernard in his Works, vol. ii., p. 862;—

"Avarice and *cupidity* are sisters; pride is the mother of both. Never was there pride without *cupidity*, nor *cupidity* without avarice."

* So St. Bernard. See his Works, vol. ii., p. 862; sec. xlv., De Cupiditate.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3 ;—

“ ‘Having seven heads and ten horns,’ *signifies*, intelligence derived from the Word at first holy, afterwards none, and at last insanity ; and much power continually derived from the Word.”

For the explanation of these symbols, see Vol. III., p. 299 ; also, the sequel.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 4 ;—

“ ‘And the woman was arrayed in purple and scarlet,’ *signifies*, divine good and divine truth celestial, which are of the Word among them : ‘and decked with gold and precious stones,’ *signifies*, divine good and divine truth spiritual which are of the Word among them : ‘and pearls,’ *signify*, the knowledges of good and truth which are of the Word among them.”

This woman is above called a *harlot*.

Lauretus, art. *Meretrix* ;—

“The CHURCH of the Gentiles was called a *harlot* before she was converted to her husband Christ ; but after she was converted, she ceased to be a *harlot* (Origen, Ambrose). Rahab designated this CHURCH, who was a *harlot* before she became conjoined with the people of Israel.” Jerome.*

“On the other hand, the synagogue and Jerusalem became a *harlot* ; which at first was faithful to God, and afterwards became adulterous by idolatry.” Ambrose, Jerome.

“The two *harlots* contending before Solomon designate the CHURCH and the synagogue ; the one who would receive the son alive is the church, the other who would receive it dead is the synagogue.” Jerome, &c.

Brixianus, art. *Meretrix* ;—

“A *harlot* signifies the CHURCH gathered out of the Gentiles,

* Alcasar, Apocalypse, chap. xvii., p. 751 ;—

“The name of the great *harlot* is given to the great city of *idolatry* ; for those cities which were worshippers of idols are in the Holy Scriptures accustomed to be called *harlots* ; in like manner as also the name of *fornication* is given to *idolatry*, Is. xxiii., 15 ; Jer. ii., 20 ; iii., 1 ; Ezek. xvi., 15 ; Nah. iii., 4 ; Mich. i., 7.”

and this because her bosom is unclosed to any one who comes back to her." Durandus.

"The great harlot spoken of in the Apocalypse signifies ROME in the time of Gentilism, or the multitude of all the wicked."

So in Ezekiel, chap. xvi., Cornelius a Lapide, in the Synopsis, observes, "that the birth, education, adultery (*i. e.*, idolatry) of Jerusalem, *i. e.*, the synagogue, are described under the character of an adulteress;" and in his comments on the chapter he speaks of the Jewish synagogue as the Jewish CHURCH. "The ancient CHURCH or synagogue," says he, on verse 4, "had, as it were, its origin when the Law was given on Sinai;" verse 3, "Not only now but formerly, before I chose you, oh! ye Jews, unto myself as a people, a CHURCH, and a spouse; and as it were took you to wife; so barbarous were you and undisciplined in morals, that you seemed rather to have been born and educated among the Amorites and Hittites."

Franciscus Gaspar a Melo, Apocalypse, chap. xvii., p. 650, likewise calls the *synagogue*, and also the *church* of the Gentiles, a *harlot*.

From these remarks it is clear that a *harlot* may designate an unfaithful *church*.

It is desirable then to ascertain whether, in the chapter of the Apocalypse we are now considering, the *woman* who is a harlot represents a *literal city*, or an unfaithful *church*. In ascertaining this question it will be observed, that the description of the harlot, as given by interpreters, does not correspond to that of a literal city; for the distinguishing characteristics of the woman, when interpreted in a good sense, will be seen to be those of a *faithful* CHURCH; when interpreted in an evil sense, those of an *unfaithful* CHURCH.

Thus Haymo observes, Apocalypse, chap. xvii.; concerning those represented by the harlot;—

“Purple is the clothing of kings, and derives its tint from the blood of certain fish of the sea. What therefore are we to understand by the purple with which the woman was arrayed, but the pretence of rule? For what the CHURCH has in truth, that do these possess in simulation. For the CHURCH has purple and scarlet, *i. e.*, royal dignity, because it has Christ as king; and of herself also she is in possession of many kings, since the CHURCH herself also reigns, through Christ. For she is an elect and a royal race. . . . The CHURCH also possesses a vestment of gold, *i. e.*, charity or wisdom; of which it is written, ‘Receive wisdom as gold.’ And the Psalmist says; ‘The queen stood on thy right hand in a vesture of gold.’ So likewise this meretricious woman, although she is perfectly foolish, nevertheless, neglecting what would really make for her future prosperity, says that she is wise; and glories in the books of her philosophers and in the wisdom of *the word of man*. In the *precious stones and pearls* are signified the virtues of saints; that is, faith, hope, charity, humility, meekness, and other virtues of this kind with which the faithful are adorned. Which ornaments as it is the CHURCH alone that possesses, so this perverted woman endeavors deceitfully to usurp them to herself. Wherefore she makes a pretence of possessing that which she has not; in order that those whom she cannot draw into error by an exercise of power, she may deceive by a simulated SANCTITY, and a plausible fraud..”

It is obvious that, in this description, Babylon is not described as a *literal city*, but as a body of persons usurping to themselves the notes or characteristics of a CHURCH; such as great wisdom, sanctity, and all the virtues of faith, hope, charity, humility, meekness, &c. But this body of persons moreover is Babylon, whose distinguishing characteristic is lust of domination, pride, presumption, arrogance, haughtiness, self-love, self-intelligence, &c. Yet while she is inwardly in that lust, she is outwardly clothed with sanctity, humility, meekness, charity, and all the virtues of the saints. Hence Ambrose Ansbert observes;—

“What is it for the woman to sit upon the beast, but for

the body of the wicked seated upon the devil and that damnable man (Antichrist), to boast (like a city which is about suddenly to fall) that they are *built together after the likeness of the church*, which is being daily built up upon Christ? This city, however, is as the harlot upon the beast which is opposed to the Lamb; the church is as the spouse upon the Lamb which overcomes the beast. The former, built upon the sand, is soon to fall; the latter, built upon a rock, is to remain to eternity."

Babylon is here described as a city built up in the likeness of the church. Moreover the woman is Babylon, having all the outward characteristics of a church. Ambrose Ansbert adds with regard to the *purple color*, that it may signify the oracles of the Scriptures perversely understood (*male intellectis*) according to the letter, or else the corruptions of carnal vices. So likewise Anselm Archbishop of Canterbury, who says; "She is clothed with *purple*, because she pours out the blood of the saints, or causes others to understand the oracles of God perversely"—which latter has elsewhere been interpreted as signifying the same with the former.

When therefore Roman Catholic writers affirm that the harlot and Babylon signify *Rome at the end of the world*, not Christian, but infidel and pagan; we are instructed by the foregoing interpretations, that however infidel and pagan it may be interiorly, *i. e.*, essentially, it does not outwardly throw off the Christian character, but makes an imposing profession of being the Christian church, and as such of being clothed with the purple, scarlet, and precious stones of the Queen or spouse of Christ; and thus of being in possession of the true Christian faith, and the Christian virtues. Hence to be at heart infidel and pagan, and at the same time to profess to be a true church, and to wear its external appearance, are both of them characteristics of the harlot and Babylon.

Haymo conceives the purple to signify a shew of *dominion*. Aretas says ;—

“ She is clothed in purple because she audaciously attempts all things by her power, as if she were QUEEN.”

Ambrose Ansbert, Apocalypse, chap. xvii. ;—

“ But we need not wonder, if those things which signify the evils of the wicked should signify also the goods of the elect ; since what these things designate on the part of the CHURCH, the wicked contend that they also possess. For to glance only at a few out of the many things which might be enumerated ; it is said of this harlot, that she was ‘ a woman arrayed in purple and scarlet.’ But of the spouse of Christ also Solomon thus speaks, Proverbs xxxi., 22 ; ‘ She maketh herself coverings of tapestry ; her clothing is silk and purple.’ Of this harlot it is also said ; ‘ She was arrayed in gold and precious stones and pearls.’ The Psalmist, too, addressed God concerning the spouse in these words ; ‘ At thy right hand stood the Queen in a vesture of gold ; wrought in diverse colors :’ of whom also it is said in the Apocalypse, in another place ; ‘ Her light was like unto a stone most precious.’ ”

“ What wonder then is it, if one and the same thing which demonstrates on the part of the wicked *simulation* ; should on the part of the elect, demonstrate the religion of a true faith ? Now what is signified, on the part of the wicked, by the purple and scarlet, but the shew of pretended rule ? Moreover inasmuch as true *purple* has the tint of blood ; so by it is designated, in a good sense, the *love* of which the Lord speaks in the Gospel, ‘ Greater love hath no man than this, that a man lay down his life for his friends.’ Further : *scarlet* has an appearance of *fire* ; and what is designated by this, but the same *love* which is diffused into our hearts by the Holy Spirit ? Nor should this occasion surprise ; for the Holy Spirit himself is designated by the name of *fire*. Hence the Lord says, ‘ I am come to send fire upon the earth, and what will I but that it should burn ?’ Hence also it is said in the Acts of the Apostles ; ‘ And suddenly there came from heaven the sound as of a rushing mighty wind, and it filled the whole house where they were sitting ; and there appeared unto them cloven tongues as it were of fire.’ By this *love*,

the elect are inflamed into a fervour of zeal against delinquents; by a *simulation* of this love, the wicked are excited against the good into the fury of hatred; by this love, the elect love even those whom they endure as their enemies; by a *simulation* of this love, the wicked shew no mercy to the saints: this love do holy preachers assuredly follow after, when the wandering they bring back from error to a knowledge of the truth; this love do the *followers of perverse dogmas* pretend that they possess, when they hasten to draw away God's elect from the truth to a lie."

"Now although this unhappy harlot be said to be arrayed in gold and precious stones and pearls; yet all this seems to pertain to that same thing, viz., the *simulation* of wicked persons, by which so great numbers are deceived. For what is expressed by *gold*, but *wisdom*? what by every *precious stone*, but the sum of all the *virtues*? what by *pearls*, but the effort after a *HOLY life*? Which things, as we have observed, since it is the *CHURCH* alone of Christ which boasts that she possesses; so the opposite part of mankind deceitfully endeavor to usurp them to themselves; inasmuch as whomsoever this harlot is not able by an open exercise of power to draw away into error, she deceives by concealed seductive arts, and a fraudulent show of truth."

According to the Glossa Ordinaria, the woman is "*arrayed with purple and scarlet*, that is, with a regal vestment, because they say that they are *kings*, in order to deceive;" with *gold*, because those whom she represents "*will seem to be illuminated with divine wisdom*;" with carbuncle, that is, says the Glossa Interlinea, "*with love*, which they say they possess." So Anselm Archbishop of Canterbury; thus;—

"'Arrayed in gold;' they will seem to be *illuminated with divine wisdom*; or also with worldly wisdom, which in worldly affairs is the more valued; 'and with precious stones;' he designs the precious stones to signify *love*, which they feign that they possess; even as among stones the carbuncle is the most precious: and 'with pearls;' by pearls he means the other virtues which they feign that they possess."

Here then is presented to consideration, first, the true *spouse* of Christ, which is his CHURCH; and secondly, a *harlot*, usurping the character of this spouse, and consequently that of a *church*. We have next the description presented of some of the *notes* of a true CHURCH, and then the *simulation of these* by the opposite body. So that everything contributes to shew that by the HARLOT is designated an *unfaithful* CHURCH *simulating fidelity*.

Tychonius, Apocalypse, chap. xvii., p. 655;—

“In that he says she was arrayed in purple and scarlet, and adorned with gold and precious stones; he shews, that the general body of these proud and wicked men are full of all the enticements of *simulated* TRUTH.”

Æcumenius, Apocalypse, chap. xvii.;—

“She is arrayed with *purple*, because she authoritatively dares all things after the manner of a QUEEN; with *scarlet*, because she pours out the blood of many saints. She is arrayed with gold and precious stones and pearls; because the narrative adorns the Queen with queenly attire.”

Bede, Apocalypse, chap. xvii.;—

“And arrayed with gold and precious stones and pearls; that is, with all the enticements of *simulated* TRUTH. What that was which was inside this show of beauty he afterwards explains.”

Alcasar, Apocalypse, chap. xvii. p. 607;—

“If we read *inaurata auro*, the *inaurata* would be the same as clothed with gold *auro vestita*. But the reading of the Vulgate is *inaurato auro*, which is to be referred to external appearance; as if she were clothed not with solid gold, which is the symbol of love and of true riches, but with an external appearance of gold.”

Cornelius a Lapide, p. 264;—

“She was not clothed with true and solid gold; but only with a surface and external show of gold; that is to say, she was indeed clothed with gold, that is, *aurichalcho*, brass gilded over.”

Hence likewise Alcasar observes with regard to the

golden cup; that by the color of gold may be denoted either "the pretence or external appearance under which idolatrous worship was disguised, namely, a shew as of religion and divine worship."

Aquinas, Apocalypse, chap. xvii. ;—

"*'The woman was arrayed in purple,' i. e.,* clothed with a purple garment, which garment was also regal, as a sign of dignity and power. As if he should say, the wicked boast of power or dignity, in order that they may receive honor, and the more effectually thrust others down into sin. *'And with gold,' i. e.,* they boast that they possess divine wisdom, which is called gold by reason of its splendor, beauty, and value. But Jeremiah says, chap. x., *'The foolish and infatuated shall be tried.'* *'And with precious stone,' viz.,* carbuncle, as the Glossa says, by which is designated charity, which they say that they possess toward God and the neighbor, when they are injurious nevertheless to God and their neighbor. . . . *'And with pearls,' i. e.,* with the other virtues: boastfully, not truly. As if he should say; they boast that they possess not only true wisdom and charity but also the other virtues."

We have seen that by the gold, purple, and precious stones in which this woman is arrayed, are signified, according to Haymo, Primasius, Anselm, &c., wisdom, faith, hope, charity, meekness, and all the virtues of the saints. Now this is the same interpretation which is given to the clothing of the spouse in Isaiah lxi., 10, and which Alvarez, A Lapide, Menochius, and others of the Roman communion describe as the clothing of the CHURCH, and signifying, says Alvarez, "faith, hope, charity, and the other virtues." It is therefore in the Apocalypse a meretricious church laying claim to the virtues of a faithful spouse or church that is here described.

This is further shewn by the observation of Tychonius, who, as will be seen in the sequel, regards the Babylonians not as pagans or unbelievers, but as hypocritical and pretended Christians; that is to say, persons who, however

evil may be their inward character, have not outwardly thrown off the profession of Christianity.

Bozius, on the Signs of the Church of God, p. 368;—

“That the kingdom of Christ and of the Church is one and the same kingdom, is evident from many of the oracles of the holy prophets. But let us adduce from Isaiah a most beautiful testimony. He introduces either the Bridegroom or the Bride, (for he has not defined which, in order that we might know that one is in the other), as thus speaking; ‘I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth herself with jewels.’ Thus Isaiah. Augustin says in his Letter to Honoratus; ‘The bridegroom and the bride, we understand to be Christ and the Church. But they are two in one flesh. There is a great mystery, says the apostle, in Christ and the Church. ‘Therefore they are no longer two but one flesh;’ if then there be but one flesh, there is correspondingly but one voice. Again; the same Isaiah afterwards makes admirable mention of the one as being two. For he speaks in the person of Christ and says; ‘He hath placed a mitre upon me as a bridegroom, and as his bride hath he decked me with ornament.’ Here it is one person that seems to speak, who makes himself to be both Bride and Bridegroom; because they are not two but one flesh; because the Word was made flesh and dwelt in us; and to that flesh the Church is adjoined; and is become whole Christ, body and head.’ Thus far Augustin; who frequently takes this subject into consideration in other places. But could Isaiah more aptly depict with his pencil this extremely beautiful similarity and ambiguity of person? For he shews that both of them reign, that is, both Christ and the Church. But which of the two is King, or which is Queen, he professes himself unable to distinguish; since to both appertain the insignia and ornaments of royal power.”

... “‘At thy right hand stood the Queen.’ hearest thou Christ the King? or hearest thou the Queen? but come now, attend to what follows, and observe that he ascribes the same thing to the Bride as he does to the Bridegroom; and lest you think anything

humbly concerning her, he attributes greater things to the Bride than he does to the Bridegroom; though the external gifts of the Bridegroom are the greater, when intimating how highly he would amplify her with honors; that you may know her to be the same with himself, and that one and the same kingdom belongs to both. 'The King,' says he to his spouse, 'shall desire thy beauty. The daughters of kings shall be there with gifts; like as the rich also among the people shall make their supplication before thee.'"

"Upon thy right hand did stand the Queen in a vesture of gold wrought about with diverse colors. Behold here *garments of gold*, such as are those of kings. And in order that you may the more readily believe this, you must know that in Hebrew the words stand thus; 'The Queen stood at thy right hand in a *diadem* of gold;' for David designed that the spouse should be a queen; although she had not as yet taken the king for her husband."

Gaspar a Melo,* Apocalypse, chap. xvii., p. 656;—

"Observe, with Cælius Pannionius, that the CHURCH has her purple, her scarlet, her gold, her precious stones, her pearls; of which the Psalmist speaks, 'On thy right hand stood the Queen in a vesture of gold, wrought about with diverse colors,' Psalm xlv. Yet she has them not externally, as this harlot, for a vain appearance; for all her beauty is from within, as is said in the same passage; for she has purple and scarlet, *i. e.*, regal dignity, since she has Christ the king; and in this point of view all believers are kings; and out of these is formed the CHURCH as an immaculate virgin, which reigns through Christ. Moreover, she has the privilege of being 'arrayed in a vesture of gold;' that is, in wisdom with love; according to the words, 'Receive wisdom as gold;' she has likewise precious stones and pearls, that is, virtues of the mind, many and various, with which the CHURCH is clothed round about. And as the CHURCH possesses these in *truth*, so does this HARLOT endeavor to usurp them to herself in *fallacy*, whenever seeming to make a shew of possessing any one of them, or of glory of empire, wisdom, and the virtues. The CHURCH of God, which is designated in the strong woman by Solomon in the last chapter of Proverbs; the CHURCH of God, I say, is adorned with

* Rector of the College of St. Gabriel, Valladolid. Ed. 1589.

perfect charity and all the other virtues, in order to receive him as her spouse; the HARLOT likewise and the *synagogue* of Satan is adorned; not that she may receive God, but receive fornicators and adulterers; that is, all kinds of devils. For this reason the wicked Jeroboam, the author and inventor of idolatry, made two calves not brazen but gold; in order that by the splendor of the gold he might attract men to idolatry. Hence it is that heathenism seeing the CHURCH to be most perfectly adorned, adorns also *her own idols*, in order to deceive men by ornaments of a corresponding kind."

These remarks are sufficient to shew the parallel between the descriptions of the spouse of Christ, and the woman here represented. Both are denominated Queens; both are clothed in vestures of gold and jewels; in the present case also in *purple*, which is preëminently a regal as well as a priestly color. It is therefore in her character as claiming to be the spouse or wife of Christ, that she is here represented; and hence it is that as being married to Christ she in the sequel calls herself a *Queen*; and as the King is to live with the Queen for ever as her husband, so she declares that she shall never be a *widow*, never "see any sorrow." Hence likewise it is, that this *woman* represents a *church*; which calls itself the spouse or wife of the king; and as such THE TRUE CHURCH, the MYSTICAL BODY OF CHRIST. Hence, likewise, the parallel between the two expressions; "Come hither, and I will shew thee the judgment of the great whore;" and again; "Come hither, I will shew thee the bride, the Lamb's wife." The harlot, then, pretends to be the Queen, the Church which is called the wife of the Lamb; hence she pretends to the spiritual nuptials with Christ mentioned in chap. xix.

Alcasar, Apocalypse, chap. xvi., ver. 21, not. v.;—

"Without any doubt in chap. xix., the nuptials there mentioned adumbrate the spiritual nuptials of Christ with the Church of Rome; as of that Church which is the Queen and Empress among all other churches."

Ibid., chap. xix., ver. 7, 8, p. 639;—

“Come, and I will shew thee the spouse, the wife of the Lamb.’ This may be the sense: ‘Come, and I will shew thee the glory which God has prepared in the heavenly country for the Church of Rome: that Church, I say, which upon earth was called the wife of the Lamb; that is, the Queen among the other churches.”

Ibid., p. 638;—

“In these nuptials of the Lamb allusion is clearly made to Psalm xliv., where the narrative is concerning the marriage of the mystical Solomon with the Queen. And although in that passage interpreters appear to maintain that we are to understand the Christian Church as the Queen; yet, if by the name of Christian church they understand the universal church as comprehending all the faithful, in my judgment the Psalm evidently repudiates such a meaning. For in this Psalm the Queen is distinguished from those who are nearest to her, or her kindred, which are likewise espoused to the King. Wherefore it is necessary that the name of *Queen* should there have a closer and stricter application. For when it is said, ‘The virgins that be her companions shall be brought unto thee after her;’ these virgins who are her companions, or the kindred of the Queen herself, are figures of particular churches in respect of the universal. Therefore, although the Queen and her kindred virgins are called to the embraces of Christ, and to conjunction with him, nevertheless the distinction between the Queen and her kindred argues a distinction between the churches; so that there is one Church which is chief over the rest, the Queen and the head; and this one is frequently called by way of excellency the wife of the Lamb. . . . And from this Psalm there will be strong confirmation, that in the Apocalypse it is the CHURCH OF ROME which is called the wife of the Lamb; let heretics bark at this as they may.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 4;—

“‘Having a golden cup in her hand full of abominations and filthiness of her whoredom,’ *signifies*, that religion grounded in a profanation of the holy things of the Word, and in the defilements of its goods and truths by direful falses.”

Gagneus, Apocalypse, chap. xvii., p. 901 ;—

“The *cup* is the *blasphemous doctrine* of the wicked and their perverse example ; by which she intoxicates the imitators of herself, in order to draw them into the abominable crimes and the like damnation with their own. Some interpret the *golden cup* to signify the *hypocrisy* of the wicked ; who disguising their vices, and with *doctrine covered over with the gold of a simulated divine wisdom*, seduce under a shew of probity and sanctity and intoxicate a greater number than do the openly wicked.”

Alcasar, Apocalypse, chap. xvii., p. 754 ;—

“Observe that the same kind of cup of Babylon, gilded and full of deadly poison, is by some applied by accommodation to those Gentiles and heretics, who, by the blandishments of words and the pigments of plausible speech, sell out falsehood to the uneducated and unskilled, and pass it off as the truth.”

Rupertus, Apocalypse, chap. xvii., p. 479 ;—

“To what purpose is she said to have a cup in her hand, unless it be that she might drink of it herself, and offer the potion to all that pass by? What however is the potion but *error* and oblivousness ; by which the sense withdraws itself from God, being defiled by the allurements of her vices? The cup therefore which the woman is said to have in her hand, is full of the abominations and uncleanness of her fornication ; which is entirely the fruit or effect of *her desire to subvert the rational part of man*, and wholly to overwhelm his senses ; that he may leave the true and living God to commit fornication both in mind and body ; being in his soul delivered over to idolatry, and in his body subject to all uncleanness and to every ignominious passion. And we must also take notice of the intentness with which she pursues her most mischievous purpose ; namely, how in order the more powerfully to allure, and the more quickly to deceive, she is said to have in her hand a cup not of wood, or of brass, but of gold.”

Cornelius a Lapide, Apocalypse, chap. xvii., p. 264 ;—

“‘ Full of abominations and filthiness,’ &c. Tropologically heretics and their like are denoted, who, by the eloquence and seductiveness of their words, hold out the cup to their hearers, and instil into their minds their own *errors* and *impious morals*.”

So likewise on Jer. li., 7, he quotes Origen as teaching that "the golden cup of Babylon is discourse adorned with meretriciously seducing language, which instils corrupt notions into the hearers; such as is that of heretics, harlots, and flatterers."

Glossa Ordinaria, Jeremiah li.: 'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad;'

"Nebuchadnezzar, desiring to deceive men by the cup of Babylon, mingled not his wine in a cup made of iron, brass, tin, and what excels these, of silver. He mingled his wine in a *golden cup*; in order that, beholding the beauty of the radiant gold, you might fix your eyes entirely on the outward appearance, and not consider what is within; but might snatch up the cup, and drink you know not what. By 'the cup of Nebuchadnezzar' understand the *pestiferous language of corrupt dogmas*, captivating in composition and beauty of eloquence; and you will thus know the manner and measure in which the poet hath mixed up the wine of the golden cup, and cast in the poisonous ingredients of idolatry and of *degrading discourse*, and *dogmas that kill the soul*, and assume the false name of *knowledge*. The contrary, however, did Jesus. For knowing the cup of the devil to be a golden cup; lest any one coming to the faith should think that the cup of Christ was of the same kind with the one he had abandoned, and of which, by reason of the similarity of the material, he might be afraid as containing *error*; Christ took care that the treasure should be in earthen vessels. Often have I seen a golden cup adorned with beauty of discourse; and when contemplating the *poison of its dogmas*, have discovered it to be the cup of Babylon."

The golden cup is in the *hand* of the Lord; because, says Cardinal Hugo, to whom he will it is given, and from whom he will it is withheld.

Franciscus Gaspar a Melo, Apocalypse, chap. xvii. ;—

"The golden cup of this harlot has many significations. First, it signifies the *teaching* of poets and of other gentiles and

profane men ; shining with eloquence and sentiment, but containing the poison of idolatry and other *errors*. This is the golden cup of which Jeremiah formerly spoke, chap. li. : ‘ Babylon is a golden cup in the hand of the Lord ; the nations have drank of its wine, and therefore are they in commotion.’ It designates likewise the hypocrisy of the wicked, who, dissembling their vices, and with doctrine deceitfully laid over with the *gold of divine wisdom*, under a pretext of probity and sanctity, seduce and intoxicate more than do the openly wicked. . . . This harlot has the golden cup in her hand ; now *intoxicating* the wicked with the *doctrines* of profane men, full of brilliant eloquence, but yet of *error* ; now with hypocrisy and simulation ; now with the dignities and radiant glory of the world ; now with pleasures and delights.”

Berengaud, Apocalypse, chap. 17 ;—

“ The woman was arrayed in *gold*, because she possessed the *wisdom* of this world, which is foolishness with God. By the gems and pearls is designated worldly eloquence. By the *golden cup* which she is said to have held in her hand, the *teaching* of philosophers and poets ; which is said to be full of abominations, and of the uncleanness of her fornication, because the *teaching* of philosophers and poets was *full of lies* and of *all kinds of error* ; being framed with a view to deceive mankind.”

Lauretus, art. *Calix* ;—

“ The golden cup of Babylon may designate the writings of the poets, and of the other heathen and profane authors, resplendent with eloquence and sentiment, but containing the poison of *idolatry* and other *errors* (Origen, Chrysostom, B. Gregory, Theodoret). It designates the *writings of heretics*, and also *hypocrisy*, and the splendor of temporal glory ; also the pleasures of the world. The same is signified by the golden cup of the whore. *Vials* or *cups* are also the *fallacious reasonings* of heretics by which they supply the simple with the *wine of error*.”
Rupertus.

These interpretations may serve to shew what the ‘ golden cup ’ signifies when contemplated as in the hands of heathen philosophers and poets : in the present case, the ‘ golden cup ’

is in the hands of the harlot as designating the *Queen*, the pretended spouse of Christ, or his pretendedly mystical body ; that is to say, a pretended or counterfeit CHURCH. This being the case, the 'golden cup' will signify the ostensible teaching of the CHURCH ; its being in her *hand*, her *authoritative* teaching.

Haymo, Apocalypse, chap. xvii. ;—

"The harlot herself is a golden cup by reason of her *simulated sanctity*, which she outwardly pretends to, although interiorly she is full of all iniquity and abomination. Whence likewise Jeremiah says, that 'Babylon is a golden cup in the hand of God.' For by her hypocrisy she feigns herself to be the *gold of sanctity* ; which sanctity nevertheless is *simulated*, in order that she may the more easily invite every one to drink of the uncleanness of her fornication. To such the Lord says, 'Woe unto you who are like unto whited sepulchres.'"

Ambrose Ansbert gives the same interpretation almost word for word.

Bede, Apocalypse, chap. xvii. ;—

"The golden cup full of uncleannesses is hypocrisy ; because hypocrites appear outwardly to men righteous, but inwardly they are full of all manner of uncleanness."

So Tychonius.

Anselm Archbishop of Canterbury, Apocalypse, chap. xvii. ;—

"'Having a golden cup in her hand,' that is, the *divine Scriptures*, of which the faithful drink unto salvation, but which these have in their *hand*, that is, in their *corrupt expositions*, &c. : 'full of abominations and uncleanness of her fornication,' because they teach according to their expositions many uncleannesses, and to commit fornication with the devil ; by which means they are separated from what is good, because the end they have in view is evil."

Cardinal Hugo says, the cause of the damnation of the wicked here intimated arises from their "*abuse of the understanding*." The Glossa Interlinea that "full of abo-

minations” means “*full of corrupt expositions.*” The Glossa Ordinaria, that the golden cup signifies “the *divine Scriptures*, of which the faithful drink to their salvation: ‘full of abominations’ which (meaning those expositions) ought to be thrown away, as inculcating defilements of the flesh, and fornication in departing from God.”

Aquinas, Apocalypse, chap. xvii. ;—

“*Having.* He here shews the wickedness of these perverted persons, in as far as relates to their study and their office, which is to pervert men by corrupt doctrines, *corruptly expounding the Scriptures*, or by other modes of evil persuasion. And first he touches on the desire of perverting others after a fraternal manner; ‘having a *cup.*’ Secondly, their pretence to sound knowledge, *golden.* Thirdly, the degree of craftiness in their nefarious deceit, *full.* He says therefore, *having a cup; i. e.*, to give men to drink, with a deadly draught, of *error of doctrine.* For the cup is here taken for the continent, not the content. This has place especially in heretics, who, by corruptly expounding the Scriptures, desire to pervert men by intoxicating them with the wine of error. *In her hand: i. e.*, in her power, or by the aid of their own exposition; whence it is said in the Book of Ecclesiasticus, ‘Beware thou of the pestiferous man,’ &c.,—*gold*, because they feign that they have the knowledge of divine things, which knowledge is signified by gold as above stated, when nevertheless it is said in Ecclesiasticus xxxiii.: ‘There is no grace given him by God; he is defrauded of all wisdom.’ *Full*; here is shewn the degree of craftiness of their nefarious deception through error of doctrine; and it is shewn likewise that the doctrine of heretics is horrid; whence it is said, full of abomination, *i. e.*, full of testimonies (*documenta*), generating horror to reason, or to a soul well disposed. It is likewise shewn to be filthy, whence it follows; *and uncleanness*, because the error of heretics is unclean, and defiles men; Ezek. xiv.: ‘These men have placed iniquity in their hearts.’ It is shewn also to be noxious, because it separates men from God; whence it follows, *her fornication, i. e.*, impiety, by which this woman causes men spiritually to fornicate with her, *i. e.*, to adhere with delight to her *heresies* and sins, and so separates herself and others from God. Psalm lxxiii. ;

'Thou hast destroyed all who have committed fornication in departing from thee.'

Alexander de Hales, Apocalypse, chap. xvii., p. 315;—

"Having a golden cup in her hand; *i. e.*, the congregation of Antichrist will have a golden cup, that is, the *Divine Scripture*, of which the faithful drink to the salvation of their souls; 'in her hand,' that is, in her power; because Antichrist and his followers will *expound the Sacred Scripture according to his own pleasure; no one contradicting him*. Whence Antichrist will have the authorities of Sacred Scripture at hand, in order that credit may the more easily be given him, and the people the more effectually attracted to him. Whence the Glossa says; this woman having a 'golden cup,' that is, the *book of Sacred Scripture*; 'in her hand,' that is, in *corrupt expositions*; 'full of abominations,' that is, of *errors, falsities*; 'and uncleanness of her fornications' both of mind and body. Whence again the Glossa; 'full of abominations,' that is, of falsities, errors, and expositions which ought to be accounted as abominations; 'full of the uncleanness of fornication,' because their doctrine teaches uncleanness of the flesh and excites to luxury; whence Antichrist will attract many to himself by means of the woman."

We have seen that Aquinas and others more consistently interpret fornication in a spiritual sense; in which sense alone it is here properly to be understood; as already frequently explained. It will further be seen in the sequel, that Alexander de Hales is expressly referring to a *church* professing to be Christian; nor can any other interpretation be given by those who regard the golden cup full of abominations as signifying the authoritative inculcation of false and corrupt expositions of Scripture.

We have hitherto spoken of the *golden cup* as representing a *simulation* of wisdom. But there is another sense in which it may be regarded. In the Book of Daniel we read, chap. i., 1, 2, that "Nebuchadnezzar, king of Babylon, came unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, with part

of the vessels of the house of God ; which he carried into the land of Shinar, into the house of his God : and he brought the vessels into the treasure house of his god."

Glossa Ordinaria, Daniel, chap. i., 1, 2 ;—

"For if you consider over all the books of philosophers, you cannot help finding in them some part of the vessels of the house of God, which are to be understood as the *dogmas of truth* ; as for instance in Plato, that God was the framer of the world ; in Zeno, the chief of the Stoics, that there is a hell, that souls are immortal, that there is one good—virtue (*honestatem*). But inasmuch as to truth they conjoin falsehood, so not all the vessels are said to be taken possession of, but only a part."

So likewise in the Glossa Interlinea, the vessels are said to be "souls, or else the *true opinions* which heretics possess." He who carries them away into the house of his own god is said to be "the devil, the philosopher, or the heretic." The house is said to be "the world, or the conventicles of heretics."

So Cardinal Hugo, Daniel, chap. i., 1, 2 ;—

"According to the Glossa, *Nebuchadnezzar* signifies the devil, or a heretic, both of whom besiege the church, and carry away part of the vessels, that is, of the *dogmas of the church* ; because if you consider over the books of philosophers, you will find them to be a part of the vessels, that is, of the *dogmas of truth*. For falsehood they conjoin to that which is the truth."

All these interpretations are only so many confirmations of the one presented by Jerome, and in nearly the same words.

A similar observation may be applied to the purple, gold, and precious stones in which the woman was arrayed. For all these likewise may be regarded as having been taken from out of the temple ; inasmuch as these had formed the vestments of the high priest in the temple. Nevertheless they are taken by the harlot and applied to her own purposes. Hence in Jeremiah iv., 39 ; "Though

thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting; in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life." On which passage Jerome thus comments;—

"The prophet is speaking under the figure of an adulterous woman. When once thou hast offended God and forsaken the Creator as thy true husband, in vain dost thou seek diligently for ornaments; the demons thy lovers have despised thee, and shall seek no longer the pollution of thy whoredom, but the perdition of thy soul. The same is to be understood spiritually of those who have lost the conjugal affection and chastity of a true faith. Though, says he, thou clothest thyself in purple, *i. e.*, puttest on thee faith in the blood of Christ; though thou ornamentest thyself with a necklace of gold, *i. e.*, though thou art in the meditative exercise of a spiritual sense and understanding; though thou paintest thine eyes with pigment, that is, art in the desire of knowing the mysteries and secret things of God; in vain shalt thou make thyself fair. For these things thou hast prepared for thy lovers; and therefore is the bed too narrow to take in both; nor does God accept ornaments which thou hast made use of before to gratify thy lovers."

A similar interpretation is given in the Glossa Ordinaria, Glossa Interlinea, and Cardinal Hugo.

It has before been observed that by the concupiscence of Babylon is signified the *libido dominationis*, the lust of domination.

According to this account therefore the cup in the hand of the harlot is a genuine cup taken from out of the temple; it is in her own hand, because she now claims the administration of it; but she has mingled the cup in the house of her god, or to serve her own purposes of Babylonian aggrandizement, and has hence filled it with her own idolatrous dogmas, that is, as we have seen, her own false and delusive teaching; sanctioned by being contained within a genuine golden cup of the temple.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 5;—

“‘And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth,’ *signifies*, the Roman Catholic religion as to its interior hidden quality; that, by reason of its originating from the love of dominion grounded in self-love, over the holy things of the church and of heaven, thus over all things of the Lord and his Word, it defiled and profaned the things which relate to the Word, and thence to the church.”

The *forehead*, says Brixianus, points out, as with a finger, the character of the individual. . . . The *forehead*, says Rabanus Maurus, signifies the *mind*; it is the upper part of the face which, according to Aquinas, signifies the *interior affections of the mind*.

To be written upon the forehead, then, signifies to be impressed upon the affections or upon the first principles of the mind; so as to pervade and constitute the essential character of the individual.*

That by *name* is signified *quality*, see Vol. III., p. 429.

Although, however, the character of Babylon is written on the forehead of the harlot, and public profession is made of her principles, yet it does not follow that their nature is detected by all, for there is written the word *Mystery*.

Hence Viegas observes, p. 830, that to the simple it does not appear; from these it is hidden: since in the actions of the wicked designated by Babylon *mystery* is latent, *i. e.*, “a crafty and occult desire of acquiring

* Alcasar observes, p. 755, that it signifies the public profession by which Rome most willingly embraced all kinds of idolatry; which is as it were a certain kind of spiritual fornication. For as Leo the Great says on the festival of the apostles Peter and Paul, “When she was domineering over almost all nations, she was the slave of the errors of all, and seemed to have assumed to herself a mighty religion, simply because there was no falsity which she rejected.”

honor ;" whereas to the good, the character is conspicuous and manifest.

Glossa Ordinaria, Apocalypse, chap. xvii. ;—

"Although she is so calculated to deceive, still despair not ye faithful ! because to you she has upon her forehead, that is, in open manifestation, a mark which to the uninstructed is a mystery," &c., &c.

Bede, Apocalypse, chap. xvii. ;—

"This her corruption is shewn at once in her very face to be the mother of all vices ; but inasmuch as it is discerned only by a wisely directed reason, which is an ornament of great price, so this name is pointed out as being a mystical one."

Tychonius, Apocalypse, chap. xvii., p. 655 ;—

"In that she has written upon her forehead, 'Babylon, the mother of fornications,' the sign which this superstition impresses upon her forehead is no other than hypocrisy ; that is, they feign themselves to be good when they are evil."

Haymo, Apocalypse, chap. xvii. ;—

"Inasmuch as Babylon, that is, the multitude of the wicked, feigns herself in hypocrisy to be that which she is not, *i. e.*, shews herself as a golden cup while she is full of iniquity and abomination ; so lest the superstition of error under the cloak of simulation should deceive the unwary, they are put upon their guard by the title upon her forehead ; since it is there written, 'Babylon,' that is, *confusion*. Whence we may see why it is that the name of *Mystery* is given. For a mystery is said to be some concealed thing ; and that in which one thing is presented to the sight and another to the understanding. To some the works of Babylon are on her forehead ; to others they are in a mystery. To the more simple, who cannot see and understand them, they are a *mystery* ; because those things which by the multitude of the wicked are interiorly generated in their own minds, are concealed from them. But to the more perfect her name shews itself upon the forehead, because these know easily the nature of all her works. Her name therefore is upon her forehead, but yet is written in mystery ; because to some it is openly shewn, to others it is shut up in mystery."

Ambrose Ansbert, Apocalypse, chap. xvii. ;—

“Lest the superstition of error, disguised under the cloak of simulation, should deceive the unwary, the divine mercy has caused them to be careful by means of the title upon her forehead. How is it, however, that by her art of simulation she deceives such innumerable multitudes of persons, when all the time she carries upon her forehead the name of Babylon, *i. e.*, confusion; unless it be that it is not given to all to know the mystery of Babylon; in like manner as it is not given to all to know the mystery of the kingdom of heaven? Her name indeed is openly written upon her forehead; but it is shut up from some in a mystery. Whence in this very Apocalypse it is said to John by an angelic voice, and on account of the wicked, ‘Seal up the things which are uttered by the thunders, and write them not.’ On the other hand, on account of the elect it is said by the same angel, ‘Seal not up the words of the prophecy of this book.’”

Anselm Archbishop of Canterbury, Apocalypse, chap. xvii. ;—

“‘And on her forehead a name written, *Mystery*,’ viz., they have in open display a sign which is a mystery to the uneducated, but to the wise is clear knowledge, and to the faithful a consoling help; lest they should be seduced by her in whom they manifestly behold such things.”

Franciscus a Jesu Maria, Apocalypse, chap. xvii., p. 182 ;—

“‘And on her forehead was a name written, *Mystery*;’ that is, this harlot shews what she is, openly or manifestly in her works; because every one is known by his works as the tree is judged of by its fruit. Nevertheless, inasmuch as she is adorned with so many counterfeit virtues, the wickedness of this woman will not make itself known to all, but only to the just and wise. Therefore her name is a mystery, *i. e.*, a something concealed. For that is called a mystery which is the continent of something occult, and in which one thing is seen and another understood. Moreover the name in the complex is thus expressed; ‘Babylon the great, the mother of fornications and of abominations of the earth.’ She is called *Babylon*, since she is full of the confusions of impieties; doing nothing according to true order, wisely, and virtuously, since she has always a corrupt intention. She is

'great' by reason of the multitude of her sons, and the enormity of her crimes. She is 'the mother of fornications,' that is, the original source of uncleannesses, the root of aversions from God; who both in word and example turns herself away from chaste conjunction with God, and defiles herself with her own impurities."

Such being the signification of *Mystery*, we next proceed to that of *Babylon*; and in so doing shall refer to the characteristics which have distinguished Babylon from the time of its earliest mention in the Scriptures.

Brixianus, art. Babylon, n. 31 ;—

"Babylon, in the sacred Scriptures, signifies a very cunning harlot, which offers to the nations in a golden cup the *potion of ignorance*; in which she mingles together promiscuously a medley of crimes and a legion of invincible *errors*."

Glossa Ordinaria, Genesis, chap. xi., 1—4 ;—

"The tower of the world (Babel) is pride, or the dogmas of heretics who have moved from the east, *i. e.*, from the true light; and who coming into Shinaar, *i. e.*, *eccussio dentium*, have built up the pride of their dogmas, in opposition to God." . . .

De Lyra, Genesis, chap. xi., 1—4 ;—

"'And when they journeyed from the east:' this the exterior senses do when they recede from the light of right reason, attracted by their own delights; and then do they mutually exhort each other to build a tower of pride in opposition to God; and to this also are drawn over the interior senses of the mind by their consenting to them. But God confounds their lip; namely, by punishing them with hell, where there is no order, and consequently where there is extreme confusion. Allegorically; by the *earth* is understood the church militant; by *lip*, true preaching and doctrine. From the beginning of the church this lip was one in preaching and in teaching one God, one faith, one baptism, Ephesians, chap. iv., 5. But at the receding of some from the *east, i. e.*, from *Christ*, of whom it is said in Zechariah vi., 12; 'Behold the man whose name is the *East*,'* a tower of pride was built up; from which followed a division of languages by reason of the teaching and preaching of divers heresies."

* *Branch* in the common English version.

Glossa Interlinea, Genesis, chap. xi., 1—4 ;—

“ ‘Let us build a city and a tower,’ viz., pride of the world, or the elation of heretics, who build up their own figments in opposition to God ; whence deservedly is the tower called Babel, *i. e.*, *confusion.*”

Cardinal Hugo, Genesis, chap. xi., 1—4 ;—

“ ‘And as they journeyed,’ viz., Nimrod and his accomplices, *i. e.*, heretics, schismatics, and proud persons journey from the *east*, that is, recede from *Christ*, whose name is the *East*. Zech. vi., 12 : ‘Behold the man whose name is the *East*.’ ‘They found a plain in the land of Shinaar,’ which, interpreted, is *fœtor* or *excussio dentium*. This is the order of their progress ; and to this as their end do they arrive who are ambitious of honors and recede from Christ.” . . .

“Note. That he who flies from the east has his back to the east. And many there are who, when exalted to dignities, turn their back to Christ. 2 Paral. 29 : ‘They have averted their faces from the tabernacle of the Lord, and turned unto it their backs.’ . . . ‘Tower of Babel ;’ pride of the world, which is erected in opposition to God, but which is cast down in confusion. Is. xiv., 14, 15 : ‘I will ascend unto heaven ; I will be like the most High,’ &c. ‘But thou shalt be cast down to hell ; to the bottom of the pit.’ Is. 30, 3 : ‘The strength of the land of Egypt shall be your confusion, and your trust in the shadow of Egypt your ignominy.’ These have bricks instead of stones. In the brick clay is conglutinated with straw and is afterwards baked. In the straw is designated vanity ; in the clay, wicked pleasures ; in the glutinous substance, obstinate wickedness. . . . Division of tongues signifies division of desires by reason of various pleasures.

Lauretus, art. *Later* ;—

“Bricks used for stones in the tower of Babel designate the *dialectical reasonings* (but such as are *false*) of heretics ; which have indeed a shew of truth, but are destitute of the solidity of truth : out of which is built a tower of pride, Gen. xi. Heretics regard as bricks the *reasonings* of the church, which they think they can easily dissolve ; but which nevertheless they do not perceive to be true in regard to their own case.” Jerome.

Ibid., art. *Ædificare* ;—

"The building of the tower of Babylon, designates the building up of *pride* and of *heretical dogmas*, by which men are lifted up against God and the church ; which nevertheless is turned to their confusion. They build their house in vain, who labor without God ; whether they be philosophers, or heretics teaching vanities." Jerome.

"To build up Babylon after the manner of the proud and hypocritical, is to condescend to all humility, and under the pretext of religion to expose oneself to every vile and abject condition, and to shew oneself ready to submit to things of which men generally feel ashamed, such as beggarly habiliments, humble gesture, scanty food, voluntary servitude ; and then afterwards to make it the subject of vain glory. So spake Nebuchadnezzar : 'Is not this great Babylon that I have built?'" St. Victor.

Biblia Maxima, De la Haye, Genesis, chap. xi., 14 ;—

"'Let us make to ourselves a name ;' the cause was therefore *pride* and an appetite for glory. And this agrees excellently well with that which is mystically signified ; for the especial cause of all heresies and confusion is the *pride* of the spiritual Babylon ; and this pursues at length even the heretics, till they speak in agreement neither with themselves nor with the truth." Estius.

"The cause of their attempt was their cupidity for eternalizing a name. They cannot be excused from sin, who have undertaken to raise up this insane mass of building ; not only because this structure indicates a cupidity of empty glory ; but likewise because it is credible that Nimrod wished to raise it, in order that it might be the citadel of his own tyranny and impiety." Menochius.

... "In this insane fabric, Nimrod was here a type of *Antichrist*." Tirinus.

Speaking of this Babylonian tower, as the monument of vain glory, pride, arrogance, and self-inflation, St. Bernard, observes in his Works, vol. ii., p. 592 ;—

"Very enormous indeed is this tower ; and to prevent the possibility of its being easily laid low, not only does it oppose to us its altitude, but the strength of its encircling wall. And this is that which oftentimes crushes our attempts to atoms, when making

war against the building. Because with the engines and battering rams of holy preaching we might succeed in levelling to the ground the swelling elation of the soul, did not its pertinacious obstinacy so invincibly, as I may say, resist us. For what good can you effect for a soul, which, being by an unfeeling hardness converted into adamant, you can neither bend by precepts, nor attract by counsels, nor soothe by gentleness, nor terrify by threats, nor amend by scourges, nor soften by acts of kindness? Would you not say of such a soul, that it is almost incurable? But though impossible to men, yet all things are possible to God. For the merciful and good Lord sendeth his WORD to the earth; *i. e.*, he infuses the inspiration of his WORD into the soul; unto which his WORD runneth swiftly not to return to him void, but to accomplish that which he pleases, and to prosper in the thing whereto he sent it."

The subject of Babylon occurs again in the prophets; where the city is described with the same characteristics. The reader is here referred to what has already been said on this subject in Vol. III., p. 467, where it has been seen; that the destruction of the literal Babylon for its pride and arrogance, in the days of Belteshazzar, was a type of the destruction of the spiritual Babylon *at the end of the world*; and that the spiritual Babylon to be destroyed *at the end of the world*, is the same with the Babylon the destruction of which is described in the Apocalypse. The question then occurs, where or what this spiritual Babylon is?

The answer to this question will be given as before; viz., solely on the authority of the *Fathers* and *Roman Catholic writers*.

We begin with Tirinus, Apocalypse, chap. xvii., ver. 1;

"By the great harlot whose mystical name is BABYLON, no other can be here understood than ROME; as is evident from ver. 9, where it is said, 'she sat upon seven hills;' which is a feature pertaining to no other city having dominion over the kings of the earth. And by this name St. Peter calls it; and its fall, St. Paul says, would be a sign of the presence of *Antichrist*. This is expressly taught by Lactantius, Tertullian, Je-

rome, Ambrose, Augustin, and Paulus Orosius (the disciple of Augustin), Cæcumenius, Andreas Cæsariensis, Aretas, Victorinus, Sixtus Senensis, Lindanus, Bellarmine, Bozius, Suarez, Salmeron, Pererius, Pradus, A Lapide, Alcasar, and even the heretics of our own time. But with this difference; that by Babylon the heretics understand the Roman Pontiff and the Roman *Church*; but the fathers and Roman Catholic doctors, the *city* of Rome become again infidel and pagan; such as it was at the time of John, and such as it will be *at the end of the world*; namely, that ROME which poured out the blood of the martyrs, as is said in verse 6. For heathen Rome will then banish and endeavor to cut off the Roman Church and Pontiff."

To the foregoing authorities adduced by Tirinus may yet further be added those of Baronius, Malvenda, Ribera, Viegas, Menochius, Estius, Pastorini, Calmet, Bossuet, De la Haye, Joachim, Ubertini, Seraphinus, Berengaud, Gaspar a Melo, Bullenger, &c., all of which are writers belonging to the Roman communion.

Let us examine into this subject in the manner prescribed by Roman Catholic authors.

On this subject Alcasar observes, p. 746;—

"It is to be observed that we may speak of *Rome* in three different ways. First, of Rome as it now is. Secondly, of *Rome as it will be at the coming of Antichrist*, according as it is believed by those who think it will then return to its old worship of idols, and to the persecution and hatred of the Christian name. Thirdly, of Rome as it was under the ancient Pagan emperors, when it persecuted the church of Christ. Of these three expositions the heretics of our day have most eagerly caught at the first; in order that they might thus rail at the Church of Rome, and bite at the power of its sovereign Pontiff."

It is not our intention, as we have before observed, to adduce the authority of any alleged heretics; but to confine the argument entirely to the interpretations given by ancient writers and by Roman Catholics themselves.

We proceed then to adduce some of those ancient as

well as more recent authorities who interpret Babylon as indicating Rome in the time of Antichrist.

Aretas, Apocalypse, chap. xvii. ;—

“When he calls her the mother of fornication ; choose which you will of the following, ancient ROME, new ROME (or Constantinople), or the time of the advent of ANTICHRIST ; and you cannot err from the truth.”

Ambrose Ansbert, referring the fall of Babylon to the time of Antichrist, Apocalypse, chap. xvii., 3 ; Bibliotheca Magna, p, 479 ; observes ;—

“That the seven heads are seven mountains ; and that these are seven kings, the angel admonishes us in the sequel to understand ; by the aid of that sense of the words which has *wisdom* ; in order to shew that, like those kings, St. John was brought to ROME, which, sitting upon seven hills, formerly held, by her domination, the monarchy of the world ; and in the name of that city he figured forth the power of the whole kingdom of the world.”

Alexander de Hales, Apocalypse, chap. xvii., p. 310 ;—

“‘I will shew unto thee the damnation of the whore,’ &c. For the vanity of the world is called a whore, because of its veneration of idols and abandonment of the spouse. The city of ROME is called a *whore* by reason of its sale of ecclesiastical favors [*venditionem beneficii*] and abandonment of the *spouse*,” &c.

... “‘With whom the kings of the earth have committed fornication,’ namely, with the city of ROME, the foulest of harlots, have the kings of the earth committed fornication. Literally, the city of ROME will be the city of the kings of the earth, and of other earthly men, for the sake of committing fornication and of *abandoning Christ as the spouse*. For the kings of the earth and some of the *prelates, the principal rulers of the church*, will meet together against the Lord and against his Anointed, in defrauding him of his treasures.”

“Understand this of ROME,” says the marginal note, “which is again to become Pagan at the end of the world.” That is to say, inwardly Pagan, while outwardly professing to be a church.

Ribera, referring to the time of Antichrist, Apocalypse, chap. xiv., n. 30, 31 ;—

"All that is spoken of **BABYLON** in this book does most exactly fit the city of **ROME**. . . . And especially that in ver. 9, which can agree with nothing else. . . . If therefore we put together all that is spoken of **BABYLON**, we shall the more plainly understand it to be **ROME**. . . . For though something in every mention of it might agree well enough with the society of wicked men in general, or suit with another city, yet all put together can assuredly agree to nothing but the city of **ROME**."

Ibid., Apocalypse, chap. xiv., n. 30 ;—

"This I say that Ambrose, who at first denied, being in chap. xvii. convinced by the truth, confessed at last that **ROME** signifies **BABYLON**."

Again on chap. xvii., ver. 16 ;—

"Here some writers, who had given a different interpretation, are compelled by the truth to favor our opinion. For Ambrose says that **ROME** is the fornicator."

Again, ibid., p. 214 ;—

"For that **ROME** shall be utterly burnt* not only for its former sins but also for those which it shall commit in *the last times*, we so manifestly know from these words of the Apocalypse, that the silliest man in the world cannot deny it."

Blasius Viegas, referring to the time of Antichrist, Apocalypse, chap. xvii., sec. iii. ;—

"We therefore are of opinion that by the name of **BABYLON** is meant the city of **ROME** in this book of the Revelations. . . . For that **ROME** is called by the name of **BABYLON** is clear. . . . John seems to have pointed out Rome by the clearest proofs."

"The name Babylon is not to be transferred to that Rome which is now professing the faith of Christ under the Roman Pontiff; but to that which, before it received the faith of Christ, was subservient to idols; and also to that which will be in *the time of Antichrist*; which in this and the following chapter

* Not necessarily in the *literal* sense, as Ribera here supposes.

will fall away from the Roman Pontiff, and therefore *from the faith.*"

Cornelius a Lapide, referring to the time of Antichrist, Apocalypse, chap. xvii. ;—

Ver. 2. "I say therefore **BABYLON** here is **ROME**. Ver. 9. It is evident that **ROME** is here denoted."

Suarez admits substantially the same view of the subject.

Gaspar a Melo, Apocalypse, chap. xiv., p. 541 ;—

"He, Peter, calls **ROME** Babylon because of the confusion superinduced by idolatry ; as the Greek Scholia and all others interpret the word. Formerly the soldiers of Persia and the Medes (as Esaias says, chap. xxi.) cried aloud when Babylon was vanquished ; 'Fallen, fallen, is Babylon ; and all the graven images of their gods are broken to pieces on the earth.' And so likewise *after the destruction of Antichrist and his followers*, the soldiers of Christ will cry aloud throughout the entire world, 'Fallen, fallen, is Babylon ! that great city !' *i. e.*, now have we subdued the Prince of this world, *Antichrist*, and all the confused multitude of wicked men."

Gaspar a Melo admits also, p. 545, speaking of Rome ; that,—

"It is probable also that by reason of the great celebrity of the city which before the advent of Antichrist, had been mistress of the world **THE MOTHER AND MISTRESS OF THE CHURCHES** ; many will come from all quarters and take up with the worship of many idols and many superstitions ; and that the contagion will destroy many cities."

Bozius, De Signis Ecclesiæ, p. 1461 ;—

"Now since as often as the Emperors commenced war against the Pontiff of Rome, **ROME** did for the most part (or at least always for a great part) fight against the latter (or the Pontiff) and in favor of the former (or the Emperors), and innumerable votaries of true piety were slain in the city ; so will it *then* happen by divine appointment, that like as **ROME** was destroyed by the fire of Nero, who first began war against the church ; and like again, as often as these things occurred in after times, it suffered (as we have seen) immense calamities and slaughters ; so, as being

an adulteress from of old, she will pay the penalty both of her former crimes and of those also of which she will then be guilty; and will, together with the dignity and power of the *Roman empire*, be utterly overturned by Antichrist and his forces; as we are taught in the Revelation, chap. xvi.; and as Paul intimates in 2 Thess. ii; and as those traditionally teach, whom we have before adduced; such as Tertullian in his Apology, chap. xxxii.; Lactantius, book vii., chap. xv.; Cyril, Catechesis xv.; Chrysostom on the foregoing passage in Paul, whom all the Greeks follow; and, on the same passage, Ambrose, Jerome, quest. xi. to Algasia; Augustin in his book on the City of God, chap. xx."

De la Haye, *Biblia Maxima; Concordia and Literalis Expositio*, p. 899;—

"Certainly, many of those things which are afterwards adduced by John concerning the great harlot and Babylon, cannot be adapted, unless so to speak with very great difficulty, to any other than to Rome, which *at the end of the world will fall away from the faith.*"

Ibid., p. 922;—

... "The name of Babylon is not proper to Babylon, nor to be explained of it; but of *ROMÆ*, which is to become impious *in the last times.*"

Menochius, referring to the time of Antichrist, *Apocalypse*, chap. i., ver. 1;—

"The harlot whose name is Babylon is Rome."

We now come to the question whether Rome means the city of Rome or the church of Rome. Menochius says, it means "not Christian Rome such as it now is; but infidel and pagan Rome such as it was in the time of John, and such as it will again be in the time of Antichrist."

On this subject De la Haye observes, in his *Biblia Maxima; Concordia et Expositio Literalis*, p. 899;—

"That great whore which, as we have said in the third volume of our comments upon this chapter of the *Apocalypse*, is the *city* of Rome, not the *church* of Rome itself; for the Roman

church itself is distinct from the harlot or Babylon; and Saint Peter also, i. 5, has distinguished between the two; for he says, "the elect *church* which is in *Babylon* salutes you." The *church* therefore, as assembled at Rome, is considered to be very different from *Babylon*. Yet neither Peter nor John call the *city* of Rome, *Babylon*; after the time that idolatry was ejected and chased out of it, when it submitted itself entirely to the religion of Christ under the rule of the Roman Pontiffs; but they call by the name of *Babylon* that *Rome* which will return to Paganism in *the last times*, and will eject the sovereign Pontiff. The *church* of Christ, however, with its Head and universal Pastor, although oppressed and afflicted, will always remain inviolable in the Christian faith and religion; for the Roman Pontiff being then ejected from Rome, will migrate to another place, or will be concealed in the deserts. This opinion is maintained by the fathers and by many modern authors."

Cornelius a Lapide, having conceded that in the last times Rome may '*fall away into heresy*,' in making this concession observes, p. 260;—

"I have made the foregoing remarks in order to shew, that with the heterodox in faith I deal candidly and generously; that I avoid no difficulties; am guilty of no shuffling, am influenced by no party feeling, but only by reason; and further, that I may concede to those what may *with probability be conceded*; in order that they may the more readily concede to me what right reason and faith teach us ought to be conceded. Otherwise I might say, that in this prophecy was latent some other and recondite mystery, which God designed should be concealed from us in order that it should be made known at its proper time, when the prophecy will be actually fulfilled; as we know that he did in the case of the ancient oracles of the prophets. I concede therefore to the heterodox, that the *city* of Rome is here called *Babylon*. Let them equally concede to me that it does not therefore follow that it is the *church* of Rome which is here called *Babylon*, as being the head of all the churches; over which presides the high priest—the successor of Peter and the Vicar upon earth of Christ our Lord. If they but acknowledge this, we will hold out to them the right hand of friendship and fellowship; and,

all heresy apart, we will meet together in one opinion and one church, and become one fold under one shepherd."

We here perceive Menochius, De la Haye, A Lapide, &c., to be naturally anxious to shew that by the *city* of Babylon is not meant the *church* of Babylon but the literal *city*; because otherwise since Babylon means Rome, as they admit, by the *city* of Babylon would be meant the *church* of Rome.

1. First, then let us hear A Lapide replying to himself on this subject, as quoted before in Vol. III., p. 476, of the present work;—

"Tropologically: wickedness it turned from out of Jerusalem, *i. e.*, from out of the church, when schismatics are expelled from it and go out of it, in order to set up the idol of their heresy in BABYLON, that is, in their own SATANIC CHURCH."

Does the locality of the Satanic church make any difference in the interpretation? If BABYLON means a SATANIC CHURCH when it happens to be, as A Lapide thinks it is, in England, Scotland, Germany, or Bohemia; why should it not mean a SATANIC CHURCH if its locality be ROME? Is it for this reason; that modern ecclesiastical authorities are like those of old, who very naturally disapproved of our Lord's parable, "because they perceived that he had spoken this parable against them?" Luke xxx., 19.

2. But this interpretation of A Lapide, that Babylon means a Satanic church, is no more than a repetition of that which is given by Ambrose Ansbert; who, as already seen, speaks of Babylon as signifying an Antichristian body built up into the *semblance of a church*.

3. It is likewise only a repetition of that of Alexander de Hales; and of Joachim, who says, fol. 120; "As far as it appears to me, therefore, judgment must first be performed upon Babylon; that is to say, that profane multitude of people who say that they are *Christians* and are not, but are of the *synagogue* of Satan." Tychonius more-

over regards Babylon as including not merely heathens but false Christians in the CHURCH, and heretics out of it ; and Seraphinus, as signifying *cætus Christianorum*, an assembly of Christians. And Bozius, p. 1397, defines the church thus ; *ECCLESIA namque CÆTUS est universorum qui Deo sunt accepti.*" And Gaspar a Melo, p. 543 ; "*ECCLESIA catholica CONGREGATIO fidelium.*"

4. Moreover Ubertini Cassali interprets Babylon as signifying a corrupted CHRISTIAN CHURCH. Thus in the work, entitled *Lectionum Memorabilium et Reconditarum Centenarii*, 16 : Johanni Wolfii, J. C., p. 601 ; extracted from the work of Ubertini de Cassali ;—

"Now the carnal CHURCH is called the new BABYLON ; which CHURCH is called the *great harlot* ; both because in it the order of the virtues has been thrown into enormous confusion by the deordination (disorder) introduced by the vices ; and the true love and worship of Jesus the spouse has been shamefully adulterated ; also because it is more in evil, not only intensively but also extensively ; also because in it the good are as only a few grains of barley in an immense accumulation of straw ; also because as the sons of Israel were led captive in Babylon and vehemently oppressed ; so the spirits of the just are at this time above measure straitened and oppressed, by the rule and domination of Babylon, and willing or unwilling, they are compelled to minister to her in many meretricious acts. Wonder not therefore, if at the fall of such enormous wickedness there should be sung by the saints the most solemn Hallelujah !"

5. Babylon is professedly a *church*, because it is described as claiming to be the spouse of Christ ; which is the mystical body of Christ, his CHURCH ; as such she is arrayed in the vestments of the CHURCH ; she claims the virtues and the sanctity of a CHURCH ; she is seen with the golden cup in her hand, or authoritative expositions of Scripture, which are insisted on as the exclusive privilege of the CHURCH ; (although the expositions are declared to be corrupt) ; she assumes the title of *Queen*, which is the

title of the CHURCH, as being the spouse of Christ the *King*; the merchants of the earth, the ship-masters, and as many as trade by the sea, are all interpreted in the sequel as signifying respective ranks and conditions in the CHURCH; the *merchandize*, &c., is interpreted as signifying that of the CHURCH; the great *city* is interpreted to signify a CHURCH; the sitting on many waters, which are peoples and nations and multitudes, are notes of the *catholicity* of a CHURCH; and the *sitting* as a *Queen* who is never to be without the *King*, and hence who is never to be a widow, and never to see any sorrow, are notes of the assumed stability of a CHURCH, claiming to be founded upon that rock against which the gates of hell shall not prevail.

6. That Babylon signifies a CHURCH, and hence the CHURCH OF ROME, and that Rome ought not to be offended at such an interpretation; is thus told her by one of her own devoted sons, under the name of Aben Ezra, in his Treatise on the Coming of Messiah in Glory and Majesty, vol. i., p. 251; speaking of the words, "made drunk with the wine of her fornication;"—

"We are not ignorant that many unrighteous men, out of hatred to the Roman church, have misused, in a monstrous and most impudent way, this passage of Scripture. But what thing is there, so true and so holy, which they cannot abuse? Wicked children, in what they have said concerning Rome, under the head of this prophecy, have uttered injuries, calumnies and invectives, and have mingled some one truth or another with endless fables. But what has all this to do, or what can it have to do, with the present subject? Because some have obscured certain truths, by mingling with them errors and fables, ought we therefore not to give our diligence to set forth these very truths in their clearness and purity? Ought we therefore to deny them wholly, and pass entirely to the other extreme? Are we therefore prevented from taking a middle path, equally wide of fatal error and mischievous flattery?"

“What we say of the crimes of this woman, we say, necessarily, of her punishment also. Rome, not idolatrous but CHRISTIAN, not the head of the Roman empire but the head of CHRISTENDOM, and CENTRE OF UNITY OF THE TRUE CHURCH of the living God, may very well, without ceasing from this dignity, at some time or other incur the guilt, and before God be held guilty of fornication with the kings of the earth, and amenable to all its consequences. And in this there is not any consistency, however much her defenders may shake the head. And this same Rome, in that same state, may receive upon herself the horrible chastisement spoken of in the prophecy; nor is it necessary thereto that she should previously be taken by the infidels, that she should return to become the court of the infidel Roman empire, arisen from the grave with new and greater grandeur; nor that the new emperors should root out of her the Christian religion, and reconstitute idolatry. All these extravagant ideas, all these imaginary suppositions, are indeed consolations of no worth, and which cannot fail to be of the greatest injury to Rome, if she repose upon them. The great grievance (and it is a grievance worthy of inconsolable lamentation), is that the prophecy will accomplish itself, as appears by this very thing; I mean, by the too great trust which our Mother reposes upon words of consolation; not considering that they spring merely from the respect and love of her faithful subjects, who have regarded, and do regard it as a point of piety, and even of religion, to bless her at all times and in all ways. Oh that it were possible to speak in her ear, in such a way as should profit her, those words which God spake to his ancient spouse; I mean only with a reference to this particular point! ‘Oh my people, they which lead thee (say that thou art blessed, Vulgate) cause thee to err, and destroy the way of thy paths.’ Isa. iii., 12.”

The same view of the subject is further followed out by another Roman Catholic writer, Father Lambert, a Jansenist of the order of the Dominicans, in his Exposition of the Prophecies and Promises made to the Church, vol. ii., chap. xviii., p. 327;—

“In examining with a good faith the different characteristics which, in the Apocalypse, the woman who is a harlot presents;

it is very difficult not to recognize under this emblem the city of ROME." . . .

"*This first point is not contested and cannot be.* But after this it is natural to ask whether it be of Rome still *Pagan*, or of Rome become *Christian*, but degenerated and corrupted, of which St. John speaks under the name of Babylon the Great."

"It is not, then, any longer of pagan Rome that this Apostle exposes the iniquities and announces the mournful destiny. . . . The criminal city of which he speaks is shewn him as a profound *mystery*. She even carries the name of *mystery* written upon her forehead; and the Apostle is seized with great astonishment as soon as he perceived it. She is guilty in the extreme; the severest punishment even falls short of her iniquities. But her abominations are clothed with certain exteriors, which cover her deformity. It requires great attention, a superior light to discover what she is, and what she merits in the judgment of truth. But if the design of St. John was to speak of the ancient pagan Rome; what would there be astonishing, what mysterious, what difficult to comprehend in this, that an idolatrous city, openly an enemy to the true God, and bent on abolishing his worship, exterminating his worshippers, was odious in his eyes, and devoted to signal punishment?"

"There is then every reason to believe that the holy Apostle, in casting his eyes forward to the future, which was still separated from him by an interval of so many ages, shews us a CHRISTIAN city; but which will then be depraved, corrupted, laden with iniquities, making religion subservient to her pride, her domination, her avarice; and which will merit from God the outpouring upon her of the cup of his wrath. She it is to whom he attributes the direful character, of being at the end of the age, the mother of fornications and of abominations of the earth. She it is principally from whom will one day proceed the abuses and disorders which in the latter times will inundate the Christian nations; and consummate the mystery of iniquity, in substituting for the spirit of the Gospel an unrestrained pride, a violent desire to usurp everything, and to make all subservient to her purposes."

"Blinded then by her ambition, this mysterious woman will change her august and modest prerogatives into foolish and

turbulent pretensions; which will cause infinite evils to religion and to empires. She will be in her own eyes, she would be in the eyes of all the world, absolute mistress, free from all rule, superior to all power, the only source and plenitude of all authority. She will force herself to put under her own feet all that in the world is grand, all that is most eminent in religion; she will believe that she has the sole right of making laws without receiving any from any one; she will usurp, at least in her deeds, the august and incommunicable title of *the Holy and the True.*"

"By a necessary consequence of this attempt, she will desire all her orders to be executed without resistance, all her words to be revered as infallible oracles. Not content with having invaded or annihilated the most sacred rights of those whom she ought to cherish as her brethren, she will extend her domination over even the spouse of the Son of God; she will forget nothing to reduce her to servitude; she will command with authority her whom she ought to obey."

"Excesses so great will be punished by permitting her to precipitate herself into still greater. She will be led on by degrees to proscribe and to strike with anathema the most important portions of the sacred depository of the faith. She will prostitute her favors, furnish arms to a crowd of lying teachers, who have conjured her ruin. Abusing the ascendancy which her prerogatives give to her, she will cause to drink of the cup of her abuses, of her errors, of her outrages against justice and truth, kings, pontiffs, priests, levites, the faithful of every state and rank. She will erect into laws the most evident and culpable simonies, and the most hateful traffic of holy things. She will give to all an example of pride and domination. She will put sinners to sleep by her arbitrary dispensations; and by her scandalous dissipation of the treasures of the church. She will defame by most iniquitous censures the just who will have refused to offer incense to her domination, or adopt her vagaries. She will make open war against the most astounding marvels; if they oppose ever so little her pride, or her calamitous policy.

"All these excesses, and many others which we pass over in silence, will form the traits of that symbolical woman which

St. John beheld not but with profound astonishment; and which toward *the end of the world* will play so great a part in the universe, will cause so many evils, will make so many dissemblers and so many victims, will heap up to its climax the mystery of iniquity, will draw down upon the nations who are accomplices in her crimes and treacheries the dreadful scourges so often announced in Scripture."

"The objection is not less frivolous than odious, that Protestants also have regarded Rome as the prostitute of the Apocalypse. There are here two extremes to be avoided; the one, the adoption of the erroneous and schismatical declamations of the sectaries of the sixteenth century; the other the approval of the excesses of the court of Rome. We must not follow either blind or fanatical heretics, who, under the pretext of reform, have thrown down at our feet the most holy institutions; nor imitate superstitious and mistaken Catholics, who revere a thousand things which the Gospel reprove. It is for all the children of the church an essential duty, to honor in the person of the Pope the successor of St. Peter, the primary vicar of Jesus Christ, the chief of the sacerdotal college, and in his chair the centre of the Catholic communion."

"But can we love sincerely Jesus Christ and his church, and not detest the pernicious errors, the profane policy, the proud domination, the insatiable avarice, the culpable encroachments of which the court of Rome *has for so many ages* given an example to the universe? And if, after so long an experience, there is no room for hoping that of herself by a sincere repentance she will ever abandon her devious ways; is it not a considerable part of Christian and Catholic piety to rejoice at the approach of the severe judgments which the Lord will one day cause to descend upon her; in order that the Apostolic seat, so worthy of the love and veneration of all the children of the church, may recover at length its pristine splendor?"

... "The Jews were in covenant with God; he had chosen Israel as his peculiar people and his heritage. But did that hinder the prophets from treating them as sinners of the race of Canaan? St. John the Baptist and Jesus Christ himself called the Jews a generation of vipers, children of the devil, the syna-

gogue of Satan. Ought one then to be astonished that St. John gives the name of Babylon to a CHRISTIAN city nominally; but become *Antichristian*, as it will become at the time of Antichrist, by reason of its depravity, its opposition to the spirit of Jesus Christ, and to the most holy truths which He has taught us by his lessons and examples? It is not necessary in order to justify this language, that this should be a city which has never known God; that it should never have been in covenant with Him: it is sufficient that by the corruption of its morals and its sentiments, it outrages God, and violates in the most essential points the covenant which he had contracted with her."

"Now this is that which ROME will be *under the reign of Antichrist*. In the judgment of the fathers, that deserves to bear the name of Babylon which resembles it; when it is, in the time of the Evangelical Law, the same which this criminal city was in the time of the darkness of Paganism. St. Augustin, and the ecclesiastical authors after him, regard as citizens of Babylon, as themselves forming a guilty Babylon, all the wicked who are in the *external society of the true church*; who make *profession of its faith*; who *partake of its sacraments*; and who often *exercise in its bosom the most sublime ministerial functions*; but who have not either the spirit or the sentiments of the true church."

In the foregoing remarks, in which Father Lambert speaks of Babylon as designating the members of a professedly Christian church, he is only following out the ancient interpretations which have already been adduced, such as those of Haymo, Primasius, Ambrose Ansbert, and others.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 6;—

"'And I saw the Woman drunk with the blood of the saints and with the blood of the witnesses of Jesus,' *signifies*, that religion in a state of insanity in consequence of the adulteration and profanation of divine truths and goods of the Lord, of the Word, and thence of the Church."

The signification of the expressions, 'drunk with blood,'

has been so frequently explained, that it is almost unnecessary to add anything further upon the subject. We shall however subjoin the following additional illustrations.

Haymo, Apocalypse, chap. xvii. ;—

. . . "The *blood* of the prophets is understood to be their *spiritual meaning* ; and they who fear not to pervert this into a *carnal* one by an evil interpretation, as do the Jews, will sustain the vengeance of the *blood* they thus pour out, by losing whatsoever vital truth they possess."

Ambrose Ansbert, Apocalypse, chap. xvii. ;—

. . . "Because they have changed the meaning of the prophets into a *carnal meaning*, therefore do they deserve to be consigned to the corruptions of the flesh. For their deserts demand, in retribution for the blood they have poured out, that, like persons intoxicated with blood, they should be rendered *insane* by the *corruptions arising from carnal things*. 'Righteous art thou, who art and who wast holy, because thou hast judged thus ; for they have poured out the blood of the saints and prophets, and thou hast given them blood to drink, for they are worthy.' As if those drink the very blood of the saints, who, by reason of their guilt in pouring it out, become *inebriated* with the allurements of *carnal vices*." See chap. xvi., verses 3—6.

Lauretus, art. *Ædificare* ;—

"Heretics build up a city or Sion in *bloods*, who *deprave every rule of Scripture by evil interpretations*." Jerome.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 6 ;—

"'And when I saw her, I wondered with great admiration,' *signifies*, astonishment that that religion should be such inwardly when nevertheless it appears different outwardly."

Ibid., art. 731 ;—

"He was astonished to see the Woman sitting upon a scarlet beast ; arrayed with purple and scarlet, and decked with gold, precious stones, and pearls ; and having a golden cup in her hand ; which things constituted her outward appearance, and yet the cup was full of abominations and

filthiness of fornication ; and he saw written in her forehead, ‘ Mother of the whoredoms and abominations of the earth,’ which constitute what is internal with her. This is said by John because every one, even at this day, cannot but be astonished at seeing that religion so holy and splendid in externals, when he comes to know that it is so profane and abominable in internals.”

Cornelius a Lapide, p. 265 ;—

“ And I wondered at seeing the woman so mad ; so furious against Christians ; so drunk with the blood of the saints. Again ; I wondered at the habiliments of the woman ; as that she sat upon a beast with seven heads and ten horns, in such pomp and with such a title as was before described ; John not understanding what all these things signified and portended. Whence the angel explains these things to him, that his wonder may cease.”

SWEDENBORG, ‘ APOCALYPSE REVEALED,’ verse 7 ;—

“ ‘ And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and the ten horns,’ *signifies*, a discovery of the significations of the things which precede and were seen.”

Biblia Maxima De la Haye, p. 903 ;—

“ The angel forbids John to wonder at the habiliments of this woman, promising that he would tell him the signification of the woman and the beast. I will tell thee, saith he, the mystery, *i. e.*, I will lay open the arcanum and its occult signification.” Gagneus.

It has already been seen that the woman was outwardly arrayed in glorious apparel, or the purple, gold, and precious stones of the Bride of the Lamb ; by which, says Alexander de Hales, are signified the semblance of charity, wisdom, sanctity, patience, and strength. Thus she was all holy without ; but she was likewise all unholy within. The astonishment therefore was at the contrast, or at finding that the expectations excited from judging according to

her outward appearances and pretensions, were so confounded by an internal view of her spiritual character. Therefore says the angel, Wherefore didst thou marvel? I will shew thee the cause of it all: that cause is a mystery; but it shall be unveiled; and you will then see that the woman could not be otherwise than she is. The explication of the mystery of the beast, as sat upon by the woman, will bring all to light among those who have minds endowed with wisdom to perceive it.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 8;—

“‘The Beast that thou sawest, was and is not,’ *signifies*, the Word among them acknowledged to be holy and yet in reality not acknowledged: ‘and is about to ascend out of the abyss and go into perdition,’ *signifies*, that they sometimes deliberated in the Papal Consistory respecting the reception and reading of the Word by the laity and common people, but that the motion was rejected.”

That this Beast, when regarded as sat upon by the woman, signifies the Word profaned, or corrupted by false interpretations, having their origin in the love of dominion, has already been stated.

Swedenborg, 'Apocalypse Revealed,' art. 733;—

“That the Word was among them, and also is, and yet is not, is a thing well known; it is acknowledged indeed to be holy, because it treats of the Lord, and of his power over the church, and over heaven, and of Peter and his keys, but yet it is not acknowledged, for it is not read by the people, inasmuch as they are withheld from reading it, and it is taken away from them, yea, even prohibited under various pretences of the monks, being kept only in libraries and monasteries, where few read, much less attend to, any thing that is in it; but only to the dictates of the Pope, which they maintain to be equally sacred; yea, when they speak from their hearts, they decry and blaspheme the

Word. From these considerations it may appear, that by the beast which was, and is not, is signified the Word acknowledged among them to be holy, and yet in reality not acknowledged.”

An illustration of this subject is given in the following extracts, in which will be seen, first, the Roman Catholic theory concerning the authority of the Church; and secondly, concerning the authority of the Scriptures.*

Perrone, who is himself inclined to take the more moderate and rational view of the Constitution of the Church as a society forming one body, and hence as being one moral person, observes in his *Theological Prelections*, vol. ii., chap. ii., p. 707;—

“And here indeed we might pause; since we are hence in possession of all that is necessary and sufficient to the constitution of the true church of Christ. There have not however been wanting those who, having gone farther, have seemed to themselves to see in the church a certain *continuation as it were of the Incarnation*. According to these, Christ, God-man, designed to leave in it a perfect image and likeness of himself; in which and by which he might be seen in a manner to live and converse with us after his visible ascent into heaven. This society therefore presenting to us Christ (as they speak) is *divinely human*, subsisting in unity of person by a communication of each nature; whence there is (as they say) a *divine* element which pervades and penetrates the *human* element; which rules and directs it; which nourishes and as it were informs it, and constitutes one out of the two. In this moral person or society, this *divine* element, which they say exists, constitutes its inmost

* The reader must remember that these extracts are adduced not in the way of *argument*, but for the purposes of *interpretation*. Consequently, it is not necessary here to shew where the observations of Perrone and Bozius are true, or where fallacious. This will be done in the sequel when we come to speak of the NEW CHURCH; and yet even in this case not so much in the way of argument as in the way of contrast; inasmuch as these volumes are not controversial but interpretative. The reader therefore has only to see whether the extracts here adduced are or are not in accordance with the interpretation above given.

part or soul; while what they call the *human* element constitutes its exterior or visible form or body; by which as by an organ, the soul puts itself forth and manifests itself outwardly. Hence it is, that the church must be necessarily both invisible and visible; invisible as to the soul, visible as to the body; also hence it is that the church is one as Christ is one, holy as Christ is holy, indefectible as Christ is indefectible, infallible as Christ is infallible; who designed it to be as it were a perfect and living image of himself, nay, designed by it in a manner to perpetuate himself upon earth to the consummation of the age. So that whatsoever Christ has and had in his own nature, he might communicate by grace and privilege to the church as to his daughter or spouse."

The nature of the relation between Christ and his church is thus further set forth by Athanasius in his book on the Incarnation, sec. xxi., *ibid.*;—

"And when Peter said, 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,' Acts ii., 36; it is not of his Divinity that he says he made him Lord and Christ, but of his HUMANITY, which is the UNIVERSAL CHURCH; which in Him has dominion and rule after he was crucified, and which is anointed for the kingdom of heaven; that it may reign with Him who emptied himself for it, and who, in putting on the form of a servant, ASSUMED it."

According to this theory it is maintained, that the divinity of Christ was communicated to the humanity of the church; so that the church is said to be a *divinely human* body. Cornelius a Lapide explains it in a similar manner; for according to his remark on Ephes. iv., 13, p. 547;—

"Christ is as it were the hypostasis, life, and soul of his church, as I have remarked on 1 Cor. xii. And thus all Christians in the church are, as it were, one; nay, one man civil and political in Christ. And this is the root of that rule of Tycho-nius, as set forth in the works of Augustin; which teaches us, that sacred Scripture attributes to Christ those things which are of the church, and to the church those things which are of Christ. As if there were a *communication of properties between*

Christ and the church, such as there is between Christ Man and Christ God."

We thus see that according to these theories, it is not so much the properties of the divine *humanity* of Christ which were communicated to the humanity of the church, as rather the *divinity* of Christ which is communicated to the *humanity* of the church; whence the church is consistently called a *divinely human* or a *divine human* body. This theory furnishes an adequate reason for the alleged sanctity, infallibility, and indefectibility of the church; as well as for its alleged power of opening and shutting the gates of heaven and hell, commonly called the power of the keys. It is likewise in the same way that the divine authority of the church in teaching is accounted for; the church being said to be a perpetual incarnation of divinity upon earth, and consequently of divine authority. Hence Mœhler observes in his Symbolism, vol. i., p. 35, "The church is the body of the Lord: it is in its universality his visible form—his permanent ever-renovated *humanity*—his eternal revelation." Hence again, p. 17, he observes;—

... "The authority of the Church is the medium of all which in the Christian religion resteth on authority and is authority; that is to say, the Christian religion itself; so that *Christ himself is only so far an authority as the Church is an authority.*"

And again, p. 18;—

"If the Church be not the authority representing Christ, then all again relapses into darkness, uncertainty, doubt, distraction, unbelief, and superstition; revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question and finally denied."

Hence likewise in the work of Count de Maistre, entitled *The Pope*, it is observed, p. 25, Preliminary Discourse, that "Christianity is wholly based upon the Sovereign Pontiff;" and p. 16, that "without the Sovereign Pontiff there is no real Christianity."

The means by which divinity is infused into the church, is a subject treated of by Bozius in his work, entitled *De Signis Ecclesiæ*, in which, p. 423, there is a chapter shewing at large, that, "The teaching of the Church is Divine;" and as it is requisite that this subject should be fully understood in order that we may rightly understand the interpretations given by Swedenborg both here and in the sequel, it will be desirable to premise the following extracts from the foregoing work.

First; it is shewn at large by Bozius that the teaching of the church is *divine*, p. 424.

"The *teaching of the church* therefore is *divine*, by reason of the Sacrament of Ordination; by which means they who are consecrated, derive *divinity* from Christ, so that by reason of the office committed to them *their decrees are divine*, and may be so called."

... "Moreover it has been observed, that *divinity* descends into us through the Sacraments; therefore are those words which we use in the administration of the Sacraments called words of life and spirit; and what can be more *divine* than that which imparts *divinity*? But you will say, it is not everything which the church teaches that seems to relate to the Sacraments. This, however, is false; for everything which the church does is with a view that the Sacraments may be rightly administered, rightly perceived, either in act or in desire; since the church has in view this especial end, to adjoin and agglutinate us intimately to Christ, to make us one with Christ, and through Christ with God. But we are adjoined to Christ by the intervention of the Sacraments, when legitimately perceived either in effect, or at least in a firm deliberation of the mind. For these reasons therefore *the teaching of the church is the most divine of all*; both because it comes from the Sacrament by which we are united to Christ, and from whom we partake of *divinity* to this end especially; nor can any defect possibly enter into that which is of God alone; which makes us celestial beings, leading us to the highest felicity; and, by a legitimate perception of the Sacraments, bestows upon us *divinity*."

... "God intimately moves the minds of those who are initiated by the Sacrament of Ordination ; so that they not only individually, but also universally perceive what is for the good of the universal body of Christians, which is the church. And the same God intimately moves the Roman Pontiff, who is the head of this universal body, to decree what is necessary to be done when he has to do anything in the character of Universal Pontiff. And in like manner he impels other presiding rulers to put out different constitutions according to the times ; to renew, change, and abrogate them ; and yet *all are divine.*"

... "Now in like manner as words are to us the signs by which we make known the perceptions of our minds to whomsoever we wish ; so God by an inmost impulse, as by a kind of voice, stirs up the minds of those who are set in authority to do that which is agreeable to the divine will. This motion, however, this *divine* voice, (which is wont to be and ought to be preceded by many deliberations,) is given in answer to the inquiries of our rulers ; an answer in which they may acquiesce, as being that which is acceptable to God : and although in councils different persons may be of different opinions, yet it is enough if they nearly all, through the consent of the greater part, determine that which is afterwards approved by the Roman Pontiff. For as to the others who are of a different opinion, it is necessary that they should humble their minds, and acknowledge their own infirmity and need ; in which case they are under a necessity of giving in their assent to the others ; and so are *divinely* moved to make their sentiments accede to those of other Christians ; and this motion is a certain *divine* voice."

... "It is therefore a most safe and assured position, that *the sanctuary of truth is in the decrees of the church ; whose teaching is divine*, as we proceed to shew. For this was no other than the meaning of Isaias, chap. ix., when he said that God would 'sit upon the throne of David, and upon his kingdom, to confirm it and establish it in justice and judgment from henceforth even for evermore.' Now the throne of David we have explained to be the church of Christians ; for they are born again of the race of Christ the son of David, by reason of the implantation of a new and entirely divine form of mind and body. In this church God sitteth as in his throne ; in order that justice and

judgment may thence proceed according to the most perfect equity. And in like manner as the tribunal in which judges give their sentences, is said to determine controversies and to make laws, while all the time it is the judge who promulgates from thence his decrees; so likewise it is not the church that is said to give out the sanctions, by which doubts are removed from the minds of men; but it is to God himself, who sits in the church as on his royal and judicial throne, that its laws are deservedly ascribed."

. . . "So on Ezekiel xxxiv., 22, and *seq.*, 'And I will set up one shepherd over them, and he shall feed them, even my servant David,' &c., &c. These things said God, attesting that Christ himself, who is God, is the Pastor of the church and the Ruler who is set in the midst of it. And what means this, 'I the Lord will be their God;' which likewise is often repeated by other prophets, David, Isaiah, Jeremiah? Was he not God to the Hebrews also? In these words then God intended nothing else than that he would be a God unto the church in all respects; so that *all the things of the church should be most highly and entirely divine.*" . . .

"But since it would be an endless task to recite all the sayings of the prophets to this purpose, let us come to Christ. 'He who heareth you,' says he to the apostles, 'heareth me; and he who despiseth you, despiseth me.' Which words Cyprian believes to apply not to the apostles only, but through the apostles (such is his expression) to all who are in authority, who succeed in place of the apostles by Ordination. But who will deny that the voice of Christ was divine? Surely it would be most foolish to confine those words of Christ, 'he who heareth me,' only to what is *written*; for none of the words of Christ had as yet been committed to writing; nor is Jesus speaking of words, but of those who hear the words. 'He who heareth you,' said he; but *writings* are not heard but read. Therefore if Jesus had meant to refer to *writings*, it would have been said, 'he who *readeth* your *writings*.' It must stand good therefore, that he heareth Christ and God who hears the *authorities of the church, i. e.*, who hears the church; and therefore that *the voice of the church is divine.*" . . .

"See you not that the apostles, and their successors who

sustain the person of the church, are one with Christ and the Father? Christ says of himself, 'I am the light of the world;' nevertheless he asserted of the Apostles, 'Ye are the light of the world;' and lest you should except to this that it was meant to apply to the light of works, he added, 'Ye are the salt of the earth;' which Augustin interprets as applying solely to teaching. Christ says of himself, 'I came into the world that I might bear witness to the truth.' The same office he attributes to the apostles; 'Ye shall be witnesses to me throughout all Judea and Samaria, even to the ends of the earth.' Christ said to God, 'Thou hast sent me.' He said of the apostles, 'As thou hast sent me into the world, so send I them into the world.' Further; 'The glory which thou hast given me, I have given them.' Lastly; 'That all may be one, as thou Father art in me and I in thee.' 'I in them and thou in me, that they may be all perfect in one.' Who therefore dares deny that the teaching of the *church* is from heaven? There is the same light to the *church* which there is to *Christ*; the same testimony to the truth; the same authority to make itself heard; the same power of delegating; the same glory; and lastly, *the same oneness with Christ and with God*. Must not therefore *the definitions of the Church be the definitions of God?*"

We now see the reason for which the DECREES OF THE CHURCH are regarded as DIVINE; for which consequently the decree of the three hundred bishops at Nice was required to be looked upon as the sentence of God himself; and for which it was said by Cardinal Julian in his harangue to the deputies of the Bohemians in the Council of Basil, "That the decrees of councils are not less to be believed than the Gospel; because it is they that give authority to the Scriptures."

Having now considered the authority of the Church, we proceed secondly to the authority of the Scriptures, as dependent upon and derived from that of the Church. And here Bozsius, in chap. x., thus continues, p. 433;—

"The Church is of greater authority than the Divine Scripture considered apart from the Church."

"But when heretics endeavor in every possible way to pull to pieces the authority of the church, as deduced from its reign and its conjunction with Christ; then, because they see that they are mightily urged and pressed by this authority, and that they have no place of refuge into which like slippery serpents they may make their escape, (so far as they can); they have *dared* to affirm that *Divine Scripture is of greater authority than the Church*; which how *falsely* and *impudently* asserted, is clearly evident from our foregoing remarks. Nevertheless, in order that they may be convicted and have nothing whatever to say, we shall subjoin a few further remarks. But previously you must take note of two things; that, in the first place, we are here treating of the *written* Word of God: and this must be kept in mind. For our adversaries make many affirmations concerning the Word of God, which, as we shall see, have nothing to do with the question concerning the unwritten Word of God, which is inscribed upon the heart of the church itself; affirmations which (if considered) make most especially against themselves. Secondly, when we ask which of the two has the greater authority, the meaning is, what is the principal reason for which faith is to be placed in the things to be believed; is it because they are *written*, or because the *Church says* that they are to be believed?"

"Now in whom are we more to believe than in Christ? Who, I pray you, can be equal to him? Is there any one else in whom we are to place greater faith than in God? 'Ye believe in God,' says he in the Gospel of John, 'believe also in me;' and in another place, 'He who heareth my Word, and believeth in Him who hath sent me, hath eternal life.' And we have shewn above that Christ and God reside and are in the *church*; and therefore that *the voice and doctrine of the church is divine.*"

"Further, the very church itself is the church of Christ, and his fulness; as Paul testifies to the Ephesians, chap. iii. What therefore can be wanting to that which is the fulness of Christ himself; which is full of Christ; into which Christ infuses his entire self? That we may fully know of how great moment the foregoing words are, St. Paul, speaking of Christ and God, observes; 'He hath put all things under his feet, and hath given him to be head over all the church, which is his body, and

the fulness of him which filleth all in all.' The Church, says he, is the fulness of Christ who filleth all in all, who bringeth all to perfection or is himself brought to perfection, as the Latin interpreter renders it; for in the Greek the words are, τὸ πλήρωμα τῆ πάντων ἐν πᾶσι πληρωμένον, that is, the fulness of him who filleth all in all; or who is filled '*secundum omnia in omnibus.*' Of how great moment then is the church which perfecteth all in all; Christ so wishing, ordaining, and bounteously imparting. Therefore whatsoever good the *Scripture* hath and bringeth to perfection; whatsoever it hath of fulness or solidity, that *it hath from the church*, which filleth him who filleth all things. For Christ hungereth and thirsteth especially for this, to pour out himself and all that he hath into some other: this hunger and thirst Christ gratifies. The church receiveth all the goods of Christ as the body subject to the head; that they may be derived into all the members which make up the body annexed to the head, which body otherwise would be maimed and headless. And lest this should be so, Christ hath by his divine bounty adjoined the church to himself, in which he may shew forth his powers, and unfold the amplitude of his Divinity and Humanity. There are many things on this subject, indeed, which Paul comprises within most weighty and brief sentences; but in my opinion there are no words in which he could more extol the excellency of the church than in these: 'The *church*,' says he, 'filleth him who filleth all in all.' Could he say anything more weighty, more ample, more sublime, more Divine? Whether he ever said anything of this kind, or anything like it, of the *Scripture*, we shall see in the sequel."

"Hear again what Paul says to Timothy; 'The church is the pillar and the ground of the truth.' What, I pray, are we more to believe in than in the truth? But *the church*, by reason of its being as closely as possible conjoined with God, *does not rest upon the truth, but the truth rests upon the church*, as upon its pillar and ground; that we may know that the truth is nowhere but in the church; that *when the church is taken away, the truth must necessarily and entirely fall to the ground.* And assuredly whenever Paul makes mention of the church, with what words more sublime or Divine than he used could he adorn it? For he knew of how great moment the subject was. If

now it be true that we are to have entire faith in Christ and God; then the nearer any one is to God and Christ, the more is faith to be placed in him. But what is nearer to Christ the head, than the body which is the church? What is nearer to Christ the truth, than the church which is the pillar and ground of the truth? What is nearer to Christ the Bridegroom, than the Church which is his Bride?"

"Moreover, this also deserves especial consideration; that *whatsoever authority Divine Scripture possesses, this was and is entirely from the church*; for all its books were composed by sons of the church. And further, although many have put forth numerous volumes concerning sacred things, as St. Luke has left on record; 'Forasmuch,' says he, 'as many have taken in hand to set forth in order a declaration,' of those things which have been fulfilled among us; nevertheless we see no authority in any of the books except in those which the church has approved of. Nor to ourselves individually is there any reason to make it evident why these books should be received rather than the others which are rejected; and why we should follow the faith of the one rather than of the other; unless it be because it was so ordained by the church; this being a most perfectly true and evident mark, as it were, by which the canonical books are capable of being distinguished from those which are not canonical. . . . As Augustin says on the city of God, book xviii., chap. xxxviii.; there is no reason why some books are received and others rejected; except it be that the prophets, and you may add the apostles, wrote some things by the afflatus of the Divine Spirit, and committed some by their own individual exertions to memory. But what is of the one, or of the other, the church is the judge appointed by God. Since therefore the divine books were composed by the sons of the church, and also confirmed by the church; it assuredly follows that *there is much greater authority in the church than there is in those books*. For we see in nature, that in causes there is always greater power than in effects; since the latter are on account of the former, and are referred to them and to the good and advantage which they have in view. That of this kind are the *Sacred Scriptures* (viz., effects of causes), no one can deny."

"But come now; we understand the Book to be those alpha-

betical characters which are put into print, either without any profitable and true sense of the sentences, or else together with this sense. If you choose the first, then without doubt there is no difference between the Divine Scriptures and any other book ; for in both cases the alphabetical characters are the same. If you choose what we said in the second case, then we affirm that this sense does not inhere in the letters and characters, but in the *church* itself. Otherwise any one, on whatever passage he fixed his attention in the course of his reading the Divine books, would attain to its true meaning, nor would there ever have been or ever be in future any such thing as a heretic ; yet that there are very many, even heretics themselves confess, and loudly complain. Nay further the truth is, that heretics do not derive their perverse opinions from any other source than from these very same documents rashly understood ; as we shall afterwards shew at large.”

“Now granting, what nevertheless is impossible, that there is *per se* any true sense in those alphabetical characters, and this too independently of the mind of the church and the reader ; still, even in this case, there is the same sense in the heart of the church, and after a much more effective and noble manner ; for the former is written with *ink*, the latter with the *Spirit* ; the former is imprinted on paper, the latter upon the heart ; the former is without any assent of the mind, the latter with the assent of a believing mind. What comparison is there between ink and the Divine Spirit ? What, between paper and the human mind ? What, between that which of itself does nothing, and that from which all our actions proceed ? Will any one dare to compare ink with God ? Will he dare to compare an inert substance, to an agent which operates so many and such mighty effects ? Will he dare to pronounce alphabetical characters to be similar to the human mind, to which everything that presents itself to the senses is in subordination ?”

“Assuredly we are wont most willingly to follow the faith of those from whom no danger is to be apprehended ; but to shun the authority of those by whom any mischief could be created for us. If we follow the commands of the church, no danger threatens us from any quarter ; since she is the pillar and ground of the truth, and the gates of hell cannot prevail

against her. But if we adhere to the *Divine books*; in this case, unless we shall have first most firmly adhered to the decrees of the *church*, we shall most easily fall and rush headlong into deception. For all heresies proclaim that they rest upon the sacred volumes; that they embrace, kiss, and venerate them."

"Hear still further what says St. Paul, Eph. iv.; 'Christ, ascending up on high, led captivity captive; he gave gifts to men; and to some he gave apostles; to some prophets; to some evangelists; to some pastors for the perfecting of the saints; for the work of the ministry, for the edification of the body of Christ;' that is to say, it is *they who constitute the church*, that perfect the saints; *not the divine books*."

"If now that be true which St. Paul asserts, 'knowledge puffeth up, but charity edifieth;' then is charity not in *written books*, but in human hearts."

"Moreover faith cometh not from *reading*, but from *hearing*; as the same apostle testifies. Therefore whether we regard faith, without which it is impossible to please God; or charity, which is the first of the virtues; we must not have recourse to *books*, but to the *church* and its members."

"And what is there, I ask, which procures and possesses among all men greater authority than signs and miracles? For hence it was that when John the Baptist sent his disciples to Christ to ask him, 'Art thou he that should come, or do we look for another?' Christ, in order to shew forth manifestly that he was the person, did many miracles before them as eye-witnesses; and hence most especially of all do they sin who believe not in miracles actually seen. For so Christ says in the Gospel of John; 'If I had not done among them the works which no other man did, they had not had sin; but now they have both seen and hated me and my Father.' Before all things then must faith be put in miracles; since, observes Paul, signs are for the unbelieving. But miracles are not put forth by the *sacred volumes*, but by *the sons of the church*."

"What need I say more? Cast your eyes upon all things around you; reflect on them in your thoughts; imagine in your mind whatsoever you please; are they not all for the sake of the *church*? For it hath God created every single thing, which can in any way fall within the mind's conception; and *will*

any one dare to make the Scripture of more account than the church?"

"Take away the *church*, and what need is there of *Scripture*? It is *almost a vain and unprofitable thing* of itself; but take away the *Scripture*, and the church does not become vain and unprofitable; for the church for a long time was without the *Scripture*; and after the day of Judgment will still continue without it.

"Have we not said that among other articles of faith there is this also, 'I believe in one holy Catholic church?' Now we know that these articles are certain first principles, in which before all things faith is to be placed. But the *Scripture* is not to be placed among these first principles; although it is called holy and sacred; on the contrary, *Scripture* is proved and confirmed by the *church* as by a first principle; since to the *church* it belongs to reject and approve the *Scripture*."

"And what greater authority can there be, than that which is given to a person of opening and shutting heaven? Or of having one spirit, body, and kingdom with God? or of being incapable of falling? But say some, the church cannot teach otherwise than as the *Scripture* teaches. So Paul; 'Though an angel from heaven should preach any other Gospel beside that which is preached, let him be anathema.' What then? And has God left it on oath in the Sacred Writings, that there are many things which he will do; and will he do them in truth, and will it be of greater authority with me and produce in me the greater faith, because it is so *written*, than because God *says* so or *does* so? Or how do I know that a writing of this kind is the Word of God except by the testimony of the *church*? Attend now: did not Christ come to fulfil the *Scriptures*? And do I the more follow the faith of Christ, because there is a something *written* concerning him; than because God *said* from heaven, 'Hear ye him?' Was it to the *sacred books* that he very often referred the obstinate Jews, or was it to *works*? It was but rarely, only once or twice, that he said, 'Search the *Scriptures*;' but very often, 'The Father hath given testimony of me; very often, 'If ye believe not me, believe in my *works*.'"

"Heretics again argue, that the Holy Spirit gave the sacred books. Imbecile argument! And did not the Holy Spirit ordain the church? Does he not reside in it, and after a much

more effective and illustrious manner than in *books*? Moreover, hath not the same Spirit engraved upon the mind of the church, whatsoever is referred to the sacred books; and much more? Is not that which is *written* almost *dumb*, and *feeble*, unless the mind of the *church* be in it? The church, say they, is appointed to bear testimony to the divine books; who can tolerate such stuff? Is the church for the Scriptures, or the Scriptures for the church, for which are all things that have been created by God? had they said the Scriptures were appointed to bear testimony to the truth, which is that which Christ said of himself, they would not have erred from the truth. But God is more in the *church* than in *writings*; and so is the truth and the testimony to the truth in like manner."

... "Wherefore, if any one in this question would wish to take away all arguments by a single answer; let him say, that the Scriptures consist not in reading but in understanding; or with Jeremiah and Paul, that the law of Christ is not in the letter, but in the spirit; not written on tables, but on the heart. Now since it is granted through Christ, that to God and the church pertain the same spirit, body, and kingdom; so does the devil, who formerly drove from Paradise Adam and Eve who were deceived by his snares and frauds, endeavor, through Antichrist and his companions, to deprive us of these goods."...

Such is the manner in which it is attempted to shew that the Church is of greater authority than the Divine Scripture considered apart from the Church. Hence we see the reason for which it was stated by Poictieres to the ambassadors of the Duke of Maurice, A.D. 1552, that "of itself Scripture* was an inanimate and dumb thing as all other political laws also were; but that the judge's mouth must go along with it to make it understood;" that of itself it was imperfect, ambiguous, a mute judge, a leaden rule; that "the Scriptures, if destitute of the authority of the church, are of no more authority than Æsop's fables,"† as asserted by Pighius and defended by Cardinal Hosius;

* Sleidan, History of the Reformation of the Church, book xxiii.

† Casaubon, ad Cardinal. Baronii Prolegomena, p. 110.

and also why it is that Cardinal Bellarmine argued that "as the Alcoran maintains that it was sent from heaven by God, and yet we do not believe it; so the dogma that any Scripture is divine cannot be sufficiently maintained from the Scripture alone."* We likewise see the reason why in the Roman states, Italy, and other domains of the Roman Catholic Church, while the Bible professedly is, it nevertheless is not, but has gone into perdition; the possession of it being penal, and its extermination complete. We see the reason why on several occasions it has been committed to the flames by indignant priests, who have disdained even to touch it except with the tongs.

Hence we see the reason for which in his Theological Prelections, *De Locis Theologicis*, vol. ii., chap. v., p. 1179, Perrone, when treating of the reading of the Sacred Scripture in the vernacular tongue, says that the reading of the Scriptures promiscuously by all the faithful is not necessary to salvation; and then observes;—

"For if the Scriptures are not absolutely necessary to faith and salvation, how much less necessary will be the reading of them? To this may be added, that if the reading of Scripture were altogether necessary to all persons, it would be so because the reading of them would be absolutely required to beget, cherish, and promote faith, piety, and sanctity in the mind. But now to this end *the reading of Scripture is not at all necessary*; since faith cometh from *hearing*; while piety and sanctity may be cherished and promoted by so many other subsidiary means with which the faithful abound, namely, instructions, exhortations, sermons, so many ascetical books, from which the minds of the faithful receive safe information for the purposes of all manner of sanctity."

It was for similar reasons that in the Bull *Unigenitus*, Pope Clement the Ninth, in the year 1713 A.D., denounced the following propositions as false, blasphemous, heretical,

* Bellarmine's Disputations, vol. i., De Verbo, book iv., chap. iv., p. 213.

reprobate ; and decreed that the faithful in Christ of both sexes shall not presume to hold any of those propositions under penalty of the censures of the church. The propositions are these ;—

"That, it is useful and necessary for all persons to know the Scriptures."

"That, the reading of the Scriptures is for every body."

"That, the sacred obscurity of the Word of God, is no reason for the laity to excuse themselves from reading it."

"That, the Lord's day ought to be sanctified by Christians, in reading pious books, and above all, the Scriptures."

"That, it is a great mistake to imagine that the knowledge of the mysteries of religion ought not to be imparted to women, by the reading of the sacred books."

"That, to wrest the New Testament out of the hands of Christians, is to keep it closed up ; by taking from them the means of understanding it, is no other than to close up the mouth of Christ as to them."

"That, to forbid to Christians the reading of the Holy Scriptures, especially of the Gospel, is no other than to forbid the use of light to the children of light."

"That, to deprive the unlearned people of the comfort of joining their voices with the voice of the whole church, is a custom contrary to apostolical practice, and to the design of God !"

Thus we see how the reading of the Scriptures, and consequently so far the Scriptures themselves, have gone into perdition ; and how those who thus read them are under the anathema or curse of the church ; both the Scriptures and the readers being by this anathema consigned to perdition ; for as Aretas, Œcumenius, and others observe, going into perdition here means "condemnation to hell."

We have thus seen how although the Beast was, it is not.

But it is further said, that it is to ascend out of the *abyss* or the bottomless pit.

According to Augustin, vol. v., p. 480, "an *abyss* is a certain impenetrable, incomprehensible depth ; and may be

predicated more especially of a multitude of waters." Hence he says the judgments of God are called an abyss; and I think also, says he, "that *man* himself may not be absurdly understood as an *abyss*." . . . "The saints as preachers of the Word of God are an abyss." And again, taking the word in an evil sense;—

"Could you believe that in *man* there is so great a *depth*, as to be hidden from the consciousness of the man himself in whom it is? How great was the depth of infirmity which lay concealed within Peter, when he was ignorant of that in himself which nevertheless he was about to do; and promised rashly that he would die either with the Lord or for the Lord? How great was this *abyss*? which nevertheless was open to the eyes of God. For Christ announced to Peter beforehand the very thing which Peter knew not to exist in himself."

Augustin, vol. vi., p. 922; Psalm cxxxiv., 6;—

"Whatsoever the Lord pleased that did he in heaven and in earth, and in the sea, and in all *deep places*." What are these deep places? The *hidden hearts* of mortals, the *deep cogitations* of men? . . . A good *heart* is hidden from our view, an evil *heart* is hidden; there is an *abyss* in a good *heart*, and an abyss in an evil *heart*."

Hence it is that both hell and the thoughts of the heart are called an *abyss*. For, says Viegas, "a fountain of waters is true and heavenly doctrine, whereas the waters of the Stygian abyss signify heresies and evil thoughts." Thus, Apocalypse, chap. ix., p. 413;—

. . . "All impiety, and heresy most especially, has its origin from the devil, and thus is deservedly said to proceed from the abyss, that is, from hell; since all heresies have been derived as it were from the waters of Styx."

It is for the same reason, as Viegas says, that it is called a *pit*, p. 414;—

"For heretics endeavor to obstruct the wells of divine wisdom and to pollute them; lest there should be drawn from thence the saving waters of doctrine; which nevertheless Christ by his children again purifies and opens; and sets them before

all, that they may draw from them living water; however the Philistines, *i. e.*, heretics, may quarrel about it."

So Gaspar a Melo, chap. ix., p. 357;—

"As the *church* is called a *well* of living waters, Cant. iv., by reason of the overflowing of grace; so the *bosoms* of those men who are to be the precursors of Antichrist, are a *well* of deadly waters," &c.

Again, p. 663;—

"Nearly all expositors refer the *abyss* to the *deep hearts* of the wicked."

Lauretus, art. *Abyssus*;—

"The *wisdom of this world* is called an abyss, and so are the *wise men* and *magi*." Glossa Ordinaria.

"Moreover the *mind* is an abyss, and the inscrutable *heart* of man; and thus is darkness said to be upon the face of the abyss, when the mind is without grace and in blindness and ignorance. . . . The pit of the abyss is the *heart* of the wicked." Augustin.

"Devils likewise may be called abysses; as when the abysses are said to be gathered together in the midst of the sea." Jerome.

Brixianus, art. *Abyssus*;—

"An abyss signifies an innumerable multitude of *wicked men*, whose *hearts* are very deep in malignity against the church."

Alexander de Hales observes in chap. ix., that the 'pit of the abyss' means the wickedness and fraud of the precursors and satellites of Antichrist.

Tychonius likewise interprets the abyss as signifying the *heart* of the wicked. So does Cardinal Hugo. Anselm Archbishop of Canterbury says, chap. ix., that abysses are *dark* and *deep sinners*. Ambrose Ansbert on chap. ix., that the abyss signifies the *preachers of errors*.

Moreover as an *abyss* or bottomless pit signifies the thoughts of the heart, so likewise it is used to signify the *words of the mouth*. Thus Proverbs xxii., 14, "The mouth of the strange woman is a deep pit; he that is abhorred of the Lord shall fall therein."

De Lyra, Proverbs xxii., 14 ;—

“ A *deep pit* is the inculcation of wicked and superstitious *doctrine*, because it leads to hell.”

Cornelius a Lapide, Proverbs xxii., 14 ;—

“ Tropologically : a *deep pit* is the *mouth* of an harlot, *i. e.*, the mouth of *heresy* and of the *heretic* ; for it goes on downwards from one error to another, from one wickedness to another ; drawing others along with it, and so implicating them that they cannot extricate themselves, but are ever falling lower until they tumble into the abyss of hell ; for seldom is there any return from heresy to the orthodox faith, since but few acknowledge their error and become sorry and repentant. ‘ He with whom the Lord is angry shall fall therein ;’ because heresy is never the first sin ; but is the punishment of antecedent pride, unrighteousness, or self-indulgence. For it is the extreme degree of God’s wrath to permit any one to fall into heresy. Wherefore grave must be the sins which precede ; and which provoke so great a degree of God’s wrath as that he permits a man to fall into the pit of heresy.”

Cardinal Hugo, Proverbs xxii., 14 ;—

“ A harlot is a *deep pit*, and a strange woman a narrow *well* : because from the time that any one has fallen into it, scarcely any one can come out. Whence Hosea v., 4 ; ‘ They will not give their thoughts to return unto their God, for the spirit of whoredoms is in the midst of them, and they have not known the Lord.’ Or the *pit* may be understood of the eloquence of worldly knowledge ; which like a harlot allures hearers to itself ; so that there is no pit from which men may not more easily extricate themselves. For the spouse of man’s intellect is celestial wisdom. Hence Wisdom viii. ; ‘ I sought to take her unto me as a spouse ; and I was a lover of her beauty.’ But worldly wisdom is a harlot.”

We thus see how both the *heart* and the *mouth* is called an *abyss*, or a *pit*, or a *bottomless pit*. Accordingly Roman Catholics have applied the term *pit* or *abyss* to Protestant synods, councils, or consistories, as being the abyss or pit of hell in which the Protestant heresies are hatched. Upon

the same principle, according to B. Gregory and Jerome, *caverns* or *dens* designate the *conciliabula hereticorum*. On the other hand, Protestants have applied the same designation to the councils and consistories of Roman Catholics. Both of these, however differing in the application, making use of the word in the same sense or to signify the same kind of thing. In the present instance the pit is spoken of when treating of Babylon and the Babylonians; and as, according to Cardinal Hugo on this passage, it signifies the *hearts of the wicked*, it must signify therefore the hearts of these Babylonians.

For the Beast then to ascend out of the abyss, signifies for it to come forth into freedom from out of the place or state of confinement signified by the abyss; *i. e.*, out of the heart, its thoughts, and counsels, where it had been consigned to incarceration or perdition.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 8;—

“‘And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is,’ *signifies*, the amazement felt by all those of that religion, who from its first establishment have affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists.”

By the foundation of the world is signified the foundation of the CHURCH.

Calmet, Hebrews i., 10; Literal Exposition;—

“The apostle applies here to the Saviour these words, ‘Thou, Lord, in the beginning hast laid the *foundation of the earth.*’ He recognizes him as Creator not only of the sensible and material world, which he had created together with his Father; but also of the *spiritual world*, I mean to say, his CHURCH, in which he will reign eternally.”

Estius, Hebrews i., 10;—

“These verses are read in Psalm ci. But how they pertain

to Christ is a question ; since the Psalm appears to be no other than the prayer of the people or the prophet supplicating God for the restoration of the city of Jerusalem which had been overturned by the Chaldeans ; nor can it properly be referred to Christ, but to God absolutely, the Maker of heaven and earth."

"To this it is replied : that as the earthly Jerusalem was a figure of the church of Christ, so the things said in the Psalm concerning the restoration of the earthly Jerusalem are to be mystically referred to the building of the spiritual and heavenly Jerusalem, that is, the CHURCH, which is the city and kingdom of Christ. For only in Christ and the church are perfectly fulfilled the following portions of this Psalm. . . . Wherefore also the other things spoken of God in this Psalm pertain to Christ ; so that *most commentators*,* both the ancient and the more recent, interpret all these as pertaining literally to Christ and his CHURCH."

Menochius, Hebrews i., 10 ;—

"'Thou, Lord, in the beginning hast laid the *foundation of the earth.*' This testimony is taken from Psalm ci., 26, in which David is literally praying that Sion and the temple burned by the Chaldeans, may be rebuilt : but in the allegorical sense, which is the one principally intended, he prays that the OLD CHURCH, overwhelmed in sin and misery, may be restored by their deliverer Christ, and may be formed again into a NEW CHURCH, *i. e.*, the Christian church, as is evident from verses 14, 16, 23, of the same Psalm."

Cornelius a Lapide, Hebrews i., 10, p. 909 ;—

"'Thou, Lord, in the beginning hast laid the *foundation of the earth.*' He cites Psalm ci. ; in which in like manner as the Psalmist literally prays that Sion and the temple which was burned by the Chaldeans might be rebuilt ; so allegorically also, he the rather prays that the OLD CHURCH, declining and overwhelmed in sin and misery, might be restored by Christ their deliverer, and be built and transformed into a NEW CHURCH, *i. e.*, the Christian church, as is evident from verses 14, 16, 23."

This subject will be further considered in the sequel when treating of the New Heavens and the New Earth.

* Most commentators ; although not Estius himself.

Moreover the Beast, as already has been observed, is not and yet is. This may be further illustrated by the following remarks from the Preface to the Douay Bible, referring to its translation into English ; speaking of which it says,—

"Which translation we do not for all that publish, upon *erroneous opinion of necessity*, that the Holy Scriptures should always be in our mother tongue or that they *ought*, or were ordained by God, to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language : or that they were not often through man's malice or infirmity, pernicious and much hurtful to many : or that we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honor or edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages : not for these, nor any such like causes do we translate this sacred book ; but upon special consideration of the present time, state, and condition of our country, unto which divers things are either necessary, or profitable and medicinable now, that otherwise in the peace of the church were neither much requisite, nor perchance wholly tolerable."

"In this matter, to mark only the wisdom and moderation of holy church, and the governors thereof on the one side, and the indiscreet zeal of the populace, and their factious leaders, on the other, is a high point of prudence. These latter, partly of simplicity, partly of curiosity, and specially of pride and disobedience, have made claim in this case for the common people, with plausible pretences many, but good reasons none at all. The other, to whom Christ hath given charge of our souls, the dispensing of God's mysteries and treasures (among which Holy Scripture is no small store), and the feeding his family in season with food fit for every sort, have neither of old, nor of late, ever *wholly condemned* all vulgar versions of Scripture, nor have at any time *generally forbidden* the faithful to read the same : yet they have *not by public authority prescribed, commanded, or authentically ever recommended*, any such interpretation to be indifferently used of all men."

"Which causeth the holy church *not to forbid utterly* any

Catholic translation, though she *allow not* the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her master's and spouse's gifts are to be bestowed to the most good of the faithful: and therefore *neither generally permitteth* that which must needs do hurt to the unworthy, *nor absolutely condemneth* that which may do much good to the worthy. Whereupon, the order which many a wise man wished for before, was taken by the deputies of the late famous Council of Trent in this behalf, and confirmed by supreme authority, that the Holy Scriptures, though truly and Catholically translated into vulgar tongues, yet *may not be indifferently read of all men*, nor of any other than of such as have *express license* thereunto of their lawful ordinaries, with good testimony from their curates or confessors, that they be humble, discreet, and devout persons, and like to make much good, and no harm thereby, Which prescript, though in these days of our's it cannot be so precisely observed, as in other times and places, where there is more due respect of the church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the meanwhile, with such moderation, meekness, and subjection of heart, as the handling of so sacred a book, the sincere senses of God's truth therein, and the holy canons, councils, reason and religion do require."*

* The following observation of Bayle is here inserted as a note, in conformity with the rule to exclude from these two chapters (the 17th and 18th) concerning Babylon, all Protestant authorities.

Bayle's Dictionary, vol. ii., p. 311, notes, art. *Arnaud*:—

"Every body knows that Mr. Arnaud maintained the usefulness of the Scripture versions, with the greatest learning and most solid reasoning of all the Catholic writers. What he hath said with regard to the matter of right on this subject is admirable; and what he has advanced with regard to matter of fact, in order to prove that it never was the intention of the church that the laity should be debarred from reading the Word of God in the vulgar tongue, is excellent and curious; though if, on the other hand, we carefully peruse the answers of Mons. Simon, we shall be at a loss what to think was the intention of the church concerning this matter. The sentiments of doctors, the opinions of universities, the mandates of prelates, and in short public records, produced on both sides, form such a strange variety of *contradictions*; but more especially when we examine into the particular motives and principles of those who are *for* and those who are *against* the public use of translations; that one can't help concluding from the whole that the church both *allows* and *denies* the people the liberty of reading the Holy Scripture; and perhaps there is no

In conformity with this view of the subject, in his *Prælectiones Theologicæ*, vol. ii., p. 1180, Perrone has the following propositions;—

"Prop. 1. The reading of the Sacred Scripture by all the faithful of Christ indiscriminately, is *by no means necessary to salvation.*" . . .

Again, p. 1187;—

"Prop. 2. Never have the church or the Roman Pontiffs prohibited to the faithful universally the reading of Sacred Scripture in the vernacular tongue; but have only *at one time disapproved, at another time approved of it*; according as the adjuncts of time, place, or person, and the welfare of the faithful seemed to require."

On these subjects Perrone, having attempted to shew that even the Scriptures themselves are not absolutely necessary to faith and salvation, much less the reading of them, observes, that Clement I. commended the reading of the Scripture, and Clement II. proscribed it. Which of the two therefore is to be obeyed? Perrone answers that both studied the welfare of the faithful; because the means to it which were proper for Christians under Clement I., were not only unsuited but even pernicious under Clement II.; not indeed in themselves, but in relation to the faithful on account of the adjuncts above mentioned.

fact more resolvable into the question of historical Pyrrhonism than this question, whether the church has *condemned* or *approved* of the reading of the Scripture by the laity in the vulgar tongue. What great pity is it that they can come to no certain resolutions on a question of this importance, neither on the negative nor affirmative side! Might not one reasonably expect that a body which boasts of infallibility should be more unanimous in its proceedings! Mr. Arnaud's great learning and eloquence must inevitably have brought over most of his readers to look upon the numberless reproaches which have been cast upon the church for excluding the laity from reading the Word of God, as a scandalous aspersion; I say he must certainly have gained upon his readers to be of this opinion, if Mr. Simon had not opposed his reasons and thereby put a stop to the success of his rhetoric. We see here how in the very same communion one doctor pulls down what another builds up; and leaves the common enemy to profit by their quarrel, and to cry out, '*Sepe premente Deo fert deus alter opem.*'"

That both Popes therefore were to be obeyed, as becometh sons who yield obedience to parents whose precepts are different at different times or under different circumstances.

It appears then that the power of the church upon this subject is altogether discretionary; and that we cannot say that, theoretically, the church absolutely forbids the reading of the Holy Scriptures, or absolutely enjoins it.

Practically, however, throughout a great portion of the Roman Catholic Church the Word is exterminated. For according to the theory laid down, the church may subsist without the Scriptures, but not the Scriptures without the church. Whereas the church designated by Babylon is destroyed, yet the Scriptures survive. The astonishment then indicated by the words, that 'all they shall wonder, &c., when they behold the beast that was, and is not, and yet is,' results from the event proving to be the very reverse of that which the Babylonian church had taught and believed; for the church passes away, but the Scriptures remain.

How the Word is acknowledged to be holy, and yet is virtually not acknowledged to be holy, has already been explained; we may here however further add the following remark of Mœhler in his Symbolism, vol. ii., p. 59;—

... "As to the nature and mode of the church's interpretation, this is not conducted according to the rules and well-known aids of an historical and grammatical exegesis, whereby the individual seeks to obtain scientific insight into the sense of Holy Writ. On the contrary, the doctrinal contents of Scripture she designates in the general spirit of Scripture. Hence the earliest œcumenical councils did not even adduce any particular Scriptural texts in support of their dogmatic decrees; and Catholic theologians teach, with general concurrence and quite in the spirit of the church, that even a *Scriptural proof in favor of a decree held to be infallible is not itself infallible, but only the dogma as defined*. The deepest reason for this conduct of the church lies in the indisputable truth, that she was not founded

by Holy Writ, but already existed before its several parts appeared."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 9;—

" 'And here is the mind which hath wisdom,' *signifies*, that this interpretation is in the natural sense; but for the use of those who are in the spiritual sense from the Lord: 'here is the mind,' *signifies*, that this is the meaning and interpretation of the things which were seen: 'which hath wisdom,' *signifies*, for the use of those who are wise interiorly."

Tirinus, Apocalypse, chap. xvii.;—

"Here is the meaning that hath wisdom secret and recondite. As if he should say; in this enigma of the beast and woman, so full of wisdom, are latent many and great mysteries; to understand which there is need of great study and attention."

Cornelius a Lapide, Apocalypse, chap. xvii., p. 266;—

"This enigma of the beast and woman is full of wisdom, and was in wisdom devised by the Holy Spirit to signify arcana; in which therefore are latent great wisdom and great mysteries."

Ribera, Apocalypse, chap. xvii., p. 246;—

"Andreas. Since spiritual things are explained by spiritual and not earthly wisdom, it is necessary that what is said should be understood. But *vñs* signifies also meaning and signification; and this rendering is the one most agreeable to our interpreter: as if it should be said; here, *i. e.*, in these things which I now speak, is the meaning; that is, this is the explanation of the vision; 'which has wisdom,' *i. e.*, which is the true and wise explanation: let these things be truly and wisely understood thus."

Berengaud, Apocalypse, chap. xvii.;—

"This is the meaning which hath wisdom; that is to say, in what follows there is great obscurity, and our faculties require to be highly sharpened in order to understand it. We should also ask the Lord to open this obscure enigma to us."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9, 10;—

" 'The seven heads are seven mountains, on which the woman sitteth; and they are seven kings,' *signifies*, the

divine goods and divine truths upon which that religion is founded in time destroyed, and at length profaned.”

It has already been observed, that as the *head* is the seat of the mind or the rational faculties, so also that in a good sense it signifies wisdom; thus that *seven heads* signify *all* wisdom, truth, and intelligence. On the other hand, in an evil sense, the *head*, as of a serpent, signifies falsehood, folly, &c., and *seven heads*, all falsehood, folly, &c.

This interpretation is thus illustrated by Franciscus a Jesu Maria, Apocalypse, chap. xii., p. 21;—

“‘Having seven heads,’ that is, says Albertus Magnus, seven evil spirits in opposition to the seven gifts of the Holy Spirit. Matt. xii., 45; ‘Then goeth he and taketh with him seven other spirits worse than himself.’ These are of the following kind;—the spirit of insipience as opposed to the spirit of wisdom; the spirit of foolishness as opposed to the spirit of understanding; the spirit of imprudence as opposed to the spirit of counsel; the spirit of timidity as opposed to the spirit of fortitude; the spirit of ignorance as opposed to the spirit of knowledge; the spirit of impiety as opposed to the spirit of piety; the spirit of rashness as opposed to the spirit of fear.” . . .

Thus in a good sense ‘the seven heads’ are said to correspond to the seven gifts of the Holy Spirit; in an evil sense, to these gifts perverted. In the present case they signify the divine goods and truths of the Word.

But these seven heads are said to be *seven mountains* and *seven kings*.

Rabanus Maurus, art. *Mons*;—

“I have lifted up mine eyes to the mountains, that is, I have lifted up my intuition to the *teaching* of the apostles. By mountains are signified *internal contemplations*, as in Job xxxix.; ‘He looketh around upon the mountains of thy pasture,’ *i. e.*, he considers the *heights of internal contemplations* in which the soul devoutly finds repast.’

That mountains may signify the two Testaments, and

thus the *Scriptures*, is also an interpretation of Rabanus Maurus, and Cardinal Hugo. So likewise Gaspar a Melo, p. 698, where this signification is given to Mount Sinai; the same is also given by the *Glossa Interlinea*, and a very similar one by the *Glossa Ordinaria* on Exod. xix., 13.

Lauretus, art. *Mons*;—

"The mountains of God designate *all the sublime and secret things of God*, to which rational creatures cannot attain; as also the judgments of God. . . . The waters of Jordan are said to have swelled like a mountain in order to designate *love* increasing in imitation of Christ. He is the mountain upon whom the heavenly Jerusalem is founded, Apoc. xxi. (Augustin, Jerome, Tertullian). A lofty mountain is the Divinity itself." Hilary.

"In general, a mountain or mountains are *the higher senses of the Holy Scripture* (Origen, Jerome, Augustin, B. Gregory, Georgius Venetus, &c.). Upon these mountains, if Jews presume to ascend, they will find thorns. A mountain signifies especially the *New Testament* and its principal precepts of *justice* and its *exalted dogmas*. . . . And a mountain covered with clouds is the *Holy Scripture*, which is darkened with the dense obscurities of allegories, and which contains the hidden mysteries of the church and is called a *mons campestris*; because, though lowly in appearance, it contains *sublime senses*. Mountains of pasture are the *lofty significations of Sacred Scripture*."

Ibid., art. *Altitudo*;—

"By altitude is wont to be designated *love*; so that the fruit of Christ upon Mount Lebanon is extolled, when *love* is preëminent above all the other virtues." Augustin.

In the present case these sublime senses of Holy Scripture are those relating to the Divine Love, which are profaned as being made to subserve to the Babylonian love of domination; for the woman sitteth upon them, *i. e.*, rules and reigns over them.

King is used both in an abstract and a concrete sense. Abstractedly it means a ruling principle whether in a good or evil sense.

Lauretus, art. *Rex* ;—

(In a good sense) “The LAW and the PROPHETS may be called the king and the princes of Zion.” Philo, Rupertus, Hilary.

Hence likewise concretely, those in whom the truths of the law and the prophets reign are called kings ; or *kings of the earth* in a good sense.

In an evil sense, Lauretus, art. *Rex* ;—

“The new king in Egypt which knew not Joseph may be said to be the *wisdom of the flesh*, which knew not Christ. Also the king of Idumea is the earthly and carnal meaning of the Law. . . . And the king of Amalek is the carnal vigor and sense, which is to be abolished.” Origen, Bede, Jerome, Ambrose, B. Gregory.

“The five *kings* of Sodom are the five *senses*.” Ambrose, Bede, Origen, Jerome, B. Gregory.

Thus also in chap. viii., 11, where it is said that the locusts had a king over them, Alcasar understands the *king* to mean *self-love*.

Concretely, *kings* would signify those in whom these evil principles reigned, and who would accordingly be called kings of the earth in an evil sense.

In the present case, *kings* are abstractedly *truths* of the *law* and the *prophets*. Seven kings are all the truths.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 10 ;—

“ ‘Five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short time,’ *signifies*, that all the divine truths of the Word are destroyed except this one, that unto the Lord is given all power in heaven and in earth ; and except the other which has not as yet come into discussion, and when it has will not remain with them, which is, that the Lord’s humanity is divine.”

Ibid., art. 738 ;—

“They are said to be fallen, because this expression

applies to kings who fall by the sword; by *One is*, nothing else is signified but this divine truth, that *unto the Lord is given all power in heaven and in earth*, according to the Lord's own words (Matt. xxviii., 18; John xiii., 3; xvii., 2, 3, 10), the reason why this one is not destroyed, is, because without it they could not have claimed to themselves a right of exercising dominion over all things of the church, and of the Word, and over heaven."

Five signify all the rest, because seven kings signify all the holy truths of the Word, and of these one is, that is to say, is not fallen; another is to come, but yet is to continue only for a short time; of the rest, that is to say, the five, or all the remaining truths of the Word of God, these have fallen.

What then is the meaning of these five, or all the rest, having fallen?

De Lyra, Isaiah lix., 14;—

. . . "‘*Truth is fallen* in the street, and equity cannot enter.’ Because the priests have turned away the people from the truth in opposition to Christ; in order that Barabbas might be liberated, and Christ might be crucified. Whence follow the words, ‘and truth is brought into oblivion,’ because the truth of the teaching of Christ which the people heard, hath withdrawn itself from their minds by reason of the deceptions introduced by the priests."

Cardinal Hugo, Isaiah lix., 14;—

“‘*Truth is fallen* in the street,’ namely, in the street of the chief Pontiff, or in the street which was before the prætorium of Pilate; because where only the perversity of the Jews had its reign, there the *truth* fell. . . ‘And equity could not enter’ into the hearts of such persons, because iniquity occupied the whole place. Hosea iv.; ‘There is no truth, no mercy, no knowledge of God in the earth.’ Truth has reference to faith, equity to works or to moral honesty. Or, truth is of judgment; and equity, that is justice, is in the execution of judgment. Or truth and equity is Christ himself, who is the Truth, giving light

to the understanding ; and who is Equity, or the equal and straight path directing the affections and motives to good works. But most especially does the *truth fall* in the street at this day, that is to say, in the Court ; or in the plural number, in the Courts of prelates and princes, lest it should seem as if only one Court was here alluded to. For in place of judgment the prophet is here treating of the *death of truth* in the street."

Alvarez, Isaiah lix., 14 ;—

"The meaning therefore is this. Amid such great wickedness on the part of the Jews, so many calumnies and lies ; what judgment, what justice, what salvation can be expected? Because *truth has fallen* in the street, *i. e.*, even though any one should wish to teach the truth freely and publicly and to preach it in the streets, those who are higher in authority do not permit him, but soon cast such an one into prison as being an adversary, and this without trial or assigning any reason. What a multitude of examples of saints are at hand, whom, as soon as they made confession of Christ the Lord, tyrannous princes thrust into foul gaols ; alluring them with mighty promises to make denial of that truth which they had learned ! And if they persisted with fortitude in their confession, then were torments introduced and numerous calamities threatened in order to oppress the truth. So the Jews, when they had called the apostles and beaten them, commanded that they should not speak in the name of Jesus. *Truth* therefore *falls* in the streets as often as no one dares publicly to teach it, or to give testimony to the truth ; but it remains shut up in one's heart or in one's house, which is of all evils the greatest. Jer. v., 1 ; 'Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof if ye can find a man, if there be any that executeth judgment that seeketh the truth ; and I will pardon it.' In the broad places, he says, for no one can be found in these, that is, in public, who keeps the faith and confesses the truth ; therefore equity could not enter, lest it should be torn to pieces by the perverse ; therefore has truth taken her station above, to avoid being evil entreated below. Whence the Psalmist ; 'Thy mercy, O Lord, reacheth unto heaven, and thy truth unto the clouds.' He says unto the clouds, since in the broad places it is evil entreated. For when Christ the Lord, who is the way, the truth,

and the life, was conversant with man upon earth, iniquity prevailed, and he was unjustly put to death by men. Whence no wonder that truth was delivered over to oblivion, and they who departed from evil were exposed as a prey to the spoiler."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 11;—

" 'And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition,' signifies, that the Word, spoken of above, is divine good itself, and that it is divine truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should recede on that account."

It has been amply shewn that *number* signifies *quality*; and that hence on this ground, in the Scriptures, it is always closely allied to *wisdom*; and as it was said in chap. xiii., 18, 'Here is *wisdom*; let him that hath understanding count the *number* of the beast;' so, in the present passage also it is said, 'Here is the mind that hath *wisdom*,'—'the beast is the *eighth*.'

That the number *eight* signifies a *good quality*, is generally admitted. Thus Cornelius a Lapide, on chap. xiii., 18, says it is "the symbol of perfection, consummation, and eternal felicity." A similar interpretation is given by Aquinas, Laurentus, Brixianus, and innumerable other authors.

The peculiar quality designated by *eight* is derived from that which is designated by its constituent, the number *two*, that is, union or conjunction, as in these words; 'Mercy and truth have met together, righteousness and peace have kissed each other;' *mountains* designating *love* or *mercy*; *kings* designating *truth*.

The beast, then, is the eighth, *i. e.*, the eighth mountain; but as the woman sits on the seven mountains, and these mountains are thus profaned, so the beast, being of these seven, represents the Word profaned or destroyed in

respect to the *qualities* signified by *eight*. But the same is not said with respect to the seven kings; for these are not all, although they are nearly all, destroyed: though five are fallen, yet one is, and the other is yet to come.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 12—14;

“ ‘And the ten horns which thou sawest are ten kings,’ who have received no kingdom as yet,’ *signifies*, the Word as to its power from divine truths, among those who are in the kingdom of France, and are not so much under the yoke of the Papal dominion, with whom nevertheless there is not as yet a church altogether separated from the Roman Catholic religion: ‘but receive power as kings one hour with the beast,’ *signifies*, that the Word has power among them, and they through the Word, as though they were in its divine truths: ‘these have one mind, and they will give their power and strength unto the beast,’ *signifies*, that they unanimously acknowledge, that there is no government or dominion over the church, except through the Word: ‘these shall fight with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings,’ *signifies*, the Lord’s combats with them concerning the acknowledgment of his divine humanity, because in it the Lord is God of heaven and earth, and also the Word: ‘and they that are with him are called, and chosen, and faithful,’ *signifies*, that they who approach and worship the Lord alone, are those who go to heaven, as well they who are in the externals of the church, as they who are in its internals and inmost principles.”

By *ten horns* are signified truths of the Word in power. For the horns are kings, and kings are truths; and being also horns are truths in power. There are therefore those in the Babylonian church with whom there are truths of the Word in power. But ‘these have received no kingdom as yet.’ If truths are kings, then the kingdom proper to

these truths is the mind or soul of man: 'the kingdom of God is within you.' For the same reason the kingdom of God or the kingdom of heaven upon earth is also the *church*. And thus there are indeed truths of the Word which are acknowledged, but as yet they have received no kingdom; in other words, there is no church founded upon them. They who are in these truths, therefore, remain as yet in Babylon; and are distinguished from those, who, in the sequel, have a kingdom and give it to the beast. These also make war with the Lamb, but the Lamb shall overcome them.

It has already been observed that by the *Lamb* is signified the *Divine Humanity*. To make war with the Lamb is therefore to make war against this doctrine; for the Lamb to overcome them, is for the Divine Humanity of the Lord to convince and convert them; inasmuch as it is only these who are so converted that are among the called, the chosen, the faithful.

That *overcoming* signifies *convincing* or *converting*, may be seen in the following illustrations.

The Lamb shall overcome them, says De Lyra, "by simply condemning some and *subjugating others to himself by the faith*." There occurs a similar interpretation in Ambrose Ansbert. Berengaud, referring the passage to past times, observes; "The Lamb shall overcome them, because we know that, with the exception of a few, these nations have *taken upon them the yoke of the faith of Christ*." Alcasar; "The Lamb shall overcome them, and *subject them to the sweet yoke of the Catholic religion*." Bossuet; "They will be idolaters, but in the end they will *become Christians*;" and he quotes the author of a work entitled the Seventh Age, who says; "They have made war against the Lamb, because they have caused the people of God to die; but the Lamb shall overcome them because these

people shall *submit themselves for the greater part to the yoke of Jesus Christ.*" Calmet; "The Lamb shall overcome them, because he shall *subjugate them to the faith and to the Christian religion.*"

Estius, Apocalypse, chap. xvii. ;—

" 'For he is King of kings, and Lord of lords;' namely, in respect to the *Human nature* assumed; for he speaks of the universal power and dominion, which as *Man* he receives from the Father, according to those words, 'All power is given to me in heaven and in earth.' Now this power is not an earthly but a spiritual power; because the kingdom of Christ is not of this world. He is therefore Lord and King over all lords and kings; because he will judge them all, and has the power of judgment even now."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 15—17 ;

" 'And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues,' *signifies*, that they are under the Papal dominion, but principled in the truths of the Word, variously adulterated and profaned, according to the varieties of its doctrine and discipline, and according to the varieties of its religion and confession: 'and the ten horns which thou sawest upon the beast, these shall hate the harlot,' *signifies*, the Word as to its power derived from the divine truths among the Protestants, who have entirely cast off the yoke of Popery: 'and shall make her desolate and naked,' *signifies*, that they will divest themselves of its falses and evils: 'and shall eat her flesh, and burn her with fire,' *signifies*, that they will hate and condemn the evils and falses which are proper to that religion, and destroy them from among themselves, and will desecrate the religion itself, and root it out from among them: 'for God hath put it in their hearts to execute his will, and to act with one mind, and to give their kingdom unto the beast,' *signifies*, judgment from the Lord among them, that they

might totally repudiate and desecrate the Roman Catholic religion, and root out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church: 'until the words of God should be consummated,' *signifies*, until all things should be fulfilled which are foretold concerning them."

Haymo says that the '*many waters*,' as they are here called, are "many of all nations and people and tongues who are deceived by the devil." Ambrose Ansbert; that they are called many, "because, in the pride of presumption, the kingdom of our ancient enemy glories in the multitude of its people." Cornelius a Lapide says it means "all the nations and people which Rome will command, and which will go over into obedience to the vanity and idolatrous superstition of the ONE Rome, as to their own mistress and the lady of the world."

Suarez observes in his Defence of the Catholic Faith, p. 296, that the city is called *great* not in the way of distinguishing it from a small city; but to denote absolute magnitude, *i. e.* (he says), to denote the UNIVERSALITY of the city; for that "it occupied all places and all times." Hence also, he observes, that when it is said "all nations have erred through her sorceries," &c., these things can be adapted only to *a city occupying the whole world*.

Alexander de Hales, Apocalypse, chap. xvii.;—

"'The waters which thou sawest where the harlot sits' (that is, worldly vanity, or where the congregation of Antichrist resides or governs as Mistress and Queen) '*are people*,' referring to the avaricious; '*and nations*,' referring to the luxurious; '*and tongues*,' referring to the proud.' On these sits and rests this iniquitous harlot. For all these will be subject to this harlot, namely, to Antichrist, the devil, and his domination, who will teach them to commit whoredom and fornication. For she will collect many from every quarter; for which reason he mentions

'*people*,' in respect to those who have the law; '*nations*,' in respect to those who are without the law; '*tongues*,' in respect to both as instructing and teaching others. Whence not only the greater number of all who are understood by *peoples and nations*, but likewise the smaller in number who are understood by the speaking *tongues*, will be subject to Antichrist, especially to the harlot; because not only will he commit fornication but compel others to commit fornication."

CATHOLICITY is thus a prominent feature of this simulated church; and the cause of this universality is said to be that on her forehead is written the name *mystery*; *i. e.*, that her real internal and spiritual nature is known only to a few, being entirely concealed from the great body of her adherents.

It is of these it is said they have all drank of the golden cup of Babylon—they have all become drunken, for, (Jeremiah li., 7,) "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad."

Here then, according to the testimonies of ancient writers and Roman Catholic commentators, is described a Church having the notes of catholicity and unity; authoritatively administering to all within its communion corrupt and depraved expositions of Scripture; in virtue of which all the earth is alienated from right reason in regard to spiritual things, and as such is described as being intoxicated or insane, and this without knowing it; because the name of Babylon is *Mystery!*

The clause, "these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire," is interpreted by Alcasar in a similar manner to that of Swedenborg; only that Alcasar refers the harlot to the religion of Pagan Rome, and Swedenborg to that of Christian Rome; and what the former applies to Roman

senators, the latter applies to Protestants; for we have seen all the way through, that the Apocalypse refers not to the early but to the last times of the church.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 18;—

“‘The woman which thou sawest is that great city which reigneth over the kings of the earth,’ *signifies*, that the Roman Catholic religion as to doctrine prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under Papal dominion.”

St. Augustin on the City of God, book xv., chap. viii., vol. ix., p. 509;—

“A city is nothing else than a multitude of men *bound together* by some *social bond*.”

Lauretus, art. *Civitas*;—

“A city is a congregation of men *established* and *governed* according to *law*.”

“A city may signify the *church* both militant and triumphant. And the citizens . . . are the faithful and the saints in the *church*. . . The cities which are inhabited are the *churches* of the faithful. And the Saviour himself is called the city of the strength of Sion, because he is the strength of the church. . . The city which God keeps, without whom the watchman waketh but in vain, is the *church* or the soul. . . The strong city which is assaulted, but is not overcome, is the *church*. . . The redeemed city and cities of the south are *churches*, partakers of the true and perfect light. . . Many cities are *churches*, all included in one.” Origen, Basil, Arnobius, Ambrose, Hilary, Augustin, &c.

“The city of BABEL may signify pride, it may also designate the *church of heretics*.” Bede.

“Fortified cities, or the cities of the strong, may be called, the *arguments of philosophers and heretics*.” Origen, Bede.

“The cities of citizens are different *heresies*. Jerusalem, the city of homicides, designates the *meeting together of heretics* in one dogma. . . They go from city to city who go out from the Gospel into foreign *opinions*. The cities to which multitudes go,

as to their own, are their own proper *opinions and superstitions*. And the cities of the Samaritans are the *churches of heretics*. The *congregation of heretics* is also called a crowded city and a rejoicing city; by reason of the multitude of its deceivers and its pride." Origin, Bede.

"The cities of the Gentiles captured by the sons of Israel designate the *doctrine of philosophers* subserving the faithful, in so far as it possesses what is agreeable to catholic *doctrine*. The cities of Egypt overturned, are the false *opinions* of these philosophers confuted by Catholic doctrine." Jerome.

The ancients call a polity *civitas*, but the walls *urbs*. Aristotle in his Politics, book i., chap. ii., calls *civitas* "a community made up of many vicinities." Thucydides says, "men constitute a *civitas*, not walls." Tacitus observes, that the Germans had *civitates*, but not *urbes*. Cæsar, in his Gallican War, book i., says, "that the whole *civitas* of Helvetia is divided into four cantons."

In the original, the word is *πολις*, and this is rendered by the Vulgate not *urbs*, but *civitas*. The Latin word *urbs* has been substituted for *civitas* by some interpreters, to enable them the more easily to make the great city or Babylon signify literally a *city*, and thus not a *church*. But as Suarez observes, in his Defence of the Catholic Faith, p. 296; "Babylon is not made up of stones, but consists of wicked men; so that, as Tychonius, Hom. xvi., says, its destruction will not consist in the demolition or conflagration of walls and buildings, but in the final perdition of all the wicked."

It has been supposed that the expression, all the wicked, or the congregation of the wicked, does not imply a church; hence the word *civitas* has been translated not *ecclesia*, but *societas, convocatio, cætus, congregatio, collectio, conventus malorum*. These words however may after all be synonymous with *ecclesia*, which is called *congregatio cætus*,

collectio, conventus fidelium. Hence as a true church is a *congregatio fidelium*, so a false church is a *congregatio infidelium*; professing to be however *congregatio fidelium*.

Even however if *πολις* be regarded as signifying *urbs*, yet a literal city being full of *streets (plateis, viis, vicis)*, will symbolically have nearly the same meaning as *ὁδοί*, or *ὁδοί*, ways of thinking or teaching, or doctrines. St. Peter's Epistle, in which a distinction is made between the church and Babylon, is not an allegorical Epistle; and therefore in this case the distinction maintained between a city and a church, is only a distinction founded on the literal sense; for every one knows that literally a city is not a church; but in the allegorical sense, in which a city *is admitted to signify a church*, in which sense also it is interpreted in other passages of the Apocalypse, it must not be allowed to be deprived of its admitted allegorical meaning merely because it might in consequence directly point to the Church of Rome.

CHAPTER XVIII.

THE ROMAN CATHOLIC RELIGION.—THAT BY REASON OF ITS ADULTERATIONS AND PROFANATIONS OF THE TRUTHS OF THE WORD AND THENCE OF THE CHURCH, IT WILL BE DESTROYED.—OF THOSE OF THE ECCLESIASTICAL ORDER THEREIN WHO ARE SUPREME.—OF THE INFERIORS OF THAT ORDER.—OF THE LAITY AND COMMON PEOPLE WHO ARE IN SUBJECTION TO THEM.—THE JOY OF THE ANGELS BY REASON OF THE REMOVAL OF THIS RELIGION.—ITS DESTRUCTION IN THE SPIRITUAL WORLD.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xviii., verse 1;—

“‘And after these things,’ *signifies*, a continuation of the subject concerning the Roman Catholic religion: ‘I saw an angel come down from heaven having great power, and the earth was lightened with his glory,’ *signifies*, strong influx from the Lord out of heaven by divine truth whereby his church was in celestial light.”

In order to understand this subject it should be recollected that this event takes place under the seventh vial, and that the vial which is now poured out contains the incense of divine love and wisdom, as revealed in the Word of God. That moreover the temple of God in heaven is now open, but is filled with smoke, which to the good is the light and love of the living Word; to the evil, darkness and enmity. Hence it is observed on chap. xv., 9, by Alexander de Hales, p. 285;—

“The angels or preachers of the Gospel, going forth from the temple to announce the plagues of hell, have phials, that is, doctrines, full of the wrath of God. But although they preach thus, the temple of God, *i. e.*, the church, is filled with smoke, that is, the blindness of ignorance; namely, in regard to the

perverse, who are unwilling to understand the truth of the sacred Scripture. Whence inasmuch as they are unwilling to see the mysteries of Holy Scripture, they will remain in their blindness, being blinded by the smoke of ignorance. Whence although the temple and the divine mystery is open to the faithful and holy; it is nevertheless filled with the smoke of ignorance, and is shut up in respect of the wicked."

The faithful and the saints are those who afterwards hear the voice from heaven in verse 4, "Come out of her my people, that ye be not partakers of her sins."

The sins are especially these; that she claims to be the Bride when she is not; that she deceives others with a shew of genuine sanctity and virtue which yet is counterfeit; that she authoritatively teaches false and abominable doctrine, which imposes upon others by reason of the golden cup of the temple in which it is administered; that whatever truths she preaches, she makes use of to forward her purposes of ambition and domination; so that with her religion is the means and power is the end. Thus all nations are represented as intoxicated with her false teaching and alienated from right reason in spiritual things. Nor could the real character of Babylon be brought to light except by means of a divine influx from the temple; when the minds of the Babylonians become the more blinded and hardened, while those of the faithful become enlightened to the perils of their condition. Thus a distinction and separation are effected, similar to what is implied in the words, "For judgment am I come into the world, that they which see not might see, and that they which see might be made blind."

That this Angel is Christ is admitted by commentators in general, both ancient and modern;* although the former

* Ambrose Ansbart, Primasius, Haymo, Richard of St. Victor, Viegas, Rupertus, and almost all Roman Catholic commentators; Alcasar being an exception, who regards the angel as Peter.

generally interpret it as having reference to the Incarnation. It has already however been observed, that all the parts of the narrative are consecutive, and consequently we must not interrupt the order by going back to the Incarnation. The descent therefore of the Angel has immediate reference to the fall of Babylon, as indeed is admitted by Bede, Rupertus, &c. And this Alcasar also admits; for he says it indicates the light which comes into Babylon or Rome from the true teaching of heaven, and which is ascribed to the confession of Peter, "Thou art Christ the Son of the living God." It was upon this confession that the Lord said he would build his church as upon a rock, and that the gates of hell should not prevail against it. Now a church built upon this rock cannot fall; consequently as Babylon is here announced to have fallen, it could not have been built upon this rock. See Vol. I., p. 153.

This Angel had great power.

Haymo, Apocalypse, chap. xviii.;—

"This power may be referred to both natures, viz., the Divine and the Human. For this power was in him by Divinity, without time, before all ages; for like as with the Father and Holy Spirit he had created all things, so with the Father and the Holy Spirit he possessed all things. This power moreover was given to him in time; when after the triumph of his resurrection power was given to him in heaven and in earth, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things in hell. Of this power it was that on rising again from the dead he says, 'All power is given to me in heaven and in earth.' But of that which he had before all time with the Father, Daniel says, 'Power everlasting was given to him.'"

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 913;—

"'Another angel,' &c., *i. e.*, Christ descending from heaven; because his going forth was from the highest heaven. 'Having great power,' as one who is himself the power of God the Father, and who testifies of himself, 'All power is given unto

me in heaven and in earth.' 'And the earth was illuminated with his glory;' for, observes St. John, 'we have seen his glory the glory as of the only-begotten of the Father.' By whom the earth was enlightened, when, according to Isaiah, 'the people that walked in darkness have seen a great light.' In what manner the earth of the faithful was illuminated by his glory John teaches in the first chapter. 'And of his fulness have all we received, and grace for grace.' It was Christ therefore who in the form of an Angel appeared to John in strength; and, as the Greeks add, with a great voice," &c. Gagneus.

Similar is the interpretation of Ambrose Ansbert.

Moreover the earth is said to be 'enlightened with his glory.'

That the *earth* here signifies the *church* of the elect, is the interpretation of Haymo, Aquinas, Ambrose Ansbert, Primasius, &c. Bede refers it to the teachers of the church.

Haymo, Apocalypse, chap. xviii. ;—

"'Enlightened with his glory,' *i. e.*, from his power. For He who is the True Light which lighteth every man that cometh into the world, hath chased from the hearts of the faithful the shadows of infidelity, ignorance, and sin. Whence it is written; 'The people that walked in darkness have seen a great light; upon them that dwell in the region of the shadow of death hath the light shined.' For he likewise says of himself; 'As long as I am in the world, I am the light of the world.' And elsewhere it is written of him; 'The light came into the world, and men loved darkness rather than light.' Inasmuch as this Angel came to destroy the power of the devil, rightly is he represented as strong; that it might be insinuated that he had come stronger than the strong man against him; more powerful than his powerful adversary. And because he came to make void all human wisdom, rightly is the earth said to be illuminated with his glory; as if he should say, there appeared a great power against the big swelling power of the world, *the light of true knowledge against the darkness of false teaching.*"

Ambrose Ansbert, Apocalypse, chap. xviii. ;—

"As if he should say, Power against the swelling power of

the world : in opposition to the shadows of false doctrine, *the light of true knowledge has appeared* ; in order that to the kings of the earth and to the wise of this world, who glory in the strength of their power and the pride of their knowledge, He may be shewn to be invincible ; inasmuch as, in comparison with him, there is neither power nor wisdom, which can any longer be so called, in which the boasting world had before put its trust.”

Anselm Archbishop of Canterbury, Apocalypse, chap. xviii. ;—

“ Having great power, that is, in respect to the Divinity and Humanity : whence it is said, Matt. xxviii. ; ‘ All power is given to me in heaven and in earth.’ In that it said he has so great power, it is that he is powerful to bring to pass. ‘ The earth was enlightened with his glory,’ *i. e.*, the church, the shadows of ignorance being driven away ‘ by his glory,’ *i. e.* by his glorious preaching”

Cardinal Hugo, Apocalypse, chap. xviii. ;—

“ ‘ The earth,’ *i. e.* the church.” . . . Or,

“ ‘ The earth, *i. e.*, earthly men who become illuminated by faith ; *the shadows of ignorance being dispelled.* For John iii. ; ‘ Light hath come into the world, and men loved darkness rather than light because their deeds are evil.’ ”

Rupertus, Apocalypse, chap. xviii., p. 485 ;—

. . . “ An Angel great and strong ; of whom the prophet says, ‘ Behold the Lord whom ye seek shall come to his temple ;’ and the Angel of the covenant whom ye desire, with a strong voice proclaimed in the hearing of the whole earth that her damnation was come ; and he preached it in manifestation of the Gospel.’ Now he says that he saw another Angel descending in beauty from heaven ; because he descended from heaven in humility ; but there was another which fell from it through pride. He has, says John, great power ; the mention of which bears considerably upon the present subject, *i. e.*, what is here shewn respecting the damnation of the harlot. For speaking of himself in another place, he said ; ‘ As the Father hath life in himself, so hath he given to the Son to have life in himself ; and he hath given power to him to execute judgment because he is the Son of Man.’ &c. For the Father judgeth no man, but hath com-

mitted all judgment to the Son.' &c. Rightly therefore did he say having great power; power of executing the judgment or damnation of the harlot. 'And the earth was enlightened with his glory;' which indeed is truly said; as in like manner at his coming the prophet Zacharias thus spake; 'The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death.' And when he had come he said of himself; 'I am the light of the world; he who followeth me shall not walk in darkness.' Also; 'As long as I am in the world I am the light of the world.'

Bede, Apocalypse, chap. xviii. ;—

"This Angel who is strong and illuminates the earth, may be understood to be the incarnate Lord himself and the teachers of the church; who being endued with celestial light, preach the fall of this world, saying, The kingdom of heaven is at hand."

Alexander de Hales, Apocalypse, chap. xviii., p. 326 ;—

"'And the earth was illuminated with his glory;' that is, the *church*, firm in its position, established upon the waters of grace, fertile in fruits, beautiful in virtues. This earth, I say, was illuminated by his glory; that is to say, by his instruction, preaching, and working of miracles; and was consequently informed and illustrated by his agency. Whence his teaching, example, and miracles will illuminate the whole earth, that is, the *church militant*. Whence Isaiah ix. ; 'On those who sat in darkness and the shadow of death, hath the light shined,' *i. e.*, they are *illuminated by the light of faith and knowledge, after a state of darkness, unbelief, and ignorance.*"

Gaspar a Melo, Apocalypse, chap. xviii. ;—

"Finally: 'The light came into the world, and men loved darkness rather than light,' John iii. Whence Haymo says; inasmuch as the angel came to make void all human wisdom, rightly is the earth said to be illuminated by his glory. As if it were said; the *light of true knowledge* hath appeared in opposition to the *darkness of false teaching*. This Angel, therefore, at his first advent, both by himself and by his apostles and evangelical preachers, . . . exercised great power and illustrated the whole earth by the glory of his doctrine and his miracles. But at the *second advent*, when this Angel shall descend to judge

Babylon, he will bring along with him supreme power, and shall come shining forth in great majesty, glory, and splendor.”

“A second sense of this passage, is, that this Angel who appeared to John preëminent in power and glory, with whose brightness the earth was illuminated and who predicted the fall of the great Babylon, (the causes of whose damnation a former angel had in the preceding chapter foreannounced,) may signify *another order of preachers and ministers of the Word of God*, who will with a greater power of speech and with a greater degree of energy and light, announce at this time the ruin and fall of the world.”

In what sense the *world* is to be here understood has already been explained in the preceding chapter, verse 8; where the expression occurs, ‘*foundation of the world*,’ and where it is said to signify the foundation or beginning of the *church* or *dispensation*; whence the fall or end of the world is the *fall or end of the church or dispensation*.

Berengaud, Apocalypse, chap. xviii. ;—

“The earth was illuminated with his glory; because by the teaching of his faith, the human race was rescued from the darkness of ignorance and unbelief.”

Viegas, Apocalypse, chap. xviii., p. 836 ;—

“‘And the earth was illuminated with his glory,’ that is, he shone with so much splendor, that by the greatness of his light he illuminated the whole earth. Our doctors in general interpret this Angel to signify Christ (of which exposition we approve), who is said to have descended from heaven by his Incarnation. He is also described as having great power and illuminating the earth by his splendor, because Christ filled the whole world with the *brightness of his doctrine*; and by the *rays of his truth dispelled the darkness of ignorance and unbelief*. Such is the opinion of Primasius, Rupertus, Richardus, Haymo, Pannonius, and others on this passage.”

Ribera, Apocalypse, chap. xviii., p. 251 ;—

“He is describing the vastation of Babylon, of which he had begun to speak in chap. xvi. and xvii. He now sees an Angel bearing with him *the sentence of the desolation of Rome*,

descending from heaven ; that all may see that this happens not by chance but by the Divine Providence and will."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

" 'And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen,' *signifies*, that he made it known that by the divine power of the Lord all who were in that religion and at the same time influenced through it by the love of dominion, were destroyed in the spiritual world and cast into the respective hells."

Haymo, Apocalypse, chap. xviii. ;—

"Fallen, fallen is Babylon, after that she had lifted herself up in her pride. Whence it is written, 'Thou hast cast down them that were exalted.'"

"Babylon," says Berengaud, "is twice said to have fallen ; because it fell first when by the teaching of the Gospel it lost a very great multitude of inhabitants in the elect ; who being cut off from it by the faith of Christ, were made citizens of the holy city, that is, of the church. It will fall a *second* time at the last day when it will be punished by a perpetual death ; which, in this book, is called the second death." Alcasar, who applies the interpretation to ancient Rome, observes, that it signifies that Pagan Rome would fall as being Pagan, *i. e.*, says he, "would be converted to the Christian religion ; that the worship of false gods would thus fall to the ground. And it not a little contributes to establish this sense, that after the foregoing words Isaiah subjoins, 'And all the graven images of their gods he hath broken to the ground.'"

So Gaspar a Melo, Apocalypse, chap. xviii., p. 692 ;—

"And this is what the Angel said unto John, 'Now is the judgment of this world, now shall the Prince of this world be cast out.' As if he should say ; now is at hand the last struggle of Satan, who is the Prince or rather the tyrant of this world, who by sin had hitherto detained in death all who love the world. Now is the cause of the world brought into judgment ;

and *falsity being refuted, the truth will shine forth*, and the Prince of this world, the author of death (when he thinks that he is conqueror), will by death be driven from his tyranny.”

Gaspar a Melo likewise refers this passage to the one in Isaiah xxi. ; observing on the words, ‘ Fallen, fallen is Babylon, and all her graven images are broken,’ that both passages may be understood in a mystical sense, thus :—they shall fall “ by the breath of the mouth of our Angel and his apostles ; so that sinners shall no longer worship idols,” &c.

It is not unfrequently urged by some Roman writers, that Babylon is not a professedly Christian church, but a literally idolatrous Pagan city ; because it is thus described in the prophecy concerning Babylon, Isaiah xxi., 9 ; ‘ Babylon is fallen, is fallen, and all the *graven images* of her gods he hath broken unto the ground.’ We have however already seen how graven images may signify the *dogmas fabricated by men* ; and this is the interpretation given to the passage by Cardinal Hugo ;—

“ All the *graven images, i. e.*, all the *false dogmas* of heretics, philosophers, inquisitive doctors, graven out by the sharp chisel of logic and colored over with a rhetorical disguise ; or else, on the other hand, the images of Babylon are those which are called by the name of *Prelates*. Zechariah xi., 17 ; ‘ Woe to the idol shepherd that leaveth the flock.’ The Lord shall enter into Egypt, and the images of Egypt shall fall to the ground.”

Moreover Haymo on Zech. xiii., 2, describes the *idols* as those of *corrupt dogmas* fabricated by heretics ;—

“ For as idols are made by the hand of the artificer, so is the *perverted teaching* of heretics turned into an *idol*, because they adore Antichrist for Christ. For the Lord shall take away the false prophets, *i. e.*, the priests of the idols, whom the Gentiles called prophets or *vates*. And he shall take away every unclean spirit which rests in the hearts of the unclean ; so that he shall no longer be able to deceive any one by fanatics and diviners.”

So likewise the Glossa Interlinea on Jer. li., 47 ; ‘ I will do judgment upon the graven images of Babylon, *i. e.*,

says the Glossa, "upon the images of *errors* which heretics fabricate." So again the Glossa Ordinaria on verse 8.

Glossa Ordinaria, Isaiah xiv. ;—

"'How art thou fallen from heaven, O Lucifer, son of the morning!' These are false apostles, lying workmen, who are transformed into apostles of Christ; who sow tares while prelates are asleep or else unwilling or unable to make resistance. Allegorically: Lucifer, who rises in the morning. The devil, who was created at the beginning of the world, glorious among angels; or who fell, according to these words; 'I beheld Satan as lightning falling from heaven;' who before this was thus thinking; 'I will ascend into heaven above the stars, to the throne of God.' After his fall likewise he arrogates to himself the same thing. Whence also he boasts that he will ascend above the angels into heaven, or above the clouds, *i. e.*, the hearts of the elect; and sit on the mount of the Testament in the church, and in the sides of the north in the cold. 'I will climb into heaven,' &c. . . . All these things are to be referred to heretics, who, when low in the dust, make a boast, together with their Prince, that they are on high."

Cornelius a Lapide, Isaiah xiv., 15 ;—

"Morally: learn therefore from hence what *pride* is; what ambition; for it is the sin of Lucifer which from a most beautiful angel made him a most foul devil. They therefore who are ambitious after bishoprics, prelacies, or principedoms, let them know, first, that they are ambitious after the rule of souls, of which God will demand an account from them; and whose damnation, if they perish, he will impute to them. A prelacy therefore is a burden formidable even to the shoulders of angels. Secondly; let them know that ambition, equally with avarice, draws along with it many other sins; for ambitious men are ready *per fas et nefas* to snatch at all occasions of personal aggrandizement. Thirdly; let them know that from ambition almost all heresies arise. For ambitious men when they cannot reach to the extent of the hopes and dignities at which they had been aiming in the church, become the enemies of the church, heresiarchs, and veritable Lucifers. Fourthly; let them think of that saying of St. Chrysostom, Hom. xxxiv., Epistle to the

Hebrews ; 'It will be a wonder if many Prelates be saved ; for the greater number are damned ; and let them know that there are many who are damned who are already placed in dignities, who would have been saved had they lived as private persons ; for there are in proportion many more saved of those who in humble life are in subjection to authority, than of Prelates who are in an exalted station. For many are exalted on high, in order that they may experience the greater fall. It is the loftiest mountains that are struck by lightning.' Fifthly ; let them think of that saying of the wise man, 'The mighty shall mightily suffer punishment.' Let them hear Origen ; 'All ambition of ecclesiastical honor would be cut off, if those who wished to preside over the people thought they were rather to be judged than to judge.' Sixthly ; let them know that ambition is never satiated ; for it is ever aiming at something further, even as Lucifer is not at rest until he invades the throne of God. For, as Seneca says ; 'An ambitious man feels not as much delight in seeing many behind him, as he does vexation in seeing any one before him.'"

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2 ;—

" 'And is become the habitation of demons,' *signifies*, that their hells are the hells of the lusts of dominion from the heat of self-love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love : 'and the hold of every unclean spirit, and a cage of every unclean and hateful bird,' *signifies*, that the evils of the will and thence of the action and the falses of thought, and thence the deliberations of those in the hells, are diabolical, because they are turned away from the Lord to themselves."

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 913 ;—

"If God be said to dwell in his elect, and if Paul says of them truly, 'Ye are the holy temple of God ;' so also rightly is this spiritual Babylon called the habitation of devils, and the cage of every unclean spirit and unclean bird ; by which we are to understand no other than demons ; for that by *birds* are under-

stood *demons*, Christ teaches us in the parable of the seed, Luke viii. For after he had said, that, in sowing, 'some fell by the way side,' he adds, 'and the fowls of heaven gathered it up.' Afterwards, in explanation of the parable, he says, 'Those who fell by the way side, are those which hear (viz., the Word of God). Then cometh the devil and taketh away the Word from their hearts.' Fitly indeed are they called '*fowls*,' by reason of the agility possessed by an aerial spirit; '*unclean*,' by reason of the obscenity of their vices; and '*hateful*,' or, as the Greek says, *μεμισημένοι*, i. e., *hating* and *hated*." Gagneus.

Cornelius a Lapide, Apocalypse, chap. xviii., p. 272 ;—

"Allegorically, he again alludes to what was said of the destruction of Babylon by Isaiah xiii., 20; 'It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.' The prophet says similar things concerning the destruction of Idumea, xxxiv., 14; 'The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest,' &c. By these phrases nothing else is signified, than the thorough vastation and desolation which are to befall ROME; so that it will be reduced to a desert, and become the habitation of dragons and wild beasts. Whence . . . the sybil foretold that Rome would become *Ρυμη*, that is, a hamlet."

"Mystically; in this phraseology is signified the idolatry, superstitions, and other crimes which would prevail in ROME *at the end of the world*; for by reason of these it would become the habitation of demons; as Primasius, Aretas, Ansbert, and others observe."

Viegas, Apocalypse, chap. xviii., p. 837 ;—

"Francis Ribera thinks that ROME will be so vastated, and

will be destroyed with such a fearful fire, that it will be turned into a desert and wilderness, and become the habitation of wild beasts and demons who are delighted with desert places. In the same sense the prophet speaks of the subversion of Babylon; as in Isaiah, chap. xiii., 20. On this passage, Jerome observes, "that by all these signs of vastation and solitude it is shewn that so great will be the depopulation of a city which in former times was the most powerful, that no shepherd will venture to enter into it by reason of the multitude of demons and wild beasts which abide there. In my own opinion, however, we must say with Aretas, Primasius, Ambrose Ansbert, Haymo, Ambrose and others, that in this passage is signified the idolatry of the city; and that ROME will apostatize from the faith, and become the habitation of devils and of every unclean spirit and unclean bird; by reason of its execrable crimes, and the superstition of idolatry which at that time will again widely diffuse itself throughout the city of ROME and the ROMAN dominion."

Alcasar, Apocalypse, chap. xviii., p. 615;—

. . . "These words can by no means be referred to the *material* subversion of the city. For according to the true and proper mode of speaking, both of the sacred writings and of spiritual men, there is no doubt that amidst her most celebrated triumphs, and the innumerable crowds of different nations frequenting the city, ROME, while yet lying immersed in the darkness of idolatry, was without controversy much more properly the habitation of demons and unclean birds, than she was after her destruction and ruin. For if, being consumed by fire, she is to be converted into a waste, according to the words of Virgil, '*Et campus ubi Troja fuit*;' who sees not that a plain is not a more suitable habitation of demons than are the cities which are the worshippers of idols and of their demons? In language of this kind, therefore, the prophet speaks of the mystical vengeance which God was in a short time to take upon the western Babylon; and what is spoken of as having been accomplished (that is, in a short time it was to be made the habitation of demons and the cage of every unclean bird, &c.), is to be explained in the same manner as the passage of Paul in 1 Cor. i., 20. 'God has made foolish the wisdom of this world;' where to *make* signifies no other than to shew and manifest in reality, or cause to be evi-

dent. That ancient ROME, therefore, was made the habitation of demons, means no other than that by the conversion of the city and the ROMAN world, it was manifested to men that Pagan ROME (which appeared to be so glorious and which was thought to be the home of the immortal Gods), was no other than the habitation of demons and the dens of unclean spirits; and consequently that there had been dwelling there not rational men, living according to reason, but *mystical wild beasts and mystical owls and birds of Tartarus*. And what I say of ancient Pagan ROME and the relics of it, which remained for many years, I understand after the same manner of those who continued for many years in the worship of idols, after the conversion of the city. For these were in like manner, or still more deservedly, regarded by the faithful as the ruins of some ancient city, inhabited by demons and unclean birds. The allegory is derived from the case of a house abandoned by its tenants; because they found it inhabited and infested by hideous goblins, ghosts, and terrific appearances; and which no one afterwards dared to inhabit but only bats and unclean birds; whence of necessity it would in a short time tumble to ruin, and there would be no hope of its ever afterwards being re-built. We thus readily understand how suitable was the allegory to signify that horror of ancient idolatry, which was conceived by the Romans, after their illumination by the beams of the Christian faith; as also to assert that in a short time the relics also of Paganism, which had survived the conversion of the city, from out of the ancient idolatry of ROME, would be utterly destroyed.*

Haymo, Apocalypse, chap. xviii. ;—

"This Babylon signifies that which consists of the multitude of the wicked, in which is the hold of every unclean spirit; because in the hearts of the wicked as in prisons are shut up devils, who are called unclean by reason of the foulness of all the sins with which they are conversant. . . . By 'unclean birds,' we may understand *vain and proud men* who dwell in Babylon. Wicked spirits, by reason of their wickedness, are demons; by reason of the allurements of the flesh, they are unclean spirits; by reason of *elation of mind*, they are called birds."

* See here Ribera, p. 252.

Alexander de Hales, Apocalypse, chap. xviii. p. 328 ;—

“ ‘And is become the habitation of devils,’ that is, the receptacle of all mortal sinners ; as of Mary Magdalene it is said that ‘ he cast out of her seven devils,’ because she was full of all sins. ‘ And the hold of every unclean spirit,’ which is said with respect to carnal sins, which render man unclean both in the eyes of man and of God. ‘ And a cage of every unclean and hateful bird.’ This is said with respect to spiritual sins, which exalt men aloft, as birds, not into heaven but into opposition to God ; wherefore these render man most highly odious to God. For sins of the flesh have the greater disrepute, but spiritual sins the greater degree of guilt. ‘ Or the cage of every bird,’ in like manner as the sin of *pride* has the power, like a bird, of elevating man on high against God ; ‘ unclean’ in respect to luxurious indulgence, which has the power of staining both the body and soul ; ‘ hateful’ in respect to the sin of *avarice*, because it most highly renders a man hateful to his neighbor and to God, and faulty even in his own eyes. For a *covetous* man exceeds in *pride* even the presumptuous Lucifer ; for the latter seeks equality with God, as if esteeming this of the highest moment ; whereas the covetous man is daily making a sale of God, treating him as a thing of little value, nay as nothing worth ; although were the miserable man to offer himself for sale, he would by no means let himself go for nothing.”

Gaspar a Melo, Apocalypse, chap. xviii., p. 698 ;—

“ If we refer these words to *the last times*, and by Babylon understand the confusion of this world, the sense will be this ; for the assembly of the ministers of God signified by this angel will convert an innumerable number of the elect to the faith ; and then shall suddenly fall the kingdom of the devil and of Antichrist ; in the ruins of which shall dwell demons, and unclean spirits, and unclean birds, in the manner before described. Nay, then will be verified also what Esaias the prophet said, ‘ Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.’ ”

Cardinal Hugo, Isaiah, chap. xiii. ;—

“ Neither shall the shepherds make their fold there, but wild beasts of the desert shall lie there, and their houses shall

be full of doleful creatures, and owls shall dwell there and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."

"Neither shall the shepherds who feed the flock of the Lord 'rest there;' that is, *teachers* or *preachers* who ought to feed the flock of the Lord with the word of doctrine and the example of a good life. But 'wild beasts' shall lie there, that is, covetous and ambitious *prelates* and *preachers* who are to be called rather beasts than pastors, because they feed not the flock of the Lord, but devour it. Therefore, Psalm lxxiii., the Psalmist cries out, 'Give not over unto beasts, the souls of them who confess unto thee.' Ezek. xxxiv.; 'My sheep were scattered because there was no pastor, and became a prey devoured of all beasts.' 'And their houses shall be full,' *i. e.*, of worldly *prelates*, namely, of such as live after a worldly manner; 'of dragons,' *i. e.*, poisonous detractors, of whom it is said in Deut. xxxii., 33, 'Their wine is the poison of dragons.' 'And ostriches shall dwell there,' *i. e.*, *hypocrites*, who are not elevated above the earth, although they seem to have wings, Job xxxix. The wing of the ostrich is similar to the wings of the buzzard and hawk. 'And satyrs shall dance there,' that is, greedy money-lovers who are hairy all over, 1 Kings xix. . . . One satyr cries to another when the perpetration of one crime provokes that of another. 'And owls shall be in the houses,' that is, 'deriders;' and 'syrens in their pleasant palaces,' . . . *i. e.*, *adulators* in the houses of *prelates*."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

"'For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her,' *signifies*, that they fabricated abominable tenets, which are the adulterations and profanations of the good and truth of the Word; and caused all who were born and educated in the kingdoms under their dominion to imbibe them: 'and the merchants of the earth are waxed rich through the abundance of her delicacies,' *signifies*, the superior and inferior orders in that hierarchy, who by the dominion over royal things aspire to divine majesty and super-royal glory, and continually aim

at establishing them by multiplying monasteries and possessions under them, and by treasures which they collect and accumulate from the world for no purpose ; and thus procure to themselves corporeal and natural pleasures by having celestial and spiritual dominion attributed to them.”

Suarez, in his Defence of the Catholic Faith, rightly observes that the expression, ‘*all nations,*’ as in verse 3, ‘*all nations have drunk ;*’ and again in verse 23, ‘*all nations were deceived ;*’ implies UNIVERSALITY or the whole world ; hence, if CATHOLICITY be the mark of a true church, it is likewise the mark of a false one, as it is a distinguishing characteristic of the society of Babylon.

Moreover it is said that they have all ‘*drunk of the wine of the wrath of her fornication.*’ Hence Gaspar a Melo on the parallel passage in chap. xvii. ;—

“*And among other things she has in her hand a cup full of the abomination and uncleanness of her fornication. For this city of the world intoxicates her imitators with the cup of her false doctrine, and with the cup of her perverted example, and with the cup of her hypocrisy.*”

Glossa Ordinaria, Isaiah xxviii., 7 ;—

“*They are inebriated with wine who wrongly understand the Scriptures and pervert them.*”

If we regard this cup as taken from out of the temple, the following interpretation of Daniel v., 3, may be adduced as an illustration from the Glossa Ordinaria ;—

“*Tropologically : whatsoever heretic or other person takes the words of the prophets and abuses the testimonies of Sacred Scripture by giving them his own meaning, and out of these gives to drink unto those whom he deceives, and with whom, in going away from God, he commits fornication ; such an one takes away the vessels of the temple and becomes intoxicated by them,*” &c.

Lauretus, art. *Negotiator* ;—

(In a good sense) “*Merchants are those who seek the true gain of spiritual things, and who are instructed in the law of*

God. And the merchants who bought Joseph, are the faithful of all nations who accept Christ, who was rejected by the Jews. And the merchants of Tharsis, are those who, amid the waves of this world, by good works seek *spiritual* merchandize. Also they are preachers. And merchandize is *preaching* itself. And the merchandize of Tyre is with all nations when persons of all nations are converted to the faith; which *merchandize* is said to be holy to the Lord." Origen, Hilary, Jerome, Bede.

(In an evil sense) "The merchants of Phœnicia are *heretics* and demons, who are hucksters and merchants of the Gentiles and of Tyre and Babylon; to these may be added *magi* and *philosophers*. And the traffic of Nineveh are *sins*. The traffic of Ethiopia is also the *worship* of the gods of the Gentiles." Jerome.

Ibid., art. *Mercator*;—

"The merchandize of Tyre may signify the merchandize of *philosophers*, *heretics*, and worldly men." Jerome.

"The merchant who shall not be in the house of the Lord, may be said of the sellers and buyers whom the Lord cast out of the temple. Also of those who in religion appropriate to themselves something as their own." Hilary.

Glossa Ordinaria, Apocalypse, chap. xviii.;—

"Merchants; because giving away their souls in exchange for earthly things, they have exercised too great a power, which they can partake of no longer."

Cornelius a Lapide, p. 273;—

"Note. That he here calls ROME, in the first place, a harlot [*meretricem*]. Secondly; a merchant [*mercatricem*]. Thirdly; a vintneress, who inebriates and dements all people with her wine. The reason is, that the Hebrew word *zona* signifies a vintneress, who converts to the purposes of prostitution both her home and her repasts, herself and her companions; or else one who traffics, sells wine, furnishes dinners, is wanton; that is, who earns money [*meretur*] either by providing refreshments as a vintneress; or by the exposure of articles for sale as a merchant; or by prostitution of the person, whether her own or that of the companions whom she supports. She who prostitutes her person to others for money, is called by antonomasia, *meretrix*; although the name is common to all the three just

mentioned. . . . So likewise the Greek *πορνή*, *i. e.*, harlot, signifies a vendress; for it is derived from *πορνάμαι*, *vendo*. For this reason therefore, Babylon is here and in the preceding chapter introduced as a vintneress, harlot, and merchant. Therefore as in Isaiah xxiii., 15. The merchandize of Tyre is called an allure-ment and whoredom, to which John here alludes: so on the other hand, indeed for a like reason, the whoredom of Babylon he here calls *merchandize*, on account of the general analogy between the two; for both a harlot and a merchant turn goods into profit, expose them to sale, and likewise vend them. Also because not unfrequently then, as now, the same persons were vintners, harlots, and merchants; and this especially agrees with Pagan Rome and will again apply *at the end of the world*. Hence the ancient Roman and civil laws presume, that she who waited at an inn or tavern was not of virtuous character. For as Cicero, 1. *Off.* says, *hostis* was formerly one who was called a stranger or guest; but the manners of strangers and guests have caused the word *hostis* to be now taken for an enemy: the same appears to have befallen the title harlot, of which Plautus says truly in his *Truculentus*; ‘A harlot, therefore, I deem to be a sea; as being that which swallows up all and never overflows.’”

“Note. Secondly; that a harlot is the living image and origin of *idolatrour worship*; as is evident from Num. xxv., 1; Ex. xxxii., 6. . . . The harlot Babylon signifies Rome cultivating idolatry; thus Jerome Prado in Ezek., vol. i., p. 195, and others.”

Lauretus, art. *Caupones*;—

“*Priests* may be called vintners, according to the Septuagint. So also may the *Scribes, Pharisees, and Heretics*, who are the vintners (publicans) that are not justified from sin,” Ecc. xxvi. Ambrose, Jerome.

According to Cardinal Hugo on Isaiah xiii., kings are *teachers* or *doctors*. Hence, as *earth* has been frequently interpreted to signify *church*, kings of the earth are the *teachers or doctors of the church*. And this seems to be admitted by Alexander de Hales, when he says;—

. . . “‘Or kings of the earth,’ that is, great men having rule, have committed fornication with her; and like as these have sinned, so Isaiah xxiv., ‘As with the people, so with the

priest. Or otherwise thus: as the CHURCH of the good multiplies graces and gifts, so the CHURCH of the evil multiplies evils . . . 'have committed fornication,' *i. e.*, have sinned after the example of Babylon, and have withdrawn from the supreme spouse."

Richard of St. Victor, Apocalypse, chap. xviii. ;—

"'The kings of the earth,' that is, the *prelates* of the earth, have committed fornication with her; by withdrawing from God after her example, and loving the world."

The same expression, 'kings of the earth,' occurs in chap. vi., 15, 'And the kings of the earth and the great men and the rich men, &c., hid themselves in the dens and the rocks of the mountains.' On which passage Alexander de Hales observes, taking the words in a good sense; that the kings of the earth mean "apostolical men spiritually ruling others, the great men are *archbishops*, the tribunes *bishops*, the rich men *priests*, strong men *deacons*." It is obvious however that in the passage we are now considering, the words are to be taken in an evil sense; for they are said to signify the covetous, worldly, and ambitious.

By merchants Haymo understands "those rulers and principal persons who sell their souls in order to procure retinues, bishoprics, and other dignities of this world." Anselm Archbishop of Canterbury; "all who sell their souls in exchange for worldly things;" so Richard of St. Victor.

These 'have waxed rich through the abundance of her delicacies.'

Lauretus, art. *Delitiæ*;—

"To delight in the Lord, or to enjoy delights, is to meditate with pleasure upon the spiritual senses of the Sacred Scripture." Origen, Hilary.

"The night is illuminated in the midst of delights, when any one has the knowledge and love of God as a source of delight to him. Moreover the delights of the spouse consist in the reading of the Scripture." Cant. vii., 6.

"The delights afforded by the fat of bread are those of

wisdom and love and the spiritual senses of the Sacred Scripture ; which is therefore called a paradise of pleasure.” Origen, B. Gregory.

“ Enemies are said to be delighted when man falls into sin,* and the soul of the evil is delighted in its own abominations.” Basil.

Now the *delights* or *delicacies* of the merchants of Babylon are evil and false delights ; or the delights in those errors which the merchants *buy*, that is, procure to themselves ; and *sell*, that is, impart to others ; or which they *buy*, that is, learn ; and which they *sell*, that is, teach ; as will be further seen.

SWEDENBORG, ‘ APOCALYPSE REVEALED,’ verse 4 ;—

“ ‘ And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,’ *signifies*, an exhortation from the Lord to all, as well those who are in that religion as those who are not, to take heed not to connect themselves with it by acknowledgment and affection ; lest as to their souls they should be conjoined with its abominations, and perish.”

Berengaud, Apocalypse, chap. xviii. ;—

“ By heaven in this place is designated the church. The voice is that of the preachers, and proceeds from the church.”

The voice from heaven, says Anselm Archbishop of Canterbury, is the *inspiration of Christ*, or it is *preaching*.

Ambrose Ansbert, Apocalypse, chap. xviii. ;—

* Both Alcasar, p. 765, and A Lapide, p. 274, include among the delicacies here noticed, luxury in marble and porphyritic columns, in proud and magnificent temples to idols, images of gold and silver, distinguished with wonderful variety of sculpture and ornament in gems and most precious stones, &c. ; by which the Romans formerly seduced men to the worship of their gods, and will again seduce them at the end of the world. For these luxuries the merchants conveyed to Rome and sold at a dear price, and so became rich, and will again be made so in the last times. What is here said of a body of persons or Antichristian church, Malvenda applies to an individual Antichrist ; as that he will heap together immense riches, build magnificent palaces, cause statues and Colosses to be erected to him, adorn himself with precious stones and diamonds, &c.

"For the church hears daily this voice from heaven when it outwardly perceives it with the ear of the body as coming from holy preachers, or when solely by divine inspiration it perceives it in the understanding with the ear of the heart. Now the voice which strikes the ears of the body through the ministry of preachers, both the elect and the reprobate hear at the same time; but the voice which strikes the ears by divine inspiration, the elect only are enabled to perceive. Whence also John says to the faithful, ii., 27; 'And ye need not that any man teach you, but as the same anointing teacheth you of all things.' Now we must know that when God, instructing human hearts, speaks by himself with this voice, it is the power [*vis*] of internal inspiration alone that is discovered to us. When I say, He speaks by himself with this voice, then does the heart receive teaching from his Word, without words and without syllables; because his power [*virtus*] is known by a certain inmost elevation; so that the mind being filled with this power becomes suspended aloft, and when void of this power, sinks downward again to earth. For it is a kind of gravitating force which lifts up the whole soul, which it fills. It is an incorporeal light, which both fills the interiors, and which, when these are filled, surrounds the exteriors. Its speech is without noise; it opens the ears, yet is free from vocal sound."

Cardinal Hugo, Apocalypse, chap. xviii. ;—

"'Another voice from heaven;' that is, a *divine inspiration*; which is rightly called another voice, because it speaks concerning the admonition given to the elect, as the first did concerning the condemnation of the wicked. It is also said to come from heaven, *i. e.*, from the holy church, because the mysteries of Christ it conceals from the unbelieving and unworthy."

Augustin on the City of God, vol. ix., book xviii., chap. xviii., p. 658 ;—

"And what shall we say, but that we must flee from out of the midst of Babylon? which prophetic precept is to be *spiritually* understood thus; that we must flee from out of the city of this world, which is assuredly the *society* of wicked angels and men; hastening with the steps of faith which worketh by love, unto the living God."

Brixianus, art. *Babylon* ;—

“To flee from out of the midst of Babylon, as in Jeremiah, chap. ii., is to flee from the pit of sin. For he who is deeply immersed in vices, is said to be in the midst of Babylon. But he, who, gradually leaving evil and turning his own nature to better things, has not begun so much to possess virtues as rather to desire them, although he is fleeing out of the midst of Babylon, yet has nevertheless not yet departed from it.” Origen on Jeremiah, chap. ii., Homil. ii.”

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 915 ;—

“How is it commanded to go out of Babylon, that is, the *society* of the wicked? Is it in body or mind? *Undoubtedly in mind*; because no one is at liberty to be conjoined with the wicked in *mind* and *will*, or indeed with any evil men, in that respect in which they are evil. But this passage seems to forbid also bodily conjunction with them; because he subjoins the danger of a conjunction of minds, when he says, ‘that ye be not partakers of her sins.’ The meaning therefore is; separate yourself from the wicked in body, lest your mind be polluted by their rites, and so ye become partakers in their punishments. Inasmuch, however, as to be present in body among the wicked is not *per se* an evil; the divine precept concerning corporal departure and withdrawal obliges only in the proportion in which there is no danger of becoming partaker in wickedness; and no excuse can be alleged from necessity. And inasmuch as few possess such a perfection that they can be among the wicked without danger; and even the perfect can scarcely be among them without scandal to the more imperfect; it is manifest that none, or at least that few, are excused from seceding from the open and pernicious society of the wicked, such as is that of *heretics*. The necessity arising from poverty, which is the general pretext, rather excuses them from sinning less, than releases them entirely from blame.” Estius.

“‘Come out of her, my people.’ Since ROME is to be overturned and to be consigned to the flames, God will admonish those of his elect who are left in it to come out; whether by means of prophets who will then be raised up; or by means of

an internal inspiration; or by means of angels, in the same manner as he led Lot out of Sodom, when the burning of the city was at hand." Menochius.

" 'Come out of her, my people :' even as by Isaiah, Jeremiah, and Zechariah, I formerly warned the Jews to depart out of Babylon, before they were tainted either with its depraved morals, or were involved in the plagues that were to come upon them. The same warning was given by Christ concerning Jerusalem, Matt. xxiv., 16; according to Ribera, Viegas, and A Lapide."

Rupertus, Apocalypse, chap. xviii., p. 486;—

"Come out therefore, my people, from Babylon, saith the voice; that is, *do the work of repentance*, and let every one of you be baptized in the name of the Lord. For *this it is which is truly to go out of Babylon*. . . . What he means by saying, 'Come out,' he beautifully defines by adding, 'that ye be not partakers of her sins, and that ye receive not of her plagues.' Therefore they are not commanded to move from one *place* to another, but to *change their lives*; that, abandoning their sins and fornications above mentioned, they may consequently and deservedly be esteemed to be free from its plagues."

Alcasar, who applies the passage to ancient *Rome*, observes, p. 617;—

"The church, as taught by St. Peter, had learned that in the prophets the name of Babylon was to be understood of Pagan *ROME*; and hence it inferred that the exit from out of Babylon; although the prophets seem to speak literally, has a *mystical sense*. When God therefore says to his servants, 'Come out of her, my people,' he accommodates himself to the allegory which he had figuratively used in the subversion of Pagan *Rome* by the direst vengeance from heaven. Wherefore, as God has sometimes admonished his friends to go out from this or that city when he had resolved to overturn it (as happened in the burning of Sodom and the destruction of Jerusalem by Titus); so now, being about to devastate *Rome* as an idolatress, he forewarns the faithful that they go out from all intercourse and society with the Pagans; not indeed by taking to corporal flight (for this is as it were only the outward seeming and cortex of the phraseology), but by ma-

nifestly shewing themselves and openly *professing the religion of Christ.*"

Bellarmino's Disputations, vol. i., p. 720 ;—

" 'Come out of her, my people,' which is to be understood as coming in *heart* not in *body*; as St. Augustin explains in *Breviculo Collationis*, col. iii. For John commands that the saints be not conjoined with the Pagans in idolatrous customs, and in similarity of life; although they might be in the same city with them. Whence by reason of these words of St. John it is also evident, that the Christians never did depart out of the *city.*"

Tychonius, Apocalypse, chap. xviii. ;—

"As often as you hear the name of Babylonia mentioned, understand not a city made of stones; because Babylonia is interpreted *confusion*; but know that this name signifies men who are proud, robbers, luxurious, wicked, persisting in their evils; as on the contrary when you hear the name of Jerusalem, which is called the vision of peace, understand holy men who belong to God. . . . In that it is said, 'Go out,' understand this not corporeally but spiritually. We go out of the midst of Babylon when we forsake an evil life. For the Babylonians are with the Jerusalemites in one house, *in one church*, in one city; nevertheless so long as the good consent not to the evil, and the evil are not converted to the good, it may be known that in the good is Jerusalem, and in the evil Babylon. They dwell together in the body, but are divided far asunder in the heart; because the conversation of the wicked is always upon earth, inasmuch as they love the earth, and in the earth place all their hope and all the purposes of their mind; while the mind of the good is, according to the apostle, in heaven, inasmuch as they seek the things which are above."

Haymo, Apocalypse, chap. xviii. ;—

"This voice, which is understood to be the voice of the Omnipotent God exhorting the elect, daily cries to them by the teaching of the faithful or by internal inspiration, to come out of Babylon. But this voice, which enters into the ear by the ministry of preachers, the good and the evil both hear together; but it is only the righteous that hear with the ear of the heart. He says therefore, 'Come out of her, my people;' *i. e.*, come

not *corporeally*, because this you cannot, but *mentally*. As he immediately shews when he subjoins, 'That ye be not partakers of her sins.' For in the present life the good sojourn in the body together with the evil, but in morals and life are far from their society. Therefore the voice of God admonishes them to go out as to *mind*, morals, and life, not as to body; that they may not be partakers of her sins, lest they become companions of her punishment."

Ambrose Ansbert, Apocalypse, chap. xviii. ;—

"He goes out from the midst of Babylon who avoids the errors of the perverted."

Berengaud, Apocalypse, chap. xviii. ;—

"The Lord by his preachers persuades the elect to go out of Babylon, not in *body* but in *mind*. How they are to go out of Babylon he tells us in the sequel. 'That ye be not partakers of her sins;' for those appositely go out of Babylon who alienate themselves from her evil works, as the Psalmist thus speaks of himself; 'I have not sat in the council of vanity, neither have I entered in with those that do iniquity.' 'That ye be not partakers of her plagues;' what are we to understand by the plagues of Babylon, but the sins which destroy souls? or we may likewise by the plagues of Babylon understand the punishments of Babylon prepared for the wicked. So that the sense is this; if you abstain from the sins of Babylon, you will be separated from the punishments which she will endure to eternity."

So Gaspar a Melo, Joachim, Alexander de Hales, and the Glossa Ordinaria on Jer. li.

It is obvious that all these interpretations do not imply change of *place*, but change of *mind*; not the going locally out of a literal city, but the going out mentally from a society or church. In other words; as, according to Tyconius, there is a Jerusalem in Babylon, so the Jerusalemites are commanded to go out from among the Babylonians. Hence Alcasar justly observes, that for the faithful to go out of Babylon, is for them to go out from the intercourse and society of Babylon, and boldly to make open

profession of the Christian faith, even though they did so at the expense of their lives.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 5 ;—

“ For her sins have reached unto heaven, and God hath remembered her iniquities, *signifies*, that its evils and falses infest the heavens, which the Lord will protect from their violence.”

Menochius, Apocalypse, chap. xviii. ;—

“ All sins reach to heaven ; because there is not one, however small, that can escape the notice of God. Scripture however is not accustomed to use language of this kind ; except only when the sins are of the greatest magnitude, and their punishment is not to be delayed. For Scripture speaks of God as of a most merciful man, who throws a veil over sins until they increase to so great an amount and come to so great a height, that it is no longer possible for them not to be seen nor to be passed over without being punished.”

The strictly proper sense of the phrase ‘reached unto heaven,’ can be explained only when we come to speak of Divine Order. In the mean time it may be observed that the words have a reference to a *consummation* ; which may be illustrated by the following remarks.

Cornelius a Lapide, Heb. ix., 26 ;—

“ ‘ But now once in the *consummation of the ages* hath he appeared to put away sin by the sacrifice of himself,’ &c. . . . Do you ask how it is that Christ is said to have suffered in the *consummation*, that is, the end of the ages ; when sixteen hundred years have passed away since the time of his passion, and many more may flow on before the end of the world ?”

“ Chrysostom and Theophylact answer ; that the ‘*consummation of the ages*’ is called that time of the world in which the sins of men had become completely predominant, and had reached to their climax ; which was in the time of Christ. Whence Gregory Nyssen, in his Sermon on the Birth of Christ, teaches ; that Christ imitated a most excellent physician, who does not interfere with the fever of his patient while it is increas-

ing in strength and aggravation, but only when it has put out all its force, discharged its virus, and come to its climax ; for then its strength being exhausted, it begins to abate in effervescence and to subside. So likewise Christ, as being a most skilful physician of souls, awaits the opportune time ; so as not to extend his hand to our disease until all the sickness of the distemper shall have put itself forth and come out ; lest he should leave any of the virus still concealed in the system, and uncured."*

This will be further explained in the remarks upon Divine Order. It may be well however to add the following still further illustration.

Alcasar, Apocalypse, chap. xviii. ;—

“ ‘ Her sins have reached unto heaven,’ seems to be the same as to say, heaped up together, accumulated, or grown into a heap so huge as to touch the heaven. Moreover in this phrase I suspect that allusion is made to the tower of Babel, of which they who built it said, ‘ Let us make to ourselves a city and a tower, whose top shall reach unto heaven,’ Gen. xi., 4. And because the tower lifted itself to so great a height, God descended to confound the architects and builders. In the present case also, in a manner nowise differing, God determined to introduce mystical confusion among the Romans ; because they were so proud, and erected the tower of their flagrant sins to so great a height.”

It has been seen that this tower was built of *brick*, *i. e.* false doctrine or teaching. It also reached to heaven ; that is, usurped to itself divine characteristics. Thus we see the *city* and *tower* represent the false doctrine, teaching, or reasoning of a church whose top reaches to heaven, claims to be divine, or aspires to the attributes of Divinity. According as it is said in Isaiah xiv., 13. ‘ Thou hast said in thine heart I will ascend into heaven, I will exalt my throne above the stars of God. I will ascend above the heights of the clouds, I will be like the Most High ; which Cardinal Hugo and others apply to Babylon.

* This is not the interpretation chosen by A Lapide, although it is by Chrysostom and Theodoret. That it conveys the true idea will be seen in the sequel.

It is observed by Leo the Great, in Sermon iv., on the Anniversary of the Assumption of the Virgin, p. 17 ;—

“ ‘And I say unto thee,’ that is, as my Father has manifested unto thee my divinity, so also will I make known to thee thine own excellency. For ‘thou art Peter;’ that is, although I am the inviolable rock, I the corner stone, which conjoin both into one ; nevertheless thou also art a rock, because thou receivest solidity through virtue from me ; so that whatsoever things are proper to me in regard to my power, are, by participation, common to thee with myself. ‘And upon this rock will I build my church, and the gates of hell shall not prevail against it.’ Upon the strength of this rock will I build my eternal temple ; and in the firmness of this faith shall rise the loftiness of my church, whose top shall reach unto heaven, *cælo inferenda sublimitas.*”

Hence likewise in the Appendix to Sermon 14, *In Cathedra Petri*, vol. i., p. 436, it is observed,—

“ ‘Thou art Peter and upon this rock will I build my church and the gates of hell shall not prevail against it ; and I will give unto thee the keys of the kingdom of heaven.’ This is he who heard the words ; ‘Whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose upon earth shall be loosed in the heavens.’”

“He therefore in his preaching ought not to be contemned by man, who merited from the Creator and Redeemer of man the honor and privilege of so great a dignity. It is a terrible thing that his (Peter’s) counsel should be despised, to whose power both heaven and earth are subject. Who shutteth and openeth heaven, who binds and looses on earth at his own discretion. For thus is the chair of ecclesiastical primacy entrusted to him by divine authority, in order that it may be founded in perpetual stability.”

For this reason it is that the head of the church at Rome wears a triple crown, to signify his power over heaven, earth, and hell.

Count de Maistre, on the Pope, p. 28 ;—

“St. Leo, faithful depository of the same maxims, declares that all the gifts of Jesus Christ have only reached the bishops

through Peter . . . in order that from him, as from the head, all divine gifts should be diffused through the whole body."

Ibid., p. 10 ;—

"We know that the gates of hell shall not prevail against the church. But why? Because of Peter on whom she is built. Remove this foundation, how should she be infallible; since she would no longer exist? To be any thing whatever it is necessary, if I mistake not, to be."

Ibid., p. 320 ;—

"The Sovereign Pontiff is the necessary, the only, the exclusive basis of Christianity. To him belong the promises; with him disappears unity, in other words the church."

Ibid., St. Theodore Studites to Pope Leo III., p. 48 ;—

"O, thou supreme pastor of the church that is under heaven, aid us in the utmost danger; fill the place of Jesus Christ."

Cornelius A Lapide, Apocalypse, chap. iv., p. 86 ;—

"The Cardinals represent these twenty-four elders, and consequently their thrones; the throne and the whole apparatus mentioned in this chapter beautifully represents the chapel of the Pope, in which is seen an image of the heavenly Jerusalem; the one seeming to be aptly taken from the other. For the Pope, being as it were the *Vicar of God*, represents *God*; and the seven primitive deacons, the seven spirits standing before God; the cardinals, the twenty-four elders. The Lamb, Christ who is offered in the mass; the sealed book, the book of the Gospels. Lastly, the patriarchs and mitred bishops robed in their pontificals, the penitentiaries, canons, the whole array and magnificence of prelates, priests, and ministers: as also the celestial music; represent the innumerable glorious multitude of angels and saints who are perpetually jubilating and hymning before God. In like manner the seven bishops of Asia, subject to St. John, represent the seven cardinal bishops subject to the Pontiff. The seven churches of Asia are adumbrated in the seven churches of Rome, which are celebrated for their architecture, for indulgences, and for pilgrimages thither by the whole world; pilgrimages which both Romans and foreigners frequently make, and there suppliantly implore the assistance of the martyrs

and saints who lie buried there in innumerable multitudes. Many more such illustrations might be quoted; so that the ceremonies and magnificence of the Church of Rome appear to be taken from and to be expressed by, the Apocalypse. Whence St. Fulgentius, beholding and admiring it, worthily exclaimed, 'If the earthly Rome be so resplendent, how resplendent must be the heavenly Jerusalem!'"

Alcasar, *Notatio* ii., Apocalypse, chap. iv. ;—

"We ought to follow Rupertus, who in Isaiah by the title of *Seraphim* understands the apostles. I add, however, that to this number are to be referred not only the apostles, but likewise those apostolic men who are the emulators of their primæval perfection and holiness; as we have already observed concerning the Cherubim of Solomon and the Living Creatures of John. I myself, however, am entirely of opinion that this is the literal exposition of Isaiah; to which Dionysius somewhat assents in his Treatise on the Ecclesiastical Hierarchy, chap. iv., p. 3, where he says, that the Seraphim are the *priests who surround the Pope*; although he seems to have said this not as setting forth the literal meaning, but in the way of application. For *the Person sitting on the throne he applies to the Pope*; and says that this Person is covered round about with the twelve wings of the *Seraphim*, that is, with the *priests who stand around the Pope*."

Alcasar on chap. xix., 10 ;—

"To be the *Vicar of Christ* is in some measure to be *Christ himself*, as being he who represents Christ."*

* In Apoc., chap. i., ver. 15, where Christ is represented as walking amidst the seven golden candlesticks, A Lapide observes, p. 26 ;—

"The Roman Pontiff makes allusion to this passage and represents this circumstance, when in the solemn celebration of the service, he alone has around him at the altar seven candlesticks; a distinction conceded to no other bishop; for he is the Vicar of Christ who here appeared to John among the seven candlesticks as Supreme Pontiff and Governor of the seven, that is, of all the bishops and churches, as well of Greece as of the whole world."

"In Apoc. vi., 2, on the words 'I saw and behold a white horse, and he that sat on him had a bow,' A Lapide says, that this horseman was Christ, and observes, p. 119 ;—

"On the greatest of all the festival days at Rome, in which the newly-elected

Ibid., part ii., chap. iv., ver. 7, 8, p. 262 ;—

"Our exposition therefore is, that the Four mystical Animals seen by John are a symbol of the apostles, and of *those who succeeded them, i. e.,* of the *bishops* of the Christian church ; on whom is incumbent the preaching of the Gospel as their own peculiar function. And although the vision described in this chapter appeared in heaven, still its signification does not figure out the church triumphant in heaven, but the church militant upon earth ; which by reason of the excellency and *height* to which it was advanced by God, *appeared aloft in heaven* ; as we have observed in the beginning of this chapter."*

Ibid., chap. iv., notat. vi., p. 246 ;—

"Let us now pass on to the thrones of the twenty-four elders.

Pontif is conducted to the Lateran to take possession of the Pontificate, amid the general plaudits of the city and the world ; all the ecclesiastical dignitaries are wont to accompany him on white horses. And this custom perhaps, as likewise many others, is taken from this passage in the Apocalypse ; in order to represent this white horse, the sinner upon which is Christ, whose vicar and successor is the new Pontif.

Cornelius a Lapide, Apocalypse, chap. iv. ;—

"The Pope is as it were the sun of the world, at whose eclipse all beholders are struck with fear."

* Cornelius a Lapide, Apocalypse, chap. iv., p. 53 ;—

"So we read in the Lives of the Saints, that to illustrious saints such as St. Francis of Rome, strenuously progressing in heroic virtues, are assigned for their guardianship the more illustrious angels. This is the more true in the case of Prelates and Princes ; who frequently, for the guardianship both of themselves and of their church or commonwealth, have not an *angel* but an *archangel*, or one from the *superior* order. Whence he said that he had, as a guardian, not a *doctoral* but an *episcopal* angel," (or not such an angel as attends an ordinary doctor, but such a one as attends upon a bishop).

A Lapide on Rev. iii., 8, p. 62 ;—

"'They shall worship at thy feet.' By which is signified the consummate devotion, reverence, and submission of the faithful toward the church and its prelates. For this adoration proceeds from an apprehension of the excellency of prelates, which is *more than human* and less than divine. . . . Chrysostom in his Fifty-ninth Homily, addressed to the people of Antioch, admonishes them to approach the *monks*, and to avert their displeasure by kissing their feet. 'Approach,' says he, 'and touch those holy feet ; for much better is it to touch the *feet* of these than the *head* of others! For tell me now ; if there are those who embrace the feet of statues, only because they present an image of royalty ; shall you be acquitted who embrace not him by the feet who has Christ within him? Holy are feet, albeit vile they be. Of the defiled not even the head is to be venerated. For the feet of saints have been able to effect great things ; wherefore also they are avenged when they shake off the dust from their feet.' The same thing did Isaiah foretell, chap. xlix., 22 ; 'Kings shall be thy nursing

And first no one can deny that to express the surpassing dignity which Christ the Lord has imparted to the *priests* of the church, and to explain the power of absolving men from sin and of consecrating the most holy body and blood of Christ; the present is a wonderful symbol, in which *thrones are given to them before the infinite God.*"

Again, Commentary ii., p. 242;—

"Of Christian *priests* is truly affirmed that which is expressed in the vision of John; namely, that *they sit upon thrones before the Most High*. For theirs is the power of consecrating the most holy body of Christ, and of absolving men from their sins; and this it is to have a *throne in heaven*; namely, a *divine authority much more sublime than the very Seraphim themselves possess, and one which is most especially proper to God*. Wherefore most truly are those words of the Psalm applied to them, 'I have said ye are Gods and ye are all the sons of the Most High,' Psalm lxxxi., 6."

"However great be the dignity and majesty of priests, it is however certain that in the church there is a degree *yet higher* and in more intimate conjunction with God; viz., the dignity of apostles and *bishops*, who are truly and peculiarly bound by their office to promulgate the Gospel. This dignity, therefore, of the apostles and BISHOPS is figured forth by the Four Animals; and these Four Animals are placed between God and the elders; and are consequently more intimately conjoined to God than are the elders themselves. Moreover in the divine praises which are sung to God, the Animals precede, leading as it were the chorus."

Ibid., p. 243;—

"Lastly, consider that no dignity can be found which is to be compared with the *priestly* dignity of the Christian church; as also that *the chief and principal thing in the dignity of the Bishops and the supreme Pontiff is the SACERDOTAL POWER*. And most suitably to this signification does it occur, that in the sight of God are given them seats and thrones. Especially since the

fathers, and Queens thy nursing mothers. They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.'"

Alcazar interprets the *Seraphim* full of eyes to denote the watchfulness and circumspection of *bishops*, who ought to be full of eyes; and the veiling of the faces of the Seraphim, to signify the modesty and shamefacedness of bishops.

glory and majesty of God himself shines forth in a wonderful manner in this *excellency and loftiness of priests*. For which purpose consider those words of Isaiah xxiv., 23; 'Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.' Where the same is predicated of ancients as of elders; for the Hebrew language has no comparatives. For the sun and moon to blush, is for their glory and splendor to be entirely overcome and obscured by this splendid achievement and surpassing glory of God; namely, in that he has most liberally placed this admirable height of splendor and excellency among *men*," *i. e.*, the priests.

St. Bernard's Works, vol. ii., p. 739;—

"Ye especially who are round about the Lord, and who in his sight bring gifts and offer them; not of corruptible gold and silver but of the precious blood and body of the immaculate Lamb; How great is the dignity which God hath conferred upon you! How great the prerogative of your order! God hath preferred you before kings and emperors; he hath preferred your order before all orders; nay, to speak more loftily, he hath preferred you before *angels* and *archangels*, *thrones* and *dominations*. For as he chose not angels but the seed of Abraham to accomplish redemption, so he committed not to angels but to men and to *priests* alone the consecration of the body and the blood of the Lord. 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation,' Heb. i., 11? as saith the Apostle. But *far more excellent is your office*, which is admirable not only in your own eyes but in that of angels."

Rhemish Testament, John xx., 23, p. 322;—

"And it is a world to see, how the heretics wrestle with this so plain a commission of remitting sins, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tell what else, though to our English Protestants this authority seemeth so clear, that in their Order of Visiting the Sick, their ministers acknowledge and challenge the same; using a formal absolution according to the churches' order, after the special confession of the party. But to conclude the matter, let every one that list to see the true meaning of Christ's words, and *the priests'*

great power and dignity given them by the same words and other, mark well these words of St. Chrysostome. 'For,' saith he, 'they that dwell on the earth, and converse in it, to them is commission given to dispense those things that are in heaven; *to them is it given to have the power which God would not to be given neither to angels nor archangels*; for neither to them was it said, 'Whatsoever you shall bind in earth, shall be bound in heaven; and whatsoever you shall loose in earth, shall be loosed in heaven.' The earthly Princes indeed have also power to bind, but the bodies only: but that bond of priests which I speak of, toucheth the very soul itself, and REACHETH EVEN TO THE HEAVENS: insomuch, that whatsoever the priests shall do beneath, the self-same God doth ratify above, and the sentence of the servants of the Lord doth confirm; for indeed what else is this, than that the power of all heavenly things is granted them of God? 'Whose sins soever' (saith he) 'you shall retain, they are retained.' What power (I beseech you) can be greater than this one? The Father gave all power to the Son: but I see *the same power altogether delivered by the Son unto them.*"

Cornelius a Lapide, Proverbs xxiii., 2, p. 234;—

"Christ hath conceded the power of consecrating and making the Eucharist, not to one man, not to ten, not to a hundred, but to many thousands; and thus to all the priests, even the impure, adulterers, homicides, blasphemers, schismatics, and villains; nor has he taken it from them on account of any outrageousness of iniquity; and he has been willing to suffer this indignity for our advantage, in order that he might every where and always, by this divine sacrifice and food of life eternal, abundantly supply our wants, even through the medium of unworthy priests; and that we might not be deprived of so great a good by their wickedness."

We are thus taught by the magicians, diviners, and sorcerers of Babylon; that impure men, adulterers, homicides, blasphemers, schismatics, and villains are endowed with a power greater than that of angels or archangels, cherubim or seraphim; that to them are committed the keys of heaven and hell, as in the case of absolution, and the power also of making the glorified body of Christ.

Further ; we have seen it stated by Leo the Great, that he possessed, as the Head of the church and by participation, the power of Christ ; and that as such he was the head of a church whose top reached unto heaven. According to Count de Maistre, the Sovereign Pontiff is "the necessary, the only, the exclusive basis of Christianity." According to A Lapide, "the Pope, as being the vicar of God, represents God." According to Dionysius, the Person sitting on the throne in Rev. iv. is the Pope. According to Alcasar, the "Pope as the vicar of Christ is in a manner Christ himself;" "the priests of the church have a power more sublime than the very seraphim themselves and one which is especially proper to God;" and St. Bernard says, that their order is "preferred before angels, archangels, thrones, and dominations." According to the Rhemish Testament, "unto priests is given a power which God would not give to angels nor archangels;" hence the triple crown of the Pope to signify his dominion over heaven, earth, and hell.

The Roman writers who sanction these claims (such as Suarez, Cornelius a Lapide, Ribera, and others) seem at a loss to find a hiding place, corner, or cavern in the wilderness in which this Roman Almighty, exercising supremacy over heaven, earth, and hell, with his seraphic and cherubic company of priests, can find shelter from the plagues, and mourning, and death which come upon Babylon. According to these authors both the Papal supremacy and the priestly power begin with a climax and end in a bathos. "Thou shalt be brought down to hell, to the sides of the pit;" for this is applied by Roman interpreters to Babylon. Ribera, A Lapide, and other Roman Catholic writers, conceive it possible that the very Pope himself may *literally* become an outcast like Nebuchadnezzar ; a fugitive and a vagabond upon the face of the earth.*

* The necessary result of interpreting the narrative in a literal sense. We have adopted the spiritual ; and therefore need not accept the *merely* literal interpretation.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 6 ;—

“ ‘Reward her even as she rewarded you, and double unto her double according to her works ; in the cup which she hath mixed, mix unto her double,’ *signifies*, just retribution and punishment after death, when the evils and falses by which they have seduced and destroyed others will return upon themselves according to their quantity and quality.”

Ibid., art. 762 ;—

“ It is according to the literal sense that they, whom they had seduced and destroyed, were to reward them ; but, according to the spiritual sense, they were to reward themselves ; because every evil carries its own punishment along with it. This is similar to what is said in many parts of the Word, that God will recompense and take vengeance upon the injustice and injuries done to Him ; and from anger and wrath will destroy them ; when nevertheless the evils themselves which they have committed against God do this ; consequently they do it to themselves ; for this is the law of retaliation which derives its origin from the following divine law ; ‘ All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets,’ Matt. vii., 12 ; Luke vi., 31. This law in heaven is the law of mutual love or charity ; whence there exists what is opposite in hell, in that there happens to every one that which he would do to another. Not that they who are in heaven do it, but they who are in hell do it to themselves ; for the retribution of retaliation exists from the opposition to that law of life in heaven, as an inherent thing in their evils.”

‘ Double unto her double’ has reference to evils and falses. The retribution is upon the principles mentioned above, and also in chap. xvi., 6.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 7 ;—

“ ‘How much she hath glorified herself, and lived de-

liciously, so much torment and sorrow give her,' *signifies*, that in proportion to their elatedness of heart from dominion, and according to their exaltation of mind and body resulting from riches, so they experience internal grief after death in consequence of falling from power and becoming contemptible, and of being reduced to indigence and misery."

Gaspar a Melo, Apocalypse, chap. xviii., p. 706 ;—

"To glorify herself is proudly to boast and extol herself; and to wish to be thought greater than all others. As if it should be said; you have seen that she boasts and magnifies herself most proudly, and that she is worshipped by all others," &c.

Ribera, Apocalypse, chap. xviii., p. 256 ;—

"To glorify herself is proudly to boast, and extol herself, and to wish to be thought greater than all."

Rupertus, Apocalypse, chap. xviii., p. 487 ;—

"The distinguishing characteristic of her guilt, as also of her unbounded sin, is her pride; because she does not sin and commit fornication in any ordinary manner, but in her sins and fornications boasts or glorifies herself. . . . It is therefore by reason of her pride (that her punishments come upon her), because this harlot sins not in an ordinary manner; but sins in priding herself, and in her sinning prides herself and exults that unlike the city of God, which is only a stranger in the world, she is not a widow, since she is a harlot, and many kings commit fornication with her; as if this were the legitimate matrimony of a blessed, powerful, and reigning Queen."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 7 ;—

"'For she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow,' *signifies*, that these things befall them, because from elatedness of heart, overdominion, and exultation of mind over riches, they are in full trust and confidence that they shall reign for ever, and be their own protectors, and that they can never be deprived of their power and possessions."

Ribera, Apocalypse, chap. xviii., p. 256 ;—

“The words of John are not to be so understood as if they were said by Rome at the time he was living ; but they are to be understood of *the last time*, of which the narrative is now treating, when the saints are commanded to go out that they may not be punished together with it. From which it is manifest that at that time great will be the power of **ROME**, and that many are the cities or provinces even over which she will rule. She saith in her heart, as if she dared not speak openly lest she should appear proud or procure to herself the envy of the powerful, ‘I sit a Queen,’ that is, I have great power, I command many.”

So also Tirinus.

Viegas, Apocalypse, chap. xviii., p. 837 ;—

“The pride of Babylon is expressed on account of the prosperity of her empire ; for she boasts herself that she sits as the Queen of the world ; and that all the Princes and Kings of the world are in obedience to her ; and that she is not a widow, *i. e.*, that she enjoys dominion, splendor, and riches ; the similitude being taken from a widow who sits in a state of grief deprived of her husband. Whence in Lamentations, chap. i., over the destruction and subversion of the city of Jerusalem, ‘How doth the city sit solitary,’ &c.”

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 917 ;—

“I sit a Queen ; I possess a great empire ; I rule over many (Concordia). I sit on a throne of such stability, that from this throne of my kingdom no one is able to move me. . . . Instead of *Christ as her spouse* she had a multitude of demons (Gagneus). . . . These are words of boasting with which she glorified herself.” Menochius.

Haymo, Apocalypse, chap. xviii. ;—

“Because she saith in her heart, ‘I sit a Queen,’ *i. e.*, I am placed in honor and dignity, even as a Queen sitteth in glory and honor ; ‘and I am no Widow,’ . . . as the **CHURCH** hath her own husband, *i. e.*, Christ ; as saith the apostle, ‘I have espoused you unto one husband to present you to Christ as a chaste virgin ;’ so the **HARLOT**, that is, the city of the wicked, is adjoined to one man in adulterous intercourse, *i. e.*, the devil, &c. Other-

wise: the souls of the elect have their own husband, that is, *spiritual understanding*, by which they are directed to eternal salvation; so that by the exercise of an interior discrimination they are led to look down on all earthly things, and to covet the things which are above. On the other hand; the harlot, with an *erroneous understanding*, while bending her course in a direction leading to perdition, is nevertheless boasting that by a *spiritual understanding* she is setting in order the inmost affections of her heart. . . . Moreover, the wicked possess not a *rational* but an *erroneous understanding* as their husband. Hence it is that the Lord said to the Samaritan woman; 'Thou hast had five husbands, and he whom thou now hast is not thy husband.' As if he should say; thou hast no *rational understanding*, but *error* has dominion over thee. When therefore the wicked city is without *rational understanding*, she supposes indeed by a false estimation, that she possesses a husband, saying; I am no widow, because I possess *intelligence of mind*; and I shall see no sorrow; for, supported as it were by intelligence and virtue, I shall continue in joy."

That the interpretation here given applies rather to a *church* than a *city*, is obvious.

Ambrose Ansbert, Apocalypse, chap. xviii. ;—

"The soul of every elect person is no widow, but sitteth as a Queen; because she is directed to eternal things by a *spiritual understanding* as by a *husband*; so that by the exercise of an interior discrimination she is led to despise earthly things, and to covet the things which are above. On the other hand, the impudent handmaid, when taking to the *error* which threatens her with destruction, boasts that she is enabled to order her inward thoughts by a *spiritual understanding*. . . . To whom it is said by the Lord through the prophet, 'Come down! and sit in the dust, O virgin daughter of Babylon! there is no throne, O daughter of the Chaldeans! for thou shalt no more be called tender and delicate. Take the millstones and grind meal; uncover thy locks; make bare the leg; uncover the thigh,' &c. As if he should say to her openly; inasmuch as thou seekest not the things which are above with a *spiritual understanding*, come down, in this thy state of *error*, to the drudgery of a hand-

maid, *i. e.*, to seek after earthly things. . . . Sit in the dust; for coming down thus she does sit in the dust; because after the loss of a *discriminating judgment*, she seeks not with a *spiritual understanding* the things which are above; but, being sprinkled with the dust of earthly thoughts, pines away in the midst of the lowest desires."

Bossuet, Apocalypse, chap. xviii. ;—

" 'She saith in her heart, I am a Queen.' This is that which Isaiah makes Babylon say; 'I shall reign for ever;' 'I am and there is none beside me upon earth;' and, 'I shall never see affliction,' Is. xlvi., 7, 8. ROME vaunted, after her example, of the eternity of her empire; and one of the blasphemies with which the holy fathers reproached her, was that of being called 'The Eternal City,' " &c.

Calmet, Isaiah, chap. xlvi., 8 ;—

" 'I am, and there is none beside me.' I am Sovereign; and after me there is none other. There is neither city nor empire which can contest with me the empire. I am the first city in the world! and there shall never be any other equal to me. An insolent discourse; sure presage of approaching ruin! Pride is uplifted before a fall."

So again, Apocalypse, chap. xviii. ;—

. . . "She has said, I am upon my throne as a Queen. St. John makes an allusion to Isaiah xlvi., 8, and Zeph. ii., 15. That which at another time was said of *Babylon* admirably verifies itself in ROME. She has said, I shall reign for ever. It was said by the Romans that one of the first prerogatives which the destinies had given to Rome, was eternity. . . . Ammianus Marcellinus calls Rome eternal; and Virgil says, 'I have given to her empire without end.' Tertullian, Lactantius, and some others have seemed to suppose the same thing; when they have said that the world would not come to an end till the destruction of Rome was seen."

Gaspar a Melo, Apocalypse, chap. xviii., p. 709 ;—

" 'I sit,' says she, 'a Queen;' that is, I have a great empire and rule over many. 'And am no widow.' A city is called a widow when it is deprived of its empire, and of the throng and multitude of its citizens. Lamentations i. ; 'How does the city

sit solitary that was full of people; the mistress of the nations is made as it were a widow.' 'And I shall see no sorrow;' nothing calamitous will befall me; no one will do me harm. Moreover this confusion of the world especially says, I sit as a Queen. Reigning, namely, in the minds of the wicked, whom she by her impious and false doctrine has deceived. I am no widow, that is, in the place of my spouse and husband, I have always a lover; not one or another, but the whole assembly of the wicked. For in like manner as faithful lovers will never be wanting to the *Catholic church*, so neither will they be wanting to this *congregation of Satan*. 'And I shall see no sorrow;' this collection of wicked men promises to itself security; but how empty and vain this confidence is, the evangelist very evidently shews in the words following."

Ibid., p. 708;—

"These two things shall suddenly come upon thee in one day, barrenness and widowhood.' But the words of John are not to be understood as though they were said by Babylon, that is, by *ROME*, at the time he was living; but they are to be here understood of *the last time*, of which the narrative is now treating; since the saints are commanded to go out of it, that they may not be punished together with it."

Alcasar, Apocalypse, chap. xviii.;—

"In these words there is a manifest allusion to Isaiah xlvii., concerning Babylon; 'Thou sayest in thine heart, I am, and there is none else beside me;' 'I shall not sit as a widow, neither shall I know barrenness.' 'These two things shall suddenly come upon thee in one day, barrenness and widowhood.'" In these words are signified the vanity, pride, and confidence of Pagan Rome; which thought that widowhood could never happen to it," &c.

Alvarez, Apocalypse, chap. xviii.;—

"Babylon says, 'I am, and none other shall reign beside me; I shall not be a widow or barren, but populous and wealthy; I shall always preserve the tyranny of my kingdom; I shall give laws to all nations; all kings shall pay me tribute; there is none that shall contend in dignity with me.'"

"These two things shall suddenly come in one day, barrenness and widowhood;' barrenness, because thou shalt be deprived

of thy sons ; widowhood, because thy king shall be slain ; and this shall be done suddenly ; for Babylon perished in the midst of a feast, Balthazar being put to death ; and, what was still more remarkable, this happened to Babylon immediately, in which nevertheless there was a multitude of augurs ; who were so far from being able to predict any such thing, that rather *they had been the cause of all the obduracy and blindness of Babylon* ; inasmuch as *by their lies they demented the citizens and the King*, and exhorted them to afflict the people of Israel ; as is evident from the prophecy of Daniel ; from which you may collect what machinations the Babylonians devised against the ministers of God and his servants who were in captivity through *the counsel of the enchanters*. This is the wisdom and knowledge which deceived Babylon ; this the reward of its deceitful knowledge ; which inflates, hardens, blinds, and plainly denies God," &c.

Tirinus, Isaiah, chap. xlvii., 9 ;—

“ ‘These two plagues shall come upon thee in one day, *i. e.*, barrenness and widowhood ;’ for thou shalt be deprived of thy sons, *i. e.*, of thy citizens ; and at the same time of thy husband, namely, the King and his royal dignity ; for the King is both the guardian and protector of the state, as also its spouse and husband ; say Cyril, Vatablus, and Forerius.”

“ Thy wisdom and thy knowledge with which thou thoughtest thou hadst admirably provided thyself ; especially thy judiciary astrology, for which Chaldea was celebrated throughout the world, this hath deceived thee.”

Cardinal Hugo, Isaiah, chap. xlvii. ;—

“ Who sayest in thy heart, as if not believing that any one could do thee harm, I am Mistress of the world, and there is none other beside me ; no other city which shall reign. ‘ I shall not sit a widow ;’ that is, I shall not be without the King. . . . Thy wisdom, that is, thy wise men, *i. e.*, sorcerers, magicians, and augurs, and thy knowledge, *i. e.*, divination and inspection of the stars, this hath deceived thee ; because they told thee not to care for the words of Isaiah and Jeremiah.”

Ibid., Apocalypse, chap. xviii. ;—

“ Because she saith in her heart, priding herself ; I sit as a

Queen in tranquillity and great peace, or I have no fear of being moved from honor and dignity. . . . 'I shall not see grief,' *i. e.*, the future damnation with which the disciples of Christ threaten me.' . . . For sometimes the wicked are so blinded by their deserts, that they have no fear of being despoiled of prosperity, nor afflicted by adversity."

Jerome observes on Isaiah xlvii., 12, that "Babylon and all Chaldea had a school of enchanters, augurs, soothsayers, prognosticators, &c., whom we call *aruspices*; as the reading of the prophet Daniel proves; who mentions that the Babylonian kings did everything according to their counsel."

Cornelius a Lapide, Isaiah, chap. xlvii. ;—

"'I am, and there is none other beside me.' In the whole world there is nothing of opulence, beauty, nobility, splendor, and glory which is not in me; there is nothing that any one can desire in the world when he sees me: in me is the sum of all beauty, felicity, opulence, delight, power, and glory. To say this certainly is the part of God alone. Wherefore rashly does the creature arrogate this to himself, and justly does he deserve to be deprived of all and to be cut off. So says Forerius."

"Secondly, Sanchez is of opinion that Babylon here calls herself and presents herself as a *goddess*. For so does God everywhere say of himself, 'I am the Lord, and there is none beside me,' chap. xliii., 11; xlv., 6; xlv., 5; xlvi., 9; alluding to Nebuchadnezzar, who, in the golden statue wished himself to be adored as God, Dan. iii., 1; also to Balthasar, who exclaimed, (Isa. xiv. 23), 'I will climb up into heaven, and I will be like the Most High.' So was *Rome* called by the Gentiles the Goddess of the earth and of the nations. And so is *Babylon* described in Apoc. xvii., 4."

"The *adulatory enchanters of Babylon, promising to her a perpetual and invincible empire, nursed her in her arrogance and tyranny*; confirmed her and made her so obdurate, that there was nothing she did not dare; fearing neither kings nor God. So Haymo. Obduracy I here understand not actively, but passively; with which the enchanters hardened the Babylonians by their false oracles."

Suarez, Defence of the Catholic Faith, p. 342;—

“ ‘She saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow.’ . . . With respect to these words of Scripture, it is certain that they are spoken of the city of the wicked, or of Rome, Pagan and proud, which boasted that it sat as a Queen, that is, because it ruled over many kingdoms and provinces, and was not a widow, because it was married to the emperor and supreme lord over nations; as, on the contrary, Jeremiah deplored that Jerusalem the mistress of nations sat as a widow. When however it is added, ‘and I shall see no sorrow,’ the error of the Gentiles is indicated, who thought that Rome and its empire would be perpetual, as Jerome assures us in Quæst. 11 to Algasia, where among other things he says that the name of blasphemy written on the forehead of the harlot in the Apocalypse was that of ‘*Eternal Rome.*’ And in much the same manner it is generally explained by the fathers and doctors; and therefore the illusion of Protestants upon this subject is ridiculous and impious.”

The illusion referred to is this; that the words “I sit a Queen” are to be ascribed not to the city of Pagan Rome, but to the church of Christian Rome; and it has been shewn that this illusion is not peculiar to Protestants, whose interpretations have been altogether excluded from these two chapters; but is adopted by Roman Catholic writers, and harmonizes with the interpretations in which Babylon is described as professing to be the spouse of Christ, that is to say, his church. For to admit, as Suarez elsewhere does, that Babylon signifies *Rome* in the time of Antichrist; and then in order to avoid the consequence, to make an exception in favor of this passage, and say it refers to Rome in the time of the heathen emperors; is not only to expose the inconsistency of the application and the obvious reasons of it, but also directly to impugn those authorities of his own Church who refer this passage as well as the rest of the narrative to the times of Antichrist. Besides, we shall soon see in the sequel how Malvenda takes up the argument at this point; and how, if the prophecy applies to the

Pagan city of Rome, it applies for that very reason also to the Church of Rome.

But even Suarez himself proceeds to undermine his own argument; and to shew that these words of Babylon may be those of a *Church* professing to be the spouse of Christ; for he thus continues;—

“ Especially since in the true church of Christ, it is not pride but faithful love to profess that she is the spouse of Christ; since Paul, Ephesians v., says, ‘Husbands love your wives even as Christ also loved the church.’ And after explaining the similitude by these words, ‘For this cause let a man leave his father and mother, and cleave unto his wife,’ he subjoins, ‘This is a great mystery, but I speak in Christ and the church.’ Whence inasmuch as Christ is King of Kings, what wonder is it that the spouse should sit as Queen in a *vesture of gold wrought about with diverse colours*? For she boasts of so great a dignity not in herself; but in the Lord, in virtue of his being espoused to her. And for the same reason it is not from pride or vain presumption, that she has no fear of seeing widowhood or sorrow; because she has heard from her husband these words: ‘And the gates of hell shall not prevail against her,’ Matt. xvi. ‘And behold I am with you always even to the consummation of the age.’ ”

It is clear from these remarks of Suarez, that the words “I sit a Queen,” may be justly regarded as the language of a *true church*, declaring herself to be the spouse of Christ, and as such arrayed in a regal vesture of gold. Now we have already seen that this is the very character to which Babylon pretends; that is to say, the character of a true church; and accordingly she appears arrayed in a vesture of gold; but inasmuch as in her heart she is a harlot and not a spouse, a faithless church and not a faithful one, therefore that destiny awaits her which she believes never can overtake her, because she believes she is a true church, and declares that she is the faithful spouse of Christ.

In the foregoing interpretations we are taught that Christ is the husband of the church; that Babylon assumes

to herself Christ as her husband ; that as such she claims to herself the possession of an enlightened spiritual understanding ; that being married to the King she is therefore a Queen ; that she is the sovereign Mistress of the world ; that she will reign as long as the world lasts, and that her throne will never be removed ; that she is the first city in the world ; that she has no equal, no second ; that in her is the sum of all beauty, opulence, delight, power, and glory ; that these pretensions are the result of overweening vanity, pride, and confidence ; of spiritual blindness *superinduced by her augurs, enchanters, sorcerers, and magi*, by whose lies the Babylonians were fascinated, demented, and made obdurate in their convictions of eternal security ; that this moral dementation was the prelude to her eternal downfall ; that *Babylon* means *Rome* ;* and that these pretensions would especially prevail in the days of Antichrist.

Now that all that was said of old concerning the *city* of Rome applies to the CHURCH of Rome, is shewn by Malvenda in his laudations, encomiums, and glorifications of the Church of Rome. Thus in his Treatise on Antichrist, p. 210 ;—

. . . “ Whatsoever has been hitherto mentioned by us, whether it be the encomiums, or the forementioned oracles, concerning the eternity, stability, amplitude, felicity, of the *city* of Rome and its empire, so mightily celebrated by the heathens ; we may piously, wisely, and according to our just due, more truly and preferably interpret concerning the most holy CHURCH OF ROME, and its most sacred *ecclesiastical dominion* over the whole world ; which will stand firm, eternal, the most ample and felicitous of all, as long as the world and the present course of nature shall endure. For, without being guilty of wrong, we may surmise,

* It may here be observed incidentally, that Rome in Hebrew signifies much the same qualities with those pertaining to Babylon : thus רומ signifies to be lifted up, exalted, elevated, to exalt oneself proudly. See Gessenius' Heb. Lex.

that it was by the secret and powerful providence of God that, so suited and arranged were the auguries concerning the eternity and felicity of the *city* and *empire* of Rome, as to apply rather to the CHURCH OF ROME and its *ecclesiastical monarchy* than to the Pagan city and its idolatrous empire. Since it was at ROME that Christ consecrated and fixed the seat of his empire, *i. e.*, of his CHURCH. This CHURCH he designed to be eternal, and immovable; the Head of all the earth, the asylum and epitome of the world, the home of the virtues, the throne of him who is the chief and sovereign Pontiff of Christians and his own vicar upon earth, the common country of all Catholics . . . the fountain of all doctrine and sanctity whence the whole world derives the decrees of faith and religion, and its examples of life; which, by the light of the two great luminaries, Peter and Paul, by the blood that has been shed of so many martyrs (nearly three hundred thousand are said to have fallen in Rome alone), hath made heaven itself shine the more brightly with such mighty doctrine and piety, hath gathered scattered empires into one, hath joined the one fold over the whole world under one Shepherd, hath brought together into the Christian religion the nations of all the earth, and by faith compacted them into one body; so that most truly may these lines be sung of Rome,—

" En hujus Petri auspiciis illa inclyta Roma,"

" Imperium terris, animos æquabit Olympo."

From these remarks it appears that the characteristics of the Pagan city of Rome, such as her calling herself the Eternal City, the Queen of the world, the Sovereign Mistress, the sum of all beauty, nobility, splendor, and glory; in virtue of which she says, 'I am and there is none else beside me;' may all be transferred from the ancient city of Rome to the modern church of Rome; which is the principle upon which we have been proceeding; and as it has already been seen that *city* means *church*, so the application and interpretation thus harmonize with each other.

That it is not a literal city but the church that is signified by Babylon, is further seen from Suarez on the Commentaries and Disputations of St. Thomas Aquinas,

part iii., quæst. lix., art. vi., p. 662, where, speaking of the departure from the faith in the latter times, he observes ;—

... “For such a departure there may be *from* the Roman Pontiff and the Catholic church ; in whatever countries or people it may take place ; and it may be so called as by antonomasia ; because it is the CHURCH *perhaps which will for the greatest part fall away.*”

... “For at the time at which Antichrist will reign, not only will the CHURCH be unable to be propagated, or the preaching of the Gospel to be carried into new countries ; but rather even where the CHURCH will be, it (the church) will *for the greatest part fall away* ; and the faithful who shall persevere, will scarcely be able to make any public profession of religious worship ; much less will they be sent to convert new provinces.”

So again in his Defence of the Catholic Faith, p. 340 ;—

“For, as I have said above, although the CHURCH continue faithful, it may become either very much depraved in morals ; or sects may become multiplied in it, either of heretics or of heathens, and in such great power and liberty of action that the Pontiffs may not be able to repress them. And in such a state it (the CHURCH) may be called *Babylonia* ; by reason of the confusion which, in that state, cannot but prevail to the utmost degree.”

Now, it is to be remembered that by *Babylon* Suarez understands ROME in the latter days ; and it is clear from the foregoing remarks that by *Rome* he does not understand the *city* of Rome, but the CHURCH of Rome. If any one says that it is not the church that will fall away ; but that it is others who will fall away from the church ; even in this case, it is then a *church* in the latter days and not a *city* that is meant by *Babylon*. And thus it is instructive to observe how although the language of the church of Rome is, ‘I sit a Queen, and shall never be moved,’ the force of truth compels Suarez to acknowledge that the church of Rome may fall away, *maxima ex parte* (see above) ; or even *omnino*, (Defence of the Catholic Faith, p. 339 ;) for even the

Pontiff himself is not to be relied on, according to Suarez, Cornelius a Lapide, and Ribera.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 8;—

" 'Therefore in one day shall her plagues come, death, and sorrow, and famine,' *signifies*, that therefore at the time of the Last Judgment the punishment of the evils they have committed shall return upon them; namely, death, which is infernal life; and intestine grief, in consequence of their fall from power; sorrow, which is internal grief through being reduced from a state of opulence to want and misery; and famine, which is the deprivation of the understanding of all truth."

It has been seen that by the husband is signified Christ, or the Word; or again spiritual understanding. Now by a *widow*, says Swedenborg, is meant in the spiritual sense one who is in good and not in truth; and this agrees with the interpretation given above by Haymo and Ambrose Ansbert. For to be without Christ as the husband, is to be without the Word; hence without wisdom, intelligence, or spiritual understanding. Therefore in saying that she shall never be a widow, she maintains that she shall never be destitute of these endowments.

For the same reason she maintains in Isaiah xlvii., 9, that she shall never know the loss of children. The signification of *child* has already been partly explained in chap. xii., 5, where we read of the woman clothed with the sun, who brought forth a male child; so that we have there a true church bringing forth children, and here a false church boasting of bringing forth children. The former woman representing the New Jerusalem, the latter Babylon or the Antichristian church.

Perrone, Theological Prelections, vol. ii., p. 758;—

"If the church always begets* new sons to Christ, nay,

* In the Apocalyptic sense, it is Christ the Word that begets, and the Church that brings forth.

people and nations, by recalling them from the darkness of infidelity and error to the admirable light of the Gospel; it must necessarily be endowed with life and vigor. Moreover, that Christ attributed to his spouse a fecundity of this kind that should never fail, is shewn by his own words; in which he commanded the apostles to preach the Gospel to every creature, and to teach and baptize all nations. So long therefore as nations remain to be converted, or to be recalled to Christ, so long there remains an occasion for missionary exertion and fecundity in the church. Now that all nations would at length be converted to Christ, the most clear and repeated prophecies of the ancient prophets and of Christ himself announce. For, omitting what we everywhere read in the Psalms concerning the future conversion of all nations, Isaiah, in chap. liv., thus addresses the church; 'Sing, O barren! thou that didst not bear! break forth into singing, thou that didst not travail with children,' &c.; which words the apostle, Gal. iv., 27, explains concerning the church of Christ to be gathered out of the Gentiles. So elsewhere *passim* does the same prophet foretell the triumphs of the church. Christ also, Matt. viii., 11, foretells that 'many would come from the east and west, from the north and south,' &c.; and that his Gospel should be preached throughout the whole world, Matt. xxvi., 13; Mark xiv., 9. Moreover the apostle speaks of the fulness of the Gentiles to be converted to Christ, Rom. xi., 25."

"If therefore the affluence of gifts with which Christ promised to overwhelm his church; if a perpetual fecundity in procreating nations to Christ, with which the church is divinely endued, be an irrefragable argument that it lives also by the same supernatural and divine life through its intimate union with Christ; it is evident that between the soul and the body of the church there is that mutual intercourse which we have enounced; by which it is most certainly ascertained, that it lives continually in a supernatural manner and by a supernatural action."

Such then being the note of a true church, it is obvious that Babylon the harlot claims to be in possession of it; for she maintains that she is not and never will be a widow, and that she never will be destitute of children; thus she claims to be that very church spoken of in the

Psalms, the ancient prophets, the gospel, &c., and hence to be the mystical body to Christ who is the inner soul.

It here deserves to be noted, that when Babylon says she is no widow, we are referred by Roman Catholic expositors to the parallel words in Isaiah xlvii, and again to Lamentations i. ; in which latter case *city* is interpreted to signify a *church*. Thus—

Cornelius a Lapide, Lamentations, chap. i., 1 ;—

“How doth the city sit solitary that was full of people! how is she become as if a widow! she that was great among the nations, and princess among the provinces! how is she become tributary! Jerusalem became desolate as if a widow, &c. . . . A widow, because she is abandoned by God who was the husband of the Synagogue; say Rupertus, Buonaventura, and Dionysius; whence it is said, ‘*as if*,’ because her husband, namely, God, was not dead but only repudiated her as an adulteress, and exposed her as a prey to the Chaldees.”

“Allegorically; the Synagogue was a type of the *Church*. This may now therefore be spoken of the *CHURCH*, which was formerly in Asia, Greece, Egypt, Africa, England, Holland, Denmark, Sweden; but is at present suffering under the yoke of the Turk or of heresy. How doth the city sit solitary!”

Cornelius a Lapide agrees that in the Apocalypse the locality is *ROME*.

Cardinal Hugo, Lamentations, chap. i., 1 ;—

“Allegorically this city is the *church*. ‘How is she become as if a widow that was Mistress of the nations!’ He says not a widow, but as if a widow; because her husband, that is, Christ, is not dead; but she is as it were dead to her husband,” &c.

De Lyra, Lamentations, chap. i., 1 ;—

“Here begins the lamentation over the fall of Jerusalem historically; by which lamentation is signified the fall of Jerusalem allegorically, which is the *church* militant. . . . Concerning the allegorical Jerusalem, which is the *church* militant, we must know that it has considerably declined from its first perfection among the prelates, the clergy, and also the religious; and in like manner among princes and the laity under them.

So also in modern times it has considerably fallen away in the number of the faithful. For the whole of Africa, which was formerly full of Christians, at least for the greater part, is now inhabited and possessed by infidels. Greece is become schismatic, and the entire Holy Land is trodden under foot of the Saracens. It is said also that Armenia is become subject to them anew; not only in respect of tribute but also the reception of the Mahomedan law; at least for a considerable part; which is a subject for great grief throughout the whole Christian world. For with respect to the Christians which remain, although there are many in number in the church, yet both in number and merit they are comparatively small; for which reason we must exclaim with lamentation, 'How doth the city sit solitary!' that is, the *church*, which is called a city; for in it there ought to be unity among its citizens by a concord arising from love; and now God permitting, and the devil procuring, she is become solitary compared with the times that are past; and is in a state of dissolution through her mutual dissensions and wars."

So also the Glossa Interlinea.

Alvarez, Isaiah, chap. xlvii. ;—

... " 'Thou hast said, I shall be always Mistress;' that is, I shall always reign. Therefore hath thy pride cast thee down: thou hast fallen, because thou hast not remembered thine end, nor considered the things that are at last to befall thee. Hence collect how profitable to the salvation of the soul is meditation on its last things; since Babylon fell because she remembered them not. Whence also the wise man says, 'Remember thy last end, and thou shalt never sin.' And Moses; 'O that they were wise, that they understood this, and considered their last end.' So at length Jeremiah; 'The mire is on her feet, nor did she remember her last end;' that is, because Jerusalem did not remember her end, therefore her filth, viz., her sins, is on her feet; that is, have continued in her even to the end of life, which is designated by feet. . . . He therefore assigns two causes of the subversion of Babylon; the first is her unmercifulness; the second is pride and arrogance. God hates most especially the proud and those who confide in themselves: such as were the Babylonians. Nor is it any wonder; for pride is the fountain of unmercifulness, the origin of envy, and the root of all

sins. While wishing to be praised as the only one, she contemns all others; and while a proud person does not acknowledge his own frailty, he promises to himself an eternity of existence. Babylon therefore says, 'I am, and no other shall reign beside me; I shall not be a widow or barren, but populous and rich.' . . . Babylon had said in her heart, 'I shall not sit a widow, I shall not know sterility.' But the Lord says barrenness and widowhood shall come upon thee in one day; that is, at one time." See above, p. 236.

After observing that the augurs, diviners, enchanters, &c., were unable to predict the fall of Babylon; that they themselves were the cause of all its obduracy and blindness (see above, p. 236), and that it was the wisdom and knowledge of her wise men by which she was deceived, 'Thy wisdom and thy knowledge it hath perverted thee,' Isaiah xlvii., 10; Alvarez thus continues;—

"Then follows: 'evil shall come upon thee, and thou shalt not know whence it cometh, and calamity shall come upon thee which thou shalt not be able to expiate.' He more clearly explains how sudden would be the destruction of Babylon; how vain, lying, and powerless were her sorcerers and enchanters; how foolish their counsels; since they were unable to take any precaution or foresee the evil impending over the city."

Brixianus, art. *Augurari*; in a good sense;—

"The knowledge of Joseph in divining, is the knowledge of Christ in exercising *augury from out of the Word*."

See also the Glossa Ordinaria, Cardinal Hugo *in loc.*, Suarez, De Virtute, p. 371.

Cardinal Hugo on Isaiah xlvii., 12; 'Stand now with thine enchantments and with the multitude of thy sorceries, &c. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them,' &c.;—

"The Augurs of heaven are *theologians*; who contemplate the stars, *i. e.*, the things which are above. . . . They are become

as stubble ; because they were wicked *prelates*, vain *theologians*, and *false advocates*."

Lauretus, art. *Divinare* ;—

" Diviners are likewise *heretics* and *teachers of false doctrine* ; and the prophets divine for money, when heretics seek gain from *perverse doctrine*." Jerome.

" The Diviners of Palestine may be said to be *preachers*, having a knowledge of divine things, whom those below them consult." B. Gregory.

Ibid., art. *Incantatores*, in an evil sense ;—

" The enchantments of the Egyptians are the *deceits* of philosophers ; and Enchanters are philosophers and *heretics*, who in their words endeavor to demonstrate that to be *false* which is *true*." De Lyra.

Ibid., art. *Magi* ;—

" The Magi of Pharaoh designate *Sophists*, who adduce false reasons which are similar to the true, in order to deceive." Philo.

It seems then to have been a principal fault in Babylon that she refused to consider her latter end ; and this because she would not believe that she should come to an end ; and the cause of this was to be found in the augurs, diviners, enchanters, and magi, who nursed the people in a spirit of self-confidence, pride, and self-complacency ; hence in ideas of security and peace. The augurs, it seems, are prelates, vain theologians, and false advocates. Diviners are preachers and teachers of false doctrine. Enchanters are those who endeavor to shew that to be false which is true. The magi are sophists ! In the present chapter, however, we have quoted certain honorable exceptions to this account of them ; for it has been seen that some are not satisfied with the felicitous things which have been prophesied by the rest upon this subject. Besides which we are now examining into the auguries, divinations, and enchantments of those who extol the unity, catholicity,

stability, or indefectibility of Babylon; and we find on comparing the different parts of the evidence adduced, that it compels us to come to that very conclusion which is so unacceptable to many, we mean, that a *city* signifies a *church*, and hence that the city of Babylon means the Church of Rome; for that Babylon means Rome, the augurs, diviners, &c., agree. Indeed if Babylon could in any way be made to signify the city of Canterbury, Edinburgh, or Geneva; would not the enchanters, magi, and others very justly enforce, out of all the ancient and modern writers, the undeniable testimony that a *city* means a *church*; that it is always so interpreted in other parts of the Apocalypse; and therefore that the city of Geneva, Canterbury, Edinburgh, &c., signified the church of Geneva, England, and Scotland? And further; is not this the very interpretation given by Cornelius a Lapide, when he thinks he can so apply it?

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 8;—

“ ‘And she shall be utterly burned with fire, for strong is the Lord God who judgeth her,’ *signifies*, that they will entertain hatred against the Lord and against his heaven and church, because they will then see that the Lord alone governs and reigns over all things in heaven and earth; and not any man in the least degree from himself.”

The symbol *fire*, as we have seen, has already very frequently occurred. Thus we read in chapters—

- i., 14. ‘His eyes were as a flame of *fire*.’
- i., 15. ‘His feet were as if they *burned* in a furnace.’
- iii., 18. ‘Gold tried in the *fire*.’
- iv., 5. ‘Seven lamps of *fire* burning before the throne.’
- viii., 5. ‘The angel filled the censer with *fire* from the altar.’
- viii., 7. ‘There followed hail and *fire* mingled with blood.’
- viii., 8. ‘As it were a great mountain burning with *fire*.’
- ix., 17. ‘Out of their mouths issued *fire* ;’ see also xi., 5.
- ix., 18. ‘The third part of men was killed by the *fire*.’

xiii., 13. 'He maketh *fire* to come down from heaven.'

xiv., 18. 'Another angel which had power over the *fire*.'

xv., 2. 'I saw as it were a sea of glass mingled with *fire*.'

xvi., 8. 'Power was given him to scorch men with *fire*.'

In all these cases we have seen that in a good sense fire signifies love, and in an evil sense, infernal hatred, lusts, and concupiscences. In the present case Babylon is utterly burned with this fire, *i. e.*, with hatred produced by these concupiscences, especially those of dominion and self-love; and consequently with fury and indignation at being deprived of her possessions, dominion, and power, &c.; all which passions are genuine infernal fire. This is the fire prepared for the devil and his angels.

According to Swedenborg the reason why infernal fire is hatred, is, because self-love hates all; for all who are in that love burn with anger in proportion to the degree of such love, and are full of hatred and revenge against those who oppose it.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9, 10;—

“ ‘And the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,’ *signifies*, the interior grief of those who were in superior dominion and its delights by means of the falsified and adulterated truths of the Word which constitute the holy things of the church, when they see those holy things converted into such as are profane: ‘standing afar off for fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come,’ *signifies*, their fear of punishment and their grievous lamentation that this religion, so strongly fortified, could be subverted so suddenly and so totally, and they themselves might perish.”

Biblia Maxima De la Haye, p. 919;—

“In one hour, that is, in a short time.” De Lyra, Gagneus.

Alexander de Hales, Apocalypse, chap. xviii. ;—

"I have said that *Babylon*, that is, the vanity of the world or the CHURCH of the wicked, erected itself against God ; saying, 'I sit as a Queen,' &c. . . . The husband of the soul is God ; but whosoever committeth fornication with another, is conjoined with that other in sin. Whence the vanity of the world at this day (or the church of the wicked), draws over to the fruition of the creature most especially princes and some of the Rulers of the Church who are called Kings from their governing others; in their despising God, loving earthly things, yielding to uncleanness, adhering to the adulterous devil in opposition to the Lord, abandoning him, and in opposition to his Christ robbing the treasures of Christ himself. Hence it follows, that 'we should break their bonds asunder, and cast away their cords from us.' Psalm ii."

In verse 3 it is said, 'The kings of the earth have waxed rich through the abundance of her *delicacies*;' in verse 7, 'How much she hath glorified herself and lived *deliciously*;' in verse 9, 'The kings of the earth have committed fornication and lived *deliciously* with her;' in verse 14, 'All things which were *dainty* and goodly are departed from thee.'

According to Swedenborg 'the abundance of her *delicacies*' signifies "dogmatical tenets through which, as means, the Babylonians procure for themselves dominion over the souls of men ; and thereby also over their possessions and wealth ;" he says again, that for the kings of the earth to live deliciously with her, signifies, "those who are in power and in the delights thereof by falsifying and adulterating the truths of the Word ; especially in consequence of falsifying and adulterating that truth of the Word which the Lord spake unto Peter, Matt. xvi., 15, 'I say unto thee, thou art Peter,' " &c.

In Proverbs xxiii., 3, it is said, 'When thou sittest to eat with a ruler. . . . be not desirous of his *dainties*, for they are deceitful meat.' 'These dainties which are deceitful meat signify according to the Glossa Interlinea '*perverse*

doctrine ;' according to the Glossa Ordinaria '*perverted senses of Scripture* learned from heretics ;' according to Cardinal Hugo, '*heretical doctrine, false dogmas, multi-form, vain, and fallacious teaching.*' A like interpretation is given by Gregory the Great and Cardinal Hugo on Job xxxiii., 20, 'His life abhorreth bread and his soul dainty meat.'

With respect to 'the *smoke*' above mentioned, inasmuch as it is that of the *burning*, it is obvious that such as is the nature of the burning, such is the nature of the smoke. Now we have seen that the burning by fire, is a spiritual burning ; as when persons burn with anger, concupiscence, pride, and the various evil passions. Of the same nature, then, is the *smoke* ; the difference between the two being that fire has relation to *love* ; smoke, to the *intellect* or *understanding*. In this sense it has hitherto been explained in other passages of the Apocalypse ; and uniformity of interpretation requires that the same should be given to it here. Thus in Apocalypse, chap. ix., 2, where it is said, 'There arose a smoke out of the pit as the smoke of a great furnace,' it is observed by Gaspar a Melo ;—

"From the foul pit of the wicked bosom there burst forth *smoke*, that is, *perverted doctrine*, which has the closest possible relation to smoke ; for it produces blindness as smoke does. And like as *smoke* is hurtful to the taste, throat, and intestines ; so does this *teaching* disturb all that is vital in the soul, and induce spiritual death. . . . The smoke as of a furnace ; dense and obscure through the multitude of diabolical machinations."

Alexander de Hales, on the same passage, says it means the "*perverse doctrine* of the precursors and satellites of Antichrist—as the smoke of a great furnace ; for like as the smoke of a great furnace overclouds the neighbouring localities, so does the teaching of heretics blind weakminded persons." Hence he likewise adds that the smoke rising up, is the wicked thoughts or wicked teaching of the satel-

lites of Antichrist ; and as Alexander de Hales speaks of Babylon as Antichrist, the same interpretation of *smoke* must be retained in the present case.

So also Suarez in his Defence of the Catholic Faith, p. 331 ; speaking of the smoke arising from out of the bottomless pit, observes ;—

“ By that *smoke* from out of the bottomless pit, which was most dense, darkening the sun and the air, all expositors understand *heresies* and *corrupt doctrines* ; for nothing can be more appropriately signified by darkness and smoke ; since it is certain that in this passage the particulars are all to be taken not in a proper sense but metaphorically. For although they were seen in an imaginary vision, under a visible form, yet they represent not any material smoke that is at any time to ascend to obscure the sun ; but some spiritual tribulation which is to happen in the *church*, obscuring the truth and light of faith.”

Bellarmino gives a similar interpretation in the Oration prefixed to the fourth volume of his Interpretations, where he applies it to Protestantism ;—

“ Moreover, it would be incredible, were I to speak of the dense darkness in which this *smoke* involved the Scriptures, which as I have said are signified by the air. For there are extant so many contrary interpretations, so many commentaries conflicting one with the other, so many quarrels and contentions concerning the understanding of the Word of God ; that passages which formerly were most clear to all, are now most obscure, and seem to have become a sort of enigmas.”

Now as *fire* and *burning* mean those of concupiscences and lusts, so the *smoke* of burning means correspondingly the smoke of these concupiscences and lusts ; that is to say, the dark and dense thoughts arising from corrupt expositions of Scripture, which again arise from the lust of domination entertained by the harlot ; and thus we see how, according to Swedenborg, the falsities of the Babylonian religion, or falsified and adulterated truths of the Word, are signified by the ‘ smoke of her burning.’

Further ; it is added : ‘Alas ! alas ! that great city Babylon ! that mighty city !’

It may here be observed that on Isaiah, chap. xiv., 17, ‘Is this the man that made the world as a wilderness, and destroyed the cities thereof,’ the Glossa Ordinaria interprets *cities* to signify “*churches* converted into synagogues of the devil and polluted with heretical pravity.” It may also be observed that Richard of St. Victor, *De Eruditione Hominis Interioris*, p. 97, interprets the words ‘I have hated the *congregation* of the wicked,’ to mean, ‘I have hated the *church* of the wicked.’ Hence, if in order to avoid the word *church*, Babylon is made to signify a *congregation* ; by this interpretation nothing is gained, if after all the *congregation* of the wicked means the *church* of the wicked ; and it should be observed that both interpretations, namely that of the Glossa and that of Richard of St. Victor, occur in passages where the subject is concerning Babylon.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 11 ;—

“ ‘And the merchants of the earth shall weep and mourn over her, for no one buyeth their merchandize any more,’ *signifies*, the grief of those of the inferior orders who minister and gain by holy things, by reason that after the destruction of Babylon they cannot make a profit of these things as before.”

With respect to *merchants*, see what has already been said upon this subject, p. 211.

The expressions ‘*buying and selling*’ have before occurred, and have been explained to signify procuring and imparting knowledge, or learning and teaching. When we are told to ‘buy wisdom and sell it not,’ it means that we are to procure wisdom and not to part with it. In chap. xiii., 17, it was said that the ‘beast caused that no man should buy or sell, save he that had the mark and the number of the beast ;’ and it was there seen that according

to Haymo, Bede, Joachim, and Anselm Archbishop of Canterbury, the expression 'buy and sell' was to be spiritually understood, as above explained. See Vol. III., p. 428. Gaspar a Melo says it there alludes to "preachers of the Gospel, to whom God hath given the doctrine of the Gospel and other gratuitous gifts, that they might thereby make a gainful purchase of souls to God." Cardinal Hugo; that it there means;—

"Buying the sword of divine preaching, which is bought by study and by hearing from others. This the apostles of Antichrist will hinder; in order that the Scriptures may not be expounded by Catholic doctors, nor heard by the faithful according to the truth. Because then will be verified what the apostle says; 'the time shall come when they will not endure sound doctrine, but shall heap up to themselves teachers according to their desires,' 2 Tim. iv."

Hence Cardinal Hugo on the expression in Isaiah xlvii., 15, 'Thy merchants,' says it means, "thy magi and enchanters, who obtained much lucre by their lies."

The Glossa Ordinaria, Isaiah xvi., 14, 'Within three years as the years of an hireling; and the glory of Moab shall be contemned,' observes;—

"False doctrine converts all things into a means of lucre; for the hireling seeth the wolf coming and fleeth, &c. Therefore is it said that a stranger and priest who is a hireling, is not to eat of holy things; but that it is the servants who are to be partakers of these. For the former do all things not from the love of the Lord but for the sake of reward; in order that they may be clothed in the wool and may drink of the milk."

Gaspar a Melo, Apocalypse, chap. xviii.;—

"'The merchants shall bewail,' because the collective body of the wicked being now overthrown, and cast into the deep, none of these will remain to whom the merchants can send, or from whom they can receive anything in the way of exchange. For they who by their immense devotedness to avarice are intent upon lucre, will, when the world is condemned, pour forth their tears in grief that they can no longer be with those from whom

they can receive usury, and to whom they may sell their delicious things. But the miserably rich will sleep their sleep with Babylon, and find no riches in their hands. If the narrative be understood as concerning ROME; it will happen in reality, that the merchants of the earth will weep over her; since Rome being overthrown, they who grew very rich in importing merchandize into this most mighty city, and were given to delights, and full of riches, will now grow wealthy and rich no longer; the reason of which John immediately adds in the following words, 'Since their merchandize no man buyeth any more.'"

In the present case Haymo thus interprets the passage, Apocalypse, chap. xviii. ;—

"Who these merchants are we have said above; namely, those who make their souls venal, nor fear to lose them, if so be they can only acquire honor and dignity."

So Ambrose Ansbert, Primasius, &c.

Joachim, Apocalypse, chap. xviii. ;—

"The merchants of the earth, as above explained, are brute-priests who know not the things which are of God; animal-priests who are in the external court in order that they may feed on the sins of the people; who sell prayers and masses for pence, and who make the house of prayer a depository for merchandize; who make it the public focus and den of thieves. They will bewail therefore and weep that no one buyeth their merchandize any more; not that they will blush, through compunction, for their wickedness; but only like animal and carnal men will feel compelled to bewail this only that they have lost what they loved; as there will no longer be those to whom they can sell their merchandize. For the occupation of selling will fail, when the concourse of buyers shall have passed away. All that will remain will be the delusive and confused cupidity; the material for the pleasure being taken away, the weeping will loudly burst forth that what they would do they cannot; that what was their own and to which they had been accustomed, they shall lose."

Berengaud, Apocalypse, chap. xviii. ;—

"We may likewise by *merchants* understand those who make a sale of ecclesiastical degrees, which the divine Scripture strongly condemns. And although many of the Bishops appear to be

free from this crime, still their officials are frequently polluted by it; the delinquencies of the pupil however belong to the teacher. There is also another crime of the very worst description, and which is committed by those who are called Archdeacons; for they receive a price from adulterous Presbyters; and by their silence give consent to the evil, which, in virtue of the authority they have received from the Bishops, they might otherwise amend. Others there are of Presbyters of this kind, who, fearing that they shall be condemned for their crimes, are more obsequious than the rest in their services to the Archdeacons; and against these, if any one should offer to say an adverse word, they are immediately defended by the Archdeacons, who pretend not to know anything about what they do know; and are condemned by that sentence of the prophet, which says, 'Woe unto you that call evil good, and good evil; that put darkness for light, and light for darkness!' To thee, therefore, do I speak, whosoever thou art that art such; behold thou hast sold to the devil the soul of a priest. For who has ever persuaded a Presbyter to commit fornication, but the devil? Whosoever persuaded him to commit fornication, the same persuaded him to give thee a bribe that he might perpetrate the crime without any fear. By the hand therefore of the Presbyter, the devil has given thee the price for the perdition of his soul. Behold! thou hast taken the bribe, and hast delivered over the soul of thy brother, which was redeemed by the blood of Christ, unto that devil from whom he was redeemed. It is written in the law, that if any one sold a man who was his brother he should die the death. If therefore he be guilty who sells one man to another; how much more guilty art thou who hast sold a man, redeemed by the blood of Christ, not to another man, but, what is worse, to the devil! Such merchants therefore shall weep and mourn in hell; for no one buyeth their merchandize any more: they shall lose what they seemed to retain, and shall fall into that calamity against which they had neglected to provide."

Cardinal Hugo, Isaiah xlvii. ;—

"These two things shall come upon thee in one day, barrenness and widowhood.' Widowhood, so as to lose CHRIST *as your husband*. . . These two things frequently come upon the

CHURCH together. . . . All these things have come upon thee by reason of the multitude of thy sorceries and the extreme obduracy of thy enchanters. Behold here the two causes for which the Lord frequently permits the CHURCH to come into tribulation; namely, wickedness or sorcery, the oppressions of Bedels and avarice of Advocates, who are called enchanters because they enchant the ears of the judges by the rhetorical ornament of their harangues. Nahum iii., 3; 'They stumble upon their corpses because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.' The hard-heartedness of Advocates is extreme; for they spare no one, neither rich nor poor, neither young nor old, neither widow nor ward, and therefore can they with difficulty be healed. Eccles. xii.; 'Who shall heal the enchanter,' *i. e.*, the Advocate, 'bitten by a serpent?' *i. e.*, the devil. As if he should say, it is a very difficult thing. 'And thou hast confidence in thy wickedness.' The CHURCH at this day has more confidence in the rapines and exactions of her Bedels, than in the revenue arising from just returns. . . . 'Stand now with thine enchantments, and with the multitude of thy sorceries;' this may be said derisively in the day of judgment to the merchants and covetous, who from their youth up have placed their whole study and care in collecting riches *per fas sive per nefas*; which nevertheless cannot redeem them in the day of judgment. Eccles. v.; 'Riches will not profit a man in the day of his death.' This may especially be said of *Bishops* and *Prelates* that they stand with their enchanters, *i. e.*, with their Advocates, by whose counsel and cheating they have despoiled the poor, put off the trial of causes, and defended unjust causes on the ground of their being just. Neither one however will be able to help the other; for every one will have to give an account for himself. The Advocate's pleading will then be of no avail, 2 Cor. v.; 'For we shall all stand before the judgment-seat of Christ, that every one may receive,' not others for us, 'for the things done in the body, whether it be good or whether it be evil.'"

Rupertus, Apocalypse, chap. xi., p. 434, speaking of the calamities which are to befall the church in the last days when "charity shall grow old and faith become rare;"—

"Since it is the prophet that says this, assuredly we are at liberty both to know and to declare, that the cause of this great future tribulation is the sin most especially of the Ecclesiastical Orders; the sin of venality and avarice, which we now behold and see everywhere reigning; the overweening ambition that is devastating all things; the almost universal avarice devouring what is treasured up in the churches; for wherever these Orders live, they think themselves entitled to aim at worldly possessions."

St. Bernard, Works, vol. ii., p. 736;—

"An Archpresbyter takes the circuit of the obedience entrusted to him; and to fill his bag, betrays righteous blood. He makes a sale, for instance, of homicides, adulteries, incests, fornications, sacrileges, perjuries, and fills his portmanteau up to the brim. The report of such lucre getting wind, makes itself known to the Bishop; and, sending for the Archpresbyter, the Bishop says to him, 'Give me my share.' But, says the Archpresbyter, 'I will give you nothing.' On the other hand, the Bishop; 'If you do not give me my share, I will take the whole from you.' Thus from the avarice of the two arise the most violent altercation and discord. Afterward, however, the Archpresbyter reflecting within himself, that he discharges the duties of that office only in virtue of the authority derived from the Bishop, and that without the favor of the Bishop he can do nothing, by a perverse conversion exclaims, 'I repent; take your own share, and as much of mine also as you please;' and so they become reconciled. Even alas! as Pilate and Herod were reconciled, and Christ crucified; so are these reconciled, while the poor flock of Christ are plundered."

Ibid., vol. ii., p. 737;—

"Such are the times! so manifestly polluted by venality, the pestilence that walketh in darkness: and hence woe unto this generation by reason of the leaven of the Pharisees, which is hypocrisy! if that ought to be called hypocrisy, which cannot be concealed by reason of its overflowings; and which seeks not, by reason of its impudence. And thus it is that the fetid disease creeps throughout the whole body of the church; the more widely it spreads, so much the more desperate is it; the more

internally, so much the more dangerous. For were an open heretic to rise up he would be cast out, and wither into nothing; if a violent enemy, any one perhaps would hide himself from him. But now, how will any one eject himself, or how will he conceal himself? All are friends, yet all are foes; all are akin, all are of the household, yet is no one at peace and all seek their own. They are the ministers of Christ and they serve Antichrist; they walk forth in the honors derived from the good things that come from the Lord, to whom nevertheless they themselves concede no honor in return. Hence we see them daily displaying such meretricious splendor, histrionic attire, and regal paraphernalia. Hence the gold in their bridles, the gold in their saddles and spurs. Their spurs shine more than their altars. Hence come their tables splendid with dainties and plate. Hence their revellings and drunkenness. Hence the harp, the lyre, and the pipe; their overflowing wine-vats and gorged cellars, belching out the contents of the one into the other. Hence their barrels full of drugs, hence their brimming purses. Of such a character are those who are and who wish to be placed in authority over the churches; Deacons, Bishops, and Archbishops. Nor do we find them disposing of these things except in the way of lucrative exchange, that pestilence of venality that walketh in darkness. Formerly the evil was foretold, now comes the time of its fulfilment; 'Behold in peace I had great bitterness,' Isaiah xxxviii., 17. Bitterness at first in the death of the martyrs; greater bitterness afterwards in conflict with heretics; the greatest now in the morals of the domestics. They can neither be expelled nor exterminated; they have so gained ahead, so multiplied in number. The wound of the church is internal and incurable; and therefore in peace have I the greatest bitterness. But what peace? it is peace, and it is not peace. Peace from pagans, peace from heretics, but not peace from the sons of the church. The voice of one mourning in the time of Israel, 'I have nursed and brought up children and they have rebelled against me.' They have despised me, they have waxed powerful in a debased life, a debased love of lucre, debased society, debased trafficking; that pestilence walking in darkness. It only remains now that the devil should attain his

meridian in seducing any that may be still continuing in Christ, or in simplicity of heart."

Ibid., vol. ii., p. 738 ;—

"We have said what sort of Pastors we have in the road along which we are walking ; not such as we ought to have. All are not friends of the Bridegroom who are seen at this day standing around the church as if they were espoused to it, and who seem, as is commonly said, to offer to her their right arm. Out of all that seem to be dear unto her, but few there are who seek not their own. They are in love with gifts and cannot be equally in love with Christ, because they join hands with Mammon. See in what splendor and adornment they go forth ! in what variety of attire, like the Bride going forth from her chamber ! Would you not, if you suddenly espied one of them walking out at a distance, would you not rather think it to be the bride herself, than the attendant of the bride ? Whence, think you, came this superabundant affluence of possessions, this splendor of costume, this luxury of the table, this assemblage of silver and golden vessels, except from the property of the spouse ? And in the midst of all this she herself is left poor, needy, and naked, with wretched and neglected looks, wrinkled, and pale. Hence this is a time not for adorning the spouse but for robbing her ; not for protecting but for destroying her ; not for defending but for exposing her to the enemy ; not for edifying but for prostituting her ; not for feeding the flock of the Lord, but for killing and devouring it ; the Lord saying concerning such as these, 'They devour my people as bread.' And again ; 'Who have devoured Jacob and laid waste his dwelling place.' And also in another prophecy ; 'They eat up the sins of the people ;' as if he should say, they demand set prices for sins, and have no care for the sinners. Whom will you name to me of all the number of the Bishops, who is not more upon the watch for emptying the purses of those who are put under his care, than for extirpating their vices ? Where is the one who will turn away wrath ? Where is he who will preach the acceptable year of the Lord ? Wherefore let us leave them ; for they are not pastors but traitors ; and let us imitate those, who, while living in the flesh, have planted the church with their blood. The others have indeed been allotted to the place of the ministry, but not to the zeal.

All desire to be successors of the apostles, and but few the imitators. Would that they were found as watchful in the duties of their cure, as they are alert in running to the cathedral! Would that they were as watchful and solicitous in keeping the church entrusted to them; nay, were as watchful for themselves, and did not permit it to be said of them, 'My friends and neighbour approached and stood round about *against* me!' Just indeed is this complaint; nor to any age does it apply more justly than to our own. It is but a small thing to our pastors that they protect us not; they must also destroy us. Being plunged into a profound sleep of oblivion, they were awakened by no threatening of the thunder of the Lord, so as to tremble either at their own danger or that of their flock. Hence it is that they spare not their own flock, who spare not themselves; being alike destroying and destroyed."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 12—17;—

“‘The merchandize of gold and of silver and of precious stones and of pearls,’ *signifies*, that they no longer possess these things because they are not in possession of the spiritual goods and truths to which such things correspond: ‘and of fine linen, and of purple, and of silk, and of scarlet,’ *signifies*, that they no longer possess these things, because they are not in possession of the celestial goods and truths to which such things correspond; ‘and all thyine wood and every vessel of ivory,’ *signifies*, that they no longer possess these because they are not in possession of the natural goods and truths to which such things correspond: ‘and every vessel of most precious wood, and of brass, and of iron, and of marble,’ *signifies*, that they no longer possess these things because they are not in possession of the scientific goods and truths in matters relating to the church, to which such things correspond: ‘and cinnamon, and perfumes, and ointment, and frankincense,’ *signifies*, that they no longer have any worship originating from spiritual goods and truths, because they have nothing

inwardly in worship that corresponds to the above mentioned things: 'and wine, and oil, and fine flour, and wheat,' *signifies*, that they have no longer any worship originating in celestial truths and goods, because they have nothing inwardly in worship that corresponds to the things here mentioned: 'and cattle and sheep,' *signifies*, that they have no longer any worship originating in external or natural goods and truths of the church because they have nothing inwardly in worship that corresponds to the things here mentioned: 'and of horses, and of chariots, and of bodies and souls of men,' *signifies*, all these things according to the understanding of the Word and doctrine thence derived, and according to the goods and truths of its literal sense, which they do not enjoy, on account of their having falsified and adulterated them: 'and the fruits that thy soul lusted after, are departed from thee, and all things dainty and splendid are departed from thee, and thou shalt find them no more at all,' *signifies*, that all the beatitudes and felicities of heaven, even those of an external nature such as they covet, will entirely flee from them and no longer appear, because they have no celestial and spiritual affections of good and truth among them: 'the merchants of these things, who were made rich by her shall stand afar off for fear of her torment, weeping and wailing,' *signifies*, the state before damnation, and then fear and lamentation of those who have acquired gain by various dispensations and promises of heavenly joys: 'and saying, Alas! alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! for in one hour are so great riches come to nought,' *signifies*, grievous lamentation that their magnificence and lucrative revenues are so suddenly and totally destroyed."

To give a more detailed exposition of all the particulars

which are here enumerated will be unnecessary ; it may be found in the larger exposition of Swedenborg. It may, however, be desirable to ascertain how far the principle of interpretation here pursued is agreeable to that of other interpreters.

First, then, it must be observed, that the foregoing particulars have each a distinct spiritual meaning ; according to Haymo, Ambrose Ansbert, Gaspar a Melo, Cardinal Hugo, Alexander de Hales, the Glossa Ordinaria, &c.

Secondly, that in a spiritual and good sense they are all said to belong to a true *church* not to a literal *city* ; consequently, in the corresponding spiritual and evil sense, they belong not to a true church but to a false or simulated church, which, as such, pretends to the notes, qualities, and distinguishing characteristics of a true church ; see above, p. 111 ; for which reason this simulated church is called a harlot.

These are the two great principles of Swedenborg's interpretation ; and they are also the two great principles of interpretation adopted by Haymo, Ambrose Ansbert, and the other authors above mentioned. This being the case, whatever differences prevail with respect to the interpretation of the details cannot affect the general principle.

In illustration then of these two general positions, we proceed to some observations of Gaspar a Melo, Haymo, and others.

Gaspar a Melo, Apocalypse, chap. xviii., p. 720 ;—

“ It is now worth while to recount the merchandize of the holy city, Jerusalem ; in which there are innumerable evangelical merchants which bring into it true gold, silver, precious stones, pearls, fine linen, purple and scarlet, thyrine wood, vessels of ivory and marble, cinnamon, wine, oil, fine meal, and barley ; birds, horses, chariots, and servants, and souls of men, and beautiful apples. The gold of the church therefore is wisdom ; of which Solomon says in Proverbs xvi. ; ‘ Get wisdom, which is better than

gold.' Silver is divine and heavenly doctrine; whence David says, 'The words of the Lord are pure words, as silver tried in the fire.' By this doctrine, the true is distinguished from the false. The impious Luther says, that faith alone is sufficient to salvation; the Scripture teaches that faith without works is dead. Precious stones are apostolical men;* whence St. Peter in his first canonical epistle, chap. ii., says, 'Ye are as living stones built up into a spiritual house.' Among these stones Christ is indeed the most precious; concerning which Peter immediately adds, referring to Isaiah xxviii.; 'Behold I lay in Zion a chief corner-stone, tried, chosen, precious.' The precious pearl is Christ; of which he says in Matt. xiii.; 'The kingdom of heaven is like unto a merchantman seeking for goodly pearls, and when he has found one that is precious, he selleth all that he has and buys it.'

Lauretus, art. *Byssus*;—

"The fine linen sometimes signifies the deep senses of the Holy Scripture. And the girdle of fine linen signifies *truth*; of which it is said in Eph. vi.; 'Let your loins be girt about with *truth*.'" Origen.

According to the Glossa Ordinaria it here means simulated righteousness. The Glossa, Gaspar a Melo, Haymo, Ambrose Ansbert, and others, interpret *silk* to signify the suavity and purity of virgins; in which case the virginity is that which is mentioned in Vol. III., p. 454.

Gaspar a Melo, Apocalypse, chap. xviii.;—

... "With this purple and fine linen the CHURCH will be clothed. The fine linen and purple in the last chapter of Proverbs is the clothing of the CHURCH. . . . The scarlet twice dyed is the love of God and of the neighbor. All vessels of ivory adorned with every precious stone, are the variety of merits and diversity of virtues with which the saints are resplendent and shine forth. Vessels of brass, which is resonant, are the consonance of a good life and holy actions. That the CHURCH has its own most sweet cinnamon wants no proof, when Paul in 2 Cor. ii., 15, says, 'We are a sweet savor of Christ.' And this savor especially of cinnamon, &c., signifies a contemplative life, Canticles iii., &c. . . . Moreover

* Abstractedly, apostolical *truths*, as will be seen in the sequel.

that this our city has oil, fine flour, and barley, the Psalmist writes mystically in Psalm iv., 8; 'They have become multiplied by the fruit of their corn and wine and oil.' The oil, I say, of grace; the bread and wine, that is, the body and blood of Christ with which the soul is fed and nourished; and which increases and preserves the heavenly life."

Gaspar a Melo proceeds to shew how the Holy City, or as he says the *church*, is in possession of the remaining things which are mentioned. In the present case, however, it is acknowledged by all, that the qualities severally symbolized are not possessed by Babylon in reality; but only in the way of spurious imitation. Hence we add the following interpretations.

Alexander de Hales, Apocalypse, chap. xviii. ;—

"They seem to have the merchandize of cattle, that is, spiritual labors; and of sheep, or innocence and simplicity; and of cattle, or endurance; and of slaves, or ministrations; and of souls of men, or reason; and of delectable apples, or good report, which they desire before all things. But what then? All these have departed from thee, thou hypocrite! 'Verily, I say unto you, they have received their reward.' And not only have these departed, but likewise all fat things; since their wickedness will become manifest to all, which yet had before been clothed with fine linen and purple and silk."

Haymo, likewise, after enumerating the foregoing particulars, as interpreted in a good sense, speaks of their belonging to the harlot in an evil sense, although pretendedly in a good sense. Thus ;—

... "In the gold and silver, she sets forth the teaching of philosophers and heretics. In the precious stone and pearl, she exhibits, as the corresponding opposite, false christs or false prophets and heresiarchs. In the fine linen, unrighteousness covered over with the show of righteousness. . . . In the silk, corruption of the mind overlaid with a fair show in the flesh. In the scarlet, cruelty cloaked over with the simulation of love. In all thyine and precious wood, obstinacy of mind under the disguise of patient constancy. In ivory, the turpitude of vices veiled over with

a simulation of the virtues; in brass, an enduring and noisily boasting perfidy, cloaked over with the most earnest preaching. . . . And inasmuch as all these things, though veiled over by a shew of religion which yet is false, are put to confusion and taken away into perdition; rightly is the world, although abounding with these riches in the wicked, yet described as poor in respect of any effect upon their lives."

By the '*world*' must here be meant the world in the church, or the ecclesiastical world; the church of the wicked as opposed to the church of the good, according to Alexander de Hales. And this must be what is meant also by Haymo; who, although he attributes the things mentioned, in a good sense, to the church, seems afraid to use the corresponding expression *ecclesia malorum* when speaking of the wicked, and substitutes for it that of *adversa pars*.

Haymo, Apocalypse, chap. xviii. ;—

"If now we attend to the manner in which the *adversa pars* say that they possess these things, though in deceit; at the removal of which they seem to be so grievously afflicted; then we shall find that in the cinnamon and ointment, is the stinking life of heretics under the pretext of being the sweet smell which flows from the virtues of saints. Of which on the other hand it is said; 'And instead of a sweet smell there shall be a stink.' In the diverse fragrances, are represented the feigned sedulity of hypocrites ostensibly in prayer, as of persons praying sincerely. In the true ointment, the asperity of false Christians under the veil of the lenity of Christ. . . . The wine, oil, fine flour, and barley pertain to the taste, and is so agreeable to the palate, that what they signify in truth, is sweet to the taste of the hearts of the elect, and what is pretended by a false imitation of them, is fancied as sweet to the minds of the wicked. By wine is designated the New Testament, which, inebriating the minds of hearers, renders them insensible to the concupiscences of the world; whence the Lord is said to have turned the water into wine at the marriage-feast. What is figured by oil, but the unction of the Holy Spirit? . . . By fine flour and barley, is expressed the flesh of our Redeemer with which the faithful are daily re-

stored to health. These things since part of the wicked city pretend, through the seduction of the beast, that they possess; the more they seem to signify the possession of great riches, the more it grieves the wicked if they happen to have lost them. For they grieve that they have lost wine and oil, although they have lost only refuse and dregs. They lament that they have lost fine flour and barley, although they have lost only tares and straw. . . . For they imagine that they are the preachers of the true faith that are taken away, filled with spiritual doctrine, endued with illustration from the Holy Spirit, nourished up with the heavenly sacraments unto life; and, on the other hand, that they would desire and rejoice that those should be taken out of the world who are seducers, advocating a depraved heresy, infected with corrupt opinions, full of the spirit of devils, and damned through their abuse of the divine sacraments."

That all these interpretations, however variously modified by various interpreters, have reference to fictitious Christians, or to a fictitious *church*, and not to a *city*, much less a Pagan and idolatrous city which openly throws off all profession of Christianity, requires no proof. Indeed Suarez himself admits that the hypothesis of Rome returning to Paganism, and which, as we have said, has been invented solely through the dread of introducing the idea of a *church*, is both unnecessary and untrue; so that we must come back to the position admitted by himself, that in the last days the Roman Catholic Church will for the most part apostatize. It is then a Catholic Church and not a Pagan city that is represented by Babylon in the Apocalypse; and that Catholic Church is the Roman Catholic by the admission of even Suarez.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 17—19;—

““ And every shipmaster, and all the company in ships, and sailors, and as many as ply the sea,' *signifies*, those who are called the laity as well in higher as in lower

situations of dignity, even to the common people who are attached to that religion, and love and kiss it, or acknowledge it in their hearts, and venerate it: 'stood afar off and cried when they saw the smoke of her burning, saying, What city is like unto this great city,' *signifies*, in a remote state their mourning over the condemnations of that religion which they thought supereminent above every religion in the world: 'and they cast dust on their heads, and they cried, weeping and wailing, saying, Alas! alas! that great city!' *signifies*, their interior and exterior grief and mourning, which is lamentation that so eminent a religion should be so totally destroyed and condemned: 'wherein were made rich, all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate,' *signifies*, by reason that through the holy things of that religion all who were willing to buy had propitiation, and for worldly and temporal riches received celestial and eternal riches."

Merchants and merchandize having been mentioned, we have now come to 'ships,' 'shipmasters,' and 'sailors,' &c.

Lauretus, art. *Navis*;--

"The ships of Tharsis or Carthage may signify the *teaching* of heretics and heathens; and heresiarchs themselves, or their *books*; and those who wish to become rich, who are carried about with every wind of doctrine and tossed to and fro in the worship of idols. The ships of Tyre and Tharsis may signify also the pride and *errors* of the heathens, And the sailors of Tyre are those who lead others into error. . . . Sailing about over many waters, signify all who are carried about by every wind of doctrine." Jerome, Augustin.

Alcasar, when treating of this subject, having remarked that what is said by the prophets concerning the destruction of Tyre, is likewise to be understood of the mystical fall of Rome, observes, Apocalypse, chap. xviii. ;—

"Wherefore very significantly does the Church apply to the

fall of Babylon what is found written concerning the destruction of Tyre. As if by these means the Church would intimate to us, that the mystical Babylon is the same with the mystical Tyre ; in like manner as the mystical Sodom is the same with the mystical Egypt ; as the Apocalypse affirms, chap. xi., 8. Whence also the mystical city of Bozrah, the metropolis of the Moabites, was in like manner the same with the mystical Babylon ; and therefore what Isaiah affirms in chap. xxxiv., 10, the very same does the Apocalypse also apply to Babylon, chap. xix., 3."

Now Forerius applies the prophecy concerning Tyre, in Isaiah xxiii., to the times of Antichrist ; and there observes, verse 12, that ;—

"By Tyre John seems to understand the city of the *Antichristians* in the Apocalypse, chap. xvii. ; although he does not mention it by name. 'Alas ! alas ! that great city ! in which were made rich by its prices all who had ships in the sea ; for in one hour is it made desolate.'"

Moreover, Forerius insinuates a spiritual as well as natural merchandize, when he says, that in Hebrew the word for *merchants* signifies 'going or carrying about ;' "and to this etymology," he continues, "the Lord appears to have had regard in the Gospel, when he said of the Scribes, that they compassed sea and land in order to make one proselyte." These would seem therefore to be the spiritual merchants, and their doctrines the spiritual merchandize.

Tirinus, also, on this passage in the Apocalypse refers to Ezekiel xxviii. ; observing that Tyre is a type of the city of Rome. Cornelius a Lapide in like manner refers us to the same prophet ; and on perusing what he says on the subject in Isa. xxiii., we find that he there describes Tyre to be a harlot in the same words in which he afterwards describes Babylon in the Apocalypse ; indeed what he has stated in the Apocalypse is little else than a transcript of what he had previously stated in Isaiah xxiii.

Referring, however, to the mystical meaning of ship-

masters, sailors, &c., A Lapide quotes, on Ezekiel xxvii., p. 1125, the following observation of Jerome ;—

"Some ridiculously interpret *shipmasters* to signify the Bishops of heretics, or Elders of a council ; helmsmen, Archdeacons ; rowers and mariners, Deacons ; the passengers they interpret as all the people ; and if they had but added the Devil as owner, they would have filled up the tragical representation. In like manner all who mourned, after perceiving the wreck of the ship, and stood on the shore, are said to be those who lost all the glory of their false knowledge ; and who, instead of joy and gladness, sealed their penitence with grief, in the bitterness of their heart."

First with respect to this observation of Jerome.

Jerome had already declared on Isaiah xlvi., that by Babylon is designated ROME ; consequently if shipmasters, sailors, and the company in ships were interpreted to signify bishops, presbyters, or other members of a church, whether heretical or not, the same interpretation would have to be given to the same words in the Apocalypse, concerning Babylon ; in fine, by the shipmasters, sailors, &c., would be signified the various classes of members of the Church of Rome ; and as such they would have to be either then or at some future period regarded as heretics.

Such an interpretation therefore it was necessary to forestall ; and hence Cornelius a Lapide quotes the observation of Jerome ; although he does *not* quote the passage on Isaiah xxiii., 1 ; in which it is intimated by Jerome that the ships there mentioned signify heretics carried about by every wind of doctrine.

Let us next proceed, however, to the interpretations of A Lapide.

There is not a more common symbol of the church than an *ark* or a *ship* ; accordingly in the page occurring next after the quotation from Jerome, A Lapide observes ;—

"In the Gospels, the *church* is signified by a *ship* ; especially

because from out of the ship of Peter, Christ preached and taught the multitude. Hence the Roman Pontiff wears engraved on his ring a ship with Peter as fisherman. For he governs the *ship* of Christ, namely, the *church*; of which it is said;—

“*Fluctuat, at nunquam mergitur illa ratis.*”

Here then, it would seem that the shipmaster of the ship is the Bishop of Rome. But who are those under his authority *in the ship*? A Lapidé does not reply; but adds;—

“Let therefore *Princes* and *magistrates* remember that they are the shipmasters of the *state*; and ought to govern it with care, vigilance, and industry, as a shipmaster governs a ship.”

But where are the *clergy*? Have they nothing to do with the ship? or if they have, why are they omitted? The reply in this case is similar to that in the former. Cornelius a Lapidé had interpreted *Tyre* to be a type of the city of ROME *in the last days*; and hence the shipmasters and sailors of Tyre to be the shipmasters and sailors of Rome. Consequently, if he had interpreted the shipmasters and sailors, not in a literal but allegorical sense, to signify the clergy or any of the ecclesiastical orders, he must have interpreted them in the Apocalypse to signify those of the Church of Rome, which would have been to steer his own ship into the gulf of destruction; therefore, after admitting that the bishop of Rome is the shipmaster, he pauses in his course, and turning about, speaks of shipmasters in reference only to the state; observing a total silence with regard to the *clergy*, or even the laity as members of a *church*. What, however, he has omitted, others supply.

We shall first present their interpretations, and then compare them with those of Swedenborg.

Alexander de Hales, Apocalypse, chap. xviii.;—

“Note: that by the ‘Kings’ above mentioned are understood earthly princes; by merchants other secular persons; here by *shipmasters* are understood *the clergy and the other governors of*

the Church, whose duty it is to govern others. . . . *Sailors* are the *minor Prelates*, such as Priors, Deans, and parish Presbyters. . . . 'All who labor in the sea,' Some *Prelates* there are in the Church who may say at this day, Canticles i., 6, 'They made me keeper of the vineyards, but mine own vineyard have I not kept; nay, more, I have wasted it, and abandoned it when I had done so, and stood afar off from it.' For which reason the Church complains, in Canticles ii., 7, of the great number of these keepers; 'The watchmen that went about the city found me; they smote me; they wounded me; the keepers of the walls took away my veil from me.' Some there are at this day who go about the CITY of the CHURCH, in order to obtain preferments, by unworthy conduct, to unlawful offices, by dishonest fawnings carried on with evil designs, by falsified seals, until they have found the Church; and when they have found it, they smite it by destroying its goods; and wound it when smitten, by ministering to the fire of impurity. They take away the veil, when they absorb by violence the patrimony of Christ, and give it to their parents; and are therefore worthy of eternal death. Whence Chrysostom; 'The clergyman who can be sustained out of the goods of his patrimony, if he takes to himself what belongs to the poor, eats and drinks his own condemnation, and much more so if he gives it to his parents. . . . Not only these evil shipmasters, but also the pilots of the *Church*, stood afar off. And 'cast dust upon their heads;' *i. e.*, the pilots of the Church who rule and govern themselves and others in an evil manner. Note: that spiritually they are said to have a ship in the sea, that is, in this world, who preside over others by having some office of rule, such as *Prelates*; whence these are made rich by bribes and rewards wickedly and unjustly acquired; and therefore in the city of hell, they will be among others desolate and poor."

Franciscus a Jesu Maria, Apocalypse, chap. xviii. ;—

"Albertus says, that 'every shipmaster' is to be taken literally, or to signify a *Bishop*, who governs the ship of the church, as do the *higher order of Prelates*; Acts xx.; 'Over which the Holy Ghost hath made you overseers,' &c.—'And all who navigate the sea:' the sea is the world; he navigates through the sea, who aspires to higher preferment: and by this are un-

derstood the intermediate Orders, such as *Archdeacons*, *Deacons*, and *Deans*, who aspire to higher things. 'And sailors:' by these are understood the lower in gradation, such as plebeians, *rural Deans*; 'and those who labor in the sea,' that is, *Doctors* and *Preachers*. Psalm cvi.; 'And they who descend into the sea in ships,' &c.: 'stood afar off,' that is, will stand, degraded from their preferments and thrust into hell; or, 'stood afar off,' that is, they will stand afar off from God by reason of their punishment, who before had stood afar off by reason of their guilt. . . . 'And they cast dust upon their heads.' Often by the head is designated the mind; by 'ashes,' sins; therefore they put ashes on their heads, because the memory of their sins never recedes from their minds. So Ambrose. . . . 'Alas! alas! that great city, in which were made rich all who have ships in the sea;' that is, the forementioned shipmasters, merchants, and sailors, who were made rich by the prices which they received in their traffic. For those men who fear not God, who are designated by the city, seek riches and delights and worldly pomp; and therefore the merchants of the sea among these make great gain; or, those who have ships, that is, who are invested with government in the sea of this world, namely, *evil Prelates* who had become rich by the set prices of things in Babylon; and who receive their riches from other *evil Prelates*, which they accept in the way of price; because they sell their own souls. 'Woe unto you, for ye have received your consolation,' Luke vi."

Cardinal Hugo, Apocalypse, chap. xviii. ;—

"And they cried when they saw the place of her burning;' these are the *Rulers of the Church*, or *Prelates*, or *Preachers*. If Prelates, they are either the higher order, such as Bishops; of whom he says, 'every shipmaster,' that is, *Bishop*, or *Prelate* of the higher order; who ought to direct the ship of the church through the sea of this world. For Peter had a ship in which the Lord sat frequently. Luke v., 2; 'Going into one of the ships, which was Simon's; he asked him to put off a little from the shore, and as he sat in the ship he taught the multitude.' Thus ought Prelates to do, so that removed from the world they may not seek worldly things. Or else, they are the intermediate Orders, such as *Archdeacons*, *Deans*, and those of this sort, who, aspiring to Bishopricks, never arrive at them, but are stationary as

it were in the sea, *i. e.*, in their inferior condition ; and so are forestalled by death. And of these he says, 'all those who navigate the sea ;' being tossed about and always aspiring to higher things, and yet always stationary. Or, they are the lower in order ; such as plebeians, *rural Deans*, of whom he says, 'And the sailors,' that is, *Preachers*, who descend into the sea, *i. e.*, into the world, in the ships of the sacred oracles, trading in many waters, that is, with the talent of the Lord among many people. Luke xix. ; 'Occupy till I come.' These all but wickedly fulfil their offices. . . . 'And they cast dust ;' *i. e.*, the concupiscences of earthly things : 'upon their heads,' their minds : . . . 'saying, Alas ! alas ! that great city, in which were formerly made rich all who had ships in the sea ;' and this with the prices of their goods, that is, the merchandize which they bought with a price. For then they made themselves rich who before were poor. Note ; those who have ships in the sea are the *Rulers of the Church*, who literally are made rich at this time by prices, that is, the riches of this world, Ezek. xxvii. ; 'In the multitude of thy riches and thy people, thou hast enriched the kings of the earth,' that is, the *Heads of the Church*. Whence they say, Zechariah xi., 'Blessed be the Lord ; we have become rich.' But they are really poor and miserable ; because those riches will soon fail ; and they will perish in the most grievous affliction."

Aquinas, Apocalypse, chap. xviii., p. 559 ;—

"Note ; that *shipmasters* may be understood to be *Prelates*, who are now in possession of the dignity they had sought. Those 'who navigate the sea' and the 'sailors,' are those who are aspiring to it. But this aspiration may be understood in two ways : either as the appetite of something determinately, as of the *Episcopate*, such being designated as navigators in the sea, or else as the appetite of something indeterminately ; and these are designated by 'sailors in the sea,' because the sea has a larger dimension and distant limits. Many there are who perform many things in the sea and whirlpool of honors ; and this they do to obtain what they seek. St. Bernard, in book iii., *De Consideratione*, exclaims ; 'O ambition ! thou cross of the ambitious ! how dost thou torture all ! how dost thou delight all ! nothing is there that more cruelly excruciates, nothing that more molest-

ingly disquiets! yet nothing is there among miserable mortals more frequent than its exercise.' Or, by shipmasters and navigators of the sea, and sailors laboring in the sea, may be understood *Prelates* of the *first*, *last*, and *middle* ranks, who badly rule themselves and others by reason of their covetous motives. All these will experience horror, at beholding the punishment of hell; and will mourn over the loss of those things which they had loved. . . . 'Those who dwell in ships,' *i. e.*, who are in government, in the sea of this world; namely, wicked *Prelates*, who had become enriched with the prices of things in Babylon; who receive from other wicked *Prelates* their riches, which they take in the way of price; because they sell their own souls; but as it is said in Luke vi.; 'Woe unto you that are rich, for ye have received your consolation.' "

Now the different classes mentioned in the Apocalypse in reference to Babylon are kings of the earth, merchants of the earth, shipmasters, sailors, and as many as ply the sea. On reviewing the interpretations upon this subject we find that some understand the kings of the earth as including both civil and ecclesiastical rulers; and shipmasters, &c., to apply to the clergy. The main difference then between this interpretation and that of Swedenborg, is, that the latter interprets the kings of the earth and merchants of the earth to signify the various orders of the clergy; and the shipmasters, sailors, &c., to signify the various orders of the laity; consistently with the distinction previously laid down in chap. xiii., that the *earth* signifies the church as to its interior principles, hence the clergy; and the *sea*, the church as to its exterior principles, hence the laity; whereas the writers above quoted confound these distinctions. Both however Swedenborg and the foregoing Roman Catholic interpreters agree in this; that by the kings of the earth, merchants of the earth, shipmasters, sailors, and others, considered altogether, are signified the clergy and laity of the Church of Rome. Thus

the conclusion is the same, the only difference being in the distribution of the characters.

According to this view of the subject, the interpretation of A Lapidè is correct, which refers the shipmasters to the civil powers, regarded however as constituting part of a church; but inasmuch as he had also interpreted kings and merchants of the earth to signify likewise civil powers, it is obvious that by interpreting the shipmasters in the civil sense only, he took the opportunity of avoiding the ecclesiastical altogether.

We shall here add a part of Swedenborg's larger exposition in the *Apocalypse Revealed*, art. 786;—

“From verses 9—16 the clergy are treated of, who, by virtue of that religion, were invested with dominion, and exercised the Lord's divine power, and thereby gained the world; at present they are treated of who are not of the ministerial order, but still love and embrace that religion, or acknowledge and venerate it in their hearts, and who are called the laity. By every shipmaster, are meant the supreme among them, who are emperors, kings, dukes, and princes; by all the company in ships, are meant those who are engaged in various offices of greater or lesser degree; by sailors are meant the lowest class, who are called the common people; by as many as ply on the sea, are meant all in general who are attached to that religion, and love and embrace it, or acknowledge and venerate it in their hearts. That the latter and the former are here meant, is plain from the series of things in the spiritual sense; and from the signification of ships, and of all the company in ships, and of mariners; and also from the signification of as many as ply the sea. By the shipmasters, and by all the company in ships, and by mariners, no others can be meant than such as bring together the things above called merchandize, which are what they collect in their treasuries,

as also their possessions ; and who exchange them for benedictions and beatifications in return, such as merits and other things of a similar nature which they desire for the benefit of their souls. And since these are the persons meant, it is evident that by every shipmaster, are understood the highest among them ; by all the company in ships, all that are in offices subordinate to them ; and by sailors, those of the lowest order. That by ships are signified spiritual merchandize, which are the knowledges of good and truth, see above, n. 406 : in this case, natural merchandize, for which they give in exchange, as they imagine, that which is spiritual. The reason why by as many as ply on the sea, are meant all, without exception, who love and embrace that religion and acknowledge and venerate it in their hearts, is, because by the sea that religion is signified ; for by the sea is signified the external of the church, as may be seen above, n. 238, 290, 403, 404, 420, 470, 566, 659, 661, and this religion is merely external. Similar is the signification of this passage in Isaiah ; ‘ Thus saith Jehovah, your Redeemer, the Holy One of Israel ; For your sake I have sent to Babylon, and have brought down all their nobles and the Chaldeans whose cry is in the ships. Thus saith Jehovah, which maketh a way in the sea, and a path in the mighty waters,’ xliii., 14, 16 ; a cry in the ships is mentioned, as also here, that they stood afar off and cried out of their ships : and in Ezekiel ; ‘ The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, and shall cry bitterly,’ xxvii., 28—30 ; speaking of the devastation of Tyre, by which is signified the church as to the knowledges of truth and good. But it is to be observed, that no others are here meant, than such as love and embrace that religion, or acknowledge it in their hearts and venerate it. For they who are of the same

religion and indeed acknowledge it, from the circumstance of their being born and brought up in it; but who know nothing of the subtle schemes and devices which such persons use, in order that they may arrogate to themselves divine worship and possess the goods of every one in the world; and who nevertheless do good from sincerity of heart, and have also turned their eyes to the Lord; come after death among the blessed; for on being instructed in another life, they receive truths, and reject the adoration of the Pope and the invocation of saints, and acknowledge the Lord to be the God of heaven and earth; and are thus elevated to heaven and become angels."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 20;—

"'Rejoice over her, O heaven! and ye holy apostles and prophets! for God hath executed your judgment upon her,' *signifies*, that the angels of heaven and men of the church who are in goods and truths derived from the Word now rejoice in their hearts, because they are removed and rejected who are in the evils and falses of that religion."

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 923;—

"The saints are invited to congratulation over the subversion of the impious harlot and Babylon; because, he says, God hath avenged you of her; *i. e.*, the judgment is accomplished which you for a long time have desired, saying, 'How long, O Lord! dost thou not avenge our blood?' This vengeance upon Babylon God hath at length taken." Gagneus. See also Rupertus, p. 488.

Ibid.;—

"Prophets,' *i. e.*, teachers of the church." De Lyra.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 21;—

"'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,' *signifies*, that by the Lord's strong influx out of heaven that religion, together with all

its adulterated truths of the Word, will be cast headlong into hell, and never appear in the sight of angels any more."

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 924 ;—

"What he here says concerning the mystical Babylon, Jeremiah had previously predicted concerning the Chaldaic Babylon, chap. li., 63, saying; 'And it shall be when thou hast made an end of reading this book that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary.'" Gagneus.

Rupertus, Apocalypse, chap. xviii., p. 488 ;—

"Then verily shall the whole city of the devil be cast with a mighty force into the deep; and as a great stone hurled into the sea floats not on the surface nor rebounds back again, so this city once precipitated shall never more rise from out of hell. And accordingly he does not say any stone, but as it were a *millstone*, in expressing the similitude; because Babylon is heavy through the weight of sin, and unsteady with the whirl of error. Both of these things a millstone aptly signifies; which as to weight is heavy, and in performing its function of grinding is always going round."

Aquinas, Catena Aurea, Matthew xxiv., 44 ;—

"'Two shall be grinding at the mill.' The mill is the work of the Law; but as some of the Jews believed through the apostles, so some shall believe through Elias, and be justified through faith; and one part shall be taken through this same faith of good works, the other part shall be left unfruitful in the work of the Law, grinding in vain and never to produce the bread of heavenly food (Hilary). Or, two men in one field shall be found performing the same labor, sowing corn together but not reaping the same fruit of their labor. The two grinding together we may understand either of the Synagogue and the Church, which seem to grind together in the Law, and to make of the same Scriptures meal of the commandments of God; or of other heresies, which out of one or both Testaments seem to grind meal of their own doctrines." Jerome.

Gregory the Great, *Morals*, book vi., chap. xi. ;—

"A millstone is turned round and flour is produced. Every action of this world is an evil action, which, heaping up as it were numerous cares, whirls round as it were the human mind in a circle; and casts as it were flour from out of itself, because it is always begetting from out of a seduced heart most minute cogitations."

Lauretus, art. *Mola* ;—

"Preaching is sometimes called a mill; and God destroys the voice of the mill when he takes away preaching. Preachers may be said to be grinding, when they grind the meal of doctrine for others." Jerome.

In a bad sense, Berengaud understands it to mean unjust *judgments*.

It is obvious from these interpretations, that a *mill* may signify the faculties of the human mind; and *grinding*, the exercise of these faculties. If good corn be put in, the result is flour, or the truths of Scripture. Hence Swedenborg observes, that by 'the voice of the mill' nothing else is signified but the enquiry after, examination, and confirmation of spiritual truth, especially from the Word. We have seen it insisted on however as a fundamental maxim, that the enquiry after, examination, and confirmation of spiritual truth from the Word is by no means necessary to salvation; hence likewise that the possession of the Scriptures is unnecessary; for if the corn is needless, so is the mill; and thus the voice of the mill is unheard in Babylon: all being resolved into authority.

Further: by *mill*, we have seen is signified enquiry into truth, especially the Scriptures; by *stone* is signified truth. Therefore by millstone is signified, in a good sense, truth from out of the Word; in an evil sense, this truth falsified: or in other words, confirmation of what is false, derived from out of the Scriptures; which confirmed falsity in the present case is cast into the sea or common receptacle of falsified truth; never to rise again.

Lauretus, art. *Lapis*, in a good sense ;—

“The stones of Sion, which are pleasing to the servants of God, are the books of the Sacred Scripture. With these stones the sinner is overwhelmed.” Arnobius, Isychius, Bede.

In the present case the stone being understood in an evil sense, signifies truth taken out of the Word of God and falsified. Thus we see Babylon is spoken of as being stoned ; which according to the Law was the punishment of harlots ; to signify the profanation of love, and the consequent falsification of truth ; or the perversion of love and wisdom into the lust of falsification, and the obduracy of falsehood. Therefore, speaking of the fate of Babylon, as signified by the angel taking up a millstone and casting it down, it is observed by Gaspar a Melo, p. 723 ;—

“These same things shall happen to the mystical *Babylon*, or *ROME*, in the last days.”

Tirinus, Apocalypse, chap. xviii. ;—

“The *ROMAN BABYLON* shall be cast into the deep, or into hell . . . never more to be restored.”

SWEDENBORG, ‘*APOCALYPSE REVEALED*,’ verse 22 ;—

“ ‘And the voice of harpers, and of musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee,’ *signifies*, that among them there will not be any affection of spiritual good and truth, nor any affection of celestial good and truth : ‘and no craftsman, of whatsoever craft he be, shall be found any more in thee,’ *signifies*, that they who are in that religion from doctrine, and from a life according thereto, have not any understanding of spiritual truth, and therefore neither any thought of spiritual truth so far as depends upon themselves.”

With respect to harps and harpers, it has been seen that *harpers*, in a good sense, signify those who make confession of the truth : whence also, as in Lauretus, they are said to signify preachers. This is the sense in which the

symbol is here taken. There are therefore in Babylon to be no longer any who make confession of the truth.

Here, however, it may be well to notice the contrary sense in which both *harp* and *harper* are taken ; for it may signify confession of the false as opposed to confession of the true ; and in this sense the use of the harp is attributed to harlots in the Bible. Thus on Isaiah xxiii., 16 ; 'Take a harp, go about the city, thou harlot that hast been forgotten ; make sweet melody ; sing many songs, that thou mayest be remembered ;' Alvarez thus comments ;—

“‘Take the harp, thou harlot!’ that is, thou wilt take the harp. ‘Sing well ;’ that is, thou wilt sing, both softly and sweetly after the manner of a harlot ; in order that thou mayest allure to thyself the nations and attract merchants from the regions afar with the hope of gain ; and may by thy traffic make thyself memorable as in times of old. Traffic is here compared to whoredom ; by reason of the perfect similarity which the inordinate appetite for riches has to the concupiscence of the flesh. Whence merchants and traders are called fornicators ; and trading, fornication. For it is added ; ‘And it shall come to pass in that day, after the end of seventy years, that the Lord will visit Tyre ; and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.’ Therefore by the harp and sweet song he understands the mercantile frauds, craftinesses, lures, blandishments, and lies with which these merchants deceive the simple poor, in order to devour their substance. The prophet therefore says, that in the future Tyre would by her sweet melody soothe the ears, and multiply her songs ; that is, would join frauds to frauds, would add lures to lures, and cheats to cheats, in order to excite others to the remembrance and love of herself, and to inflame them by those arts by means of which she had before wounded them. Lastly : like as an old deformed hag seeks out ways and different means by which she may the more easily return to the favor of men, in her attire, adorning, painting, and setting herself out in different colors, for the purpose of repairing the defects of her long-lost beauty ; so likewise Tyre adorned and painted herself,

for the purpose of rendering herself acceptable to those who came to her."

In the Synopsis of this chapter Cornelius a Lapide remarks, that by *Tyre* Alcasar here understands heathen *Rome*, as it was in the early days of Christianity; an interpretation which he does not approve. We have seen, however, that both himself and others approve of the interpretation that *Tyre* was a type of *ROME as it is to be at the end of the world*; for he says, Apoc. xviii., that "*Tyre* renowned for its wealth, merchandize, and luxury, was a type of the city of *Rome*;" moreover both are called harlots; and in the sequel the language used in the prophecy regarding the one, is used in explanation of the prophecy regarding the other. Indeed Cardinal Hugo makes a similar application of both prophecies, to *those who are in the Church of Rome*. Thus on Isaiah xxiii., 8; 'Who hath taken this counsel against *Tyre* . . . whose merchants are princes, whose traffickers are the honorable of the earth?' the Cardinal says;—

"Whose traffickers are the honorable of the earth, not of heaven; that is, who covet earthly things, and care not for heavenly; such as at this day are *the Heads of the Church*, who are *traffickers in Prebends, buyers of Dispensations, &c.* Ezekiel xxviii., 4; 'With thy wisdom and thine understanding thou hast gotten thee riches; and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches.'" Zech. xiv., 21; 'And in that day there shall be no more the merchant in the house of the Lord.' Apoc. xviii., 14; 'All things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing.'"

Nor does this application of the prophecy seem less appropriate in the times of Peter de Ferrariis, an Italian lawyer, who lived in the year 1400, and who thus writes;—

"The covetousness of men is so much enhanced, that they endeavor with all their might to climb up to jurisdictions, honors, donations, and if it were possible to the thrones of heaven; but they never consider what Tully the father of eloquence said in his offices; 'We ought to take heed of the desire of glory.' This appetite and desire is so much enlarged that not Laics only, but even great Prelates and Clerks, are wholly infected with this vice and malady."—Ranchion, Council of Trent, p. 127.

But it is said that no artificer of whatsoever art shall be found in thee. By '*artificer*,' says Swedenborg, in the spiritual sense, of the Word is signified "a man who is intelligent and who thinks from understanding; hence artificers have relation to wisdom, intelligence, and science." So Alexander de Hales; they shall lose, says he, "all practical and speculative science;" "all science, intelligence, and wisdom:" it signifies, he adds, "a privation of the consolation of *reason*; or of the *understanding*, not only in regard to one art but all." *Lamp*, he interprets to mean "intellectual powers."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 22, 23;—

"'And the sound of a millstone shall be heard no more at all in thee,' *signifies*, that they who are in that religion from doctrine and from a life according thereto, make no enquiry, examination, and confirmation of spiritual truth; because the falsity which has been received and confirmed, and thus implanted, stands in the way: 'and the light of a candle shall shine no more at all in thee,' *signifies*, that they who are in that religion from doctrine and from a corresponding life, have not any illumination from the Lord and consequent perception of spiritual truth: 'and the voice of the bridegroom and of the bride shall be heard no more at all in thee,' *signifies*, that with those who are in that religion from doctrine and from a life according thereto, there is no conjunction of good and truth which constitutes

the church : ‘ for thy merchants were the great men of the earth,’ *signifies*, that the superiors in the ecclesiastical hierarchy are such because, by means of the various and even arbitrary rights left them in the statutes of their order, they traffic and make gain.”

Gagneus, Apocalypse, chap. xviii. ;—

“ ‘ Because thy merchants were the great men of the earth,’ that is, on account of their covetousness and for the sake of wealth, they oppressed all the people in the world by cunning and usury. ‘ For by thy sorceries have all nations been deceived ;’ either literally, by intoxications, or *spiritually by corrupt doctrines* and most foul examples which have infected all.”

SWEDENBORG, ‘ APOCALYPSE REVEALED,’ verse 23 ;—

“ For by thy sorcery were all nations deceived,’ *signifies*, their abominable arts and schemes, whereby they have diverted the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols.”

Biblia Maxima De la Haye, Apocalypse, chap. xviii., p. 925 ;—

“ He notices three causes of the destruction of Babylon. The first is, that the kings of the earth being slaves to lucre and avarice, unjustly vexed those who were subject to them with exactions and monopolies and other evil devices of this kind. The second cause is, that ‘ by thy sorceries all nations have erred ;’ *i. e.*, by its blandishments Babylon drew over the princes and kings of the earth, as it were by certain sorceries, to *errors* and idolatry (Menochius). Because thy merchants through gain and lucre, often unjustly gotten, became princes of the earth who were wealthy, haughty, proud, tyrannical. The first cause of destruction to the Romans will therefore be avarice, pride, and luxury. The second, because by its sorceries all nations have *erred ; i. e.*, by the allurements and philtres of wealth and honors and other rewards, thou hast demented all other nations and allured them to idolatry and the rest of thy crimes. Allusion is here made to sorceresses, who by their conjurations and incan-

tations fascinate, dement, and hurry to destruction the unwary (Tirinus). Then follows the third cause, that 'in her was found the blood of the prophets,' " &c., &c.

Lauretus, art. *Veneficus*;—

(In a good sense) "Christ is said to be a Sorcerer, as exercising a wise incantation; who by his preaching converts souls. And so also is every good preacher." Arnobius.

(In a bad sense) "They are Sorcerers, who, entering houses with certain plausible speeches and in fraud, lead captive silly women laden with sins; which is said especially of heretics. And the poison of asps designates calumnies, circumventions, and heretical dogmas." Isychius, Origen.

Viegas, Apocalypse, chap. xviii., p. 840;—

"'Because by thy sorceries,' &c. By which is signified that ROME, by its vain superstitions, nay, by its rewards and honors, which by reason of the power they possess to influence the minds of men are called *sorceries*; had incited all nations of the world to the worship of idols, and to adopt the *false religion* of her gods."

Cornelius a Lapide, Apocalypse, chap. xviii.;—

"He calls the allurements of sin, sorceries; such as the rewards and honors with which Pagan Rome demented all and allured them to idolatry and other crimes. He alludes to Syrens who by their song, and to sorceresses who by their jugglings and incantations, fascinate and dement men, and lead them on to their destruction."

It has already been observed that by Pagan Rome this author means Rome, not under the heathen emperors, but Rome at the end of the present dispensation. On this subject we have already treated, and propose to add another remark at the end of this chapter.

It is observed by Seneca in Epistle 45, that the quirks of dialecticians deceive without doing (bodily) harm, in the same manner as do the cups and pebbles of jugglers.

"Through thy sorceries all nations have erred;" *i. e.*, says Anselm Archbishop of Canterbury, "literally, or by

poisonous persuasions,” Glossa Interlinea, “*evil persuasions* by which thou hast caused others to err.”

Berengaud, Apocalypse, chap. xviii. ;—

“The sorceries of Babylon are the different *errors* by which the human race is *deceived*.”

Aquinas, Apocalypse, chap. xviii. ;—

“Sorceries, *veneficiis, i. e., maleficiis*, so that they are the incantations or songs by which the perverted deceive others—“have caused all nations to err.” . . . In thy sorceries, *i. e.,* in thy *poisonous and perverse persuasions,*” Isaiah xlvi.

Gaspar a Melo, Apocalypse, chap. xviii. ;—

“‘For by thy sorceries were all nations deceived.’ . . . This is the cause for which Babylon the Great, that is, the kingdom of the devil, shall be cast into the deep ; because *it intoxicated all nations by its lies, impostures, doctrines of devils, and fascinated them, so that they obeyed not the Gospel nor the truth.* For sorcery in this place seems to be put for *spiritual intoxication.*”*

So likewise Cardinal Hugo on Nahum iii., 4.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 24 ;—

“‘And in her was found the blood of prophets and saints, and of all that were slain upon the earth, *signifies*, that from the religion which is meant by the city of Babylon there is an adulteration and profanation of every truth of the Word, and consequently of the church ; and that false principles have emanated from thence throughout the whole Christian world.’”

Haymo, Apocalypse, chap. xviii. ;—

“The blood is said to be found ; that is, vengeance for the

* Franciscus a Jesu Maria, Apocalypse, chap. xviii. ;—

“‘If Babylon be so punished,’ says Alexander de Hales, ‘because it thus chose avaricious Princes ; what shall become of those Ecclesiastics who are more in search of earthly things than of divine ? Justly art thou doubly damned because by thy *sorceries*, that is, thy *diverse errors, corrupt examples, pestiferous persuasions*, (or sorceries literally, by which men hold their wives in hatred,) all nations have been deceived that have belonged to thy school (*collegium*), and have come from among the Gentiles ; or, many of all these.’”

blood which shall come upon the whole wicked generation; according to the words, 'The blood poured out upon the whole earth from times of old, shall be required of this generation. We must likewise know that, as before stated, they are found to have shed the blood of the prophets and saints; because the words these have propounded, they (the Babylonians) have not feared to *pervert into another meaning*.'

Ambrose Ansbert, Apocalypse, chap. xviii. ;—

"We must know, as frequently before observed, that they are found to have shed the blood of the prophets and saints, who, *turning their words into a different sense* from the one intended, have fabricated in their writings the dogma of a corrupt *heresy*; in the same manner, for instance, as we are wont to say, when any one wishes to make our words void in a manner contrary to our intent, 'You are killing me.' According to this mode of expression, Christ is now being killed by heretics."

These writers, therefore, preserve the same interpretation of the words here which has been given to the symbol in other parts of the Apocalypse. In the present case it is the prophets and saints of Christ who are killed by the Babylonians. Thus Gaspar a Melo, Apocalypse, chap. xvi., verse 3, p. 616 ;—

"The waters of the Scriptures become *blood*, when by means of a *carnal sense* they become *corrupted by heretics*. . . . After the persecution under Constantine the Great had ceased, heretics arose who by their *false expositions* turned the streams of the *Sacred Scripture* into *blood*." . . .

The same interpretation of this passage in chap. xvi. is given by Alexander de Hales.

Now as Cornelius a Lapide, Suarez, and others acknowledge that the Church of Rome may for the greatest part decline into heresy; we thus see how the prophecy may be fulfilled, that the Church of Rome may shed the blood of the prophets, the saints, and of all that were slain on the earth; *i. e.* of every truth of the church and the Scriptures.

We have seen that the 'blood of the prophets' is said to

be shed, when the prophets are understood in the merely literal or carnal sense. It is acknowledged by the Church of Rome that the words 'I say unto thee that thou art Peter, and upon this rock will I build my church,' are to be understood in the literal or carnal sense; that the words, 'Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven,' are to be understood in the literal or carnal sense; whence, as we have seen, Peter is declared to be the foundation of Christianity and the supremacy of the Pope to be the capital dogma without which Christianity cannot subsist. Also that the words, 'This is my body,' &c., 'This is my blood,' &c., are to be understood in the literal or carnal sense; whence the priests are said to have power over the natural body of Christ, and thus to be above the Seraphim. The washing of regeneration by water in baptism is required to be understood in a similarly literal and carnal sense; and when the Scripture is viewed from this principle of interpretation, then does the church 'shed the blood of prophets and of saints, and also of all that are slain upon the earth.'

Ribera, *Apocalypse*, chap. xviii., p. 212;—

"The same will happen to ROME as to Jerusalem, which slew the prophets and stoned them which were sent unto her; for many things suffered she at many times, and was afflicted various ways. And although many holy pontiffs had been in it, and priests and prophets and citizens not a few, excelling in every virtue; yet when it arrived at such a pitch of impiety as to dare to sentence the King of Glory to the cross, it was most cruelly destroyed by the Romans, and its ruin paid the penalty of all its past parricides." . . .

We have now completed the interpretations of these two chapters, and also of the passages relating to Babylon in other parts of the *Apocalypse*; solely from out of the interpretations of ancient writers, and Roman Catholic au-

thorities ; and thus has the Church of Rome borne ample testimony to every part of Swedenborg's interpretations upon this subject.

The very reluctancies, omissions, and tergiversations of Roman Catholic interpreters in this case, are but the prevarications of witnesses giving evidence against themselves ; and produce in the mind of the hearer the same kind of conviction with regard to the guilt of the witness, as do similar prevarications before the civil tribunal of human law.

Why is it, for instance, that Rome is said to return to *Pagan idolatry* in the last times ? because it is necessary to the safety of the Church of Rome to set aside the idea of a *Christian church*. Why is it that her being arrayed in purple, and gold, and precious stones, is interpreted literally to signify the pomp and luxury of a *heathen city* ? Because otherwise it would appear that it was not the *city* of Rome but the *church* that was intended. Why is it that the merchants and merchandize are all to be taken in the literal sense ? Because, it being agreed that Rome was intended by Babylon, and that the spiritual interpretation has relation to a church ; to have maintained that Babylon means Rome, and to have interpreted the details of the narrative as relating to a *church*, would have been a fatal solution of the mystery, 'Babylon the Great.' That this principle has been busily at work in the interpretation of the Apocalypse is evident from the remark of Alcasar. For when Ribera and Viegas could not but interpret Babylon to signify Rome in the last times, Alcasar objects to it on the ground not of its being an untrue interpretation ; but because it furnishes an argument against the church of Rome. "I wonder," says he, "they have not been afraid of affording to heretics, who detest Rome and the religious worship offered to the images of the saints, a handle for

cavilling against us ; and consequently for boasting that *even among ourselves* learned men are to be found who affirm that the perversion of Rome and its return to idolatry are predicted in the Apocalypse." Proemial Remark, n. 13.

If Alcasar cannot adduce a better reason for applying the prophecy concerning Babylon in the Apocalypse to ancient Rome than this, that unless this be done, heretics have the best of the argument ; it only shews that want of honesty in commentators to which we have already adverted. Notwithstanding, however, the advantage thus conceded to heretics, the warning of Alcasar was left unheeded by Menochius, Tirinus, and that greatest of all commentators in the Church of Rome—Cornelius a Lapide. They felt themselves compelled by the force of truth to acknowledge that Babylon must signify Rome in the latter times. But in order to avoid the application of the prophecy to the *Church* of Rome, these writers insist that it refers to the city of Rome ; which, they say, is to eradicate from out of itself the Christian religion, and to introduce anew the worship of idols ; so that Babylon or Rome may mean a heathen city not a Christian church ; an hypothesis which is adopted in order not to put weapons into the hands of heretics. Now the celebrated Suarez himself rejects this hypothesis. Hear, however, the reply of a devoted member of the Roman Catholic church upon this subject.

Aben Ezra, *The Coming of Messiah in Glory and Majesty*, vol. i., p. 246 ;—

"Well now ; and pray upon what foundation doth all this pleasant history and all these suppositions rest ? Upon what prophecy, upon what reason, upon what congruity, or verisimilitude ? Upon what foundation do they assure themselves that the Roman empire shall return to be what it was ? That they shall *eradicate the Christian religion from Rome, and introduce anew the worship of idols* ? That Rome, now idolatrous, shall unite herself with Antichrist, king of the Jews, and favor

his pretensions? That, finally, the ten kings shall, either out of hatred to Antichrist, before being conquered by him, or by his command after, bring upon Rome the terrible infliction? Is not this literally and properly, to *build castles in the air*? Perhaps you will say that this is all done in *prudence*, to give *no occasion to heretics* and libertines to utter more of their wonted incoherences against the Roman church; but this is the very way to give them new weapons, and to provoke them to sport them with the *greatest success*."

When or how it is that in the *natural world* Babylon is to fall will be explained in the sequel.

CHAPTER XIX.

GLORIFICATION OF THE LORD BY THE ANGELS IN HEAVEN ON ACCOUNT OF THE REMOVAL OF THE ROMAN CATHOLIC RELIGION IN THE SPIRITUAL WORLD.—ANNUNCIATION OF THE LORD'S ADVENT, AND OF A NEW CHURCH FROM HIM.—THE OPENING OF THE WORD AS TO ITS SPIRITUAL SENSE FOR THE USE OF THAT CHURCH.—ALL MEN ARE CALLED TO IT.—THE RESISTANCE OF THOSE WHO ARE PRINCIPLED IN FAITH SEPARATE FROM CHARITY.—THEIR REMOVAL AND DAMNATION.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xix., verses 1—3 ;—

“ ‘ After these things I heard as it were the voice of a crowded multitude in heaven, saying Alleluia,’ *signifies*, thanksgiving, confession, and celebration of the Lord by the angels of the inferior heavens, on account of the removal of the Babylonians ; ‘ salvation, and glory, and honour, and power unto the Lord our God,’ *signifies*, that now there is salvation from the Lord, because now there is a reception of divine truth and divine good from his divine power : ‘ because true and just are his judgments, for he hath judged the great whore, which did corrupt the earth with her whoredom, *signifies*, because the profane Babylonian religion is justly condemned for destroying the Lord’s church by foul adulteration of the Word : ‘ and hath avenged the blood of his servants at her hand,’ *signifies*, retribution for the mischiefs and violence offered to the souls of them who worship the Lord : ‘ and a second time they said, Alleluia, and her smoke shall rise up for ever and ever,’ *signifies*, thanksgiving and celebration of the Lord, from a

principle of joy, because that profane religion is damned to eternity."

Gaspar a Melo, Apocalypse, chap. xix. ;—

"Worthy is the harlot of no small punishment; first, because she corrupted the earth by her prostitution, *i. e.*, intoxicated all carnal and earthly men with her *pestiferous doctrine*; namely by loving and following the idolatry and defilements of all nations and teaching wickedness. Secondly, because she had poured out innocent blood like water."

For the meaning of pouring out blood, see p. 289.

Haymo, Apocalypse, chap. xix. ;—

"We may understand the pouring out of blood spiritually as above; for they have poured out the blood of the saints who have *corrupted their spiritual meaning*. And because that which had life in the divine oracles these persons have poured out and turned into a carnal sense; therefore so do they also in return lose whatever vitality they had."

Cardinal Hugo, Habbakuk ii., 15 ;—

"'Woe unto him that giveth his neighbor drink,' &c. Woe unto thee, Oh! Devil, Oh! Antichrist, Oh! Heretic, who intoxicatest those who are deceived, with turbid temptation or with thy *teaching*; that thou mightest behold, as naked of good works proceeding from faith, those who before were boastful. . . . These things shall come upon thee by reason of the blood of souls, and the iniquities which thou hast exercised in the *earth*, that is, in the *church* of God. The graven images of thy figments shall not profit thee, nor the beauty of thy dogmas; because there is neither the Holy Spirit, nor anything vital in them."

'He hath judged the great whore that did corrupt the earth;' *i. e.*, says Tirinus, "the ROMAN BABYLON being now destroyed."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 4—6 ;—

"'And the four and twenty elders, and the four animals, fell down and worshipped God, who sat on the throne, saying, Amen, Alleluia,' *signifies*, adoration of the Lord as God of heaven and earth, and Judge of the uni-

verse, by the angels of the superior heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the inferior heavens: ‘and a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him,’ *signifies*, influx from the Lord into heaven, and consequent unanimity of the angels, that all who are in truths of faith and in goods of love, ought to worship the Lord as the only God of heaven: ‘both small and great,’ *signifies*, those who in a lesser and greater degree worship the Lord from truths of faith and goods of love: ‘And I heard as it were the voice of a crowded multitude, and as the voice of many waters, and as the voice of vehement thunders, saying, Alleluia, for the Lord God Omnipotent reigneth,’ *signifies*, the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the supreme heaven, that the Lord alone reigneth in the church which is now about to come.”

Pareus, Apocalypse, chap. xix., p. 479;—

“Now it will appear from the following hymn, that this whole praising song belongs to the *last times*, not long before Christ’s coming to judgment: *in which undoubtedly we now live*: and therefore we are bound to join our voice with the same: the Church triumphant sings in heaven; and the Church militant hath with joint desires almost these hundred years (since which the Church began to be purged from the dregs of Antichrist) sung and praised the Lord, because he hath set up among us the kingdom of his Son, and freed us from the tyranny of Popery, intreating him at length to deliver that great whore to condemnation, and avenge the blood of his servants on her.”

Andreas here admits that he who is here said to reign is “Jesus Christ our God and Lord.” Haymo likewise admits the person is Christ. Cardinal Hugo explains the passage by a reference to chap. iv., where he admits the person sitting on the throne to be Christ. De Lyra like-

wise says that the Lord God Omnipotent is Jesus Christ. Gagneus ; that all the angels adored God who sitteth upon the throne, *i. e.*, Jesus Christ who sitteth upon the right hand of the Father. Rupertus ; "the Lord God Omnipotent reigneth ? What Lord ? What God ? The Lamb himself, against whom the fornicating kings of the earth had fought and who had conquered them ; for, says John, he is Lord of lords and King of kings."

Gaspar a Melo, Apocalypse, chap. xix. ;—

"'For our Lord God reigneth.' Now is finished the reign of sin ; and in future our God alone shall reign. Then shall be fulfilled that which is said, 'Thy kingdom come.' In which among other things we ask, that all things may be subjected to *Christ* as King. All power is indeed given to him in heaven and in earth, and he is placed as Lord above all the works of his hands. We see the *Lord Jesus*, by reason of his death and passion, surrounded with glory and honor ; but we see not as yet all things made subject to him ; there is not as yet one fold, and one pastor. As yet reigns sin, as yet reigns death ; to many is still unknown the blessedness of being subjected to the kingdom of God ; and therefore do they prefer being slaves of the devil. We pray therefore that the kingdom of *Christ* may come, that nothing may remain which is not made subject to him, that all scandals may be removed from his kingdom, and that the last death may be destroyed. Which will then happen when that Babylon the Great shall utterly fall, for then shall reign the Lord our God. *Omnipotent, i. e.*, who has the power to do all things that he wishes ; and to whom alone the kingdom is due."

Dr. Gill, Apocalypse, chap. xix. ;—

"The reason for their saying, Hallelujah, follows ; 'for the Lord God Omnipotent reigneth ;' by whom is meant the Lord Jesus Christ, who is Lord of all, and God over all, blessed for ever, and is the Almighty. And though he was set up as King over the holy hill of Zion, and has reigned over the church in every age, and came as King into this world ; though his kingdom was not of it ; and at his resurrection was declared Lord and

Christ, and his kingdom was then more manifest; and he has ever since displayed his kingly power in defending his church and defeating the enemies of it; yet now will he reign more visibly and gloriously; his kingdom will be enlarged from one end of the earth to the other, and he will be King over all the earth," &c.

Robertson likewise admits that the person here designated is Jesus Christ.

Professor Lee, *Enquiry into the Nature, Progress, and End of Prophecy*, chap. xi., 15—18, p. 450;—

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. 'We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned.' The reign must necessarily be that of the *Son of Man*, as foretold in Daniel and noted above."

Ibid., p. 451;—

"The terms again, 'the Lord God Omnipotent reigneth,' identify the subject of this song with that of our second; and consequently the reign of the Son of Man is that of the Lord God Omnipotent. Again here; 'Salvation . . . unto the Lord our God . . . for he hath judged the great whore which did corrupt the earth,' &c.; in our second song, is, 'the time is come that they should be judged, and that thou shouldest destroy them that destroy the earth.' The subject matter is therefore the same in each of these songs; it is that which glorifies the power and grace of *Christ* in his having now subdued the great enemy of souls, and in his offering salvation full and free to every lost child of Adam."

From these authorities it is clear that the 'Lord our God' is the Lord Jesus Christ; that he is also the same with the Lord God Omnipotent; that to him are offered the praises and thanksgivings of the angels, and this, too, directly not *obliquely*. Now that it is denied by existing churches, that Jesus Christ is Lord God Omnipotent, has already been seen.

It has been observed, Vol. III., page 40, that Mr.

Mede was of opinion that the true idea or complete exemplar of the legitimate and proper worship of the Divine Being, can be derived from no other source than that of the heavenly inhabitants. As the present instance then is the last in the book of the Revelation, in which we are presented with the form of divine worship by the heavenly inhabitants; it will be seen, upon referring back to the various interpretations which have been adduced upon this subject, that there is not a single instance in which divine worship is not offered in heaven directly to the Lord and Saviour Jesus Christ; not a single instance in which we meet with the words *per Dominum nostrum Jesum Christum*. Hence we perceive the reason, as already explained in Vol. III., p. 449, why these angelical songs are called *new songs*; conformably to the *new name* which is ascribed to the Lord Jesus Christ, as being in regard to his Humanity, Divine, and consequently King of kings and Lord of lords.

We have seen that the Liturgical forms of worship prevailing in all the churches upon the earth, are so composed as designedly to exclude, for the most part, this form of divine worship prevailing in heaven.

Without repeating the authorities already adduced upon this subject; we may refer, in the first place, to the Commentary upon the Liturgy by Mr. Waldo, in order to explain the doctrine of the Church of England upon this subject.

Mr. Waldo observes, p. 343;—

“It is almost a general rule in our Liturgy (except in the Litany) to address our prayers to the *Person* of the *Father*, in the name and through the mediation of Christ. But the prayer of St. Chrysostom is directed immediately to the *Son*; as appears plainly from the promise referred to in the introductory part (which our Saviour made in his own person whilst he dwelt on earth), and also from the omission of the usual words, ‘*through Jesus Christ our Lord*,’ at the end. Not that when we address

ourselves to one Person *only* in the blessed Trinity, we are to exclude the *others* from our thoughts; since they are one undivided nature or substance; the *joint* objects of our faith and worship. Accordingly it is justly remarked in the Nicene Creed, that the Holy Ghost 'with the Father and the Son *together*' is worshipped and glorified; and in the Athanasian, that 'in all things the *Trinity in Unity* is to be worshipped.' "

The author here observes that when we address ourselves to one Person only in the blessed Trinity, we are not to exclude the others from our thoughts; for that they are the *joint* objects of our faith and worship. Hence it is clear that the *distinct* address to one Person only, is said to include the *joint* worship of all. Yet in speaking of the Litany the author observes, p. 239;—

"It begins with a solemn and humble address to the ever-blessed Trinity; *first* to each Person *distinctly*, and *then* to all *jointly*," &c.

Again, p. 240;—

"Having thus addressed each Person *singly*, we renew our supplications to them *all together*."

The *single* or distinct address, then, does not include the *joint* address; and the reason assigned is, because of the different office pertaining to each different Person (p. 223); each Person taking upon him a distinct part or office in the economy of grace and man's salvation; which therefore we are by no means to confound."

The theological doctrine or metaphysical theory involved in this mode of address is thus explained by Scotus; in reference to the prayers which are adopted in the Roman Catholic church.

In vol. vi. of the works of Scotus, p. 1066, *Scholium*, it is observed, that there may be an actual aversion from one divine Person and not from another, hence also an actual conversion to one divine Person and not to another.

"Which in the first place is proved thus; since there are

three articles respecting the Three Persons distinctly, it is possible for an individual to err in one article and not in another, and consequently to sin actually against one Person and not against another; because although actual consideration be had of one Person, it does not follow that it is had of another; for in every Person is found the mean to the ultimate end; because in every one is found the mean to all good; therefore toward that one Person there may be reverence and irreverence, having no consideration toward the other Persons. And this the church appears to do; as is evident in the collects, in the conclusion of which occur the words, '*per Dominum nostrum Jesum Christum,*' &c. For first of all, the *Father* is premised, to whom commonly the prayer is directed; and at the end the *Mediator* is subjoined, in whose name the church offers up its supplications and prayers. Whence, if any one offering up a prayer, *per Dominum nostrum Jesum Christum,* &c., should intend to ask in the name of the Trinity, he would ask nothing; because the prayer is offered up in the name of the Mediator, who is Christ. The church therefore in praying seems to pray to one Person, and *not* to another actually. This also is evident in the hymn, *Veni Creator Spiritus*: in which many things are introduced which agree only to the Holy Spirit; as that he is a gift, and such like."

For this and other reasons which are adduced, it is affirmed that there may be actual conversion to one Person and not to another; as also actual aversion from one Person and not from another. Thus p. 1068, *Commentary*;—

"One Person is in reality distinguished from another; thus *a fortiori* any one may in act consider one Person without considering the other; and so may in act be averted from one Person, and in act not averted from the other."

Hence also it is said, we may sin against one Person without sinning against the other; and this explains the remarks of Dean Comber and Dr. Hole on the Liturgy of the Church of England (see above Vol. III. p. 163); in which we find that there are distinct sins against the Father, distinct sins against the Son, and distinct sins against the Holy Ghost, and that each Person is to be distinctly invoked and his 'distinct mercy implored in reference to the sin

which is distinctly committed against himself, each Person being distinctly God and Lord by Himself.

Indeed, so explicit is Alcasar upon this subject, that with regard to the Person sitting upon the throne, as stated in chap. iv. of the Apocalypse, he remarks that this Person was not Jesus Christ, "nor was it the Three-One God, but only God the Father."

Now as it is said to be God the Father only upon the throne, and God the Father only is addressed; and all Liturgical forms of prayer are said to be composed upon this principle; we can clearly understand the intercession of God the Son, the Second Person of the Trinity, incarnate; and thus what it is to ask in his name, or *per Dominum nostrum Jesum Christum*. Thus;

Cornelius a Lapide, Gospel of St. John, chap. xvi., 23, p. 498;—

"To ask therefore *in the name of Christ*, is to ask by pleading the merits of Christ, and putting our trust in them and not in our own; so that God may not look upon our unworthiness and sins but on the face of his Christ, and may give to us, on account of the holiness and merits of Christ, that which we do not deserve. Christ therefore here signifies not only God, but God incarnate, obedient even unto the death upon the cross. For he merited that the Father should give ear to our prayers. It is *thus* that the church explains the subject; which concludes all its prayers with the words, *Per Dominum nostrum Jesum Christum*. It was *thus* that the Jews beseeched God by the merits of Abraham, Isaac, and Jacob, who were their forefathers; but Christians by the merits of Christ, whose merits infinitely surpass the merits of the former."

According to this account, prayer to God through the merits of Jesus Christ is similar to the prayer of the Jews through the merits of Abraham, Isaac, and Jacob; or as the Roman Catholics say, *per merita sanctorum*; in which, for instance, St. Joseph beseeches Mary, to beseech the Saviour, to beseech the Father.

We have now seen that explanation of the phrase, *through Jesus Christ our Lord*, or of asking in the name of Christ, which we are told is the one which has been adopted by the Catholic church in the composition of its Liturgies.

There is however another and very different explanation, which is indeed admitted to be true, but is not the one which the Catholic church has adopted.

Cornelius a Lapide, Gospel of St. John, chap. xvi., 23, p. 498;—

"Do you enquire what it is to ask *in the name of Christ*? First, St. Gregory answers in Hom. xxvii.; 'The name of the Son is Jesus, Jesus is the same with Saviour, or he who gives salvation. He therefore asks *in the name of the Saviour* who asks for that which pertains to salvation. Since if that be asked for which is not expedient, the Father is not asked *in the name of Jesus*. When moreover the Lord says to these same apostles who were still in a state of infirmity; 'Hitherto ye have not asked in my name;' it is as if it were openly said to them; ye have not asked *in the name of the Saviour*, because ye have not known how to seek eternal salvation. Hence it is likewise that Paul was not heard; because, had he been released from temptation, it would not have conduced to his salvation, 2 Cor. xii.' And a little after St. Gregory thus continues; 'Consider well your petitions; see whether ye ask *in the name of Jesus*, that is, whether ye ask for the joys of eternal salvation. For in the house of Jesus ye seek not Jesus, if in the temple of eternity ye importunately ask for temporal things. For one in his prayer asks for a wife, another asks for a villa, another asks for clothing, another prays that victuals may be given him.' And St. Augustin says; 'That is not asked *in the name of the Saviour*, which is asked contrary to the terms of salvation; nor does he ask *in the name of Christ* who thinks of Christ what ought not to be thought; but he receives whensoever he ought to receive, who asks in the way in which he ought: for some things there are which are not denied, but are only deferred in order to be given at a suitable time.'"

So Bede, Rupertus, and St. Thomas.

Such is the explanation of the phrase, *per Dominum*

nostrum Jesum Christum, which in this case therefore is not added at the end of the prayer; because it is diffused throughout the whole of it, and the Lord Jesus Christ, in whom is the Father, is himself directly addressed. Thus there is no asking one Person for the sake of another Person: such is the prayer commonly known as that of Chrysostom.

Now this is the form of prayer, praise, and thanksgiving prevailing in heaven; and likewise the form designedly excluded for the most part from existing Liturgies. For as Pamelius says in his *Micrologus de Ecclesiasticis Observationibus*, *Biblia Magna*, vol. xi., p. 379;—

“‘Whatsoever ye shall ask the Father in my name, he will give it you;’ whence most or nearly all the prayers we very aptly conclude with these words, *Per Dominum nostrum*. For extremely few [*paucissimæ*] are found, which, consistently with the meaning of the prayer, will admit of any other conclusion.”

If the true meaning of asking in the name of Christ be that which is given above by Gregory, Augustin, Bede, Rupertus, and Aquinas; and if also nearly all the prayers of the Catholic church are composed upon a different principle, so that there are *paucissimæ* the fewest possible exceptions to the general rule; then is that almost or as nearly as possible true with regard to the Catholic church, which our Saviour said was perfectly true with regard to the disciples; ‘Hitherto have ye asked nothing in my name.’

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 7, 8;—

“‘Let us be glad and exult and give glory to him, for the marriage of the Lamb is come,’ *signifies*, joy of soul and heart, and consequent glorification of the Lord, because from henceforth a full marriage of him with the church is effected: ‘and his wife hath made herself ready,’ *signifies*, that they who are to be of this church, which is the New Jerusalem, will be collected, initiated, and instructed: ‘and it was given her to be arrayed in fine linen clean and shin-

ing,' *signifies*, that they will be instructed in genuine and pure truths through the Word by the Lord: 'for fine linen is the righteousness of saints,' *signifies*, that by means of truths out of the Word, they who are of the Lord's church acquire goods of life."

Ibid., art. 815;—

"The reason why justice or righteousness signifies good of life among those who are in truths, is, because no one can be called righteous or just, unless he lives according to truths; for he is called just in a natural sense who lives well according to civil and moral laws; but he is called righteous or just in a spiritual sense, who lives well according to the divine laws; and the divine laws are truths from the Word. He who thinks himself just, and consequently in good of life, without the aid of truths according to which he may regulate his life, is much deceived; for man cannot be reformed and regenerated and so made good, but by means of truths and by a life conformable to them. Hence it is evident, that by 'fine linen is the righteousness of saints,' is signified, that by means of truths from the Word they who are of the Lord's church acquire goods of life. This manifestly appears from the case of the angels, who, in proportion as they are more in truths and a life conformable thereto, in the same proportion do they appear clothed in whiter garments; the reason is, because they are in a whiter light."

Ibid., art. 812;—

"That when the Lord's Humanity is acknowledged to be Divine, there is a full marriage of the Lord and the Church, may appear almost without explanation; for it is a known thing in the Reformed Christian world, that the Church is a Church by virtue of its marriage with the Lord; for the Lord is called the Lord of the vineyard, and the Church is the vineyard: moreover the Lord is called the

Bridegroom and Husband, and the Church is called the Bride and wife; that the Lord is called the Bridegroom, and the Church the Bride, may be seen above, n. 797; that there is then a full marriage of the Lord and the Church, when his Humanity is acknowledged to be Divine, is evident; for in this case God the Father and he are acknowledged to be one like soul and body; and when this is acknowledged, the Father is not approached for the sake of the Son, but the Lord himself is approached, and through him God the Father, because the Father is in him as the soul in the body, as was observed. Before the Lord's Humanity is acknowledged to be Divine, there is indeed a marriage of the Lord with the Church, but only among those who approach the Lord, and think of his Divinity, and not at all whether his Humanity be Divine or not: this the simple in faith and in heart do, but men of learning and erudition rarely. Besides there cannot be given three husbands of one wife, nor three souls of one body; wherefore unless one God is acknowledged in whom there is a Trinity, and that God is the Lord, no marriage takes place. The reason why this marriage takes place from henceforth, is, because it could not be fully effected until the Babylonians and also the Philistines (the latter of whom are they who profess faith alone) were removed in the spiritual world by means of the last judgment; and since what went before treats of their removal, it is said from henceforth."

On this subject we remark, first, that if the period alluded to by St. John be the period when the marriage of the Lamb is come, and his wife hath made herself ready, it is obvious that before that period the marriage of the Lamb had not come, nor had his wife made herself ready; in fine that down to that period, there had been no true marriage. Hence it is that in chap. xiv., those who were

redeemed from amongst men, and who were ultimately to be of the church, are called *virgins*, as being those with whom the full marriage was not to be celebrated till the period in the narrative here referred to. In opposition to these therefore Babylon is described as a *harlot*; as pretending indeed to be a virgin and the Bride, and as such representing the five virgins who went forth to meet the Bridegroom at his coming, that is to say, as being the Church elect. In this case Babylon could not be represented as an adulteress; for an adulteress is one who has already been married, whereas the period of true marriage is represented as not yet arrived; nor does it arrive upon earth till the New Jerusalem descends from God out of heaven. The true marriage, then, of the Lamb is not with any antecedent church, but only with the New Jerusalem; and hence the relation of the redeemed to the Lamb before that period, is the relation not of a wife but of a virgin or an intended bride; and therefore the relation of any false church to the Lamb antecedently to that period is correspondingly that of a harlot; one who follows not the Lamb whithersoever he goeth, but who herself goes after other lovers; yet all the while pretending to be the bride elect, or the actual wife of the Lamb.

This is a sufficient answer to those who object that if Babylon had been intended to signify a false church, it would have been called not a *harlot* but an *adulteress*; or one who had been married to the Lamb, and had become unfaithful.

The foregoing observation is further confirmed by Ribera, who writes on this subject as follows;—

“The wife that is to be, when remaining at home, is said to be betrothed; but when the marriage has taken place and she is brought to the house of the Bridegroom, she is then called a wife. So the Church, while awaiting at home the advent of the Bridegroom, *i. e.*, while remaining upon earth to the day of judgment,

is called a Bride, as the friend of the Bridegroom says; 'He who hath the bride is the bridegroom,' John iii. But when at the day of judgment she shall be led to the house of the Bridegroom, that is, shall ascend with Christ into heaven, she shall be called the wife. This is the marriage of which it is written in Matt. xxii.; 'The kingdom of heaven is like unto a king who made a marriage for his son,' that is, who intending to make a marriage for a son, 'sent to call such as were invited.' And inasmuch as the marriage is now at hand (for now there will be but a little interval before the consummation of the age and the completion of the number of the elect); therefore it is that John says, the marriage of the Lamb is come."

The observation of Cornelius a Lapide is to the same effect, Apocalypse, chap. xix. ;—

"In this life the Church is the spouse of Christ, whose espousals are by grace celebrated in baptism. But in a future life she will be the wife by glory, whose nuptials will be celebrated in heaven throughout all eternity. It is of these espousals of Christ and the church, that it is said in Canticles iii., 11; 'Go forth, O! ye daughters of Zion! and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals.' . . . It is of this marriage that it is said, that 'the marriage of the Lamb is come.

"Wherefore the opinion of Alcasar is only mystical and in the way of accommodation; namely, that the wife is the Church of Rome; that the marriage was celebrated when Rome was converted by St. Peter and others to Christ; and that it is for this reason that the whole church says, Alleluia!"

It has been seen above that these writers, and indeed those of the Roman Communion in general, refer the period of the marriage here alluded to, to a future life in heaven; all of them however acknowledge that it takes place at that period when the former heavens and earth pass away, a new heaven and a new earth are created, and the New Jerusalem descends from God out of heaven.

That the descent, however, of the New Jerusalem out of heaven upon earth, does not mean an ascent from earth

into heaven, might be thought by some to be sufficiently plain. It will however be confirmed in the sequel by authority, both ancient and modern. At present we shall add only the following observation on this subject.

Scott, Annotations, Apocalypse, chap. xix. ;—

"All that has hitherto been done seems to be merely an introduction to that happy era, when innumerable multitudes will be converted all over the earth, and the state of the Church will greatly resemble heaven itself. Then the marriage of the Lamb will come ; and his espoused Church being purified from heresies, divisions, and Antichristian corruptions in doctrine, discipline, worship, and practice, will be made ready and meet to be publicly owned by him, as his delight and his beloved."

That this marriage of the Lamb is to take place upon earth is also the interpretation of the Assembly in their Annotations, Vitringa, Mede, Robertson, Durham, Poole, Mayer, Gill, Gauntlett, Pyle, and numerous others.

Secondly, we remark, that, in p. 154, it has been seen that the communication or union between Christ and the Church is said to be of the same kind as that which exists between Christ-God and Christ-Man ; in other words, the same with that which exists between the Divinity and Humanity in the person of Christ. Hence likewise Perrone observes in his Theological Prelections, vol. ii., p. 851, that the authority of the Church ought not to be regarded as a human authority, but as the organ of Divinity and a perpetual or continual manifestation of Christ himself ; whence also it is affirmed that the decrees of the Church are divine. Thus by aiming at too much, the whole is lost. For the union of the Church is thus said to be a union or marriage not with the Humanity but with the Divinity. Now we have seen that the *Lamb* signifies the *Humanity* ; hence in this case there is no marriage of the Lamb with the Church. The Church puts herself in the place of the Lamb, and hence substitutes her own humanity for that of the Lord ;

herself for the Lamb; and thus it is she calls herself a divinely human body; and as a natural consequence, denies the Divine Humanity of the Lord; who, as to his Humanity, is said to be absent altogether, and to be in need of a Vicar. There can be no marriage of a bride with an absent bridegroom.

Besides; the marriage between pure Divinity and Humanity can take place only in the person of the Lord; hence the relation between the Divinity and Humanity in his Person is often called a marriage by ancient writers, and in him it is of the most perfect kind; for he has so sanctified the Humanity by and from the Divinity within him that he alone is Holy, or Holiness itself. Hence whatever dogma destroys the perfection of that union, destroys the divine marriage. "He did sanctify our nature," says Dr. Barrow, "by the closest conjunction thereof with the Divine Nature, and rendered it more than a temple of the Divinity;" so that if in the subordinate marriages of men, it may be said they twain are one flesh, infinitely more may it be said that in the Saviour, the Divinity and Humanity are one; not one simply, as Eutyches is alleged to have taught when he said the Humanity was so absorbed in the Divinity that the Humanity ceased to be; but distinctly one; by reason of which the Humanity was glorified, not nullified; and was thus so united to the Divinity, as not to be annihilated but married, and thus to become the Divine Humanity, or the Divine Human, Immanuel, God with us.

Hence likewise Dr. Barrow in his Sermon on the Nativity of the Lord, vol. ii., p. 20, observes;—

"Is not our flesh become adorable as the true Shechinah; as the everlasting palace of the Supreme Majesty, wherein the fulness of the Godhead dwelleth bodily; as the most holy shrine of the Divinity; as the orb of inaccessible light; as more than all this if more could be expressed, or if we could expound that text, 'The Word was made flesh, and dwelt in us?'"

We have seen that the Humanity of Christ is regarded by existing churches as not adorable; hence it will be further seen in the sequel that to that Humanity a new name is given, or a new quality ascribed, when the marriage of the Lamb has come. Hence the New Name and the New Jerusalem are immediately connected with a New Revelation.

It is said that 'the fine linen is the righteousness of saints.' It has already been seen that *fine linen* means *truth*. Cocceius says it means "words pure and *true*." The righteousness is interpreted by the Assembly to signify *good works*. Lowman says it signifies "a real righteousness and holiness, a divine nature and a godlike temper in conformity to God's own perfections." Doddridge says it means "*righteous acts*;" and adds, "I cannot suppose that these words have that reference which some have imagined to the imputation of his righteousness to us. And I hope Christian divines will have the courage to speak with the Scripture, even though it should be at the expense of their reputation for orthodoxy with some who profess, nevertheless, to make Scripture their standard."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9—11;—

"'And he said unto me, Write, blessed are they who are called to the marriage-supper of the Lamb,' *signifies*, a single angel sent from heaven to John, and talking with him of the Lord's new church, and saying that it would be given to know upon earth that they have life eternal who receive the things which are of that church: 'and he said, These are the true words of God,' *signifies*, that this is to be believed because it is from the Lord: 'and I fell at his feet to worship him, and he said, See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: worship God,' *signifies*, that angels of

heaven are not to be worshipped and invoked, because they have nothing divine, but that they are associated with men, as brethren with brethren, *i. e.*, in the case of such as worship the Lord; and therefore that the Lord alone is to be worshipped by us in consociation with them: 'for the testimony of Jesus is the spirit of prophecy,' *signifies*, that the acknowledgment, that the Lord is the God of heaven and earth, and at the same time a life conformable to his precepts, is, in a universal sense, the all of the Word and of doctrine derived from it. 'And I saw heaven open, and behold a white horse,' *signifies*, the revealing of the spiritual sense of the Word by the Lord, and thereby the discovery of the interior meaning of the Word, which is the coming of the Lord."

Franciscus a Jesu Maria, Apocalypse, chap. xix., p. 253 ;

"'And I saw heaven opened,' &c. St. Thomas says, that by this is signified that the secret of the divine mysteries was revealed by Christ in his preaching, suffering, rising again, ascending into heaven. Before the advent of Christ this heaven was shut, because as yet the truth had not been revealed in this manner."

Viegas, Ribera, Alexander de Hales, Gaspar a Melo, Anselm Archbishop of Canterbury, &c., refer the period of this vision to the times of Antichrist; in which the Word of God goes forth to fight against the adversaries of his church. For, as Berengaud says, "it refers to the elect who are to be born at the end of the world; for when the end of the world is at hand the Lord shall come in his saints, in order by them to fight against Antichrist and his ministers."

Alexander de Hales, Apocalypse, chap. xix. ;—

"'I saw heaven opened;' that is, the mysteries of God were revealed to me; whence the opening of heaven is the revelation of mysteries."

Richard of St. Victor, Apocalypse, chap. xix. ;—

" 'And I saw heaven opened, and behold a white horse,' &c. The opening of heaven is the revelation of mystery; the white horse is the Humanity assumed by the Word, who is rightly called a *white horse* as being without spot. Therefore heaven being opened a white horse is seen, because the *mystery of the sacred page being revealed*, the immaculate Humanity assumed by the Word comes to be known."

Haymo, Apocalypse, chap. xix. ;—

"Heaven being opened, therefore, the white horse and the rider are beheld; because by the preaching of the church, the Humanity of Christ and his Divinity are made manifest unto the nations."

Gagneus, Apocalypse, chap. xix. ;—

" 'I saw heaven opened : ' all the mysteries of heaven were clearly pointed out to me."

Cardinal Hugo, Apocalypse, chap. xix. ;—

" 'And I saw heaven opened.' Literally that gate of heaven was opened which before was shut, Gen. iii. 'And he placed before the paradise of delight cherubim, and a flaming sword which should turn every way.' In that the cherubim, which being interpreted signify fulness of knowledge, were placed before Paradise; it is signified, that the gate would not be opened except by the Son of God, who is the Wisdom of the Father. . . . Mysteries are revealed, because man may now ascend into heaven and have the knowledge of God."

Anselm Archbishop of Canterbury, Apocalypse, chap. xix. ;—

"The mysteries of the church were revealed to me, and also that man might now ascend into heaven and have a knowledge of God."

Dr. Gill, Apocalypse, chap. xix. ;—

"Since *heaven* often in this book signifies the church on earth; a more glorious and comfortable state of the church may be designed, when her gates shall be opened continually and not shut day nor night to receive the forces of the Gentiles and their kings, Is. lx., 15. Such a state as is referred to in chap. xi., 9, and xv., 5, to which visions this is cotemporary; and it may denote a very glorious appearing of Christ, not in person,

which will be after* this, but in his kingdom and power; in defeating his enemies and reigning spiritually with his saints."

Marloratus, Apocalypse, chap. xix. ;—

"'And I saw heaven opened.' . . . The opening of heaven betokeneth here, as in many other places, a *fuller discovery of God's mysteries*; or else, that the whole earth shall be enlightened with brightness and glory, and that the day of judgment shall be exceeding far brightest of all." Gaspar Megander.

It signifies, says Cluverus, "a revelation of Christ from heaven and indeed a new one." Wesley says it is "a new and peculiar opening in order to shew the magnificent expedition of Christ and his attendants against his great adversary."

Mention has already been made of the horses given to the sun, of which we find a notice in the Scriptures in 2 Kings xxiii., 11. In the mythology of the Greeks also mention is made of the horses which were harnessed to the chariot of Phœbus; by which is wont to be signified the speed or velocity of the sun's light. Dionysius also remarks that horses are in close affinity to the divine light; and hence we may regard them as signifying the rapid progress of the light of divine truth.

Cocceius, Apocalypse, chap. xix. ;—

"In Isaiah xix., 1, it is said; 'The Lord *rideth* upon a swift *cloud* and shall come into Egypt;' by which is signified, that in his own time God will come into the world with the Gospel and his Spirit; and especially into that empire which has a resemblance to Egypt, and which also comprised within itself the literal Egypt. So likewise Christ is here said to go forth upon a *white horse*: *i. e.*, as the Prince of peace manifesting himself in the sons and messengers of peace. See Apoc. vi., 2. For those in whom Christ lives and reigns, and through whom he manifests himself to the world, as willing that he should reign in it, are most evidently compared with a white horse."

The 'swift cloud' upon which the Lord rides into Egypt

is interpreted by Cardinal Hugo to signify among other things the *Scriptures*; and in this respect it has nearly the same meaning as the symbol of the *white horse*, which according to Grotius, Robertson, Cluverus, Gill, and others signifies the *Gospel*, and thus the Word of God. In this point of view the interpretation accords with that of Swedenborg, with this exception; that the *white horse* signifies the Word of God under a particular aspect, viz., its interior meaning, as received by the understanding; for the *horse* signifies the progress or *discursus* of the Word* in the mind, as already explained in chap. vi., to which the reader is referred.

St. Bernard in his Works, vol. ii., p. 778, art. 66, says there are three species of horses, one of which he mentions as being *spiritual knowledge*. Cornelius a Lapide on Habakkuk ii., p. 556, observes that the various colored horses mentioned in Zechariah signify the manifold *wisdom* of God. Alexander de Hales on Apoc. vi., observes; that the apostles were white horses, by reason of the *truth of their wisdom*, and the brightness of their eloquence. Thus we see both knowledge, wisdom, and preaching or discoursing associated with the white horse.

* The ancient writers and many of the more recent regard the white horse as signifying the Humanity of Christ. Alexander de Hales says it signifies the *Deified Humanity*, and the rider the *Humanated Divinity*. These interpretations perhaps would not very much differ from the former, if we regarded the white horse as signifying the *Humanitas Verificata*; for in this case it would signify, equally as in the former, the Word of God; and in this point of view Christ is here represented as the wisdom of God and the power of God unto salvation to every one that believeth. See Haymo.

We may here notice the observation of Archbishop Tennyson in his Treatise on Idolatry, p. 376, where he says, that "the fathers in the council of Constantinople maintained that Christ ascended was *intellectual* flesh, neither properly flesh nor yet incorporeal, but visible to them who have pierced him without grossness of flesh. They believed it a great point of Christianity, that Jesus God-Man sat in the heavens in illustrious visible glory. And this St. John saw in a vision; in which the *Logos*, the God Omnipotent, the King of kings, and Lord of lords, or LAMB, God-Man appeared on his throne crowned and with eyes like flames of fire."

The reason for which a *horse* may signify spiritual knowledge or understanding has already been explained in the observations on this subject in chap. vi.; where we have seen it to be derived from the use of this animal, which is to carry a person from place to place, *in discurrendo*.

Lauretus, art. *Equus*;—

“The various colored horses in Zechariah vi. are *teachers* and *preachers*, who, adorned by works and various doctrines and by a variety of miracles, run about [*discurrunt*] as horses, writing and teaching, now from one place now from another.” Jerome.

We have already however observed that the bodily action of *discursus* from one place to another is only an outward sign of another kind of *discursus*, namely, of that operation of the mind which is called by that name. Accordingly there is a much higher sense in which *discursus* may be predicated of preachers than of their going from place to place; namely, that in virtue of which they are said to *discourse*. For thus we speak of the *discursus* of reason, or of the understanding.

Reece’s Encyclopædia, art. *Discourse*;—

“Discourse, from *discurro*, I run over, is an operation of the human mind whereby it passes or proceeds from one thing to another, that is, from a known thing to an unknown. The schoolmen define it an act of cognition whereby the mind deduces one thing from another; so that *discourse* consists in a dependency of assents, and supposes such an order between the acts, that that belonging to the consequent arises from that belonging to the antecedent. So that the intellect is then said *discurrere* to discourse, when from an assent to one or more propositions, it infers or draws an assent to another.”

This however is the *discursus rationis*; and of this Suarez, De Angelis, book ii., chap. xxxiii., observes, that “*discursus* is a *motion or transition of the intellect from one thing to the other*;” and again, “men are in need of *discursus*, which is as it were a *spiritual motion by which they*

come to the knowledge of truth ; but celestial spirits have intuition without discourse." There may however be a *discursus*, though of a higher order, even in celestial angels. For theirs being the knowledge of ends, there may be a *discursus* or spiritual motion or transition of the thought from end to end, from prior to posterior, from first to last, according to celestial order. So likewise, although in the most eminent manner, there may be *discursus* in God; as Scotus admits, though Suarez denies. For he is Divine Order itself, the Alpha and the Omega, the Beginning and the Ending, the First and the Last, Which is, and Which was, and Which is to come; and therefore there may be in Him in the same eminent sense a *discursus* from the one to the other, as they exist in their divine order. This is more especially true in regard to the relation of God to the outward creation ; for the eyes of the Lord run to and fro throughout the whole earth. Hence also Habakkuk iii., 16 ; 'Thou didst ride upon thine horses, and thy chariots of salvation ;' ver. 16 ; 'Thou didst walk through the sea with thine horses, through the heap of great waters ;' Psalm lxxviii., 4 ; 'Extol him that rideth upon the heavens by his name Jah.' In the present chapter of the Apocalypse, the Word of God rideth upon a white horse. Considered then as pertaining to the Word, this *white horse* must signify what is divine, hence a divine *discursus*, as implied in that name or quality of divine intelligence, which no man knoweth but he himself. Thus in Psalm clxvii., 5 ; 'He telleth the number of the stars, he calleth them all by their names. Great is our Lord and of great power, and his *understanding* is infinite.' Isaiah xl., 28 ; 'There is no searching of his *understanding*.' In this point of view, therefore, the white horse signifies the *divine understanding* or divine *discursus* ; and as it is the Word that rides upon the white horse, so the latter signifies the divine meaning of the Word, or the Word as divinely understood.

The same may be said of the *white horses* of the saints, which signify in like manner their *discursus*, or the spiritual motion or transition of the intellect from one truth to another in the Word. Hence we may likewise obtain a clue to the right understanding of that expression of Ambrose in Psalm cxviii. "O rationabilium equorum grande certamen! O mirandum mysterium!" On the other hand, where there is ignorance or falsification of the Word, in this case the *discursus* is of a horse that is black, red, pale, according to the quality of the falsification.

Now, He who is here described as being on the *white horse* is the Word of God; that is, the Logos; that is, the Essential Reason. Hence the spiritual motion of that Reason is represented by the white horse. Thought is said to be nothing more than the spiritual motion of reason; and hence the *white horses* of the saints represent their interior thought, or motion of their understanding in following the Word or Logos, or the Essential Reason. For, as Aquinas says, "thinking is a consideration of the intellect; which, before we come to perfection of understanding by means of certitude of vision, is attended with a kind of enquiry." Aquinas, vol. xxii., p. 11, quæst. 2, art. 1; vol. xxiv., p. 65, art. 1, 2, quæst. 2. It is then through the medium of this *discursus*, that we arrive at the full or perfect vision to which we shall allude in the sequel.

Thus we see that all the armies in heaven, the faithful, called, and chosen, are represented as following the Eternal Logos, or Essential Reason, by means of a spiritual motion of the understanding, which is the act of thinking: as exemplified in consideration, deliberation, meditation, or in general, *discursus*, on the Word of God: and this because the heavens are now opened, and the divine mysteries are now revealed.

In this point of view the vision of the *white horse* may be regarded as opposed to the authoritative teaching of

Babylon ; according to which either the Word of God ought not to be read at all, or if read, the *discursus* of reason ought to be superseded by the assent of a blind faith ; as if this *discursus* was necessarily an heretical act of private judgment ; whereas it may be no other than following the Word of God on a white horse.

Dr. Henry More, Theological Works, p. 673 ;—

"In this vision you see that the Eternal Word of God, of which the Holy Bible is in some sense and some part a transcript, is at last upon his triumph adorned with many crowns, and has got into possession of his just title exposed visibly to the view of all the world in a writing upon the thigh of this great Hero's, King of kings and Lord of lords. Which power the lady of Babylon had usurped before, and under the pretence of her infallibility had silenced not only the express law of the written Word of God, but most coarsely and barbarously had trodden down those innate principles of morality and reason that the Eternal Logos or Word had implanted in the souls of men, and by terror and cruel forcibleness did what she could to smother, stifle and extinguish them. But here the scene of things begins in a wonderful manner to be changed, the pure Word of God going forth to battle with so magnificent an attendance against the corrupt, superstitious, idolatrous, and contradictious opinions, and fond institutes of that Antichristian body of men over whom the Pope has a special headship and sovereignty in order to gain an assured victory and triumph over them."

Cardinal Hugo, Matt. xxiv., 44 ;—

"'Therefore be ye also ready, even as the Bridegroom is ready for the Bride.' Note this also ; that man ought to be prepared to fight against the Devil. Prov. xxi., 31 ; 'The horse is prepared for the day of battle, but safety is of the Lord.' Moreover he ought to be prepared to give a reason for the faith against heretics. 1 Pet. iii., 15 ; 'Be ready always to satisfy every one that asketh you a reason of the faith and the hope that is in you.' Also to maintain good works against evil speakers. . . . Also to be ready to preach against the world ; Jer. l., 14, 15 ; 'Put yourselves in array against Babylon round about : all ye that bend the bow, shoot at her, spare no arrows : for she hath

sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen: her walls are thrown down,'” &c.

The Word, then, rides forth to battle on the white horse accompanied by his saints, themselves also on white horses; even as formerly the Lord rode into Egypt on the swift cloud to make war against the idols of Egypt. These idols of Egypt were heresies or false dogmas. And so in like manner he goeth forth in the present case to the battle of Armageddon, or to make war directly against the idols or false dogmas of the Dragon, the Beast, and the False Prophet, mentioned in chap. xvi.; and they who are with him are the called, the chosen, and faithful, who worship the Lord in his Divine Humanity and keep his commandments.

Thus Mr. Knox, in his Remains, vol. iii., p. 220;—

“‘Man,’ says Whichcote, ‘is not at all settled or confirmed in his religion, until his religion is the self-same with the reason of his mind; so that when he thinks he speaks reason, he speaks religion; or when he speaks religiously, he speaks reasonably, and his religion and reason are mingled together; they pass into one principle; they are no more two, but one; just as the light in the air makes one illuminated sphere, so reason and religion, in the subject, are one principle.’”

“What is here, as I conceive, most justly stated to be the perfection of the individual, will no less be necessary to the *moral renovation of society*; but, in order to this blessed effect, reason and truth must be each fitted to unite with the other. Reason must be unprejudiced and undebased; truth must be unmixed and intelligible. How the former will be effected, we cannot yet pronounce; we only know, that with God all things are possible, and that already common sense shews striking marks of increased clearness and strength. How truth will be freed from obscurity, as well as from drossy admixtures, we may easily conceive, as nothing further will be necessary than a clear apprehension of the contents of the Sacred Volume. There remain, unadulterated and unclouded, the oracles of God; and

so soon as men have eyes to see, they will appear as a *Book newly unsealed*, the view of them will be so very different from what it had ever been before."

"Here, then, I rest. In the WORD OF GOD I seem to myself to see a depth of wisdom and of excellence in a great degree yet *unexplored*. I see, as I conceive, a divine philosophy, which needs only to be known and understood, in order to a triumph of pure Christianity over all false views of it, or prejudices against it, as decided and as universal as that which has been gained by the Copernican over the Ptolemaic system. In fact I see, or think I see, what the most cultivated taste will contemplate with delight; what the most exalted genius will bow down to with unfeigned veneration; what the profoundest mind will attach itself to as its most congenial study; and this not from mere poverty of spirit, or a humiliating sense of sin (necessary as these may be to the well-being of the individual), but from the same kind of conviction which made Newton recognize a presiding and a sustaining God in the system of the universe."

Thus we are brought to that age of prophecy in which the heavens are opened, that is, the Lord reveals the mysteries of his Word, and these mysteries are caused to be understood by the saints who are thus said to follow him on white horses; an age therefore in which truth shall not only be revealed but also understood.

Now the harlot teaches that the Word of God is not necessary to salvation, much less the reading and understanding of it. That is to say, when the Word of God goes forth upon the white horse, she cries out to the saints that they have no need of white horses, or to follow the Word; and against those who would do so she would make war; for she is seated on a beast of her own, under her own guidance, which is full of blasphemies; and holds out to her own followers the golden cup which is full of the abominations of her fornication. And as the Word has a name which no man knoweth but He himself, and they to whom he will reveal it; so has the harlot a name which is

mystery to all those who receive of her cup; for she has withholden the sacramental cup of the Lord, and administers only her own potations.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 11—13;

“ ‘And he who sat upon him is called Faithful and True, and in justice he doth judge and make war,’ *signifies*, the Lord as to the Word, that he is divine good and divine truth itself, from both which he executeth judgment: ‘and his eyes were as a flame of fire,’ *signifies*, the divine wisdom of the Lord’s divine love: ‘and on his head were many diadems,’ *signifies*, the divine truths of the Word from him: ‘having a name written which no one knew but himself,’ *signifies*, that what the Word is in its spiritual and celestial sense, no one seeth but the Lord, and they to whom he revealeth it: ‘and he was clothed in a vesture stained with blood, and his name is called the Word of God,’ *signifies*, divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered.”

‘His eyes were as a flame of fire;’ because, says Albertus Magnus, they illuminate and inflame; or according to Richard of St. Victor, because “they subdue the wicked with the torments of damnation, illuminate the elect with the knowledge of truth, and inflame them with a love of virtue.”

Pareus, Apocalypse, p. 490;—

“ ‘A name written that no man knew.’ This name John himself doth by and by express. The Word of God, the King of kings, and Lord of lords; this is the name of the Son of God; the which name the Father hath given him far above every name: ‘that in the name of Jesus every knee should bow of things in heaven, in earth, and under the earth.’ But how is it that none knows it but himself; seeing that John wrote and revealed the same unto us? I answer; he saith truly, no man knows it, because no man knows the Son but the Father, and to whom the Son will reveal him. Now this name he revealed to

John, and by him to us. Therefore all are excluded from the knowledge thereof except it be by revelation and faith. We know him, because he hath revealed himself unto us: and because we have believed on the Son of God. The wicked know him not; either because it is not revealed unto them, or because being revealed, they believe not the same. Before, to him that overcame, was promised a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it: this is the name of the children of God, which none know but such as apprehend their adoption in Christ: like as no man knoweth the sweetness of honey, but he that tasteth it."

Hildrop, God's Judgments upon the Gentile Apostatized Church, p. 201;—

" 'And he had a name written which no man knew but himself.' By name in Scripture is often signified *nature*, and so this mysterious name may be something expressing the hypostatic union of the two natures in our blessed Lord; which, as it does infinitely transcend the short limited capacity of human nature to comprehend, so it will appear now more illustrious and glorious than ever."

'He had a name *written*;' for, says Cocceius, "it is found written in the Scriptures; *i. e.*, God by the Scriptures testifies those things which we ought to believe concerning Christ." Thus also, according to Rupertus, the vesture upon which the name is written signifies the Scriptures: see Vol. I. of the present work, p. 261.

But this vesture was dipped in blood. We have already seen that *blood*, in an evil sense, signifies the Scripture depraved by a carnal understanding. Joachim gives an interpretation somewhat similar, when he says that—

"We may by the 'vesture sprinkled with blood' understand the righteousness of Christ, the doctrine of which wicked men deprave by blackening, and pollute by blaspheming; when they incur divine judgment by saying, it is the will of the Lord that the wicked should act wickedly, and it is of necessity that they perish in their sins."

Dr. Wordsworth, Lectures on the Apocalypse, p. 288;—

“The written Word has been treated in the same manner as the Incarnate Word. The Herods and Pilates of earth have conspired against it; and it has been set at nought by the Scribes and Pharisees of the great city.”

“The sufferings of Scripture,” says Dr. Wordsworth again, p. 270, “coincide with those of the church.”

Suarez also admits in his Defence of the Catholic Faith, p. 311, that—

“A man is slain when he is deprived of the spirit by which he lives and speaks; and therefore then most especially may the Scripture be said to be slain when it is deprived of that spirit by which it was constituted and ought to be interpreted. Now the written letter is as it were the body of Scripture; its spirit and life is its meaning,” &c.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 14, 15;

“‘And the armies in heaven followed him upon white horses clothed in fine linen white and clean,’ *signifies*, the angels in the new Christian heaven, who were in conjunction with the Lord, in the interior understanding of the Word, and thereby in pure and genuine truths: ‘and out of his mouth there went a sharp sword,’ *signifies*, the dispersion of falses by virtue of doctrine thence derived, by the Lord: ‘that with it he should smite the nations, and he shall feed them with a rod of iron,’ *signifies*, that he will convince all who are in a dead faith, by truths of the literal sense of the Word and by rational arguments.”

Pareus, Apocalypse, chap. xix., p. 491;—

“This Captain hath only a sword (very sharp indeed), not in his hand, but in his mouth; which shews that it is no material sword, which is guided not with the mouth, but the hand. Therefore this *spiritual* sword, proceeding out of the mouth of the Captain, if we respect the time next going before the last judgment, what is it, save the Word of God, of which the apostle, Eph. vi., 17; ‘Take the sword of the Spirit, which is the Word of God:’ and Heb. iv., 12; ‘The Word of God is quick, and powerful, and sharper than any two-edged sword?’ With this

sword he both strikes the adversaries himself; as also commands us therewith to fight against all spiritual powers, and in special against Antichrist. But if we respect Christ's last coming, of which is here treated; then this sharp sword proceeding out of his mouth, is the Spirit of his mouth, with which (according to the prophecy of the apostles) the Lord will destroy that wicked one; to wit, his divine power, by which at his pleasure Antichrist and all adversaries shall be consumed."

"'That with it he should smite the nations.' He adds the use of the sword, viz., not therewith to defend himself or his armies (for they are subject to no dangers), but to smite the adversaries, whom he calleth Gentiles, or the nations; because Antichrist under the name of Christianity imitates the heathens in religion, life, and tyranny: in this sense, chap. xi., 2, the inward court was said to be given to the Gentiles, that is, to Antichrist and his clergy; and at the sounding of the seventh angel, the Gentiles were angry, that is, Antichrist and his followers did fret against Christ: but wrath without power is vain: neither shall the holy city be always trod under foot, because our Captain will slay the nations with the sword."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 15, 16;

"'And he treadeth the winepress of the fury and wrath of God Omnipotent,' *signifies*, that the Lord alone bore all the evils of the church, and all the violence offered to the Word and consequently to himself: 'and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords, *signifies*, that the Lord teacheth in the Word what he is, that he is the divine truth of divine wisdom and the divine good of divine love, consequently that he is the God of the universe."

The *thigh*, says De Lyra, is intrinsic to man; the *vesture*, extrinsic. The thigh and the loins, says Swedenborg, signify conjugal love; the vesture, the Scriptures, says Rupertus. Therefore being written on the thigh and on the vesture signifies being written intrinsically in the Word as to divine love, and extrinsically in the Word or the truths of the letter.

Dr. Henry More, Works, p. 556 ;—

“ ‘ Winepress.’ That a winepress is an hieroglyphic of great pressure and affliction, yea, of effusion of blood and great slaughter, the nature of the thing itself does witness ; I mean, the pressing of grapes till their blood comes out, as it is called, Deut. xxxii., 14 ; ‘ And thou didst drink the pure blood of the grape.’ And accordingly Scripture has made use of the emblem, Lam. i., 15 ; ‘ The Lord hath trodden under foot all my mighty men in the midst of me : he hath called an assembly against me to crush my young men : the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.’ And Joel iii., 12 ; ‘ Let the heathen be awakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about. Put in the sickle, for the harvest is ripe : come, get ye down ; for the press is full, the fats overflow ; for their wickedness is great.’ This is understood of the great slaughter of the enemies of the Jews in the valley of Jehoshaphat *ἐν τῇ κοιλάδι Ἰωσαφάτ*, as the Seventy render it.”

“ But though this iconism of the winepress signify slaughter, or an abundant effusion of blood, yet we are to remember that death and slaughter itself does not always signify *physically*, but sometimes *morally*. And for my part I do not question but that of Isa. lxiii. [‘ Who is this that cometh from Edom, with his dyed garments from Bozrah?’ &c. And again ; ‘ I have trodden the winepress alone, and their blood shall be sprinkled upon my garments’], whatever other sense there is thereof, has some such *allegorical* meaning as the fathers have put upon it concerning Christ, his *spiritual* victories, as I shall have occasion to insist more largely upon in its due place.”

Ibid., p. 761 ;—

“ For ’tis this dispensation of the Spirit which is to inflict upon Antichrist the greatest wound of all ; and not a fiery sword proceeding out of the mouth of him that sits on the white horse *literally* understood ; or large floods of fire poured out upon him from heaven ; or any other such prodigious assistance, as some at the end of one thousand two hundred and sixty days do expect. Which absurd supposition tends to nothing else, but to fill the mind with vain tho’ vehement passions and presumptuous

opinions; to which no other answer shall be given but *shame* and *disappointment*."

Jurieu, Accomplishment of the Prophecies, Apocalypse, part ii., chap. xix., p. 303 ;—

"Above all, we must take notice in this 63rd chapter, that the six first verses represent in a magnificent manner the bloody victory of a conqueror. 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore my own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.' Ordinarily this passage is interpreted of the passion of Jesus Christ, and I do not oppose that it should be applied to it by a pious allusion."

"But I much wonder that none hath descried its true meaning, and that none hath perceived that the same event exactly is foretold here, and in the 19th of the Revelation from the 11th verse to the end. 'Tis so plainly the same thing, that the expressions are in a manner the same. 'Tis clear that the Holy Ghost alludes to this passage of Isaiah, when he saith, 'And he treadeth the winepress of the fierceness and wrath of Almighty God.' The figures are the same, borrowed from war, slaughter, combats, and bloodshed; so that without doubt, the same thing is signified in both places, namely, that great victory that the Lord Jesus must gain over all the enemies of the church (before the period of the thousand years); an *unbloody* victory, and which must be gained by the *sword of his mouth, i. e., his WORD*. But 'tis represented under the figure of war, according to the

custom of the Holy Ghost, who paints our *spiritual* victories with colors borrowed from temporal ones."

Dr. Henry More, Theological Works, p. 675;—

"And so for that sharp-edged sword which is here said to come out of the mouth of Christ; it is in effect the very same that comes out of the mouths of his saints, who rule the world by convincing them of their wickedness, and causing them to return to God. This sharp, piercing, and vehement reproof out of the mouths of the people of God against the beast and the false prophet is here said to be a sword coming out of the mouth of Christ; because their mouths are his mouth* by right use and possession, and he inspires by his Spirit, and they are only his *ὑποφῆται*, that transmit this fiery law, this blast of fire and flaming breath, as it is called in Esdras, whereby the wicked are consumed; they are, I say, but as a seized gate or passage through which or in which this sharp-edged sword, wherewith the nations are smitten, is so powerfully brandished by our victorious Saviour. For this flame and this sword I take to be *clear truth, and sound and searching reason* inspired from the *Eternal Word*; which, whetted with an holy, sincere, and unaffected kind of enthusiastic zeal, and backed with an unexceptionable life and conversation, will be like a sharp-edged sword with the weight of running quicksilver in the back of it, whose stroke will fall with such a sway, that it will even chine the enemy at one blow, will divide asunder soul and spirit, and pierce through the joints and marrow, as the apostle speaks."

Jurieu, Accomplishment of the Prophecies, part ii., p. 273;—

"I will only make the observation upon this chapter, which I made upon the foregoing. That *we must not understand literally* the expressions of war and destroying that are used here: for example, that Jesus Christ must tread the winepress of the wrath of God, that he must give to be eaten by the fowls, the flesh of kings, of captains, of mighty men, of horses, of free, and bond, &c. These are metaphors borrowed from war, and must be understood suitably to the nature of this *spiritual* war, which

* It proceeds primarily from out of the mouth of Christ; as in the case of the church of Pergamos.

Jesus Christ must make against idolatry, superstition, heresies, and tyranny; his quarrel is with these, and not with men. Besides the reasons alledged, we have here a convincing one, that the instrument of so many victories, and which must make such a slaughter, is the sharp sword, that comes out of the mouth of him who sitteth upon the white horse. And the remnant was slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh. Now all know, that this sharp sword, that comes out of the mouth of Jesus Christ, is the Word of God; a *spiritual* sword, which must act only *spiritual slaughters*, and which does not destroy the lives of men, but their manners and idolatries. So that I fear, lest those are mistaken who hope to render to Babylon that which we have received from her; and in the cup which she hath filled, to fill to her double, *i. e.*, to give her blood for blood, torment for torment. This is not the spirit of the true church."

Dr. Henry More, Theological Works, p. 673;—

. . . "That the eyes of this Hero are said to be as a flaming fire, intimates his sharp-sightedness, as it is said in the epistle to the Hebrews, that 'the Word of God is a discerner of the thoughts and intents of the heart, and that there is no creature that is not manifest in his sight, but that all things lie naked and open unto the eyes of him with whom we have to do:' where the written Word and the Eternal Word are jointly spoken of, as here they seem to be in this vision, by an Henopœia."

"Again, in that his eyes are said to be as a flaming fire, we may note also how fire is a symbol of *intellectuality*, especially a flaming fire, that implies *light*; as is easily understood out of the philosophic cabbala of the first day's creation."

"Igneus est ollis vigor et cœlestis origo
Seminibus."

"And we read of *πυρινὸς νοῦς* in the magic oracles, and of *πῦρ φαεινὸν* attributed to the soul as being *θεία τις ἔσις καὶ νοερά*, as Plethon speaks. Wherefore the Logos here is rightly said to have eyes like a flaming fire, because he is not only intellectual, but that Great and Eternal Intellect from whence all intellectual beings are; as also all their operations exercised by virtue of the more pure, ethereal, and igneous spirits."

“That also of having ‘a name written that no man knew but himself’ seems to be agreeable to the cabalistical doctrine, which makes Aaron a symbol of the Eternal Word that fills the universe, as also of Christ who is this Word incarnate. The allusion therefore may be to Aaron’s having the tetragrammaton written upon his mitre, that name which is said to be *ἀρρῆτον καὶ ἀνεκφώνητον*, and could be read only by the high priest, that had it written upon the golden plate on his mitre, as Alcasar has observed; but in brief, it signifies the incomprehensibleness and imperscrutableness of the Divinity of our Saviour; he alone who is it, being able to comprise it.”

“And in that his vesture is said to be dipt in blood, it is a symbol of his passion: so that we may know that it is the Messiah that is here meant; of whom St. John in his gospel has said, *ὁ λόγος σὰρξ ἐγένετο*, ‘The Word was made flesh.’ And here he is called *ὁ λόγος τοῦ Θεοῦ*, the Word of God, and yet in a bloody garment, that indicates his humanity or terrestrial body, (for the body is but a vestment of the soul, no enduring part of the man, according to the Platonists,) which made him capable of suffering death.”

... “A sharp-edged sword is said to go out of his mouth; which is analogical to that in the epistle to the Hebrews; ‘The Word of God is quick and powerful, sharper than any two-edged sword.’ And in that he is said to ‘rule the nations with a rod of iron,’ it is an allusion to the second Psalm, which is a prophecy of the Messiah; ‘Thou shalt rule them with a rod of iron, and break them in pieces like a potter’s vessel.’ Which is a prophetic symbol of that wonderful contrition of heart that the powerful Word of God makes when sincerely and seasonably vibrated against the enemies of his kingdom; as in the epistle to the Hebrews it is said to divide asunder and cut between soul and spirit, and hew down into the very joints and marrow. Such is the militia of this heavenly host. ‘He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked,’ Isa. xi., 4.”

“And in that he is said to tread the winepress of the fierceness of the wrath of Almighty God, it looks as if it referred to that of Isaiah lxiii.; ‘Who is this that comes from Edom, with his dyed garments from Bozrah, this that is glorious in his ap-

parel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.' Which answers to that in this present vision, 'Whose name is Faithful and True, and in righteousness doth he judge and make war.' But it follows in Isaiah; 'Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me. For I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the day of my redeemed is come.' This answers to what is said of the rider of the white horse in this vision, that he was clothed in a vesture dipt in blood: which in both these prophecies refers both to the passion of Christ, and his spiritual victories over his enemies. The winepresses also answer to one another in each vision."

"And being that the harvest is, as our Saviour says, the end of the world, the vintage, which is something later than this, must be a later part of the end of the world. So that this vision of Edom and Bozrah will very well suit in that respect also to this of the Apocalypse. And it is farther considerable that Bozrah signifies vintage, and Edom the carnal persecutive church, real enemies to the true Jerusalem, as the Edomites were to Israel: and I need not add that Edom and Ismael are types of one and the same thing. So that the *warfare* seems plainly to be *spiritual*, as it may be I shall take occasion to clear up more fully in another place."

"Lastly, in that it is written upon his thigh, 'King of kings, and Lord of lords,' it shews the royal descent of Christ even according to the flesh, as if he had laid claim to this sovereignty by descent from David the king, accordingly as it is said, chap. xxii.; 'I am the root and offspring of David, and the bright and morning star.' The root of David, as to his divinity (*πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*), and the offspring of David, as to his humanity. But the meaning of this part of the vision is, that the Word of God, that is to say, the law of Christ, inward and outward, is just upon the point to gain a most complete and absolute victory and triumph; though it had been kept under and

plainly trodden into the dirt for so long a time in reign of the two-horned beast or the whore."

"But that the church of Christ, which is his body, has also a share in this part of the vision, is easily discoverable. For in that this title of King of kings and Lord of lords is written upon his thigh, it signifies also the dominion of his posterity in the church, as Ribera and Alcasar have rightly noted, and accordingly as it is said elsewhere in the Apocalypse, 'He has made us kings and priests,' &c. And for the treading of the winepress of the wrath of God, or the subduing of Edom, does not Christ do it by the powerful and convictive zeal of his saints and faithful ministers of the Word? who seriously and weightily laying the law, and the heavy wrath of God against sinners, in the hearts and consciences of these carnally-complexionated Edomites, squeeze out, if I may so speak, their corrupt blood, that is, the principle and nourishment of that ungodly life in them (for in the blood thereof is the life thereof); and so making them dead as to sin, after reviving them into righteousness unto everlasting salvation."

Cornelius a Lapide observes that "Christ is King of kings both as *Man* and as God." The same observation is made by Haymo, Ambrose Ansbert, Gregory the Great, Gagneus, Richard of St. Victor, Alexander de Hales, Cardinal Hugo, Estius, the Rhemish Testament, and numerous other authors, both ancient and modern; and all agree that when referred to Christ as God it signifies *Omnipotence*; hence if applied to the Humanity, in the same sense, it must signify the Omnipotence of the Humanity, which would thus be acknowledged to be divine. But as this doctrine is generally repudiated, it is obvious that some other meaning must be given to the words which shall not imply divinity, to make them consistent with the received theology. Accordingly Estius thus comments on the same title in 1 Tim. vi., 16;—

"If it be asked whether Christ as *Man* may be said to be King of kings and Lord of lords, the answer is in the affirma-

tive; for so he is expressly called in the Apocalypse, chap. xvii. and xix., although *not in the same sense* in which, in this passage, it is attributed to God. For that kingdom and dominion of Christ which he hath over all other kings and lords, is given to him by the Father, and is in subjection to the Father, and is to be given up to the Father with an acknowledgment of this subjection; according to what is said in 1 Cor. xv.; 'When he shall give up the kingdom to God even the Father,' &c.

Now it has been shewn in former volumes how, in virtue of the communication of properties between the Humanity and the Divinity, the Man Christ may be said to be God, and to have the properties of Divinity attributed to him; whence it is affirmed that we may call the Man Christ Omnipotent, though it does not so clearly appear that we may call him Omnipresent. It appears however here, that not even a nominal divinity, or a nominally divine omnipotence is to be ascribed to him; in fine, the scholastic doctrine of the communication of properties, is in this case practically a nonentity; since it is only a finite creaturely omnipotence that we are told is here to be understood by the title 'King of kings, and Lord of lords,' and which as being finite is not divine.

It is not however necessary to renew the consideration of a question which has already been sufficiently treated of: we shall only add the annotation of Scott upon the passage in Timothy, in opposition to the former;—

"The invisible God is revealed to us only in and through the Human Nature of Christ as the only-begotten Son of the Father. And this display of the divine glory will be rendered most illustrious, when Christ shall be seen as MAN exercising all the power, authority, and perfections of God by the whole assembled universe."

Now the title King of kings, and Lord of lords, is admitted by many to be the new name which is spoken of in Apoc. iii., 12, where it is said, 'I will write upon him my new name, and the name of the city of my God.' Indeed this

is acknowledged by Grotius ; although he regards the name as signifying only power over other kings and lords, and says nothing about the name signifying divinity.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 17, 18 ;—

“ ‘ And I saw one angel standing in the sun, and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,’ *signifies*, the Lord out of divine love and thence out of divine zeal calling and inviting all who are in the spiritual affection of truth, and think of heaven, to the new church, and conjunction with himself and so to life eternal : ‘ that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all, both free and bound, and small and great,’ *signifies*, the appropriation of good things from the Lord by means of the truths of the Word and doctrine deduced therefrom, in every sense, degree, and kind.”

By the angel standing in the sun is signified Christ according to Haymo ; thus ;—

“ As much as to say, he exhibited the mystery of his assumed humanity in the light of open discovery. In this place therefore the *sun* signifies the discovery arising from manifest vision. Christ therefore stands in the sun, that is, in manifest light and in the faith of the people ; since his glory is diffused throughout the whole earth. For he rose from the dead, he was preached by the apostles, believed on throughout the whole world, and in this light of faith he stands.”

Alexander de Hales and Ambrose Ansbert are of opinion, that the angel standing in the sun may signify some individual preacher who shall be raised up in the latter days to make known the mysteries of divine truth ; and Ansbert regards this preacher as Elias. On the other hand, Richard of St. Victor, Albertus, Cardinal Hugo, Berengaud,

Franciscus a Jesu Maria, and others regard this angel as representing not an individual preacher, but an order of preachers, who shall be raised up in the latter times or the end of the world for a similar purpose; and in both these cases the *sun* is interpreted as signifying light and heat, or else Christ himself.

Cardinal Hugo, Apocalypse, chap. xix. ;—

“ ‘*One angel,*’ that is, the whole body of preachers. ‘*Standing in the sun,*’ that is, preaching publicly. Or, ‘*standing in the sun,*’ that is, having plenary gifts of the knowledge and love of God, or in the light of the understanding of the Scriptures, and heat of zeal for souls, even as the sun gives out heat and light. . . . ‘*And he cried out,*’ in this is expressed zeal; ‘*with a loud voice,*’ confirmed by the Scriptures; for the voice of the preacher is but low which is not supported by the Scriptures.”

This harmonizes with the interpretation given by Alcasar and others concerning the opening of the heavens; for as he observes ;—

“By *heaven* is here adumbrated the church, as in other places frequently throughout the course of the present work. The opening of heaven denotes that before the public profession of the Christian religion, heaven itself seemed as it were shut, because the teaching of the church was scarcely known to the world. But after the heaven was opened, and a great multitude of preachers had poured themselves forth throughout the highways and byways of the world, the preaching of the Gospel was seen to prevail and to signalize itself in a wonderful manner.”

We have already seen that this prophecy applies not to the early times of Christianity but to those of Antichrist. Accordingly Gill observes, Apocalypse, chap. xix. ;—

“ ‘*And I saw an angel standing in the sun.*’ . . . A minister of the Gospel, or rather a set of Gospel ministers, such as in chap. xiv., who may be said to stand in the sun, in like manner as the woman, the church, was seen clothed with it, chap. xii., 1; and it may denote the conspicuousness of Gospel preachers: for as the church now will be established upon the top of the mountains, so her teachers shall not be removed into corners any

more, but her eyes shall behold her teachers: and also the clear sight they shall have of the doctrines and mysteries of the Gospel, who shall now see eye to eye; and particularly the further breakings forth of the glory of the *latter day* and the ensuing victory of Christ over all his enemies; and also shews the great strength of their sight, who, far from being like moles and bats, will be able both to look upon the sun and to stand in it; and it may likewise signify the glory and majesty of Christ's kingdom, the comfortable influence of him, the Sun of righteousness, who will now arise upon his people with healing in his wings; and the steadfastness of Christ's ministers to him and his pure Gospel, and the glorious truths of it."*

In a similar manner Wodehouse observes that "the angel standing in the sun betokening the light and knowledge which shall then beam upon mankind, invites all the world to join true religion and partake the victory."

So Da Sylveira; who also remarks that, according to the *general opinion*, by the *fowls* which are here mentioned are signified the faithful and the servants of God. These fowls are invited to the supper of the great God.

Anselm Archbishop of Canterbury says that by the supper of the great God is to be understood Christ himself: Cardinal Hugo, that it means God himself, who will be a mighty feast and banquet; for 'he is the living bread who cometh down from heaven,' John vi.: Œcumenius and Andreas, that it means the fulfilment of the divine will. Alcasar gives substantially the true interpretation, though he applies it to the Church of Rome; for he says that the marriage-supper of the Lamb has reference to the future increase of wisdom in the church, the knowledge of Christ, and the teaching of the church. Hence also he observes;—

"I remember to have heard it said by a certain person of eminent wisdom and sanctity, that the representative upon earth

* It is to be regretted that Dr. Gill instead of following out this spiritual interpretation in a uniform manner, should immediately after recur to the literal in interpreting the 'supper of the great God.'

of the happiness of heaven, seemed to him to be no other than reading and understanding the Sacred Scripture."

Moreover he adds that in this sacred supper are implied discourses, abundant supplies of books replete with heavenly doctrine, conversations with the wisest among men, and the excellent instructions of spiritual persons; all of which properly make up the feast of wisdom; and, what is more than all, interior illustration from the Divine Spirit derived from pious observations on divine things, and frequent prayer to God. Hence he remarks that this marriage-feast is set forth in Proverbs ix., where *Wisdom* is said to have mingled her wine and to have prepared her table.

Da Sylveira likewise regards the supper here mentioned as a sacramental repast; and what Swedenborg applies to the Word of God, he applies to the Eucharist. Thus Apocalypse, chap. xix., p. 450;—

"*Divine Wisdom* hath built unto herself the house of the church, hath mingled the wine of her blood, and set before us the feast of her body, and hath sent forth her handmaids in order to call together the little ones to so rich a repast, Proverbs ix. 3; 'She hath sent forth her maidens: She crieth upon the highest places of the city. Whoso is simple, let him turn in hither: as for him that wanteth understanding, She saith to him, Come, eat of my bread,' &c. Why is it that She invites the little ones and not rather adults? Possibly because they alone wait for this table, who regard themselves as children and as of the least account. In the present case, the little ones are called hither, that is, the untaught and simple, with whom She discourses concerning this table, in order that by partaking of so great a sacrament they may be made *wise* and *intelligent*. Cardinal Hugo says, the little ones are called in order that they may be made wise. The Holy Eucharist illuminates most especially the ignorant, teaches the simple, and instructs the untaught. Such are called to this feast, in order that in it they may receive true light, and be imbued with true intelligence and knowledge; so that it may be truly said of him who worthily eateth this

sacrament, Eccles. xv. 3; 'With the bread of understanding will she feed him, and give him water of wisdom to drink.'"

That this supper is to be understood spiritually is admitted by Haymo, Ambrose Ansbert, Alexander de Hales, Rupertus, Bede, Gaspar a Melo, Gagneus, Glossa Ordinaria, &c., although they vary from each other in some of the details of the interpretation. Indeed Hildrop observes, p. 200;—

"I must acknowledge that there are good reasons given by Dr. More, in the last of his divine dialogues, to prove that this cannot be understood otherwise than in a *mystical* and *spiritual* sense."

Mayer, Apocalypse, chap. xix., p. 499;—

"That whereunto the fowls are invited, is the supper of God, consisting of the flesh of kings and captains, and of mighty men, and horses, &c.; this is altogether *allegorical*, being taken out of Ezekiel," &c., &c.

So Pellicanus in Ezekiel, chap. xxxix., 17. Patrick Forbes, Apocalypse, chap. xix., p. 206;—

"Thus was the description of the great Captain of the heavenly host, in himself, his army, armour, and manner of fighting. Now followeth his herald or trumpet; who is remarkable for his standing-place, and the tenor of his proclamation. He standeth in the sun. To more exceeding great light now of the Gospel and preaching thereof, wherein the preachers should clearly see, and confidently proclaim Antichrist his ruin. For great measure of light, the apostolic church, in the woman, chap. xii., was clothed with the sun. We see, to the praise of God and evidence of this prophecy, light already grown in great degree; as no doubt but, for this sight and great effect, it shall yet grow more: so as the light of the moon shall be as the light of the sun, and the light of the sun sevenfold."

SWEDENBORG, 'APOCALYPSE REVEALED,' ver. 19—21;

" 'And I saw the beast, and the kings of the earth and their armies gathered together to make war with him who sat on the horse, and with his army,' *signifies*, that all the

interiorly wicked, who have made profession of faith only with their leading men and their adherents, will impugn the Lord's divine truths in his Word, and infest those who are to be of the Lord's new church: 'and the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast, and worshipped his image,' *signifies*, all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and attestations, that faith alone is the sole medium of salvation, have both induced others to receive that faith, and to live according to it: 'these two were cast alive into a lake of fire burning with sulphur,' *signifies*, that all these, as they were, were cast into hell, where are loves of the false principle, and at the same time cupidities of evil: 'and the remnant were slain with the sword of him who sat upon the horse, which proceeded out of his mouth,' *signifies*, that all of various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged according to the Word, perish: 'and all the fowls were satiated with their flesh,' *signifies*, that the infernal genii feed as it were upon their concupiscences of evil, which are their proprieties or propriums."

That by the *sword* above mentioned is signified the sword of the Spirit, which is the Word of God, is the interpretation of Haymo, Gagneus, Berengaud, Franciscus a Jesu Maria, Da Sylveira, Glossa Ordinaria, &c.

Pareus, Apocalypse, chap. xix., p. 496;—

"'And all the fowls were filled with their flesh.' After the overthrow, all the fowls are gathered together to the supper, and are filled with the flesh of the slain: by which is signified the miserable and total destruction of the wicked."

"Ribera here is frivolous, in understanding this properly without a metaphor: for he feigneth, that such a battle shall

really* happen, and that the carcasses of the enemies being left in the fields are to be devoured by the fowls. As if forsooth this even were rare, and that it were not most frequent, that after great discomfitures of armies, the fowls and wild beasts should be filled with the carcasses of the slain. But the Holy Ghost persists in the prophetic type before expounded, ver. 17; intimating that what of old was literally done to Gog and Magog, should *allegorically* be fulfilled in these, after such a manner as is agreeable to the last judgment: for then indeed all the ungodly shall be killed with the sword of Christ's mouth; that is, being by his sentence adjudged to the everlasting torments of hell, they shall be cast as a prey unto the *infernal harpies*."

With respect to the *fowls* first mentioned, they are said to fly in the midst of heaven, and are hence to be understood in a good sense; but the fowls which are afterwards mentioned, are not said to do so, and are generally understood in an evil sense.

It is observed by Poole in his Comments that the *secular* part of Antichrist is meant by the Beast; and the *ecclesiastical* by the False Prophet. We have already seen that the *Beast* refers to the *laity*, and the *False Prophet* to the *clergy*.

* The folly and inhumanity of such interpretations is treated of at large in the *Review of the Principles of Apocalyptic Interpretation*, vol. ii.

CHAPTER XX.

REMOVAL OF THOSE WHO ARE MEANT BY THE DRAGON.—ASCENT OF THOSE OUT OF THE INFERIOR EARTH WHO WORSHIPPED THE LORD AND SHUNNED EVILS AS SINS.—JUDGMENT UPON THOSE IN WHOSE WORSHIP THERE WAS NO RELIGION.—DAMNATION OF THE DRAGON.—UNIVERSAL JUDGMENT UPON THE REST.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xx., ver. 1 ;—

“ ‘And I saw an angel coming down from heaven, having the key of the abyss, and a great chain on his hand,’ *signifies*, the Lord’s divine operation upon lower principles, in consequence of his divine power of shutting and opening, and of binding and loosing.”

We have already noticed, Vol. I., p. 19, the observation of Jerome concerning the interpretation of the Apocalypse, “ *Omnis ille liber aut spiritualiter accipiendus, aut fabulis acquiescendum ;*” and as this remark applies to the whole of the Apocalypse, so most especially does it apply to the present chapter ; which, in consequence of being interpreted in the literal sense, has been the fertile source of almost all manner of fabulous legends.

Throughout the Apocalypse the scene of the Last Judgment has been treated of as being placed in the spiritual world. It is consequently in the *spiritual world* that the scene of action lies in the present chapter ; upon which principle all the theories which have been advanced concerning Millenarianism and the two resurrections, are without foundation.

It has been seen that the Apocalypse refers to a *crisis*

or *last* Judgment; that this Judgment is of two kinds, the Judgment of *discretion* or *separation*, and the Judgment of *condemnation*. That which we have hitherto considered is the Judgment of discretion or separation, which is effected by trial and examination, or temptation. Accordingly we have seen two modes in which this trial has been carried on; the trial of the *wicked*, by an influx of goodness and truth; and the trial of the *good*, by an influx of evil and falsehood. It is of the latter kind that the present passage is treating; as first, of the withholding of this influx whilst the witnesses of Christ are rescued; secondly, of the renewal of this influx afterwards; and lastly, of the general Judgment of *condemnation*.

As nearly all the symbols occurring in this chapter have occurred also in previous chapters and may there be found explained, it will be unnecessary to repeat them here.

According to the greater number of commentators, the angel here descending from heaven is Christ. He has a key and a chain; a key to open the abyss, and a chain to secure those who are to be shut up in it; symbols representative of the power of binding and loosing.

Lauretus, art. *Cutena*;—

“The great chain with which the devil is bound is the *divine power*; by which, as if bound, he is restrained from hurting.”
B. Gregory.

Poole’s Synopsis, Apocalypse, chap. xx., p. 1780;—

“A chain invisible and spiritual, as were also the binder and the one to be bound. ‘Great,’ that is, implying the exercise of a very strong force, &c.; and ‘in his hand,’ *i. e.*, his power of binding and coercing demons (Cluverus). This chain designates the *omnipotence* of Christ, his passion, resurrection, &c., especially the doctrine of the Gospel,” &c. Pareus.

Gill, Apocalypse, chap. xx., p. 845;—

“The key in one hand, and the chain in another; by which last is meant, not any material chain, with which spirits can’t

be bound, nor indeed sometimes bodies possessed by evil spirits, Mark v., 3, 4, but the almighty *power* of Christ, which he will now display in binding Satan faster and closer than ever. . . . Now he'll be so bound by the power of Christ over him, that he'll not be able to stir hand or foot, to disturb the saints, or deceive the nations, whether with false worship, and false doctrine, or by stirring them up to persecute the saints."

So also Tirinus, Cocceius, Anselm Archbishop of Canterbury, Gaspar a Melo, Alexander de Hales, Pareus, &c.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

"'And he laid hold on the dragon, the old serpent, which is the devil and Satan,' *signifies*, that they were withheld who are meant by the dragon, and who, because they think sensually and not spiritually on matters of faith, are called the old serpent, and because they are in evils as to life, are called the devil, and because they are in falses as to doctrine, are called Satan."

That the *dragon* signifies those who think sensually and not spiritually, has already been explained in chap. xii., Vol. III., p. 296, &c.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

"'And bound him a thousand years,' *signifies*, that they who are here meant by the dragon, were withdrawn and separated from the others in the world of spirits, that for a season there might be no communication with them."

That by a thousand years is here signified not a definite but an *indefinite* period, is the interpretation of Œcumenius, Gaspar a Melo, Anselm Archbishop of Canterbury, Menochius, Tirinus, Cornelius a Lapide, Da Sylveira, &c.

Pareus, Apocalypse, chap. xx., p. 507;—

"Augustin, whom most of the ancient and latter writers follow, understood the thousand years *indefinitely*. . . . By *thousand*, in Scripture, we often understand a very great and *indefinite* number, John ix., 3; Psalm xci., 7; 1 Sam. xviii., 7; Psalm xc., 4, &c. The like also we find in heathenish writers, Virgil i.; Æneid. xi.; Æne. ii.; Pers. Sat. v.; Ovid, Met., lib. xiii., &c."

In this view coincide Bossuet, p. 330, Calmet, and the authors he there cites, p. 1011; such as Gregory, Andreas Cæsariensis, Berengaud, Ribera, Viegas, Alcasar, Dupin, and others.*

Wardlaw, Religious Tract Commentary, p. 623;—

“If the words occurred in an historical or epistolary composition, to explain them symbolically would justly be pronounced unnatural, unless specially warned of a purposed deviation. In a professedly symbolical book, there is the same force of objection against their being interpreted literally. The whole of this very vision is symbolical, the dragon, the binding with a chain, and the sealing. Why, then, are we immediately to make a transition from the symbolical to the literal, from the style of prophecy to the style of history?”

Hyponoia, Apocalypse, chap. xx., p. 503;—

“But when all the other parts of a passage in this book are to be taken in a spiritual or figurative sense, we see no reason for making the expression *a thousand years* an exception to the general rule. There is no reason why the term *thousand*, or that of *years*, should not be as *figurative* as the terms chain, key, pit, &c. In addition to this, we are to take into consideration the declaration of the mighty angel, Rev. x., 7; ‘There shall be time no longer; and we have as good reason for applying this declaration to the term of one thousand years here, as we have had for applying it to the twelve hundred and sixty days. We have no warrant for maintaining the distinction, that the years are literal, but the days are figurative. So, on the other hand, if we were to consider the twelve hundred and sixty days, or forty-two months, as days of years, and months of thirty years each, by the same rule we should consider the period now under consideration as one of three hundred and sixty thousand years, instead of one thousand.’”

Wesley, Apocalypse, chap. xx., p. 527;—

* Family Bible;—

... “‘A thousand years.’ Whether this be intended to denote the precise time of a thousand years, or only such a long time as will in the wisdom of Divine Providence bear a proportion to the time of the Antichristian reign, it is not easy, neither is it at all necessary, to determine.” Pyle.

"But neither the beginning of the first nor of the second thousand will be known to the men upon earth, as both the imprisonment of Satan and his loosing are transacted in the *invisible world*."

From these interpretations it is obvious that not only do a thousand years signify an indefinite period, but also that this period elapses in the spiritual or invisible, not in the natural world.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

"'And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more,' *signifies*, that the Lord entirely removed those who were in faith alone, and put a stop to all communication between them and others, lest they should inspire into those who were to be taken up into heaven anything of their heresy."

Gaspar a Melo, Apocalypse, chap. xx., p. 770;—

"By the tongue of the devil we understand false doctrine; therefore when our angel approaches and descends, that is, our Christ from heaven, this tongue is bound, that is, the teaching of the dragon and his power is bound," &c.

Gill, Apocalypse, chap. xx., p. 846;—

"The end of this apprehension, binding, imprisonment, and security of Satan, is, that he should deceive the nations no more; that is, by drawing them into idolatry, false worship, and false doctrine; and by exciting them to make war against the saints, or to persecute them, as appears from ver. 8, as he had done before."

Patrick Forbes, Apocalypse, p. 211;—

"The dragon is here described by these same names and property of seducing nations, which are given him in the 12th chapter, in the first degree of this his first foil, towards this first captivity: when by Michael his valour, he was cast from heaven. Which the Holy Ghost doth of purpose, to lead us to know that this first binding is from that rage. So wisely and plainly the Spirit teacheth us to couple together the parts of this prophecy. Now Christ is he properly, who treadeth down the head of that

serpent: who only is that stronger than the strong one, coming in, binding him, and spoiling his house: as who only hath come to loose the works of Satan, and only hath the keys of hell and death. But, according as he giveth gifts to men and worketh by his ministers of whatsoever calling, who, in his light and strength advance the kingdom of light and bring down that of darkness; his ministers, thus instructed by him and to this end, are also binders of the dragon. Of whom this angel is the general type."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 3, 4;—

" 'Until a thousand years should be fulfilled, and after that he must be loosed for a season,' *signifies*, this only for a season, or for some time, until they are taken up by the Lord into heaven who were in truths originating in good; after which they who are meant by the dragon, were for a season to be loosed, and a communication opened between them and others: 'and I saw thrones, and they sat upon them, and judgment was given unto them,' *signifies*, that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the earth beneath, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts."

By *thrones*, says Gaspar a Melo, may be signified *judiciary power*. The first step in the release of the saints was to withdraw the power of the dragon over them, that he should not seduce them by false teaching; the second is to impart to them a judiciary power; in virtue of which they become spiritually kings and judges over their enemies; and are made superior to the force of temptation. The subject will be further alluded to in the sequel.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 4;—

" 'And the souls of them who were smitten with the axe for the testimony of Jesus, and for the Word of God,' *signifies*, that they were rejected by those who are princi-

pled in falses originating in self-derived intelligence, because they worshipped the Lord, and lived according to the truths of his Word: 'and who did not worship the beast, nor his image, neither received his mark upon their forehead and upon their hand,' *signifies*, who did not acknowledge and receive the doctrine of faith alone: 'and have lived and reigned with Christ a thousand years,' *signifies*, who have been already for some time in conjunction with the Lord and in his kingdom."

Lauretus, art. *Securis*, that,—

"An axe may signify in a good sense the *preaching of the Gospel*, by which heresies are cut asunder (B. Gregory); in an evil sense the *devil*, or a *heretic*, or *concupiscence*." Jerome.

In Poole's Synopsis on Matt. iii., 10, it is said, p. 86,—

"The axe is here either the *Word of God*, his *Gospel*, and the *preaching* of it, or, &c. . . .

According to Rabanus Maurus, an *axe* may also signify *rebuke*; or, severe *persecution*. According to Cardinal Hugo, it may signify severe *temptation*.

As therefore in a good sense the *axe* signifies divine truth, so in an evil one it signifies divine *truth falsified*, or *falsity* and *heresy*. Whence being *smitten by the axe* signifies the temptation, trial, or persecution arising from the hatred and aversion produced by those false principles of life and conduct which the dragonists entertained; in fine, the souls were spiritually killed.

Hyponoia, Apocalypse, chap. xx., p. 507;—

"'And I saw the souls of them that were beheaded,' &c. The word translated *beheaded* is from the verb *πελεκίζω*, to strike with an axe. The kind of axe with which the blow is struck, must be gathered from the circumstances of the case. The noun *πέλεκυς* may signify a common axe, a battle-axe, or the axes borne by the victors amongst the Romans before their consuls (Donnegan). The term occurs nowhere else in the New Testament; in the Septuagint it is applied to the instruments of stonecutters and carpenters, or their uses. The custom of bear-

ing axes by the lictors, probably arose from the previous very general use of the pole-axe in the field of battle. Taking into consideration the peculiarity that the assembly now described is supposed to be called together immediately after a great military conflict, we think that the allusion here is to the use of the *battle-axe*. Our translators have employed the term *beheaded* apparently from associating with the Greek word the idea of the use of the axe by order of the civil magistrate only."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 6, 7;—

" 'And the rest of the dead revived not, until the thousand years were consummated,' *signifies*, that besides these, now spoken of, not any were taken up into heaven, till after the dragon was loosed, and that such were then proved and explored what sort of persons they were: 'this is the first resurrection,' *signifies*, that salvation and life eternal primarily consist in worshipping the Lord, and living according to his commandments in the Word, because thereby conjunction with the Lord is effected and consociation with angels of heaven: 'blessed and holy is he who hath part in the first resurrection,' *signifies*, that they who go to heaven, enjoy the felicity of life eternal, and illustration in consequence of conjunction with the Lord: 'over these the second death hath no power,' *signifies*, that they are not damned: 'but they shall be priests of God and of Christ,' *signifies*, because they are kept by the Lord in the good of love and thence in truths of wisdom: 'and shall reign with him a thousand years,' *signifies*, that they were already in heaven, when the rest, who were not revived, that is, who have not yet received heavenly life, were in the world of spirits."

By the rest of the *dead* are signified the rest of those who were spiritually slain by the dragonists, see verse 4.

'This is the first resurrection.'

Cruden observes among other significations of the word *First*, that it means;—

"That which is *chief* or *most excellent*. Rom. iii., 2, '*Chiefly* because unto them were committed the oracles of God.' *Chiefly*, in the original, is *first* and shews the *quality* and *excellence* of the privilege here mentioned. So also in Luke xv., 22, 'Bring forth the *best*,' in Greek, 'the *first robe*.'"

So again in Matt. xxii., 36, 38; 'Master, which is the *great* commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God, &c. This is the *first* and *great* commandment.' So Mark xii., 28; 'Which is the *first* commandment of all? And Jesus answered him, The *first* of all the commandments is, thou shalt love the Lord thy God with all thy heart, &c. This is the *first* commandment.' So again 1 Cor. xv., 3; 'I delivered unto you *first* of all that which I also received, how that Christ died for our sins,' &c. In all which cases it is admitted, that *first* has not so much an arithmetical, as rather a moral relation; such as to *importance*, *excellency*, *dignity*, &c.

By the *first* resurrection is in like manner here implied not that there is a *second* after this; but that of two or more kinds of resurrection this is the first in excellency, dignity, importance, &c. For that it is a spiritual resurrection of the soul which is here meant is affirmed by Haymo, Gaspar a Melo, Alexander de Hales, Da Sylveira, &c.

Religious Tract Commentary, p. 619;—

"Those who suffer with Christ, shall reign with Christ; they shall reign with him in his spiritual and heavenly kingdom, in glorious conformity to him in his wisdom, righteousness, and holiness, beyond what had been known before in the world; this is called the *first resurrection*, with which none but those who serve Christ, and suffer for him, shall be favored. The wicked shall not be restored to their power again, till Satan is let loose. This may be called a resurrection, as the conversion of the Jews is said to be life from the dead. The happiness of these servants

of God is declared. None can be blessed, but they that are holy; and all that are holy shall be blessed. These were holy as a sort of first-fruits to God, in this *spiritual resurrection*, and as such blessed by him. They are secured from the power of the second death. We know something of what the first death is, and it is very awful; but we know not what this second death is; it must be much more dreadful; it is the death of the soul, eternal separation from God. May we never know what it is by experience; those who have experienced a *spiritual resurrection*, are saved from the power of the second death."

'Thousand years.'

Gill, Apocalypse, chap. xx., p. 848;—

"The Syriac version rightly renders it *these* thousand years; referring to those of Satan's binding."

Pareus, Apocalypse, chap. xx., p. 516, 517;—

"They shall live and reign with Christ *those* thousand years, *i. e.*, during Satan's binding."

Robertson, Apocalypse, chap. xx., p. 418;—

"*That* thousand years, or during Satan's binding."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 7—9;—

"'And when the thousand years are consummated, Satan shall be loosed out of his prison,' *signifies*, that after they, who had before been concealed and preserved in the earth beneath, were taken up by the Lord into heaven, and the new heaven increased by their numbers, all those, who had confirmed themselves in false principles of faith, were to be let loose: 'and shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle,' *signifies*, that they who are here meant by the dragon, would draw to their party all those who were from the earths throughout the universal world of spirits, and lived there only in external natural worship and in no internal spiritual worship, and would stir them up against those who worshipped the Lord and lived according to his commandments in the Word: 'the

number of whom is as the sand of the sea,' *signifies*, the multitude of such: 'and they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city,' *signifies*, that being stirred up by the dragonists, they held in contempt all truth of the church, and endeavored to destroy all things of the New Church, and even its very doctrine respecting the Lord and respecting life."

That is, says Pareus, p. 530 ;—

"During *the* whole thousand years that Satan was bound, for again he adds the article τὰ χίλια ἔτη—*those* thousand years."

Haymo, Apocalypse, chap. xx. ;—

"God interpreted is covering, *tectum*; Magog, from out of covering, *de tecto*; which is similar to house and coming from out of the house. By the covering, *tectum*, are understood the hearts of the wicked, in which the devil is now lying concealed; conformably to what we read above, that he was shut up in the abyss. The devil is however *de tecto*, when regarded as coming from out of the hearts of the wicked. For now he is in his covering, and will then proceed from out of it. For the devil is now lying concealed within them, but in the times of Anti-christ will go forth from out of his covering, being as it were discovered; because that which he now does secretly, he will then do manifestly. Or at least the nations are said to be *tectum*, because in them the devil is now concealed and shut up; and they will be *de tecto*, when they shall break forth into open persecution. He will therefore go forth to open persecution, to seduce Gog and Magog, that is, all his own members. This seduction will take place when he shall incite all the wicked against Christ."

Similar interpretations of the words *Gog* and *Magog* are given by Primasius, Andreas, Ambrose Ansbert, Bede, Alexander de Hales, Berengaud, Gaspar a Melo, Rupertus, Cocceius, Da Sylveira, &c.

So also Gill, Apocalypse, chap. xx., p. 851 ;—

“These now may be called *Gog* and *Magog*, as the one signifies *covered*; the other *open*, or *uncovered*: these being all the enemies of Christ and his people, both secret and open.”*

Hyponoia, Apocalypse, chap. xx., p. 513;—

“‘Gog and Magog, to gather,’ &c. These names appear to be put as an equivalent for the nations in the four quarters of the earth. The *Gog* mentioned in the Old Testament is said to have been the king of a people called *Magog*, inhabiting regions *far remote* from Palestine. Some suppose, by this name *Magog*, the ancients to have intended to denote *northern nations generally* (Rob. Lex., p. 132); and that the term is used in a similar sense in this passage. If this supposition be well founded, the use of these names here may be merely as an intensive, indicating the nations in question to be gathered from the *utmost ends of the earth*; the force now assembling being figuratively all that the earth can possibly furnish,” &c.

“The names employed in the sacred writings, however, are not, we think, selected by the Spirit of inspiration without reference to their meaning, although it may be difficult for us at present to ascertain precisely what this meaning is. So, too, it seems probable, that names occurring in the Old Testament are not cited in the New without the design of bringing about the collation of the passages bearing this index, and thus affording some additional illustration. The word *Gog* is said to signify a *cover*, or that which *covers*—*tectum vel solarium*: and *MAGOG* *covering*—*tegans, tegulans* (Cruden, Leusden, and others).”

* Family Bible;—

“What nations are designated by these names, it is very hard to determine (Pyle). The nations of *Gog* and *Magog* figuratively describe the enemies of true religion and of its faithful professors (Lowman). In Ezekiel (chap. xxxviii. xxxix.), there is a famous prophecy concerning *Gog* and *Magog*; and this prophecy in the Revelation alludes to it in many particulars.” Bishop Newton.

Scott, Annotations, Apocalypse, chap. xx.;—

“Being ‘loosed out of his prison,’ this great deceiver (the dragon) will again exert himself, and soon excite agents, who with all earnestness, subtlety, and sagacity, will corrupt the Gospel; and seduce men into apostasy, idolatry, heresy, infidelity, and vice: and thus, the old generation of believers dying, the succeeding race, through many nations, ‘in the four quarters of the earth,’ will be deceived by him: and ‘having themselves departed from the faith, they will be instigated to hate and persecute such as adhere to it.’”

From these remarks it seems that Gog and Magog designate the nations which are farthest toward the north, the most remote from the Holy Land, or who occupy the utmost ends of the earth; and as throughout the Apocalypse the scene is laid in the *spiritual* world, so these nations designate those who are in the *utmost bounds* of that world, in other words, in its *circumference*. Thus we see not only the process but the progress of judgment; how first it began with the house of God, or those who are nearest the centre; then proceeded onward to Babylon; and finally reaches to Gog and Magog in the circumference; thus extending itself from the inmost or centre, to the outermost boundary of the spiritual world.

We have seen how, according to some writers, Gog means *covering*, and Magog *uncovering*. It should however be observed that Calmet in his Dictionary assigns (as well as other authors) the same meaning of *tectum* or *covering* to both words. And this seems to be also the meaning adopted by Swedenborg. In this case, as both words signify *covering*, and as *covering* implies that which is *outermost* in relation to that which is inmost (just as the roof of a house is outermost in relation to the inner chambers); so these names indicate thus the nature of those whom they designate; for they signify those who are *most remote from the church*, and consequently include all the heathen nations, such as Mahomedans, and idolatrous religions of all kinds; they likewise include those among Christians, who, although outwardly Christian, yet were ignorant of the nature both of Christian charity and faith, and placed religion only in external observances.

For a fuller consideration of this subject, the reader is referred to the notes in the Appendix.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9, 10;

“‘ And fire came down from God out of heaven, and

consumed them,' *signifies*, that they were destroyed by concupiscences of infernal love: 'and the devil, who seduced them, was cast into the lake of fire and sulphur, where the beast and the false prophet are, and shall be tormented days and nights for ages of ages,' *signifies*, that they who were in evils as to life, and in falses as to doctrine, were cast into hell."

See chap. ix., 17, 18; also xi., 5.

Fire in a good sense signifies celestial *love*; in a bad sense, infernal *hatred*, which is the fire of hell.

Tychonius, Apocalypse, chap. xx.; Works of Augustin, vol. xvi., p. 666;—

"Fire fell from heaven, and devoured them. This may be understood in two ways; for either they are spiritually devoured by the fire of the Holy Spirit, when they are incorporated into the church; or else, if they are unwilling to be converted unto God, they are devoured by the fire of their own sins and perish."

Haymo, Apocalypse, chap. xx.;—

"In another way; we have read above concerning the holy preachers, that fire going out of their mouth devoured their enemies. For as it were fire descended from heaven, when, at the preaching of the divine Word, the rage of ill will grew up among the reprobate; and thus the preaching which to the righteous is life, is to the wicked eternal damnation. Whence Paul says, 'Unto some we are a savor of death unto death, unto others a savor of life unto life.'"

So Ambrose Ansbert, Primasius, Gaspar a Melo, &c.

Haymo, Apocalypse, chap. xx.;—

"The saints are called *camps* because they are always fighting against the devil and his members. . . . Rightly is it said 'they went up,' namely, against the elect; swelling out in their pride, and imitating their Head, who says, 'I will ascend unto the heights of the clouds, and I will be like unto the Most High.'"

Pareus, Apocalypse, chap. xx., p. 537;—

"It is a metaphor taken from Jerusalem, which of old was God's *beloved city*, and the type of the NEW CHURCH, as appears by the following allegory."

Gill, Apocalypse, chap. xx., p. 851 ;—

"The allusion is to the encampment of the children of Israel in the wilderness, about the tabernacle, which was in the midst of them, Numb. ii., 2, &c. Afterwards the city of Jerusalem itself was called a camp, and answered in all respects to the camp in the wilderness, to which the reference is in Heb. xiii., 11—13, and which serves to illustrate the passage here; since it follows, and the '*beloved city*,' not Constantinople, as some have thought, but the *holy city*, the *New Jerusalem*, chap. xxi., 2, the general assembly and church of the first-born, beloved by God and Christ, and by the holy angels, and by one another."

Commentary of Religious Tract Society, Apocalypse, chap. xx., p. 620 ;—

"This formidable army, ver. 9, compassed the camp of the saints about, and the beloved city, the *spiritual Jerusalem*, in which the most precious interests of the people of God are lodged, therefore to them a *beloved city*."

Poole, Comments, Apocalypse, chap. xx., p. 1003 ;—

"'And they went up on the breadth of the earth,' that is, in all parts of it where the church of Christ was. 'And compassed the camp of the saints about, and the *beloved city*;' the *church* of God (typified by old Jerusalem, which was God's beloved city) they encompassed in a military order and manner, designing to destroy it or make it subject to their lusts."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 11 ;—

"'And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away,' *signifies*, the universal or general judgment executed by the Lord upon all the former heavens that were inhabited by such as were in civil and moral good, but in no spiritual good, consequently who feigned themselves Christians in externals, but in internals were devils; which heavens, with the earth belonging to them, were totally dissolved, so that nothing of them appeared any more."

It has already been observed that Judgment is generally considered to be of two kinds, the *Judicium discretionis*, or Judgment of separation, which is the same with that by which classification is effected. This is the Judgment which has hitherto been described, in virtue of which characters are developed and classified, and thus the interiorly wicked are discriminated and separated from the interiorly good.

There now remains therefore the *Judicium condemnationis*, or Judgment of condemnation, which is the disposition of individuals into their own places, that is, suitably to their own natures. For all the books are now opened, and the secrets of all hearts are now shewn. All that remains therefore is finally for each individual to go to his own place; and this being effected, all things are REDUCED INTO ORDER.

Poole's Synopsis, Apocalypse, chap. xx., p. 1995;—

“*White* designates the justice (Cluverus) and sanctity of this judgment.” Durham.

It signifies, says Poole in his Comments, p. 1003, “Christ’s *purity* and *holiness* in his judging the world.”

Brightman, Apocalypse, chap. xx., p. 838;—

“This throne thereof is *white*, most *pure*, most bountiful, full of saving health, carrying mercy in the outward appearance thereof. It is a *great* one, to declare the most glorious majesty of God, which shall be now made manifest in this great assize of his as it were, wherein he sitteth in state upon his throne among his people. He sitteth also upon this throne, being ready to give judgment, because there shall not be any deferring of his recompense any longer, which he will give to men according to their deeds; the delaying whereof before, made men think as if God did neglect the matters done upon earth: both heaven and earth fly from before him that sitteth on it, in regard of that *great change of all things*, which shall be then made, both in the *false church*, which shall be utterly rooted out, as also in the *true*, which shall be increased and stored with so great true happiness, that the former rueful condition thereof, seemed to be quite fled away.”

Gill, Apocalypse, chap. xx., p. 852 ;—

"This throne is also said to be a *white* one; just as the same person is said to sit upon a *white* cloud, and ride upon a *white* horse, chap. xiv., 14, and xix., 11; it may be in allusion either to a white and serene cloud, or to a throne of ivory, such an one as Solomon made, 2 Chron. ix., 17; and this is either expressive of the majesty and splendor of it, it being a throne of glory, or a glorious throne, Matt. xxv., 31; or else it may denote the *purity* and *justice* of him that sits on it, according to which he will proceed in judgment, and finish it; his character is the righteous judge, and the judgment he will execute will be righteous judgment."

Similar is the interpretation of Da Sylveira, Menochius, Cocceius, Gaspar a Melo, &c. See also Gauntlett, p. 411.

Tillock, Dissertations upon the Apocalypse, p. 373 ;—

"'The First and the Last,' chap. ii., 8, is the one who dictated the epistles to the churches, namely, Jesus Christ; and 'the First and the Last' is the 'Alpha and the Omega,' chap. xxi., 6, and xxii., 13; and 'the Alpha and the Omega' is *Κύριος ὁ Θεός*, Jehovah Elohim (*c. v.*, the Lord God), chap. i., 8, and iv., 8, who is the Kathemenos, chap. iv., 10. It is impossible to evade the conclusion: the Kathemenos (the sitting one), on both thrones, is the same individual, Jehovah Elohim [the Eternal Omnipotent], the Alpha and the Omega, the First and the Last, Jesus Christ; who appeared in the midst of the golden lampstands; who, in the sanctuary, dictated the epistles to the seven churches; who is the root and the offspring of David, the Lamb in the midst of the throne: the same individual who hath declared, that 'he that honoreth not the Son, honoreth not the Father.'"

That it is the Lord Jesus Christ who is here sitting on the throne, is the interpretation of Haymo, Tirinus, Gaspar a Melo, Da Sylveira, Cocceius, Marloratus, &c.

Patrick Forbes, Apocalypse, chap. xx., p. 229 ;—

"This great *white* throne (shadowed by that of Solomon) albeit then, in full and final degree, it shall be erected, when our Lord returneth in the clouds of heaven: yet, in some degree,

it is erected here in the *clear and evident prevailing light and power of the Gospel*. So as, even here after a sort, heaven and earth depart, that is, the whole state of the world is changed : as, upon pouring out of the seventh vial, was denounced : and as (for the like event, though not in so full measure), was spoken of at the opening of the sixth seal. For, even here, we shall have new heavens and a new earth, that is, *a new state of things*, by the enemies' utter fall ; and goodly, graceful, and peaceable estate of the *church* thereupon, when there shall be no more sea : as, by Esaias is prophesied often, and magnifikly in the subsequent chapters is declared. Thus the state under the Gospel, in collation to the former, is called of the apostle a *new world* ; and so the condition of the Christian *church* (upon destruction of whore, beast, and dragon, and strange alteration of all the states in the earth) enjoying peace, shall be yet, in respect of her state before, *a new world.*"

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 12 ;—

“ ‘ And I saw the dead, small and great, stand before God,’ *signifies*, all who had died from the earths, and were now among those who were in the world of spirits, of whatever condition and quality, assembled by the Lord for judgment : ‘ and the books were opened, and another book was opened, which is the book of life,’ *signifies*, that the interiors of the minds of all them were unclosed, and by the influx of light and heat from heaven, it was seen and perceived what their nature and quality was as to their affections which are of the love or will, and thence as to their thoughts which are of the faith or understanding, as well the wicked as the good : ‘ and the dead were judged out of those things which were written in the books according to their works,’ *signifies*, that all were judged according to their internal life in externals.”

Pareus, Apocalypse, chap. xx., p. 544 ;—

“ Origen understands it of the books of conscience, which now are hid, not to God, but to men ; for the hidden things of the heart are not now known : but then they shall be opened,

that is, manifested to the consciences of all and every one, so as there shall be no place left of excuse, or withdrawing. Thus no man shall be injured, because every one shall either be accused, or discharged by his own conscience."

Similar is the interpretation of Menochius, Tirinus, Andreas, Gaspar a Melo, Alexander de Hales, Haymo, Brengaud, Cornelius a Lapide, Da Sylveira, &c.

Mayer, Apocalypse, chap. xx., p. 517 ;—

"The books that are opened are, according to some, the books of men's consciences ; according to others, the books of Holy Scripture ; but according to Augustin, both ; which I think to be rightest ; for every man's conscience shall then be made manifest, whether it be good or evil, foul or clear ; and according to the books of Holy Scripture, all shall be judged, as they have received and observed the things therein contained or not."

Gill, Apocalyps chap. xx., p. 853 ;—

"To which may be added, the book of conscience ; the consciences of men will be awakened, and will accuse them, and bear witness against them, and be as good as a thousand witnesses."

Commentary of Religious Tract Society, Apocalypse, chap. xx., p. 621 ;—

"'The books were opened.' The book of God's omniscience, who is greater than our consciences, and knows all things. There is a book of remembrance with him both for good and bad ; and the book of the sinner's conscience, though formerly secret, will now be opened. Every man will have recollection and consciousness of all his past actions, though he had long forgotten many of them, till thus brought to light and remembrance."

"'And another book shall be opened ;' the book of the Scriptures, the rule of life ; this book is opened, as containing the law, the touchstone by which the hearts and lives of men are to be tried ; this book determines matter of right, the other books give evidence of matter of fact."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 13 ;—

"'And the sea gave up the dead that were in it,' *signifies*, the external and natural men of the church called to

judgment: 'and death and hell gave up the dead which were in them,' *signifies*, the men of the church who were impious at heart, and who in themselves were devils and Satans, called to judgment."

Hartley Frere, Combined View of the Prophecies, Dan. i., 3; p. 181;—

"The symbol of the great *sea* here introduced, resembles in the voice of its many waters, the voice of a great multitude of the people. The *sea* also is to be considered as exhibiting these waters in a barren and unproductive state, and as representing those nations in which *paganism, infidelity, or even a corrupted Christianity* prevailed."

... "Again, in Rev. xxi., 1, the future glorious state of the church is shewn to St. John, under the figure of a new heaven, and a new earth, in which 'there was no more sea;' by which is implied, that there will then no more be any *people in a barren and unbelieving state.*"

Ibid., p. 83;—

"The sea, or 'the untillable and barren deep,'—*multitudes in a barren and unfruitful state towards God*; which are subject, also, to be agitated by storms like the troubled deep, that cannot rest, but whose waters cast up mire and dirt. If it is the great sea, it may represent the Gentiles, or the nations of the world at large, professing *paganism*. If an inland sea, it may represent the population of some principal kingdom, in an *unfruitful state, professing infidelity or a corrupt religion.*"

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 13—15;

"'And they were judged every one according to their works,' *signifies*, here as before: 'and death and hell were cast into the lake of fire,' *signifies*, that the impious at heart, who in themselves were devils and Satans, and yet seemed in externals like men of the church, were cast into hell among those who were in the love of evil and thereby in the love of the false principle accordant with that evil: 'this is the second death,' *signifies*, that these are actually in a state of damnation: 'and if any one was not found

written in the book of life, he was cast into the lake of fire,' *signifies*, that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned."

Mayer, Apocalypse, chap. xx., p. 520 ;—

"What is written in the book of life is kept so secret that we cannot know it ; but they whose works are evil, may be sure that they are not therein written : the book of life and the register of men's works do parallel one another. Wouldest thou then see into this great secret? go to thy *works*, and consider them ; if they be good, thou art assuredly written in the book of life ; otherwise thou mayest be sure that thou art not, and then the lake of fire gapeth for thee. Be not deceived therefore by thy faith ; but wouldest thou live long, and see good days? refrain thy tongue from evil, and thy lips that they speak no guile ; cease to do evil, seek peace and ensue it. Attend to that direction of our blessed Saviour, given to him that asked what he should do to be saved ; 'Keep the commandments ; and if thou be rich, forget not to distribute of thy goods to the poor, and so lay up to thyself a good foundation.'"

Commentary of Religious Tract Society, Apocalypse, chap. xx., p. 621 ;—

"By their *works* men shall be justified or condemned ; for though God knows their state and their principles, yet, being to approve himself to angels and men as a righteous God, he will try their principles by their practices, and so will be justified when he speaks, and clear when he judges."

Gauntlett, Apocalypse, chap. xx., p. 421 ;—

"But upon what principles will the trial proceed? God will judge the secrets of men by Jesus Christ ; and the Judge, being omniscient, will bring to light all the hidden things of darkness. Men will be tried and judged according to their works : for 'God will bring every work into judgment, and every secret thing, whether it be good or whether it be evil.' All the deeds done in the body, with all the circumstances relating to them, will be exhibited in their true light. But when it is said that men shall be judged according to their works, this includes likewise their words and their thoughts. 'For every idle word,' says Jesus,

‘that men shall speak, they shall give account thereof in the day of judgment.’ And the apostle declares, that ‘the Judge will then make manifest the counsel of the hearts.’ Thoughts do not come under the cognizance of man ; but they are not exempt from the judgment of God. Before him our thoughts are as much an evidence of our true state as our words or our actions. The secret springs of man’s conduct will then be brought to light and exposed to view. The design of this scrutiny, in the great day of account, will not be to inform the Judge, who already knows all things ; but to convince angels and men of the justice of his proceedings, and to exhibit the grounds upon which he passes sentence.”

DIVINE ORDER.

The following remarks upon *Divine Order* constitute the more immediate introduction to the present work upon the Apocalypse, and might have been placed in the First Volume as a Fourth Preliminary Discourse : it has been reserved for the present occasion only because the author found it convenient to be enabled to keep in view the spiritual interpretations of the Apocalypse which have been adduced.

§ 1.

It is affirmed by Swedenborg in his treatise on the Last Judgment and the Destruction of Babylon, art. 46, that “the Lord came into the world for this end, that he might REDUCE TO ORDER all things in the heavens, and by the heavens all things on the earths, and might at the same time make his Humanity divine, which, unless he had done, no one could have been saved.”

The same doctrine is repeatedly asserted in the *Arcana Cœlestia*; as in art. 4075, 4286, 9937, 4287, 9397; also in the *Universal Theology*, vol. I., art. 115. Again, in the *Coronis* or Appendix to this work, *Lemma* vii. ;—

“That redemption, which was accomplished by the Lord when he was in the world, consisted in the subjugation of the hells, the ORDERLY ARRANGEMENT of the heavens, and thereby in the preparation for a new spiritual church, may be seen in the work entitled, *True Christian Religion*, n. 115—117, and likewise from n. 118—133. But as this is a new discovery, and has lain hid for ages, like a ship cast away with its valuable wares in the bottom of the sea, and yet the doctrine of redemption is as it were the treasury of all the spiritual riches or doctrinal tenets of the New Church, therefore we shall treat of the mystery of redemption in the last lemma of this volume, in which the following propositions shall be unfolded and explained. I. That liberation from enemies is what in the Word is called redemption. II. Consequently, that redemption is a liberation from evils and falses, which, as being from hell, are spiritual enemies; for they kill souls, as natural enemies kill bodies. III. Hence it becomes evident, that the first [act] of redemption accomplished by the Lord was the separation of the evil from the good, and the elevation of these latter to himself into heaven, and the removal of the former from himself into hell, for thus the good were liberated from the evil: this first [act] of redemption is the last judgment, treated of above, n. 10—13. IV. That the second [act] of redemption was the CO-ORDINATION of all in the heavens, and the SUBORDINATION of all in hell, by which means the good were still more distinctly separated and liberated from the evil; and this is the new heaven and the new hell, spoken of above, n. 14—17. V. That the third [act] of redemption was the revelation of truths out of the

new heaven, and thereby the raising up and establishment of a new church in the earths, by which means the good were further separated and liberated from the evil, and hereafter are separated and liberated: this third [act] also is treated of above, n. 18—20. VI. That the final cause of redemption was a possibility, that the Lord by virtue of his divine omnipotence might regenerate man, and thereby save him; for unless man be regenerated, he cannot be saved, John iii., 3. VII. That the regeneration of man, inasmuch as it is a separation and liberation from evils and falses, is a particular redemption by the Lord, existing from his common [or general] redemption. VIII. That with those who are regenerated, evils are first of all separated from goods, and this resembles a judgment; that afterwards goods are collected together into one, and arranged into a heavenly form, and this resembles a new heaven; and that lastly hereby is implanted and produced a new church, whose internal is heaven, and whose external from the internal, consequently whose internal and external together in man, is what is called a church. IX. That all are redeemed, since all, who reject the falses of the former church, and receive the truths of the new church, are capable of being regenerated; but that still the regenerate are, properly speaking, the redeemed. X. That the goal of redemption, and the prize of the redeemed, is spiritual peace. XI. That a redemption has at this day also been accomplished by the Lord, because at this day is his second advent according to prediction.”

The great fact that redemption consisted in the subjugation of the hells and the orderly arrangement of the heavens is here said to be a *new discovery*; but in what sense this is to be understood Swedenborg explains in the words afterwards added, namely, that it is a truth which “has lain hid for ages.” The reader therefore is here

referred to what has been said upon this subject by Alcasar in our First Volume, p. 32.

Möhler's Symbolik, vol. ii., p. 291; note by J. B. Robertson, translator;—

“Möhler says, that according to Swedenborg's theory, ‘Redemption, in part at least, depended on the application of mere mechanical powers.’ How so? Because the Swedish prophet makes redemption to consist, chiefly, in the reducing the hells into subjection, in delivering the blessed spirits from the importunity of demons, and in producing, by this means, the renovation of the church. The Catholic Church, on the other hand, teaches that the object of the redemption, was the restoration of fallen man, his deliverance from sin, and especially original sin. This is the doctrine clearly inculcated in Holy Writ. See Luke xix., 10; John iii., 14; Gal. iv., 4, 5; Heb. v., 1, seq.; John i., 29; Rom. v., 12, 15, 21; vi., vii.; 1 Cor. xv., 21, 22. Thus, according to Swedenborg, redemption produced, as it were, a mere outward mechanical change in the moral condition of mankind; but, according to Catholic doctrine, it brought about a living, internal, and organic change.”

The doctrine of the satisfaction of one Divine Person by another, has in the present day so entirely excluded every other view of the Atonement, that Möhler imagines that Swedenborg is here advocating a heresy, or a mere outward mechanical change in the moral condition of mankind as constituting preëminently the work of redemption: whereas that Swedenborg is only reviving, in the foregoing statements, a professedly Catholic though long-forgotten doctrine, will be perceived on comparing these statements with those which we are now about to adduce.

The redemption of the world at the first advent was accompanied by the creation of a new heaven and a new earth; we shall also see that in the Apocalypse, chap. xxi., or at the second advent, there occurs likewise the creation of “*a new heaven and a new earth.*”

Parkhurst, in his Dictionary, observes upon the word

kósmos, that “Aristotle, *De Mundo*, defines *kósmos* to be, a system composed of the heaven and the earth, and of the beings contained in them; otherwise the *order* and beautiful *arrangement* of the universe is called *kósmos*; and Plutarch says that Pythagoras was the first who called the system of the universe *kósmos* from the *order* observable in it.”

To create a new heaven and earth, then, is to create a new *kósmos* or a new *order* of things, or to bring order out of disorder, a *cosmos* out of a *chaos*. Accordingly we shall find that this ordination of things, this restoration or restitution of things to order, was the principal object of the Incarnation or of the First Advent. On Col. ii., 5, ‘Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order,’ Cornelius a Lapide observes, that,—

“As Theophylact remarks; like as in military array, a good orderly arrangement makes a phalanx firm, so also does the same effect take place in the church, when the good *order* introduced by charity arranges all things.”

“How great the good and advantage arising from this *order*, is evident in every commonwealth; for there is no commonwealth that can hold together without order; but for it to do so it is requisite that the citizens should be subordinate to and obey the magistrates, and that every citizen should keep to his own degree and rank; for if this order be disturbed, the commonwealth is disturbed.”

“Secondly, the same thing is evident in the celestial hierarchy of spirits and angels; in which exists the highest *order*, which consociates, strengthens, preserves, and with wonderful beauty adorns the commonwealth of angels.”

“Thirdly, the same thing is evident in the orderly motion and situation of the heavens, stars, elements, all creatures, and the whole universe; for *order* is the bond of union and the salvation of the universe. ‘The perturbation of order,’ says Nazianzen in his Oration upon the moderation to be observed in Disputation, ‘has introduced thunders into the air; upon the

earth, conflagrations ; in the sea, inundations ; in cities and families, wars ; in bodies, diseases ; in souls, sin ; as attempting to introduce another disposition of things.' 'All things,' says the wise man, Wisdom xii., 21, 'thou hast ordered in measure, number, and weight, O Lord ! thou Creator of all things.'

... "St. Augustin teaches that everything or every good has first its *measure*, which prescribes to it a certain mode, from the determination of its efficient and material principles. Secondly, *number*, which gives to everything its species. Thirdly, *weight*, that is, an ordination and inclination to its acts and its end, which weight brings the thing itself into its state of rest and stability. . . . It is because so great are the advantages of good *order*, that the apostle so often inculcates order and wishes it to be preserved in all things."

Now this *order* of the universe had been disturbed, and at the time of the Incarnation, the *disorder* had arrived at its crisis ; as is plainly intimated by Isidore of Pelusium, in epistle 329, where he says ;—

"When wicked demons, with their leader, the Devil, had no longer permitted things to remain in their *order*, but revelling in all manner of wickedness and inordinate indulgence, and knowing no bounds to their insolence, had reduced men to the *extremity* of evil ; then did the King over all, the Word of the Father, who abominated their tyranny and had compassion upon the miseries of mankind, entering into human nature, put himself in battle array. Wherefore the trophies of his victory have partly already been fixed, partly are now being raised, partly are still to be hoped for ; and that barbarous troop of devils, with their wicked Leader, have been driven into calamitous straits ; while human nature has been rescued into a state of *liberty*. Wherefore also the Psalmist commanded that those who had been set free, should sing a new song ; for he saw with prophetic eyes what was to happen in the future."

So likewise in the chapter on the Final Cause of the Incarnation Petavius observes, vol. v., chap. vi., p. 81, that,—

... "Christ came to release us from the yoke of the devil and his tyrannical domination ; and that when the devil was

keeping the whole world in a state of the most abject slavery, he was put to flight by the Incarnation of Christ, and was cast down by his death. 'To this end appeared the Son of God,' said John, 'that he might destroy the works of the devil.' Moreover Christ himself, when the time of his death was impending, exclaimed, 'Now is the judgment of this world; now is the prince of this world cast out.' . . .

. . . "How base and wretched was the condition of mortals, while that foul beast was domineering over them, many of the ancients graphically describe; enumerating all the evils to which before the coming of Christ the human race was obnoxious. Among which were especially and the most to be deplored, ignorance of the true God, of divine worship and religion; under which, with but extremely few exceptions, all mankind were laboring. For the Devil, being hopelessly driven from his possession in heaven, endeavored in his turn to cast out God from the world, and entirely to abolish the remembrance and veneration of him; studying and striving how to put himself in the place of God; while other demons, who were associates in his crime and punishment and were his satellites, were, by the nations who were blinded by the error, esteemed for inferior and lesser deities. Hence flowed the superstition of false gods, and that principal crime of the human race (as Tertullian says), that most preëminent guilt of the world, which was the entire cause of the judgment—*idolatry*. Hence the images erected everywhere in cities, houses, streets, to profane and for the most part ridiculous deities. For, as observes the same Tertullian; the streets, the forum, baths, stables, and our very houses themselves, are not without their idols. Satan and his angels have filled the whole world. Nor, says Cyprian, have they any other employ than to call men away from God, and turn them aside from the understanding of true religion to superstition."

Again, on the goods and advantages accruing to man from the Incarnation, Petavius observes, chap. vii., p. 82;—

"The head of all these, and that which collects and contains within itself all the benefits of the Incarnation, as Cyril testifies, is the one which the apostle so strenuously preaches, 'that he

might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; viz., in the dispensation of the fulness of times to *restore all things* in Christ which are in the heavens and the earth;’ where he says that the end regarded by God as the principal and primary of his purpose and will by which he decreed to make his own Son, man, was *ἀνακεφαλαιώσασθαι*; that is, to recapitulate all things into Christ which are in heaven and in the earth; or, as Tertullian renders and interprets the word in Latin, *ad initium redigere*, or *ab initio recensere*, that is, to recall them to their primitive state. Which he more evidently intimates in his book, *De Monogamia*; where he thus renders the passage, ‘to refer to their Head, that is, back again to their beginning all things in Christ, &c., that he might thus shew that in himself is the procession of the beginning to the end, and the return of the end to the beginning.’ Therefore *ἀνακεφαλαιώσασθαι* will mean, to restore to their pristine state the ruined condition of things. With a view to this meaning Cyril uses the word *instaurare*; the Commentary attributed to Ambrose, *restaurare*.”

Chrysostom says, according to Petavius, that the signification of the word, is, to collect into one sum and head things various and dispersed: Theodoret, and from him Photius, a change implying a brief and compendious disposition of things: Irenæus, to recall to one head, and subject to one Prince and Ruler, things which before were dissolved and dissipated.

Petavius, p. 83;—

“More agreeable to the interpretation of Chrysostom is the reason assigned by Œcumenius; that the angels who were alienated from men and hitherto forced away from them, were now consociated with them under one Head, Christ; and as it were bound together by the same bond of union. The force and power of such a signification, however, does not properly belong to the word *ἀνακεφαλαιώσασθαι*, but only follows by way of consequence; inasmuch as things which are put together under one Head, when previously they lay scattered far and wide in confusion and dis-

order, are brought together within given limits, and in a manner contracted into one sum. This view of the subject is especially agreeable to the words of the apostle. For Christ came to bring into one the scattered and dissociated members of the universe, and to bind them together one with another, and also with Himself as the Author and the Head of all. This kind of office he exercised especially in regard to men; who, being disjoined from the one and true God, that is, from essential unity, were carried away into various errors, and into a multifold worship of vain deities and superstitions; and, being ensnared into diverse vices and cupidities, had gone astray from their native and inborn simplicity. It is a trite saying of Aristotle in his Ethics, but a most true one, that good men pursue a course of one kind only and single; but that the wicked deflect from the straight path in all manner of directions."

"From this multiply corruption arising from the vices, pursuits, and cupidities which draw men away in diverse directions, God hath recalled us; and hath brought us back to one head and to one end, even to Him who is Christ the Head, and who is the end of the law for righteousness unto every one who believeth. For this reason he undertook a compendious method of bringing back the human race to their pristine state from which they had fallen away by sin, and of restoring all things in Christ, as says the apostle; according to the Vulgate."

Zanchius, *De Certa Salute Ecclesiae*, vol. vii., p. 234;—

"That he might restore all things and establish them in judgment and justice. Some explain *judgment* to mean the punishment of the wicked; *justice*, the protection and reward of the good; for by these two is a kingdom restored and preserved. We affirm simply that the *judgment* is *reformation* and *renovation*; which is effected when the authors of disorder are expelled, and all things are restored to their primitive *order*, as in John xii.; 'Now is the judgment of this world, now shall the prince of this world be cast out.' *Justice* is the execution and the maintenance of the commenced *reformation*, and of the laws and ordinances appointed in that kingdom. For thus was it that his kingdom, that is, the *church*, which had become wholly corrupted and collapsed both as to external worship and religion, and also as to internal, Christ first restored by a *judg-*

ment; that is, by a *reformation*; namely, by the *expulsion of false doctrine* and useless sacrifices, and by the *introduction of true doctrine* and true sacrifices; Satan being then expelled from the hearts of the faithful, and sins being taken away and pardoned, and in their place the Holy Spirit being given and his righteousness. Secondly, Christ restored the church by *justice* in the accomplishment and maintenance of the *order* designed; as indeed he is daily doing by the preaching of the Word, the administration of the sacraments, and the operation of the Holy Spirit in the saints. By this same judgment and justice does he establish his kingdom for ever. This now is the judgment of Christ in the *reformation* of his kingdom; that every one who believeth in him may have eternal life, without the sacrifices or works of the law."

Moreover in the explication of the passage before quoted from Eph. i., 10, Zanchius observes, that some understand the word *ἀνακεφαλαιώσασθαι* as signifying to recall all things to their first principle, this being the meaning of creating a new heaven and a new earth. 'Behold, I make all things new.'—"The whole creation waiteth for the redemption of the sons of God; that it may be liberated from the bondage of corruption."—Now every *renovation* of the world is accomplished by Christ. Hence the revocation of all things to their first principles, Zanchius considers to be the same with making a *new heaven and a new earth*, vol. vii., p. 21;

"Thus, that there might be a *new heaven and a new earth*. . . For it is not without cause that the apostle mentions first those things that are in the heavens and afterwards those that are in the earth; and in like manner did Christ say first, 'All power is given to me in heaven,' and then added, 'in the earth;' because Christ being glorified in the heavens as the head of all the elect, first the angels in heaven and then the Gentiles together with the Jews, were made subject unto him by the preaching of the Gospel; as above stated. Thus were all the elect, both angels and men, adjoined to their Head, and are so daily. The others, such as wicked men and infernal devils, are put under the feet of Christ," &c.

Poole's Synopsis, Eph. i., 10, p. 746 ;—

“ *Ἀνακεφαλαιῶν* is to conjoin into one body (Beza, Vorstius, Bodius), and to recall to one head (Bodius, Vorstius, Strigelius), and finally to unite and agglutinate to the head (Zanchius, Bodius) the disjected and separated parts (Beza) ; to collect together again the dispersed members, and to recall them to their origin and first beginning, from which they had fallen away (Bodius), or to their pristine state and first integrity (Zanchius, Tertullian). . . . *All things* ; all those which being before divulsed and distracted, Christ himself was sent by the Father to collect into one body (Bodius, Beza) ; human nature, which had become ruined, corrupted, and lost (Zanchius, Photius) ; men who had lapsed and become scattered through sin (Bodius), or all the elect (Zanchius, Bodius), or the faithful both of the Jews and Gentiles, who were before dispersed and scattered as it were throughout the wildernesses of vanity, error, impiety, and idolatry ; these the apostle intimates were gathered together by God (Bodius) under one head, Christ, into one body, which is the church and communion of saints (Zanchius), or into one mystical man, coalescing in the same spirit faith and charity (Bodius). . . . And how I pray you could the *angels*, who had never apostatized from God nor been scattered one from the other, be said to be gathered together again by Christ? (Quidam in Zanch.) In this way ; although they had not fallen away, still *they might have done so*, unless they had been in Christ their Head ; to the end that by him they might be perpetually preserved and confirmed in their felicity,” Bodius, &c.

Bloomfield, *Recensio Synoptica*, Eph. i., 10, p. 521 ;—

“ On the sense of *ἀνακεφαλαιώσασθαι τὰ πάντα* commentators are not agreed. Certain it is that *τὰ πάντα* is put, by an idiom familiar to St. Paul and every good writer : for *τοὺς πάντας Ἀνακεφαλ.* signifies to bring again under one head (*κεφ*) ; which implies their being brought into one society. The best commentators are agreed that by *τὰ πάντα* are meant both Jews and Gentiles. So in a parallel passage of Col. i., 20, Christ (who is here meant by the head) is said *ἀποκατάλλαξαι τὰ πάντα εἰς αὐτόν*. See also Chrys. But the apostle adds something further, namely, that God hath not only thus united all nations on earth

under one head, but also united with them the hosts of heaven, the *angels in heaven* (for so the best commentators, ancient and modern, explain the *τὰ ἐν τοῖς οὐρανοῖς*), who are called the *upper family*, God's family in heaven. Compare infra ver. 21, and 3, 15. It is well observed by Theophyl. (from Chrys.), that the heavenly and the earthly had been split and separated, and had not one head. For though, in respect of creation, there was one God over all; yet in respect of union, there was not. The Father therefore determined to unite the heavenly and the earthly, *i. e.*, to place one head over all; even Christ," &c.

Calvin, Eph. i., 10 ;—

“ In my opinion, Paul designed to teach that all things which had been scattered abroad out of Christ, were by him *brought back into order*. And indeed what can we see in the world, out of Christ, but mere ruins? for since we are by sin alienated from God, how can we be otherwise than dissipated and scattered abroad in a miserable manner? For the right state of the creatures, is, that they should adhere to God; that there should be such a gathering together into one as might bring us into due *order*; as the apostle says was effected in Christ. Since by coalescing into his body we are both united unto God, and mutually conjoined among ourselves. Lastly, without Christ the whole world is a *chaos* without form, and a horrible *confusion*. He alone collects us together into a true *unity*. But why does he include celestial creatures in this number? for the angels were never separated from God, consequently never scattered abroad. Some explain the passage thus; the angels are therefore said to be gathered together into one, because men were united to them; that both being alike conjoined to God, they both might obtain by this blessed unity a common happiness. In like manner as we are wont to say that a whole edifice is restored, which in many of its parts was ruinous or had fallen down; although some portions continued to stand upright. This indeed is true; yet nothing prevents our saying that the *angels* also were gathered together into one; not indeed from a state of dispersion; but first *that they might perfectly and firmly adhere to God*, and then *that they might retain such a state permanently*. For what proportion is there between the creature and the Creator, except

through the intervention of a Mediator? for, inasmuch as they are creatures, *if they were deprived of their blessing in Christ, they would be liable to change and defection; and therefore not to be eternally happy.* Who then will deny that both angels and men were by the grace of Christ brought back into a state of established *order*? for men were lost, and *the angels were not out of danger.* Christ, therefore, by uniting both into his body, conjoined them with God the Father, that so a true harmony might exist between heaven and earth."

Grotius upon the same passage in Ephesians, observes ;
 " 'By things in heaven and things on earth' are signified, according to the Hebrews, *God's family above, and God's family below.* Compare Col. i., 20. For unto Christ is given all power in heaven and in earth, Matt. xxviii., 18. See below, ver. 21, and compare it with Col. i., 16, where *ἐκτίσθη* seems to be *ordinata sunt*, arranged into *order.* . . . The Jews hated strangers as idolaters. The Jews were themselves hateful to the Gentiles on account of the diversity of their institutions from their own. . . . Now those of either class who come to Christ, are friends and brothers one to another, and are together one people of God."

On Col. i., 16, Grotius observes on the words, 'By him were all things created that are in the heavens and the earth ;'—

"It is certain that all things were created by the Word ; but the circumstances which precede, shew, that the apostle is here treating of *Christ*, which is the name of the *man* ; in which sense moreover Chrysostom interprets the passage, who however understands it to signify the world created *for the sake of Christ* ; not a bad sense ; but yet, by reason of what precedes, *ἐκτίσθη* is here more rightly interpreted *disposed into order*, acquired a certain *new state.*"

Poole's Synopsis, Isaiah li., 16 ;—

" 'I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.' He expresses the end of his mission, namely, that I may *restore all things to order* ; heaven, and earth, and all creatures, which by the fall of the first man had become

deranged and as it were paid the penalty, are renewed by Christ and the doctrine of salvation, Ephes. i., 10 (Calvin). 'That I may create a new heaven and a new earth,' Is. lxv., 17; lxvi., 22; 2 Peter iii., 13; Apoc. xxi., 1 (Piscator). . . . 'That I may constitute a new, i. e., *spiritual world* and kingdom of God; whose foundations were laid by Christ and the apostles.' Forerius.

Poole's Comments, Eph. i., 10 ;—

"The meaning of the whole seems to be, that whereas the *order* and *harmony* of God's principal workmanship, intellectual creatures, angels, and men, had been disturbed and broken by the entering of sin into the world (all mankind and many of the angels having apostatized from him, and the remnant of them being in their own nature liable to fall and mutable), God would in his appointed time give Christ, the heir of all things, the honor of being the repairer of this breach, by gathering together again the disjointed members of his creation in and under Christ as their Head and Governor; *confirming the good angels* in their good estate, and recovering his elect among men from their apostate condition."

Wesley, Ephesians i., 10, Comments ;—

"That he might gather together into one in Christ—might recapitulate, reunite, and place in *order* again under Christ their common head."

Manning (formerly Archdeacon*), on the Unity of the Church, p. 88 ;—

"From these places it is evident that the Incarnation and passion of the Son of God is the mysterious cause of a *new order*, in which even unseen and heavenly beings are partakers. The Father sent him into the world to redeem and regenerate the creation of God; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth. How or in what manner the *heavenly orders* are reconstituted in a *new order*; whether the original sin of angels was a refusal of homage to the anticipated mystery of the Incarnate Son, whether the elect angels, as they yielded to the adoration of the Word made flesh so are now partakers of a *new* summing up of God's creatures

* Now a member of the Roman Communion.

under a *new* head in Christ Jesus, we know not. Most evident it is that they together with the spirits of just men made perfect, are members of Christ's mediatorial kingdom, and gathered together with the visible church of Christ under one head in a wonderful *order*. They are members with us of the one mystical body, of which part is seen and part is unseen."

Thus we see all the way through the foregoing quotations, that the creation of a new heaven and earth is immediately connected with a general *reformation of religion*, or a *regeneration of the Church*, attended by convulsions in the state of the Church, of society, and of the world in general; such in fact as our Lord himself has described in Matt. xxiv.; circumstances necessarily resulting from turning back the course of things in the Church toward those first principles, that one fountain-head, from which they had gone astray. Hence on Haggai ii., the Family Bible observes from Bishop Hall, that it means, "I will once more make a *great change in my Church* by the bringing in of my Gospel;" and that this change was accompanied also by commotions and convulsions in the world.

Matthew Henry, Isaiah li., 16;—

"As God by Christ made the world at first, Heb. i., 2, and by him formed the Old Testament *church*, Zech. vi., 12, so by him and the words put into his mouth he will set up (1) a *new world*; will again plant the heavens and found the earth. Sin having put the whole creation into *disorder*, Christ taking away the sin of the world put all into *order* again; 'old things are passed away, all things are become new:' things in heaven and things on earth are reconciled, and so put into a new posture, Col. i., 20. 'Through him, according to the promise, we look for new heavens and a new earth,' 2 Pet. iii., 13; and to this the prophets bear witness. (2). He will set up a *NEW CHURCH*, a New Testament church; he will say unto Zion, 'Thou art my people.' The *gospel church* is called *Zion*, Heb. xii., 22, and *Jerusalem*, Gal. iv., 26. And when the Gentiles are brought into it, it shall be said unto them, 'Ye are my people.' When God works great deliverances for his *church*, and especially when

he shall complete the salvation of it in the great day, he will thereby own that poor despised handful to be his people whom he has chosen and loved."

Alvarez, Isaiah, lxx., 17, p. 786;—

"Others by the *new heavens* and *new earth* understand a new creation; since when we are renewed by grace all things are made new, as the apostle says, 'If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new.' Where we are to note with St. Thomas, that '*renovation* by grace is called a *creation*.' For creation is a motion from nothing to *being* (*esse*). *Being* however is of two kinds; *being* of nature and *being* of grace. The first creation was that by which creatures were produced by God out of nothing into the *being* of nature, and then creation was new; but it grew old by sin; Lam. iii., 'He hath made old my skin, &c.' It was requisite therefore for there to be a new creation, by which there might be a bringing forth into the *being* of grace; which creation is from nothing, because they who are without grace, are nothing. 1 Cor. xiii.; 'Though I knew all mysteries, but have not charity, I am nothing.' Job xviii.; 'His companions shall dwell in the tabernacle of him who is not,' that is, sin (Augustin); for sin is a nothing, and men become nothing when they sin. And thus it is evident that infusion of grace is a certain *creation*. As therefore the apostle calls the soul renewed by grace a *new creature*, so also Isaiah declares that a new heaven and a new earth are created, when those who put off the old man and put on the new man, which is created according to God, begin through Christ a new life; having put away the old one."

Thus far then we have seen that a *restoration to order*, a creation of *new heavens and a new earth*, hence an establishment of a NEW CHURCH, were effected at the First Advent of the Lord.

We now proceed to the subject of *Decline* from this order, and *Defection* from the Church thus established, before the Second Advent.

§ 2.

Augustin, vol. i., p. 908 ; De Moribus Manichæorum ;

“ All things decline by corruption from that which they were ; not being compelled to remain that which they were, they are not compelled *to be*. For *to be* has reference to permanence. Therefore that which is most highly and eminently said *to be*, is so said by reason of its maintaining in itself permanence. For that which is changed into the better, is not changed in consequence of its permanence, but of its having been perverted into the worse, that is, having experienced a defection from its being ; the author of which defection is not the same with the author of the original being. Some things therefore are changed into the better, and for this reason tend *to be* ; nor by this change are they said to be perverted, but reverted, and converted. For perversion is contrary to orderly arrangement. Those things however which tend *to be*, tend to *order* ; which *order* when they have attained, they have attained their very *esse*, in so far as the creature can attain it. For *order* reduces to a certain agreement that which it ordines. For *to be* is no other than to be *one*. Therefore in so far as any thing acquires *unity*, in so far *it is*. For the operation of *unity* is agreement and concord ; in virtue of which composites *are*, in so far as they are. For simples are *per se*, because they are *one*. But things not simple imitate simplicity by the concord of their parts ; and in so far as they attain this concord, in so far *they are*. Therefore it is ordinate arrangement that constrains a thing *to be* ; inordinate arrangement, *not to be* ; which also is denominated perversion and corruption. Therefore whatsoever is corrupted, tends *not to be*. It is your part to consider whether corruption is constraining you ; that you may find out what is the one præminent evil ; for it is that to which corruption is endeavoring to lead you.”

“ But the goodness of God does not permit a thing to come to such a pass ; and hence all those things which are undergoing a defection, he so ordines that they may be there where they can most aptly *be*, until by ordinate movements they go back to that from which they had declined. Therefore also those rational souls in whom freewill is the most powerful, and who are undergoing a defection from themselves, he places by orderly

arrangement in the inferior grades of creation, where it is proper for them to be. They become miserable therefore by that divine judgment by which all are disposed into order according to their merits. Hence the admirable saying, against which you are wont so vehemently to inveigh, Is. xlv., 7, *Ego facio bona et creo mala*. For to create means to put together and ordinate. Therefore in most copies the words are, *Ego facio bona et condo mala*, 'I make good, and ordinate evil.' . . . For *to make*, is said in relation to that which was not. *To put together*, is to put into order; that, whatsoever a thing was, it might become better and more. For God *condit*, that is, *puts into order*, when he says, '*Condo mala*,' i. e., things which undergo defection, that is, tend *not to be*; not those things which have reached the destiny to which they tend. For we have said, that nothing is permitted by Divine Providence to come to such a pass as *not to be*."

In conformity with this view of the subject, we find that although at our Lord's First Advent he established a New Church and reduced all things to order both in the heavens and on earth; yet, through the evil inherent in the creature, there grew up again in the Church a tendency to disorder, hence to the loss of unity; and as this continued to increase, there was a tendency in the Church *not to be*; till at length, through a decrease of charity and increase of false teaching, the Church, having entirely lost its *unity*, came likewise at last to lose its *being*. But since it is requisite that there should be a Church upon earth, our Lord promises another or a Second Advent, in which he will establish another New Church and again restore all things to order. Thus a *New Age* is foretold, which is likewise to be the last; because in it the Church is to return to the first, or the age of Paradise upon earth.

What therefore Augustin has above stated in the way of *theory*, we shall now illustrate by *prophecy*, i. e., our Lord's prophecy concerning the Temple; following our

usual plan of presenting first the interpretation of Swedenborg, and afterwards that of other commentators.

MATTHEW, chap. xxiv.

Verses 1, 2. *And Jesus going out, departed from the temple ; and his disciples came to him to shew him the buildings of the temple. But Jesus said to them, See ye not all these things? Verily I say to you, There shall not be left here a stone upon a stone which shall not be dissolved.*

*SWEDENBORG ;—

“ By a stone upon the temple not being left upon a stone, which should not be dissolved, is signified the destruction and total vastation of the church : a *stone* also signifies the *truth* of the church : and whereas that destruction and vastation were signified, therefore in Matthew xxiv. ; Mark xiii. ; and Luke xxi., the subject treated of is concerning the successive vastation of the church.”

“ From the time of the Council of Nice dreadful heresies began to be propagated concerning God and concerning the person of Christ ; whereby the head of Antichrist was lifted up, and God was divided into three, and the Lord the Saviour into two ; and thereby the temple erected of the Lord by the apostles was destroyed ; and this to such a degree that stone was not left upon stone which was not dissolved ; according to the Lord’s words in Matthew xxiv., 2 ; where by the temple is not only meant the temple of Jerusalem, but also the *church*, the consummation or end of which is treated in that chapter throughout.”

Cardinal Hugo, Mark xiii., 1 ;—

“ ‘ *And as he went out,*’ Ezek. x., 18. ‘ The glory of the Lord departed from off the threshold of the temple.’ Rightly

* These extracts from Swedenborg are taken from the work on the Four Gospels, by the Rev. John Clowes, Rector of St. John’s Church, Manchester, and late Fellow of Trinity College, Cambridge. The unusual *literality* of translation is adopted with a view to the spiritual meaning.

does he say from off the threshold; as the edifice itself which men had built was yet standing: it was the sanctity which the Lord had instituted that had fallen to the ground. Heb. vii., 12; 'The priesthood being changed, there is made also of necessity a change of the law.'"

Ibid., Matthew xxiv., 1;—

" ' *And his disciples came to him to shew him the buildings of the temple.*' Not that they were unknown to him, but that they might be admired. As if they should tacitly say, that buildings so solid could not possibly be thrown down."

Aquinas, vol. iii., p. 272; Matthew xxiv., 1;—

"In the preceding chapter he says, 'Behold your house is left unto you desolate;' and this he also presents ocularly to view, because he went out of it; hence in going out of it corporeally, he shewed that he went out of it spiritually. John viii., 59; 'But Jesus hid himself, and went out of the temple.' When the sinner wills not to be corrected, the Lord goeth from out of him. Lam i., 6; 'From the daughter of Zion all her beauty is departed.'"

De Lyra, Mark xiii., 1;—

"All religion may be called the temple of God; and is so destroyed that not one stone remains upon another, when there no longer remains in it any conformity to its Founder."

Cardinal Hugo, Luke xxi., 6;—

"Morally: it is a destruction of the temple, a *desolation of religion and of the church*, and its downfall; which for a great part are **ALREADY DESTROYED**; not in respect of the multiplicity of its stones and revenues, but in respect to sanctity of morals, and devotion of faith. Whence Chrysostom: the building of the temple indeed is standing, but its sanctity has fallen. Now the building made by men is a building of stones; but the temple of God is the congregation of the elect."

"And inasmuch as at this day the Prelates and Clergy nearly all care more about stones than about the building up of souls, therefore in the course of a short time the church *will be destroyed*. Whence Micah iii., 12; 'Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps of stones.' And this is that which is here said; 'And as some spake

of the temple how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come in which there shall not be left one stone upon another which shall not be thrown down.' ”

Aquinas, *Catena Aurea*, Matthew xxiv. 1 ; p. 800 ;—

“ Figuratively : when the Lord departed from the temple all the buildings of the law and the structure of the *commandments* were so overthrown that none of them could be fulfilled by the Jews ; but *the Head being taken away, all the parts were at war among themselves* (Jerome). Every man also, who, by taking into him the Word of God, is become a temple ; if after sinning he yet retains in part the traces of faith and religion, his temple is in part destroyed and in part standing. But he who after sin has no regard for himself, is gradually alienated, until he has altogether forsaken the living God, and so one *stone* is not left upon another of God’s *commandments*, which he has not thrown down,” Origen.

Ibid. ;—

“ *Stone*—testimony of the prophets,” Pseudo-Jerome.

Ibid., Luke xxi., 6 ; p. 674 ;—

“ It was spoken then of the temple made with hands, that it should be overthrown. For there is nothing made with hands which age does not impair, or violence throw down, or fire burn. Yet there is also another temple, that is, the synagogue, whose ancient building falls to pieces as the church rises. There is also a temple in every one which falls when faith is lacking ; and above all when any one falsely shields himself under the name of Christ, that so he may rebel against his inward inclinations.” Ambrose.

Calvin, Matthew xxiv. 1 ;—

“ ‘ *And Jesus going out.* ’ The disciples undoubtedly thought that Christ had spoken this as his last adieu to the temple. It therefore remained for him to raise a new temple far more splendid, and to establish a more flourishing state of his kingdom, as was predicted by the prophets. For there was nothing in common with him and this temple in which everything was adverse to him. But to the disciples it was incredible that the magnificent splendor of the temple should give way to Christ.

And it ought to be carefully noted, that at a time when the external aspect of the temple was sumptuous even to a miracle, their eyes were so smitten by its present magnificence, that they entertained scarcely any hope that the kingdom of Christ could rise up. They do not indeed expressly confess their doubt, but tacitly insinuate it, when they object to Christ the pile of stones which had to be surmounted, nay, rather to be reduced to nothing, if he wished to establish his reign. A like admiration of the Papacy also keeps back many of the simple at the present day; for when they behold it possessed of such mighty riches and immense power, they are forthwith astonished at the idea that such an aspect of the church should degenerate into one that is vile, ignoble, and squalid. For many fancy that we must be as great fools in attempting its ruin, as in attempting to pull the sun down from heaven."

Anselm Archbishop of Canterbury, Matt. xxiv. 3;—

"The Temple signifies *pride*, inasmuch as it was the cause of the pride of the Jews."

Verse 3. *But as he sat on the mount of Olives, his disciples apart came to him, saying, Say to us when shall these things be; and what shall be the sign of thy coming, and of the consummation of the age?*

SWEDENBORG;—

"They who abide in the sense of the letter cannot know whether the contents of these verses, and those things which follow in this chapter, have relation to the destruction of Jerusalem and the dispersion of the Jewish nation, or to the end of days, which is called the Last Judgment; but they who are in the internal sense see clearly that the subject here treated of is concerning the end of the Church; which end is what is here and in other passages called the coming of the Lord and the consummation of the age; and since that end is meant, it may be known that all these things signify such things as relate to the Church."

"The mount of Olives signifies the divine love, on

which account the Lord was accustomed to tarry on that mountain, Luke xxi., 37 ; xxii., 30 ; John viii., 1, and there discoursed with his disciples concerning his coming and the consummation of the age, that is, concerning the Last Judgment ; and also thence went to Jerusalem and suffered ; and by this was signified that he did all things from divine love, for the mount of Olives signified that love.”

Cardinal Hugo, Mark xiii., 3 ;—

“ He sitteth on the mount, signifying by the mount of Olivet those whose bowels move with affection and pity.”

Whitby, Matthew xxiv., 3 ;—

“ When wilt thou come to destroy the temple, and to put an end to the Jewish Church and age ?”

Family Bible, Matthew xxiv., 3 ;—

“ What shall be the sign of thy coming to destroy the Jewish state as had just been foretold ? And of the end of the *world* ; rather of the end of the *age*, that is, of the age when the Jewish Church* and state were to last ; Bishop Pearce.” So Gill.

Verses 4, 5. *And Jesus answering said to them, See, lest any one deceive you. For many shall come in my name and say, I am the Christ ; and shall deceive many.*

SWEDENBORG ;—

“ By those who shall come in his name and shall say that they are Christs, and shall seduce many, is signified, that those are about to come who shall say that this or the other is divine truth ; when yet it is truth falsified, which in itself is the false ; for by Christ is meant the Lord as to divine truth, but here in the opposite sense truth falsified.”

Cardinal Hugo, Matthew xxiv., 4 ;—

“ See that no one seduce you by philosophy and vain deceit, according to the *tradition of men*. ‘ Let not your prophets who

* If referred therefore to the time of Antichrist, it signifies the end of the *æon* or age of the present Christian church or dispensation ; and that this is the application will be further seen in the sequel.

arè in the midst of you, and are your diviners, seduce you,' Jer. xxix., 8."

Aquinas, *Catena Aurea*, Luke xxi., 8 ; p. 675 ;—

"In every heresy the devil says in disguise, I am Christ, and with me there is truth." Athanasius.

Gospel Narrative of the Holy Week, Isaac Williams, p. 247 ;—

"It does not appear that either in the times preceding the destruction of Jerusalem, or since, there have been many literally claiming to be themselves the Christ, or who have set up avowedly to oppose him. Yet St. John bears witness to its fulfilment: 'even now,' he says, 'there are many Antichrists, whereby we know that it is the last time,' 1 John ii., 18. It seems therefore, as Origen thinks, not to imply any distinct claim or personification of Christ, but a *false doctrine* coming with pretension, as being that of Christ, and arising out of a *false exposition of Scripture*; and occasionally developed in a particular person, such as Simon Magus, whom St. Hilary and others think this alludes to, who bewitched the Samaritans, giving out that himself was some 'great one,' and leading them to believe him 'the great power of God.'"

Assembly, Annotations, Matthew xxiv., 4 ;—

"Satan will be busy to seduce you by many and variable impostors, which he will send into the church to corrupt the doctrine which I have delivered you; but be you vigilant that you be not deceived."

Tract Society, Commentary, Matthew xxiv., 4 ;—

"Neither miracles nor multitudes are certain signs of a true church. 'They shall deceive if it were possible the very elect,' ver. 24. This speaks first the strength of the delusion: it is such that many shall be carried away by it, so strong shall the stream be; even those who were thought to stand fast. Men's knowledge, gifts, learning, eminent station, and long profession will not secure them; but notwithstanding these many will be deceived; nothing but the Almighty grace of God will be protection."

Ibid., Mark xiii., 6 ;—

"They must take heed that they are not deceived by the

seducers and impostors that should shortly arise. When many are deceived we should thereby be awakened to look to ourselves. . . . The disciples of Christ, if it be not their own fault, may enjoy holy security and serenity of mind when all around is in disorder.”

Cardinal Hugo, Matthew xxiv., 5 ;—

“Note: that there are three kinds of enemies. Heretical seducers, who take away the faith of the church; tyrannical Prelates, who take away the substance of the church; corrupters within the church, that is, false brethren who corrupt morals. Lam. i., 10; ‘The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into thy sanctuary.’”

Ibid., Mark xiii., 6 ;—

“And note that he says ‘they shall seduce many.’ For *Simon*, that is, *Simony*, seduces many; because at the present day there are but few who do not receive or confer ecclesiastical benefices Simoniacally; inasmuch as they do so from carnal motives; such as from solicitation, or time-serving, or love of kin, or love of money. Acts viii.; ‘And when Simon saw that the Holy Spirit was given by the imposition of hands, he offered to them money, saying, Give me this power.’ And few there are who love not money. Eccles. x.; All things are obedient to money. Moreover Antichrist has seduced many already. For who or what is Antichrist but he who is opposed to Christ, that is, the love of dignities? When Christ was sought to be made king, he made his escape, John vi. When he was sought in order to be crucified, he offered himself up, John xviii. Now, the contrary takes place.”

Verse 6. *But ye are about to hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*

SWEDENBORG ;—

“By hearing of wars and rumours of wars is signified that disagreements and disputes are about to exist concerning truths, and that thence will come falsifications.”

Cardinal Hugo, Luke xxi., 8 ;—

“ ‘Thou makest darkness that it may be night, wherein all the beasts of the forest do creep forth,’ Psalm civ., 20. As at the hour of his death a man beholds fantasies, so in like manner will the world, at the time of its exit, suffer from numerous errors.”

Verse 7. *For nation shall be stirred up against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places.*

SWEDENBORG ;—

“ By nation being stirred up against nation, and kingdom against kingdom, is signified, that evil is about to fight with evil, and the false with the false ; for evils never agree among themselves, neither do falses ; which is the reason why churches are divided amongst themselves, and why so many heresies have come forth ; *nation* signifies those who are in evils, and *kingdom* those who are in falses, of which the church consists ; by *famines*, and *pestilences*, and *earthquakes*, is signified that there will be no longer any knowledges of truth and of good, and that by reason of the falses which will infect, the state of the church will be changed ; *famine* denotes the privation of the knowledges of truth and good ; *pestilence* denotes infections from falses ; and *earthquakes* denote changes of the church.”

Aquinas, *Catena Aurea*, Matthew xxiv., 7 ; p. 805 ;—

“ Figuratively : kingdom rising against kingdom ; and pestilence of that discourse which spreadeth as a plague spot ; and hunger of hearing the Word of God ; and commotion throughout the earth ; and separation from the true faith ; may be rather understood of the *heretics*, who, fighting among themselves, give the victory to the church (Jerome). This must come to pass before we can see the perfection of that wisdom which is in Christ ; but not yet shall be that end which we seek ; for a peaceful end is far from those men.” Origen.

Cardinal Hugo, Luke xxi., 10 ;—

“‘*Nation shall rise against nation.*’ Laity against clergy, the canonical against the canonical. Isaiah iii., 5; ‘And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.’ Isaiah ix., 21; ‘They shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah.’ ‘*And kingdom shall rise against kingdom,*’ that is, CHURCH against CHURCH, closet against closet. Isaiah xix., 2; ‘And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.’ Zechariah viii., 10; ‘For I set all men, every one against his neighbor.’ Hosea x., 2; ‘Their heart is divided.’ Every kingdom divided against itself shall be brought to desolation. *Earthquake* is separation from the true faith or alienation from good morals . . . first in *heretics*, then in *hypocrites* . . . or at least a *perturbation of the church*, such as is produced by advocates who disturb the peace of the church.”

Ibid., Matthew xxiv., 6;—

“For these things must come to pass. 1 Cor. xi.; ‘It must needs be that heresies should come.’ ‘*But the end is not yet,*’ that is, the final desolation of the world, or the day of judgment.’ ‘*For nation shall rise against nation, and kingdom against kingdom,*’ Isaiah xix. Spiritually, says Chrysostom, heresy against heresy, bishopric against bishopric. And this is the sign of successful assault upon the *church*, as it was at that time upon the city of Jerusalem. . . . Spiritually, in the *church* there will be the pestilences of sins of the flesh, famine of the Word of God, earthquakes of tribulations. If these things were not so, our schisms would not exist.”*

Ibid., Luke xxi.;—

“‘The angel took the censer and filled it with fire from the altar and cast it to the earth; and there were thunderings, and voices, and lightnings, and a great earthquake.’ There are four

* Grotius refers these wars to the red, black, and pale horses in the Apocalypse, chap. vi.

things which are now disturbing the *church of God*; heretics, schismatics, hypocrites, advocates.”

Verse 8. *But all these are the beginning of sorrows.*

SWEDENBORG ;—

“‘All these things are the beginnings of sorrows,’ signify the things which precede, viz., which are of the first state of the perversion of the church; consisting, as was said, in beginning no longer to know what is good and what is true; but in disputing among themselves on those subjects; from which disputes come falsities, consequently heresies. That such things have perverted the churches for several ages past, is evident from this consideration, that in the Christian world the church is divided; and this according to opinions concerning good and truth; thus that the perversion of the church hath been begun for a long time back.”

Aquinas, *Catena Aurea*, Matthew xxiv., 8; p. 805;—

“These all are the beginnings of sorrows, is better understood of pains of labor, as it were the conception of the coming of Antichrist, and not of the birth.” Jerome.

Verse 9. *Then shall they deliver you up to affliction, and shall kill you: and ye shall be hated of all nations for my name's sake.*

SWEDENBORG ;—

“‘Then shall they deliver you up to affliction, and shall kill you,’ signifies that good and truth are about to perish first by affliction, which is by perversion; next by killing them, which is by denial. . . . ‘And ye shall be hated of all nations for my name's sake,’ signifies contempt and aversion of all things which are of good and of truth; for to hate is to despise and to hold in aversion, these being the properties of hatred; . . . ‘for my name's sake,’ denotes for the sake of the Lord, thus for the sake of all things which are from him.”

Cardinal Hugo, Matthew xxiv., 9 ;—

“ ‘And they shall kill you, and ye shall be hated,’ &c. ; by those who are wise according to man’s wisdom. First ; because you rebuke them. Prov. xv., 12 ; ‘A scorner loveth not one that reproveth him, neither will he go unto the wise.’ Secondly, because he is unlike them. Exodus i., 12 ; ‘The Egyptians were grieved because of the children of Israel. And they made their lives bitter with hard bondage ; in mortar, and in brick, and in all manner of service in the field,’ &c. Augustin assigns a third reason ; namely, that that light is odious to the sick which is lovely to the pure, Wisdom ii., 14.”

Verse 10. *And then shall many be scandalized, and shall betray one another, and shall hate one another.*

SWEDENBORG ;—

“ ‘Many being scandalized’ denotes enmity in themselves. The human principle itself in the Lord is that against which they have enmity ; that this principle was about to be an offence and scandal is predicted in the Word throughout. ‘They shall betray one another,’ denotes enmity amongst themselves, derived from the false in opposition to truth ; ‘and shall hate one another,’ denotes enmity amongst themselves, derived from evil in opposition to good.”

Calvin, Matthew xxiv., 10 ;—

“ ‘Then shall many be scandalized,’ &c. He now enumerates the temptations arising from bad examples. This is a kind of temptation which is especially vehement and difficult to be overcome ; when Christ is himself to many a stone of offence, against which some there are that stumble ; others, at seeing it placed in their way, draw back ; others, apostatize altogether. It seems to me that Christ in this word embraced many species of troubles ; because not only do many fail who had entered upon a right course, but many are exasperated against Christ. Some there are, who forgetful alike of humility and justice, throw themselves into a rage ; some who grow profane, and divest themselves of all sense of piety ; others take advantage of the confused state of things to license themselves in wickedness.”

Cardinal Hugo, Matthew xxiv., 10 ;—

“ ‘And then shall many be scandalized,’ &c. Two shall be divided against three, and three against two. Chrysostom says, when the Christians were but few, they were not scandalized, nor mutually betrayed each other, but were of one heart, Acts iv. But now they mutually hate each other; so that in no two Christians, not to say even in many, do you find sincere charity. Chrysostom adds moreover, you who raise persecutions, how is it that you blush not at reading these things ?”

Isaac Williams, Gospel Narrative of the Holy Week, p. 259 ;—

“The stronger and more close every bond of union is, the greater becomes the injustice and consequently the hatred and anger (for these passions arise from injustice, real or supposed) when it is broken; and therefore the Christian bond being the most intimate of all, the greater is the violence when these ties are broken. And for this reason nothing is so exciting as the stirring of religious principles; the whole mass of society is moved and shaken to the centre when these are stirred; besides which there is an intrinsic hatred of goodness in the human heart, which ever heightens religious discord. Now if all these things operate in some measure within the Christian fold thus subtly, how much more without in those fearful and perilous times of which St. Paul speaks, when men shall be without ‘natural affection!’” &c., &c.

Verse 11. *And many false prophets shall arise, and shall deceive many.*

SWEDENBORG ;—

“This signifies preachings of what is false. False prophets denote those who teach falses, thus false doctrine. And shall seduce many, denotes derivations still further of falses, from the foregoing.”

Cardinal Hugo, Matthew xxiv., 11 ;—

“And many false prophets shall rise, who before were as dead. Mark xiii.; ‘There shall arise false Christs and false prophets, and they shall shew signs and wonders, so as to seduce,

if it were possible, the very elect.' Chrysostom says, that *teachers* are called *prophets*. 1 Cor. xiv., 29; 'Let the prophets speak two or three, and let the other judge.' False *prophets* are therefore false *teachers*."

Cornelius a Lapide, Matthew xxiv., 11;—

" 'And many false prophets,' &c.; false *teachers*, heresiarchs, such as Simon Magus, Menander, Arius, Nestorius, Luther, Calvin, and the head of all, Antichrist."

Assembly, Annotations, Matthew xxiv., 11;—

"False prophets, such as shall feign themselves to be the most holy *teachers* of truth: many such shall rise, intruding themselves into the work of the ministry, unto which they are not called of God: neither shall they easily be discovered, but so subtly act as closely to carry on their designs under fair pretences of singular zeal for the cause of Christ; insomuch as that they shall deceive many good and knowing men."

Verse 12. *And because iniquity shall abound, the love of many shall grow cold.*

SWEDENBORG;—

"This signifies together with faith the expiration of charity; 'because of the multiplication of iniquity,' denotes according to the falses of faith. 'The charity of many shall grow cold,' denotes the expiration of charity; for each keeps pace with the other: where there is no faith there is no charity, and where there is no charity there is no faith; but charity is what receives faith, and no charity what rejects faith: hence the origin of all that is false, and of all that is evil."

Isaac Williams, Gospel Narrative of the Holy Week, p. 262;—

"They will be very few, says Origen, investigating the truth. But false doctrines and corruptions will loosen even a strong man from the purpose of truth, and will multiply those who have itching ears, speaking lawlessness for their gratification; and so injurious will be the words of many teaching contrary

things, that they will cause that fervent love, which had before existed in the simplicity of faith, to grow cold in the comprehension of divine mysteries and truth.”

Verse 13. *But he that endureth to the end, the same shall be saved.*

SWEDENBORG ;—

“This signifies the salvation of those who are in charity. He that endureth to the end, denotes who doth not suffer himself to be seduced, thus who doth not yield in temptations.”

See Rev. i., 9.

Verse 14. *And this Gospel of the kingdom shall be preached in the whole inhabited earth for a witness to all the nations ; and then shall the end come.*

SWEDENBORG ;—

“*This* Gospel of the kingdom denotes this truth that so it is. . . . *Gospel* denotes annunciation, *kingdom* denotes truth : ‘in all the inhabited earth,’ denotes the Christian world ; . . . ‘for a witness,’ denotes that they may know lest they should pretend that they were ignorant. . . . For when they are in the false and in evil, they no longer know what is true and what is good ; believing in this case what is false to be true, and what is evil to be good, and *vice versa* : when the church is in this state, then shall the end come. That the church is of such a quality, doth not appear before those who are in the church, viz., it doth not appear that they despise and hold in aversion all things which are of good and of truth, also that they cherish enmities against those things, especially against the Lord himself ; for they frequent temples, hear preachings, are in a sort of sanctity when there, go to the Holy Supper, and occasionally discourse with each other in a becoming manner

on those subjects ; the evil doing these things alike as the good ; yea, they even live one with another in civil charity or friendship. Hence it is that before the eyes of men there doth not appear any contempt, still less aversion, and least of all enmity against the good and truths of faith, thus neither against the Lord. But those things are external forms by which one seduces another ; whereas the internal forms of the men of the church are altogether dissimilar, yea, altogether contrary to the external : the internal forms are what are here described, and which are of such a quality ; what their quality is, appears to the life in the heavens ; for the angels do not attend to any other than things internal, that is, to ends, or to intentions and wills, and to the thoughts thence derived. How dissimilar these are to the externals, may be manifest from those who come into the other life from the Christian world ; . . . for in the other life the internal things alone are the things according to which they there think and speak, for external things were left behind with the body. It there evidently appears, that however such persons seemed peaceable in the world, they still hated one another, and hated all things which are of faith, especially the Lord ; for when the Lord is only named before them in the other life, a sphere not only of contempt, but also of aversion and enmity against him manifestly breathes forth and diffuses itself around, even from those who, according to appearance, have spoken and have also preached holily concerning him ; in like manner when mention is made of charity and faith. Such is their quality in the internal form, which is manifested in the other life ; so that if, during their abode in the world, external things had been loosened and taken away from them, (that is, if they had not been afraid of the loss of life, and of the penalties of the law ; and especially if they had not been afraid of the loss of reputation for the sake of the honors

which they courted and coveted, and for the sake of the wealth which they lusted after and greedily sought,) they would have rushed one against another from intestine hatred, according to their tendencies and thoughts; and without any conscience would have plundered the goods of others, and also without any conscience would have murdered them, how guiltless soever they were. Such are Christians at this day as to the interiors, except a few who are not known; hence it is evident what is the quality of the church.”

Aquinas, *Catena Aurea*, Matthew xxiv., 14; p. 808;—

“The sign of the Lord’s second coming, is, that the* Gospel shall be preached in all the world, so that all may be without excuse.” Jerome.

Verse 15. *When therefore ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place (he that readeth, let him observe).*

SWEDENBORG;—

“ ‘When therefore ye shall see the abomination of desolation,’ signifies the vastation of the church, which then hath place when the Lord is no longer acknowledged, consequently when there is no love and no faith in him; also when there is no longer any charity toward the neighbor, and consequently when there is not any faith of good and of truth. When these things have place in the church, or rather in the tract of country where the Word is, *i. e.*, in the thoughts of the heart and not in the doctrine of the mouth, then is desolation; and the above things are its ‘abomination.’ Hence, ‘when ye shall see the abomination,’ denotes when any one observes such things. . . . ‘He who readeth, let him observe,’ signifies that these things

* Not *the* Gospel, but *this* Gospel; this prophetic announcement that these things are so to be; in order that when they do happen, no one shall say that he has not been forewarned.

ought to be well noted by those that are in the church ; especially by those who are in love and faith, who are now treated of."

Cardinal Hugo, Matthew xxiv., 15 ;—

"It is observed by Jerome, that according to the Old Testament an *idol* is called an *abomination*. And therefore it is added, '*of desolation*;' because it is in the temple brought to desolation and deserted that an idol is placed. . . . There is no greater abomination than an idol, in which it will be the main effort of the devil to stand, in the holy temple of God. 2 Cor. vi., 16; 'What agreement hath the temple of God with idols?' '*standing in the holy place*,' that is, in the temple of God. 'Then he that readeth, let him understand the prophecy to be fulfilled.'"

For the meaning of *idol* and *idolatry*, see Vol. I., p. 331 ; Vol. III., p. 416 ; Vol. IV., p. 202.

Gospel Narrative of the Holy Week, Isaac Williams, p. 266 ;—

"Origen suggests that 'the abomination standing in the holy place' implies that Antichrist will sit in the temple of the *Scriptures*, proving by those very Scriptures that he is God. And, indeed, we have seen much of this tendency ; for all heresies, and even Socinianism, which has the great mark of Antichrist in denying the Son, seats itself in Scripture ; and the devil, also, in the temptation of our blessed Lord, quotes Scripture, transforming himself thereby, as in other manifold and extensive ways, into an angel of light. St. Jerome likewise explains 'the abomination of desolation' as any *false doctrine* taking its station in the holy place, that is, in the church of God, and shewing himself to be God. And certainly they who look deeper into the causes of things may see why any *false principle* should be said to make *desolate*, especially when seated in the *church* ; in fact no desolation, strictly speaking, can take place, excepting from the setting up of false principles : such is emphatically, peculiarly, and in some sense alone, 'the abomination that maketh desolate.' This, by a little attentive consideration, may be seen in all history ; a principle of good or evil adopted into the polity of any nation, secretly, but more strongly affects its destinies than any mere movements of armies or counsels of

politicians. But St. Ambrose explains it of Antichrist taking possession of the soul of man, which is God's temple: 'the abomination of desolation,' he says, 'is the execrable coming of Antichrist, who will contaminate the inner mind with his unhappy sacrileges; sitting, according to the account, in the temple, to claim for himself the seat of divine power. And, according to spiritual interpretation, he is beautifully said to 'stand,' in that he desires to establish the footing of his perfidy in the affections of each, disputing from the Scriptures that he is Christ. It is curious that these last words go on to imply also Origen's interpretation; they may both be true, for if seated in *false exposition of Scripture*, then also in the heart of man; and if such should prevail extensively, then also in the *church*. All this, therefore, would coincide with those who think that his standing in the temple of God signifies that he will arise out of, and sit within, *Christ's own church*, like the Scribes and Pharisees, and like Caiaphas and Judas. And indeed, if, as some say, Jerusalem itself is to be rebuilt, it may be that he shall actually sit in the temple at Jerusalem; but such an interpretation is indeed like a returning to the mere letter, and lower carnal sense. At all events he is to appear to stand in the holy of holies; whether it be in the church, in the Scriptures, or in the heart of men, or in all these combined. Whatever these may be, certainly it has, in the opinion of ancient writers, some connexion with the name of Rome; and the world has never yet witnessed anything so wonderful as the Church of Rome, wherein the spirit of ancient Rome and the Spirit of Christ, 'the mystery of godliness' and 'the mystery of iniquity' seem combined in a manner most inexplicable: the great old serpent imbedded so long in the seven hills, seems therein wreathing his coils, as in a last and desperate struggle, around the new man; taking the ancient capitol for his fulcrum, he wreathes around the developments, and endeavors to stifle the breath of the new man—which is the power of God—but who (may we venture to hope?) will finally, even in this instance, 'bruise the serpent's head.'"

Verse 16. *Then let them that are in Judea flee to the mountains.*

SWEDENBORG ;—

“ This signifies that they who are of the church ought not to look elsewhere than to the Lord ; thus love toward him and charity toward the neighbor. . . . By Judæa is signified the *church* ; by ‘ mountain ’ is signified the Lord himself ; but by ‘ mountains, ’ love to him and charity toward the neighbor.”

Cardinal Hugo, Mark xiii., 14 ;—

“ In *Judæa*, that is, in the *church*, where there is a confession of the truth. ‘ Let them flee to the mountains, ’ *i. e.*, let them ascend to the summit of the virtues that they may there be saved. Gen. xix., 17 ; ‘ Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed. Isaiah ii., 3 ; ‘ Come ye and let us go up to the mountain of the Lord, to the ‘house of the God of Jacob,’ &c., that is, unto religion.”*

Verses 17, 18. *Let him that is on the house not come down to take anything out of his dwelling : and he that is in the field let him not return back to take his clothes.*

SWEDENBORG ;—

“ Man before regeneration acts from truth, but by it is acquired good ; for truth then becomes good with him when it gains place in his will, and thereby in his life ; but after regeneration he acts from good, and by it are procured truths. For the better understanding of this, it is to be observed, that man before regeneration acts from obedience ; but after regeneration, from affection : thus those two states are inverted in respect to each other ; for in the former state truth hath dominion, but in the latter state good hath dominion ; or in the former state man looks downwards or backwards, but in the latter upwards or forwards. When man is in this latter state, *viz.*, when he acts from affection,

* According to Aquinas, *Judæa* is confession of the truth ; ‘ mountains, ’ “ the mountains of Christianity.”

it is no longer allowed him to look back, and to do good from truth, for then the Lord flows-in into good, and by good leads him; if in this case he was to look back, or was to do good from truth, he would act from a principle of self; for he who acts from truth leads himself, but he who acts from good is led by the Lord. These are the things which are meant by the words of the Lord in Matthew, ‘When ye shall see the abomination of desolation, he that is on the house let him not go down to take anything out of his house; and he that is in the field let him not return back to take his clothes.’”

Aquinas, *Catena Aurea*, Matthew xxiv., 17, 18; p. 814;—

“‘Let him that is on the housetop not come down to take anything out of his house,’ is thus understood. The roof is the highest part of the house, the summit and perfection of the whole building. He then who stands on the top of his house, *i. e.*, in the perfection of his heart, aloft in the regeneration of a new spirit, ought not to come down to the lower desire of things of the world. ‘Neither let him which is in the field return back to take his coat;’ *i. e.*, he that has attained to obedience to the command, let him not return back to his former cares, to take on him again the coat of his former sins in which he once was clothed.” Hilary.

Augustin, *Epistle to Hesychius*, *De Fine Seculi*, vol. ii., p. 980;—

“‘Let him that is on the house not come down,’ &c., may more aptly be understood in a spiritual sense, in this manner; that in all tribulations we are to beware, lest any one being overcome should come down from a spiritual to a carnal life; or lest he who has made progress forward, should fail and look behind him. And if we ought to be instructed to be on our guard against this in every tribulation, how much more in the event of the tribulation which was foretold as happening to that city, and as being such as never was from the beginning nor ever will be again. And if in the case of that city, how much more in the

case of the last tribulation which is to happen to the world, that is, to the church diffused throughout the world !”

Cardinal Hugo, Matthew xxiv., 18 ;—

“ ‘ And he who is in the field,’ that is, who is in the field of the church, or the preacher, whose office it is to cultivate it, to root out the weeds, and place in it good plants. . . . ‘ Let him not return back,’ &c., to the secular affairs of which he has divested himself ; that, denuded of all these, he may follow Christ ; as says the Glossa Interlinea.”

Verse 19. *But woe unto them that bear in the womb, and to them that give suck in those days.*

SWEDENBORG ;—

“ ‘ Woe unto them that bear in the womb,’ &c., signifies those who are imbued with the good of love to the Lord and the good of innocence. *Woe* is a formulary of expression signifying the danger of eternal damnation ; to *bear in the womb* denotes to conceive the good of celestial love ; to *give suck* denotes also a state of innocence ; *those days* denote the states in which the church then is.”

Cardinal Hugo, Matthew xxiv., 19 ;—

“ Augustin says, *love* is fourfold : incipient, which is being born ; proficient, which is being nourished ; matured, which is being confirmed ; most perfect, which is desirous of death. To the two first will be eternal woe, as being imperfect and therefore unable to stand. Those who bear in the womb are those who conceive *good*. Isaiah xxvi., 17 ; ‘ Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O Lord.’ ”

Gospel Narrative of the Holy Week, Isaac Williams, p. 270 ;—

“ St. Hilary gives another turn mystically to the expressions of ‘ being with child’ and ‘ giving suck ;’ he says that it is not to be taken literally, but is a description of souls burdened with the weight of sin ; or which are as babes in the ways of righteousness. Origen also thus spiritually interprets it ; that ‘ the

soul with child by the Word not yet having brought forth is liable to a woe; and the same also if the Word hath been brought forth, but not attained sufficient growth.’”

Verse 20. *But pray ye that your flight be not in the winter, neither on the sabbath.*

SWEDENBORG ;—

“ No faith, and faith without love, is by the Lord compared to *winter*, where he predicts the consummation of the age; *flight* denotes the last time of the church, also of every man when he dies. . . . *Flight* denotes removal from a state of the good of love and of innocence spoken of just above; ‘flight in the winter’ denotes removal from them in a state of too much cold. There is cold when the things here referred to are held in aversion, which aversion is induced by the loves of self and of the world; ‘flight on the sabbath’ denotes removal from them into a state of too much heat. Heat consists in a holy external when the love of self and of the world is within.”

Aquinas, *Catena Aurea*, Matthew xxiv., 20 ;—

“ ‘Pray ye that your flight be not in the winter,’ &c.; that we be not taken in the frost of sins, or in discontinuance of good works, because of the soreness of the affliction.” Hilary.

Lauretus, art. *Hyems* ;—

“ *Winter* designates a state of sin and a *defect of charity*; and flight is made in winter, when it is made in cold and a *defect of charity* and good works.” Origen.

Ibid., art. *Sabbatum* ;—

“ The Sabbaths were said to be those of the Jews and not of God, because the Jews did not observe them according to the will of God, but according to their own traditions; nor did they abstain from sin (De Lyra). ‘Bring no more vain oblations; incense is an abomination unto me; the new moons and *sabbaths*, the calling of assemblies, I cannot away with,’ ” &c., Is. i., 13.*

* Therefore *winter* denotes the absence of the zeal of love; *sabbath*, a false religious zeal. As much as to say, Beware lest you reject those who are in the inno-

Verse 21. *For then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be.*

SWEDENBORG ;—

“ ‘For then shall be great affliction,’ &c., signifies the highest degree of the perversion and vastation of the church as to good and truth, which is profanation ; for the profanation of what is holy induces death eternal, and much more grievous than all other states of evil ; and so much the more grievous as the goods and truths which are profaned are the more interior. Inasmuch as interior goods and truths are open and known in the Christian church and are profaned, therefore it is said that then shall be great affliction, such as was not from the beginning of the world until now, neither shall be.”

Aquinas, Matthew xxiv., 21 ; vol. iii., p. 276 ;—

“ For then shall be great tribulation, because there will be a perversion of Christian teaching by false doctrine.”

Cardinal Hugo, Mark xiii., 19 ;—

“ There has been a threefold persecution in the church. The first, from those tyrants who slew the martyrs ; of which in Matt. x. it is said, ‘ And when ye are persecuted in one city, flee ye to another.’ Secondly, from heretics, who have assailed the confessors of the truth ; of whom in Matthew vii., ‘ Beware of false prophets,’ &c. The third was and still is from false Christian brethren, and will be therefore greater than all. Whence Gregory ; ‘ The last tribulation is preceded by many tribulations ; of which it is said in Isaiah xix., 2, ‘ And they shall fight every one against his brother, and every one against his neighbor ; city against city, and kingdom against kingdom ; and the spirit of Egypt shall fail in the midst thereof.’ These are the four winds and the four beasts of which it is said in Daniel vii., 2 ; ‘ I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from

cence of Christian infancy ; either by reason of indifference, faith without charity, or the cold philosophy of human wisdom ; or, on the other hand, by reason of a false religious zeal arising from fanaticism or from ecclesiastical traditions and love of external ceremonies.

the sea, diverse from one another. The first was like as it were a lion; the second like to a bear; the third was like a leopard; all these are hypocrites. The fourth beast was dreadful and terrible and strong exceeding, and it had great iron teeth unlike the rest. This is Antichrist."

Verse 22. And except those days should be shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.

SWEDENBORG;—

"By these words is meant that unless the church was ended before its time,* it would altogether perish. The subject treated of is concerning the consummation of the age and concerning the coming of the Lord; and by the consummation of the age is meant the last state of the old church, and by the coming of the Lord the first state of a new church."

Aquinas, Matthew xxiv., 23; vol. iii., p. 276;—

"And unless the days were shortened, namely, in respect of teaching, by adducing true doctrine; no flesh should be saved, that is, all would be converted to the false doctrine."

See Vol. I. of the present work, p. 212.

Verse 23. Then if any one shall say to you, Lo, here is the Christ, or lo, there; believe not.

SWEDENBORG;—

"It is not to be understood from these words, that any will arise who will call themselves Christ or christs; but who will falsify the Word, and say that this or that is divine truth, when it is not. They who confirm falses from the Word are meant by false christs, and they who hatch falses of doctrines are meant by false prophets; for the subject treated of is concerning the successive vastation of the church, thus concerning the falsification of the Word, and

* Or while there is yet a remnant.

at length concerning the profanation of truth thence derived.”

Gospel Narrative of the Holy Week, Isaac Williams, p. 279 ;—

“ Whatsoever they profess to you of the Scriptures, and the mysteries which are set forth in them, believe not what is spoken.” Origen.

Anselm Archbishop of Canterbury, Matt. xxiv., 23 ;—

“ If therefore they shall say to you, Behold, he is in the desert, that is, in the teaching of Gentile philosophers who are altogether deserted by God, go not out after them and away from your faith. If they say, Behold, he is in the secret chambers, that is, that Christ is in the secret sects of heretics, believe it not.”

Verse 24. For there shall arise false Christs and false prophets, and shall give great signs and prodigies, so as to deceive, if possible, even the elect.

SWEDENBORG ;—

“ By false Christs are signified truths not divine, or falses ; and by false Prophets, they who teach them.”

“ It is said in the Revelations, chap. xiii., 11, that the beast which came up out of the earth, ‘ had two horns like to a lamb, and spake as a dragon ;’ by which is signified that the clergy speak, teach, and write from the Word, as if it was the divine truth of the Lord, and yet it is truth falsified ; and that this is signified, is evident from these words of the Lord in Matthew, ‘ If any one shall say to you, Behold, here is the Christ, or there, believe not ; for false Christs and false prophets shall arise,’ &c. : by Christ is signified the like as by Lamb, viz., the divine truth of the Word ; wherefore by their saying, ‘ Behold, here is the Christ,’ is signified their saying that this is the divine truth of the Word ; but that it is that truth falsified is signified by these words, ‘ Believe not, because false Christs and false prophets shall arise.’ ”

Cardinal Hugo, Matthew xxiv., 24 ;—

“ *For there shall arise false Christs and false prophets, and shall shew great signs and wonders.*’ Apoc. xiii., 11 ; ‘ And I beheld another beast coming up out of the earth, and he had two horns like a Lamb, and he spake as a Dragon, and he exerciseth all the power of the first beast before him.’ And afterwards ; ‘ And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men.’ ‘ *So as to lead into error,*’ that is to say, lead into error finally. ‘ *If it were possible :*’ Gregory in his Homily upon Ezekiel says ; ‘ In that it is said, ‘ *if it were possible,*’ it is expressed that in their hearts the elect would be tempted. They stumble, but do not fall. Therefore it is said, *if it were possible,* that is, they will be in trepidation ; and yet nevertheless they are called elect because they fall not. The doubtfulness of language therefore of the Lord in respect of the elect, expresses their trepidation of mind ; and yet he calls them elect, because he sees that they persist in faith and a good life.”

Ibid., Mark xiii., 22 ;—

“ Moreover, false Christs are evil prelates ; for *Christ* is the same as *anointed* ; whence Psalm cv., 15, ‘ Touch not my Christs.’ False prophets are evil preachers ; whence follows in the same Psalm (with regard to good prophets), ‘ Do my prophets no harm.’ Matt. vii. ; ‘ Beware of false prophets,’ &c. Jer. v., 31 ; ‘ The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so.’ ”

Aquinas, Matthew xxiv., 24 ; vol. iii., p. 277 ;—

“ ‘ And they shall shew great signs and wonders,’ 2 Thess. xi., 9, ‘ whose coming is according to the working of Satan.’ Apoc. xvi., 13 ; ‘ And I saw three unclean spirits like frogs coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.’ ”

Tirinus, Matthew xxiv., 24 ;—

“ Can then the elect be led into error ? I reply they cannot, unless voluntarily. For partly by means of divine light, partly by the instruction of the more wise, they will easily detect the frauds and deceits of impostors, and discern the false from the true.”

Cornelius a Lapide, Mark xiii., 22 ;—

“ ‘And shall shew signs and wonders to seduce, if it were possible, even the elect.’ So great will be the power of the tribulation and temptation arising from false Christs and heretics ; so great their deceit, hypocrisy, and plausibility ; that if it were possible even the elect would be seduced by them and would go over to their error and heresy, and would therefore fall away from the faith and be damned. . . . So great will be the temptation that even the most holy men, the religious, and apostolical, who are eminently beloved by God, will, if possible, fall away from the faith ; nor will the more powerful grace of God and their more assured election become any obstacle to it.”

Verse 25. *Behold, I have told you before.*

SWEDENBORG ;—

“ ‘Behold, I have told you before,’ signifies exhortation to prudence, viz., to take heed to themselves ; since they are amongst false prophets, who appear in sheep’s clothing, but inwardly they are ravenous wolves, Matt. viii., 25. Those false prophets are the sons of the age, who are more prudent, that is, more cunning than the sons of light in their generation ; see Luke xvi., 8. Wherefore the Lord exhorts them in these words, ‘Behold, I send you as sheep into the midst of wolves ; be ye therefore prudent as serpents and simple as doves,’ Matt. x., 16.”

Assembly, Annotations, Matthew xxiv., 25 ;—

“Behold, I have told you before ; that yourselves by this fore-warning may be armed against their delusions, and may not be troubled when you shall see so many falling away from the truth and giving heed to the spirit of error.”

Verse 26. *If then they shall say to you, Behold, he is in the desert, go not forth ; Behold, he is in the closets, believe ye not.*

SWEDENBORG ;—

“ ‘Believe ye not,’ signifies they are not to be believed as to what they speak about truth, nor as to what they speak

about good. . . . Moreover, since the Word which the Lord spake contains in it things innumerable, and ‘*desert*’ is a term of large signification, (for all that is called desert which is not cultivated and inhabited, and all those things are called closets in which are things interior,) therefore also by *desert* is signified the Word of the Old Testament, for this is thought to be abrogated; and by closets, the Word of the New Testament, because it teaches interior things or concerning the internal man. In like manner also the whole Word is said to be a desert, when it no longer serves for doctrinals; ‘closets’ are human institutions, which, because they depart from the precepts and institutes of the Word, make the Word to be a desert; as is also a known thing in the Christian world; for they who are in holy external worship, and profane internal, (on account of the innovations which respect the exaltation of themselves over all, and opulence above all, as ends,) abrogate the Word; and this, to such a degree, that they do not even allow it to be read by others. And they who are not in such profane worship, although they hold the Word to be holy, and allow it to be commonly read; still they warp and explain all things to their doctrinals; which hath this effect, that the remaining things in the Word which are not according to their doctrinals, are a desert; as may be sufficiently manifest from those who place salvation in faith alone, and despise works of charity. These make all that as a desert, which the Lord himself spake in the New Testament and so often in the Old, concerning love and charity; and as closets,* all those things which are of faith without works.”

Aquinas, *Catena Aurea*, Matthew xxiv., p. 820;—

“When then one shall say, ‘Lo, here is Christ, or lo, there,’ we need not look abroad out of the Scriptures; for out of the

* Or *penetralia*; i. e., hidden mysteries, which lead, as explained elsewhere by Swedenborg, to the desolation of good. See Vol. II. of the present work, p. 368.

law, the prophets, and the apostles, they bring the things which seem to favor their lie. Or by this, 'Lo, here is Christ, or lo, there,' they shew that it was not Christ, but some impostor under the same title; such for example as Marcion, or Valentinus, or Basilides (Origen). If then any one assert to you that Christ tarries in the desert of the Gentiles, or in the teaching of the philosophers, or in the secret chambers of the heretics who promise the hidden things of God, believe him not." Jerome.

Verse 27. *For as the lightning cometh forth from the east, and shineth unto the west; so shall also the coming of the Son of Man be.*

SWEDENBORG;—

"Inasmuch as the Lord is the *East*, therefore it is said in Matthew, 'As the lightning goeth forth from the east.' . . . The *west* in the internal sense is what hath set or ceased to be, thus non-acknowledgment of the Lord. . . . Thus lightning 'which goeth from the east and appears even to the west, denotes dissipation.'"

Aquinas, *Catena Aurea*, Matthew xxiv., 27;—

"The lightning of *truth* comes out of the East, that is, from the first beginnings of Christ, and shines throughout even to his passion, which is his *setting*." Origen.

In another sense; Lauretus, art. *Occidens*;—

"The *setting* of the Sun may signify a state of sin, and the decline of a better life, and obscuration of mind by reason of the withdrawal of God from the soul, and the decline of reason." Jerome.

"Sometimes the Sun is said to *set* when the light of intelligence is withdrawn." Richard of St. Victor.*

* Aquinas also says in his own exposition of Matthew, that the lightning is the advent of the truth. It is unnecessary to present the other and conflicting interpretations of this passage. The foregoing which is given by Origen approaches the nearest to that of Swedenborg; and if we bear in mind the signification of *west* as indicating the setting or decline of light, there is no difficulty in the interpretation; which implies the extinction of light almost as soon as it flashes into the mind. That is to say, the false prophets are so given up to their own delusions, that truth no sooner shines into their minds than it becomes extinguished.

Verse 28. *For wheresoever the carcass is, thither will the eagles be gathered together.*

SWEDENBORG ;—

“ ‘Wheresoever the carcass is,’ &c. When a faith in three Gods was introduced into Christian churches, (which was done at the time of the Council of Nice,) every good of charity and every truth of faith were banished ; for those two principles have no sort of consistence with the mental worship of three Gods and at the same time the oral worship of one God ; for the mind denies what the mouth speaks, and the mouth denies what the mind thinks ; whence it comes to pass that there is neither a faith of three Gods, nor a faith of one. From this consideration it is evident, that the Christian Temple from that time was not only rent into chinks and clefts, but also is fallen down into a heap of ruins ; and that from that time the pit of the abyss hath been opened, from which hath ascended a smoke as of a great furnace ; and the sun and air have been obscured, and out of the smoke locusts have come forth upon the earth, see Rev. ix., 2, 3 ; yea, from that time began and increased the desolation foretold by Daniel, Matt. xxiv., 15 ; and to that faith and its imputation were gathered together the eagles spoken of in verse 28 of the same chapter. By *eagles* are there meant the lynx-eyed [or sharp-sighted] primates of the church.”

Aquinas, *Catena Aurea*, Matt. xxiv., 28 (*Eagles*) ;—

“ It may be understood of the warfare of the *heretics* against the church ; or of those Antichrists, who, under pretext of false science, fight against Christ.” Jerome.

Verse 29. *But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

SWEDENBORG ;—

“ ‘The sun shall be darkened, and the moon shall not

give her light,' signifies love to the Lord, who is the Sun ; and charity toward the neighbor, which is the moon. To be obscured and not to give light, signifies that they are about not to appear, thus that they are about to vanish away."

Ambrose, Luke xxi., 27 ; vol. iv., p. 237 ;—

" While many also fall away from religion, clear faith will be obscured by the cloud of unbelief ; for to me the Sun of righteousness is either increased or diminished according to my faith ; and as the moon in its monthly wanings, or when it is opposite to the sun, by the interposition of the earth suffers eclipse, so also the holy *church*, when the sins of the flesh oppose the heavenly light, cannot borrow the brightness of divine light from Christ's rays. For, in persecutions, the love of this world generally shuts out the light of the Divine Sun ; the stars also fall, that is, men who shine in glory fall when the bitterness of persecution waxes sharp and prevails. And this must be until the multitude of the church be gathered in ; for thus are the good tried, and the weak made manifest."

Cardinal Hugo, Mark xiii., 24 ;—

" By the name of the Sun and Moon is signified the *church*, which gives out light in its Prelates, and receives light in those who are under their authority. Cant. vi. ; ' Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army of banners?' The *sun* is therefore the assembly of Prelates ; the *moon*, the congregation of those who are subject to their authority ; the *stars*, which give light by night, are preachers, of whom it is said, Judges v., 20, ' The stars in their courses fought against Sisera.' Then the sun shone, the moon was refulgent, and the stars gave light by night ; but *now* the sun is darkened by the shades of IGNORANCE, and therefore the moon is turned into blood before the day of the Lord comes."

Ibid., Matthew xxiv., 29 ;—

" ' The sun shall be darkened,' that is, the teaching of the knowledge of Christ shall be silent. ' The *moon* shall not give her light,' that is, the *church* shall not shew the light of her sanctity. ' The *stars* (preachers) shall fall from heaven,' that is, from hea-

venly conversation ; ‘ and the powers of heaven shall be shaken,’ that is, the angels.”

Cornelius a Lapide, Matthew xxiv., 29 ;—

“ With respect to the meaning of this passage, Augustin in his Epistle to Hesychius thus interprets it. ‘ The *sun*, *i. e.*, the *church*, shall be darkened ; because in so great a tribulation and temptation as that which shall happen at the end of the world, many will fall from faith and from grace, who appeared to be shining and stable even as the sun and the stars.”

Gospel Narrative of the Holy Week, Isaac Williams, p. 284 ;—

“ It may, indeed, be the case that these are figurative expressions ; and that as our Lord’s first coming was described as ‘ every mountain shall be made low, and every valley shall be exalted,’ words which were intended in a spiritual sense, so may also these which describe his Second Advent. For by an interpretation analogous to that on the former occasion, it might be said that the sun signifies Satan or Lucifer, whom our Lord ‘ beheld fall as lightning from heaven ;’ and that the stars represent all high things which exalt themselves against the knowledge of God, which at the exceeding virtue and brightness of that cross shall be consumed and vanish. Origen interprets it in a way of this kind ; and indeed ancient writers generally attach to it some mystical exposition ; but more frequently take the heavenly luminaries in a good sense. In this manner St. Ambrose would explain it, that the moon is the church, which will then borrow no light from Christ, who is her Sun ; being eclipsed by the earth, *i. e.*, by carnal desires intervening. They will not be able to see the Sun, for faith will fail. The love of life in persecution generally excludes the light of God. And the stars, under the figure of which the faithful were described to Abraham, shall lose their influence and cease to give their light, the saints being no longer regarded. So St. Ambrose interprets it. St. Augustin also seems to suggest that the church and the saints will be eclipsed, and scarce visible on earth, from the darkness of those days of Antichrist. And indeed this explanation of the sun being darkened might be implied in the Revelation, and ‘ he opened the bottomless pit, and there arose a smoke

out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.' Where the smoke out of the pit, darkening the sun, seems a figurative description. And indeed we know from other passages that 'the faithful' will be 'minished from among the children of men;' that that day will come 'as a snare on all them that dwell on the face of the whole earth.' And there seem some sort of indistinct intimations that those who should be 'the lights of the world,' the ministers of religion, will themselves fail. Thus, when Moses descended from being with God on Mount Sinai, the priesthood and people had fallen from the true God; and when our Lord came down from the mount of transfiguration, the very disciples had failed in faith. And in a mournful and prophetic inquiry it is asked, when the Son of Man cometh, shall he find faith upon earth?"

Verse 30. *And then shall appear the sign of the Son of Man in the heaven: and then shall all the tribes of the earth wail, and shall see the Son of Man coming in the heaven with power and much glory.*

SWEDENBORG;—

“ ‘And then shall appear the sign of the Son of Man in heaven,’ signifies on this occasion the appearing of Truth Divine; a sign denotes appearing; the Son of Man is the Lord as to truth divine. . . . This appearing, or this sign, is what the disciples enquired about, when they said to the Lord, ‘Tell us, when shall those things be done, especially what is the sign of thy coming, and of the consummation of the age,’ verse 3 of this chapter; for they knew from the Word, that when the age was consummated, the Lord would come; and they knew from the Lord, that the Lord would come again; and they understood by that, that the Lord would come again into the world; not yet knowing that the Lord hath come as often as the church hath been vastated: not that he hath come in person, as when he assumed the human [principle] by nativity, and made this

divine ; but by appearings, either manifest, (as when he appeared to Abraham in Mamre ; to Moses in the bush ; to the Israelitish people on Mount Sinai ; to Joshua when he entered the land of Canaan ;) or by appearings not so manifest, as by inspirations, by which the Word was [written] ; and afterwards by the Word ; for in the Word the Lord is present, inasmuch as all things of the Word are from him and concerning him, as may be manifest from what hath heretofore been abundantly shewn. This latter appearing is what is here signified by the sign of the Son of Man, and what is treated of in this verse. ‘ And then shall all the tribes of the earth mourn,’ signifies that all shall be in grief who are in the good of love and the truth of faith ; that mourning hath this signification, see Zech. xii., 20—24 ; and that tribes signify all things of good and truth, or of love and faith, n. 3858, 3926, consequently those who are in them ; they are called the tribes of the earth, because those are signified who are within the church. . . . ‘ And they shall see the Son of Man coming in the clouds of the heavens with power and much glory,’ signifies that then shall be revealed the Word as to its internal sense, in which the Lord is ; the *Son of Man* is the truth divine which is therein ; . . . a *cloud* is the literal sense ; *power* is predicted of the good, and *glory* of the truth, which are therein. That those things are signified by seeing the Son of Man coming in the clouds of the heavens, see preface to chap. xviii. Gen. This coming of the Lord is what is here meant, but not that he is to appear in the clouds according to the letter. The subject which now follows is concerning the establishment of a New Church, which is effected when the old one is vastated and rejected.”

Aquinas, Catena Aurea, Matthew xxiv. ;—

“ He comes every day with great power to the mind of the believer in the CLOUDS OF PROPHECY, that is, in the SCRIPTURES

of the prophets and the apostles, who utter the WORD OF GOD with a meaning above human nature. Also we say, that to those who understand he comes with great glory; and that this is the more seen in the Second Coming of the Word, which is to the perfect." Origen.

Cardinal Hugo, Matthew xxiv., Mark xiii. ;—

" 'In the clouds of heaven,' *i. e.*, with his saints (Matthew); . . . they are called *clouds* because they pour the rain of doctrine." Mark.

Poole's Synopsis, Matthew xxiv., 31 ;—

"I am of opinion that the prophetic narrative is here continued; and the rather because in Apoc. xii., 1, 3, and xv., 1, mention is made of a sign in heaven. Properly speaking, this sign or evident proof of the divine power of Christ, which is given for the good of the church which is called heaven, is, I think, the same noticed here which is described in Apoc. xix., 11; 'I saw heaven opened, and behold, a white horse.' Now the *white horse* (as we may infer from the history of Jewish affairs given in Apoc. vi.) is the *pure preaching of the doctrine of the Gospel*. Christ therefore says, that after so many corruptions of life, doctrine, and discipline occurring in so many places; this preaching of the doctrine of the Gospel is to be restored with a wonderfully efficacious power, by the ministry, as we may not unreasonably believe, of those witnesses who are to come in the spirit of Moses and Elias. For like as the pure teaching of the truth has sounded throughout all nations to the condemnation of the Jews; so it is again to sound, especially among the Jews, to the condemnation of many nations." Grotius.*

Verse 31. *And he shall send his angels with a trumpet of great voice, and they shall gather together his elect from the four winds, from the extreme of the heavens to their extreme.*

* If we understand the name *Jews* in the Apocalyptic sense as given in Vol. I., p. 314, of our present work, Grotius here confirms the interpretation of the passage in the Apocalypse, chap. xix., 11, as given by Swedenborg, and explained in the present work, Vol. IV., p. 312. Although however the interpretation is *substantially* the same in both cases, the application is different; Swedenborg applying to the time of the Second Advent, what Grotius seems here to apply to the time of the First.

SWEDENBORG ;—

“ ‘He shall send forth the angels with a trumpet and a great voice,’ signifies election ; not that it will be by visible angels, still less by trumpets, and by great voices ; but by an influx of holy good and of holy truth from the Lord by angels ; wherefore by angels in the Word is signified somewhat of the Lord ; in this case the things which are from the Lord, and concerning the Lord. By a *trumpet* and a *great voice* is signified evangelization [preaching the Gospel], as also in other passages of the Word. ‘And they shall gather together the elect from the four winds, from the extreme of the heavens even to their extreme,’ signifies the establishment of a New Church. The *elect* are those who are in the good of charity and of faith ; the *four winds* from which they shall be gathered together, are all states of good and of truth ; *the extreme of the heavens to their extreme*, are the internal and external things of the church. These now are the things which are signified by the above words of the Lord.”

Poole’s Synopsis, Matthew xxiv., 30 ;—

“The sense is ; Jerusalem being destroyed, he shall send forth his *ministers* with the *trumpet of the Gospel*, who shall gather together his elect among the nations ; so that God shall not be without a Church, notwithstanding the abdication of the Jews.” Lightfoot. So Whitby, Gill, &c.

Gospel Narrative of the Holy Week, Isaac Williams, p. 298 ;—

“No one can read at length the detailed and particular account of that solemnity of the moving of the camp, when the camp was arranged, as to the four winds, east and west, and north and south, but he will see that so solemn a movement, marshalled and ordered of God himself, did typify and set forth this gathering of God’s church ‘from the four winds,’ to take possession of the heavenly Canaan. And if the Jewish church did typify and represent this movement and gathering of the Christian church, we may well suppose that the Christian church

visible may be intended to do the same, in setting forth beforehand those invisible things of God. For in this, even now, Christ hath sent forth his ministers, whom he designates his angels, and also his reapers,—to gather his elect; for this word *elect* is applied to his visible church on earth, as well as to that in heaven. And their gathering from the four winds into the Christian church is expressly spoken of: ‘He hath delivered them from the hand of the enemy, and gathered them from the east and from the west, from the north and from the south.’ And Isaiah; ‘I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.’ And his gathering is by the breath of the Holy Spirit: for Ezekiel says; ‘Then said he unto me, Prophecy unto the wind: prophecy, Son of Man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.’ His ministers, though they literally sound not the trumpet, yet they are called his heralds; and they who proclaim his word are in Scripture likened to the trumpet; ‘lift up thy voice like a trumpet;’ and, ‘if the trumpet give an uncertain sound, who shall prepare himself for the battle?’ The loud voice of the trumpet may signify the clear and distinct call of the Gospel, unlike that of the law. Thus Origen says of the angelic trump; ‘Not giving an uncertain sound, but clear and manifest; that they who have heard and learned may prepare themselves for the way of perfection, which leadeth unto the Son of God.’ And in another place; ‘There is, according to the law, a festival of trumpets, the new moon of the seventh moon; perhaps a mystery of some true festival, and of some spiritual trumpet and greatness of speech.’ St. Jerome also connects this trumpet with those of the Old Testament, and spiritually interprets them. ‘Of this trumpet,’ he says, ‘the apostle also speaks; and we read of it in the Apocalypse of St. John; and in the Old Testament injunction is given for the making of trumpets of gold, and brass, and silver, to sound the sublime sacraments of doctrine.’ Add to which, we may remember, that St. Paul mentions ‘the new moons’ among the ‘shadows of things to come.’ In all these points we can see but very little; but this

little is like a glimpse of great things in these types. What if every movement of that camp of Israel did but prefigure what this passage speaks of? What if not the trumpet only, but every other sacred instrument, and the musical voice of man, be but the faint emblem of things divine?"

SWEDENBORG;—

“The internal sense of all the preceding verses of this chapter in a summary is evident from what hath been explained, viz., that prediction is made concerning the successive vastation of the church, and at length concerning the establishment of a new church, in this order; I. That they began not to know what was good and true, but disputed on the subject. II. That they despised good and truth. III. That in heart they did not acknowledge them. IV. That they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who were called the elect, the state of faith on the occasion is described. VI. And next the state of charity. VII. And lastly, the beginning of a new church is treated of, which is meant by these words, ‘And he shall send his angels with a trumpet of great voice, and they shall gather together his elect from the four winds, from the extreme of the heavens to their extreme.’ When the end of an old church and the beginning of a new one is at hand, then is the Last Judgment, and also the coming of the Son of Man. The subject now treated of is concerning the coming itself, respecting which the disciples asked the Lord, saying, ‘Tell us when shall those things be, especially what is the sign of thy coming, and of the consummation of the age.’”

§ 3.

We thus see the nature of the disorder, commotion, or tumult in the church which it was predicted would precede

the Second Advent ; the *ἀκαταστασία* from a negative, and *καταστασίς* setting in its place ; in reference to which there would be an *ἀποκατάστασις*. The word occurs in Luke xxi., 9. By *ἀκαταστασία*, says Bloomfield, is meant that “unsettled and turbulent state which especially arises from sedition and civil dissensions ; when through the prevalence of faction the laws cease to be efficient, and things are carried on by force and violence.” In the present case the unsettled and turbulent state of things is that of the Temple or *Church*, and not of the civil powers ; except in so far as the latter arises out of the former. And thus we come to the meaning of the expression used by Ubertini de Cassali, when he says that the Church “is called a great harlot because the order of the virtues in it is thrown into enormous confusion by reason of the *disorder* of the vices,” &c. ; whence also *Babylon* is by interpretation *confusion*.

Moreover, this *ἀκαταστασία* is otherwise termed *chaos*. This kind of *chaos* is described in Jer. iv., 23, also in Apoc. xviii., 2. ‘I beheld the earth, and lo, it was without form and void.’ “That is,” says Menochius, “as if he should say, I beheld all things in such *confusion* and *perturbation*, that they seemed to resemble the old *chaos*.” Tirinus : I beheld the earth, &c., and lo, it was as it were “the *chaos* out of which it was at first created.” A Lapide : “the earth seemed to have returned to its primitive *chaos*.” Calmet : “all was in *disorder* ; it was only one general *chaos*, and overturning of things.” Calvin : “everywhere reigns a horrible *chaos* and mere *confusion* ; the Jews perverted the *order* of nature and the creation of God, and mingled heaven with earth ; so that there was no longer any distinction of things.”

Such is the state of the Church signified by the *ἀκαταστασία* ; and here therefore begins the *ἀποκατάστασις*, the restoration or restitution of all things to their order. Thus Ben-

gelius observes, Acts iii., 21, that the ἀποκατάστασις is the restitution of things from out of a disturbed state to their former *order*. Others: that it is a restoration, restitution to a former state, *reformation*, or *change for the better*. Bishop Pearce observes, says he, that—

“Καθίσταειν or καθίσταται signifies to establish and settle anything in a good state; and when ἀπο is added to it, then this preposition implies that this good state in which it is settled was preceded by a bad one, from which the change is made to a good one. This, he thinks, is the sense of ἀποκατάστασις here and in 2 Pet. iii., 13, where we have the expression, ‘a new heaven and a new earth,’ wherein dwelleth righteousness.”

This disorder and confusion are otherwise called *anarchy*, from *a* without, and ἀρχή beginning, or without a first and ruling principle, in reference to which all other things are arranged. Thus also those things which deviate from their first or ruling principle are often ultimately without one, or *anarchichal*. Now it is the object of a Judgment to restore things to order from out of disorder, and similar likewise is the process of creation. We proceed therefore to the restoration to order, or the Judgment and New Creation which constitute the subject-matter of the Apocalypse.

On the relation between Creation and Judgment, it is observed by Viegas, Apocalypse, p. 477;—

... “In the beginning God created the heaven and the earth; where for the word which we render *God* the Hebrew is ELOHIM, that is, *judges*. Now why does God, when he announces himself as the Creator of the world, call himself a Judge? Or what affinity has *creation* to *judgment*; since the fabric of the world proceeded rather from the omnipotence of God than from his justice? Cardinal Cajetan adduces a twofold answer; one is, that the word ELOHIM is introduced, that is, *judges*, in the creation of the world, because in making the creation God observed a method of distributive justice by assigning to each created thing its *grade*, *order*, and *place*, according to the nature of each; in like manner as Tertullian, *Adversus Marcion*, chap.

xii., beautifully explained in these words; ‘From the beginning,’ says he, ‘the Creator is both good and just: his goodness made the world, his justice gave it harmony.’ Where you see that, according to the opinion of Tertullian, the Divine Justice framed the world after the manner of a harp, and disposed all creatures within it as its resonant strings, each in its own place, as if by a certain law of justice; wherefore it is to the justice not to the goodness or power of the Creator that Tertullian imputes what the nature of each required, in order that from all might be wonderfully given forth a most sweet harmony, which might sound abroad both the power and the wisdom of God. He adds in further explanation: ‘There is need of *justice*; because a *separation* is pronounced between light and darkness, between day and night, between heaven and earth; so that goodness conceived all things, justice distinguished their situations, the habitudes of the elements, their motions, states, origins; the decays of each are judgments of the Creator.’ Thus Tertullian. The other reply is that of Cajetan, which makes for our purpose; viz., that God willed these things, that we might think that the judgment of the world belonged to Him by right of creation; so that the very same Being who made the world, might, for the very reason that he made it, be believed to be the future Judge of the world,” &c.

Fagius, likewise, in the word ELOHIM includes the idea of *judgment*; and Cornelius a Lapide says, Gen. i., that it means “He who in the character of WISDOM reacheth from end to end, and sweetly disposeth all things.” Accordingly some explain the words ‘*In the beginning*,’ of Christ; Aquila renders these words, ἐν κεφαλῇ *in capite*, i. e., *summatim*, i. e. God, in creating the heaven and the earth, at the same time created in them all things *summatim*. The words may be rendered *in capite* or *in capitulo*, that is, the creation of heaven and earth is an ἀνακεφαλαιώσις or sum of created things; for within these are all other created things contained. BERASHITH is from ROSH, that is, *head*; and it does not denote simply a *beginning*, but the one capital and admirable first beginning of all things. The earth

was without form and void ; BOHU means void ; TOHU has relation to disorder, and an undigested condition in which all things are in confusion. See Poole's Synopsis.

Cardinal Hugo gives a similar allegorical interpretation ;

“ In the *beginning*, that is, in the *Son*, who saith ; I am the Beginning, who also am speaking unto you. And Apoc. i. ; ‘ I am Alpha and Omega.’ ”*

We have already observed, p. 371, that Zanchius considers the *ἀνακεφαλαιώσις* or the revocation of all things to their first principles, to be the same with making a new heaven and a new earth. Hence he quotes the passage in Tertullian, *De Monogamia*, where the *ἀνακεφαλαιώσις*, or reduction of all things to order, or creation of a new heaven and a new earth, is immediately connected with the title of our Lord, as the ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST. Thus ;

Zanchius, Eph. i., 10 ; vol. vi., p. 20 ;—

“ The words of Tertullian are these ; The apostle says, writing

* Gaspar a Melo, Apocalypse, chap. i., p. 45 ;—

“ ‘ I am Alpha and Omega, the Beginning and the Ending, the First and the Last.’ . . . It is the property of the Divinity to be the first beginning from which all things arise, and therefore Christ as God is in this place said to be the Beginning. And he it is to whom all things tend as their ultimate end ; according to what in Proverbs xvi. 4, Solomon says ; ‘ The Lord made all things for himself.’ As he is the Beginning, he operated all things ; and as he is the End, he operated them for himself and implanted into all of them the appetite of tending to God. . . . I am the Alpha and the Omega ; I am the sum of all things. All things proceed from me as from their fountain-head, and all things are referred back to the same as the gate to their felicity.”

Alcasar observes, Apocalypse, chap. i., p. 130, that “ to say I am the Beginning and the Ending is no other than to say that God is Author and Consummator, that is, He who begins and who will complete.” Again, p. 131 ;—

“ In confirmation of our explanation, observe, that God is called the Beginning and the Ending, Apoc. i., 8, and in like manner Christ so calls himself, Apoc. xxii., 13. And the proper meaning of this mode of speech is, that God or Christ is he who began the church and who will perfect it ; as if it should be said, that God began this edifice and will bring it to its end ; nor shall any be able to impede the completion of his work. Therefore the abstract is put for the concrete ; *τελος* for *τελειώτης*, that is, the end or consummation for the consummator, as we have remarked in the Commentary on Apoc. i., 8. We have therefore God called in Scripture *The End*, by reason of the efficacious power by which he perfected his work.”

to the Ephesians, 'That God purposed in himself, in the dispensation of the fulness of times, to recall to their head, that is, to their beginning, all things in Christ, even in him, which are in heaven and upon earth.' And thus it is that the Lord invests himself with two Greek letters, viz., the first and the last, for in the Apocalypse he is called *A* and *Ω*, which are figures of the Beginning and the Ending meeting together in him; for as the *A* goes on to the *Ω*, and again the *Ω* goes back to the *A*, so He would shew that in himself there is a procession from the beginning to the end, and a return of the end to the beginning, that so the whole ORDER may end in him from whom it began, namely, in the WORD OF GOD, who was made flesh; and therefore may thus leave off where it began; and in this manner are all things in Christ called back to their beginning," &c.

The same interpretation is given by Jerome in his First Book against Jovinian, chap. xi. ;—

"The apostle, writing to the Ephesians, teaches us that God proposed to Himself in the fulness of times to gather together all things into one head; and to bring back into Jesus Christ, to their first beginning, the things which are in the heavens and in the earth; whence also the Saviour in the Apocalypse of John says, 'I am the *A* and the *Ω*, the Beginning and the Ending.'"

Thus we see that the title *Alpha and Omega* is intimately associated with an ἀνακεφαλαιώσις; and indeed that it is the title under which the Lord disposes all things into order. Accordingly there is a repetition of this title in the Apocalypse; that is to say, at the beginning, chap. i., 8, 17, and again at the end, chap. xxi., 6; xxii., 13. Thus the title indicates the character in which our Lord appears, as also the nature of the work which his Second Coming is designed to effect, thus the subject matter of the Apocalypse, namely, the gathering together of all things into one; the reduction to order of all things which are in the heavens and on the earth, and their restoration to UNITY. Such is the subject matter of the Apocalypse; and obviously the same view is taken by Vitrina, whose remark we have

already quoted in Vol. III., p. 462, and which for its importance we here quote again ;—

“ When God recalls men from idolatry to true religion, he is everywhere, through the medium of his prophets and ministers, wont to bring them to a contemplation of himself as the Creator of this universe, Is. xl., 26 ; Jer. x., 11, 12 ; because this act of his bounty, and the attributes of supreme perfection which it involves, are laid down as the foundation of all religious worship. In this phrase moreover there lies hid somewhat more of mystic import, the whole of this book being indeed mystical. God is not only the architect of that most beautiful fabric of heaven and earth which he has presented to our sight to be contemplated in faith, in order that from this so mighty a work we may infer his perfection ; but he also undertook a much greater, more noble, and more worthy achievement in the dispensation of grace, when in the theatre of this world he built up a *church*, which should mystically represent the *heaven and the earth*, Is. lxxv., 17 ; the economies of which, he determined, should depend upon him alone, and be changed by no one else ; of which mystical *heaven and earth* we have formerly treated. Now the Roman Catholics had undertaken to change that spiritual economy of the church, which makes the new heavens and the new earth that abide before God and which are spoken of in Isaiah lxxvi., 22, into a literal and carnal economy ; and had shamefully deformed this beautiful work of God. But GOD DETERMINED TO RECALL THINGS TO THEIR FIRST PRINCIPLES, and to begin the structure of the mystical heaven and earth, and to adorn it, anew ; so that the old heaven and earth being abolished, the new heaven and the new earth might from henceforth appear in all their beauty, chap. xxi., 1.”

Such then is the illustration of Swedenborg’s observation, when he says in the *Apocalypse Revealed*, art. 523 ;—

“ The *Apocalypse* from beginning to end treats exclusively of the state of the former heaven and church, and of their abolition, and afterwards of the new heaven and new church, and of their establishment ; in which one God will be acknowledged in whom there is a Trinity, and which

God is the Lord. This the Apocalypse teaches from beginning to end; for it teaches that the Son of Man, who is the Lord as to the divine humanity, is the Alpha and the Omega, the Beginning and the End, the First and the Last; He that is, was, and is to come, and the Almighty; and, lastly, that the New Church, which is the New Jerusalem, will be the church of the Lamb, that is, of his divine humanity, thus at the same time of the Divinity."

The subject matter of the Apocalypse being thus determined to be the *Restoration of all things to Order at the Lord's Second Advent*, the next point for consideration is the way in which this is effected.

Now the process by which this is accomplished, at the Second Advent, is a process both of *judgment* and *creation*, as at the first.

On John xii., 31, 'Now is the judgment of this world, now is the prince of this world cast out,' Calvin observes;

"Magnificently does he here set forth the fruit of his death, which to the disciples had been the cause of consternation. For the word *judgment* signifies according to some, *reformation*; to others, *damnation*. I rather assent to the former, who explain it as meaning that the world is to be *restored to its legitimate order*. For the Hebrew word, which is rendered *judgment*, signifies *right constitution*. Now we know that out of Christ there is nothing in the world but *confusion*. For although Christ had begun to establish the kingdom of God, it was nevertheless his death that was the beginning of its rightly constituted state and the plenary restoration of the world."

Again, on John xvi., 11;—

"They who understand the word *judgment* in the sense of damnation do so not without reason; because Christ afterwards subjoins that the Prince of this world is judged. To me however a different sense appears to be more congruous; namely, that the light of the Gospel being kindled, the Spirit would make manifest by the victory of Christ, through which he cast down the empire of Satan, that the state of the world was now

rightly and *ordinately constituted*; as if he should say, that this is the true renovation by which *all things are reformed*, when Christ obtains sole possession of the kingdom, having subdued and triumphed over Satan. This judgment therefore is opposed to the *confused* and *dissipated state of things*; or, to speak more briefly, it is the antithesis to *disorder*; as if any one should regard it in the sense of *rectitude*, in which sense it is frequently taken in the Scriptures. The meaning therefore is, that as long as Satan possessed the power to *commingle* and *disturb* affairs, there is in the works of God nothing but a foul and deformed *confusion*, but when he is stripped of his tyranny by Christ, then will *a duly adjusted order of things* shine forth in a *reparation of the world*. It is thus that the Spirit convinced the world of *judgment*, that is, that Christ having overcome the Prince of wickedness, *restored to order* those things which had previously fallen into a state of ruin and divulsion."

Judgment, then, is a restoration to order from a state of disorder; by means, first, of instituting a distinction between those things which had become commingled or confused; *i. e.*, between good and evil, truth and error; secondly, by causing a separation between the two, and hence a classification of the good with the good, the evil with the evil: hence likewise originates a corresponding creation; that is to say, there is produced a new heaven formed by the good who are thus separated, and a new hell by the evil who are separated in like manner, as in the Apocalypse.

We thus perceive the relation of creation to judgment; for creation is the result of disposition into order by means of distinctions, separations, and classifications, effected by a judgment. Hence the reason of the definitions of the word *BARA*, viz., "to bring into order, to regulate" (see Taylor's addition, Calmet's Dictionary, art. *Creator*; Horsley's Biblical Criticism, vol. i., p. 32), in which it seems to include both judgment, and creation properly so called; inasmuch as both are included in the general idea of reduction to order.

Therefore as it is WISDOM or the WORD who created the heavens and the earth, so it is WISDOM or the WORD who judges the heavens and the earth; and Wisdom or the Word accomplishes both in the character of the ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST; being revealed in the Apocalypse first as Judge, and finally as Creator; as Judge, when the distinctions and separations are to be made; as Creator, after they have been made, and the result is seen in a New Heaven and a New Earth. The reason is, that both judgment and creation are only parts of one and the same general process, viz., *disposition into order*; and WISDOM or the WORD is ORDER itself. For Cornelius a Lapide also admits that Wisdom herself is essential order, and as such that all her works are necessarily most highly ordinate; and that she disposes, allocates, and governs all things in the most perfect order.

Cornelius a Lapide, Wisdom viii., 1; p. 171;—

“Wisdom reaches from the highest and greatest angel down to the lowest worm (says St. Bernard on Grace and Freewill), preserving, vivifying, directing, governing all things. And St. Dionysius, chap. vii., on the Divine Names, when treating of the Divine Wisdom, says; The Logos, *Ratio*, likewise is called God in the Sacred Scripture; not only because He is the giver of reason, sense, and wisdom, but because He before all things comprehended in himself uniformly the causes of all things; and inasmuch as Wisdom proceeding forth penetrates through all as it is written, reaching from the highest substances down to the lowest, &c., therefore likewise in all God is recognized, and apart from all and out of all, as I have said, is to be known the wisdom of God; and Wisdom is according to Scripture the effecter of all, and always coopting all things *she is the cause of the indissoluble agreement and order of all things*, always conjoining the ends of the prior with the beginnings of the subsequent posterior, and most beautifully raising up a conspiracy and agreement of things throughout the system of the world.’”

... “Allegorically: the wisdom of God reacheth from end to

end in Christ. For by the Incarnation the two extremes are joined together, namely, the highest and the lowest, God and Man, combining into the same hypostasis and person. So St. Augustin in a passage before cited, epist. iii., to Volusius. For the work of the Incarnation was the work of the highest wisdom, of the highest strength and power, also of the highest sweetness and pity; as St. Thomas shews, p. 3, q. i., art. i."

... "Moreover St. Bernard, in his Sermon concerning the Seven Gifts of the Holy Spirit, thus accommodates to his subject the following remarks; 'WISDOM overcomes wickedness, when Christ, the power of God and the WISDOM of God crushes Satan; she therefore reaches powerfully from end to end, in *heaven*, by casting down the proud one; in the *world*, by overcoming the wicked one; in *hell*, by despoiling the covetous one. And she disposes all things sweetly; in *heaven*, by confirming the angels that stand; in the *world*, by redeeming the enslaved; in *hell*, by liberating the captives, &c.'

We thus see how heaven, earth, and hell, or both the spiritual and natural worlds, are included within the scene of restoration to order by Wisdom or the Word. Now that the church in heaven and the church upon earth, or the church militant and the church triumphant, constitute one church, or one body, is maintained by divines universally. Thus,

Suarez on the Incarnation, vol. i., p. 327;—

... "Where there is one body it is necessary to assign one head. For one multitude ordinated into one in respect of distinct acts or offices, is called by way of similitude *one body*. Now it is manifest that both men and angels are ordinated unto one end, which is the glory of the fruition of God. Whence the mystical body of the church consists not only of men but also of angels."

The same thing is asserted by Bishop Pearson, who in his article on the Communion of Saints observes that; "Jerusalem is sometimes taken for the church on earth, sometimes for that part of the church which is in heaven; to shew that as both are represented by one, so both are one city of God," Heb. xii., 23.

The same is asserted by Wittsius on the same article of the Creed, n. 44, p. 469;—

“Scripture very expressly inculcates the Communion of Saints upon earth with blessed spirits. Certainly in Eph. i., 10, Paul speaks of the gathering together of all in Christ, both the things in heaven and the things upon earth. This is the *ἀνακεφαλαιώσις*, collection into one sum; just as in calculations all separate pecuniary sums are added together into one. This gathering together is said to be of all; not all creatures or all men, but all the faithful; all who are in Christ, whether in heaven or in earth. For even the heavenly inhabitants are most intimately conjoined with each other, and are bound together into one fascicle of living beings, much more than when in the flesh. 1 Sam. xxv. 29. And the saints who are upon earth are associated with the inhabitants of heaven, Heb. xii., 22.”

Again in his *Recensio Synoptica*, Bloomfield observes on Eph. i., 10;—

“But the apostle adds something further, namely, that God hath not only thus united all nations on earth under one head; but also united with them the hosts of heaven, the angels in heaven; for so the best commentators, ancient and modern, explain τὰ ἐν τοῖς ἑρᾶνοῖς, who are called the *upper family*, God’s *family in heaven*. Compare infra ver. 21, and iii., 15. It is well observed by Theophylact (from Chrysostom), that the heavenly and the earthly had been split and had not one head.”

There being then this communion between the church in heaven and the church upon earth, it remains to be seen in what manner it was disturbed; and to this end we may refer to what the apostle says in the first place concerning *heavenly places*; as in Eph. i., 3; ‘Who hath blessed us with all spiritual blessings in *heavenly places* in Christ?’ ver. 20; ‘Which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the *heavenly places*.’—Eph. iii., 10; ‘To the intent that now unto the principalities and powers in *heavenly places* might be known by the church the manifold wisdom of God.’—Eph. ii., 6; ‘And hath raised us up together, and made

us sit together in *heavenly places* in Christ Jesus.' Now with respect to these heavenly places, it is to be observed that on Eph. vi., 12; 'We wrestle not against flesh and blood, &c., but against spiritual wickedness in *high places*,' Barnes makes the following remark;—

"Literally, the spiritual things of wickedness; but the allusion is undoubtedly to *evil spirits*, and to their influences on the earth. In *high places* ἐν τοῖς ἐπεσπανίοις—in celestial or *heavenly places*. The *same* phrase occurs in chap. i., 3; ii., 6, where it is translated, *in heavenly places*."

That by spiritual wickedness is here meant spiritual wickednesses, or (concretely) wicked spirits, is the general interpretation.

At our Lord's First Advent, then, we read of wicked spirits in heavenly places, who it seems had thus reached to heaven (p. 220), and intercepted the communication between heaven and earth; for that at the time of the First Advent the heavens were infested by the powers of hell, and that the angels themselves were in consequence molested, we have already been told (p. 373).

But we are further informed that the scene of redemption, at the First Advent of the Lord, included not only heavenly places, but also the *lower parts* of the *earth*, called by the fathers *Limbus*. Thus,

Mayer on Eph. iv., 9; p. 368;—

"The opinion of Christ's descent in soul to deliver the patriarchs and other saints, hath been received by most of the Fathers, and of later times hath most prevailed; insomuch that not only all the Pontificians but *many of our side also* have embraced it; but that ours consent only in the descent, but not to deliver out of *Limbus*, but only to shew his victory over death and hell gotten upon the cross. St. Augustin sometimes seemeth to be for this *Limbus*, as epist. xcix.; 'Concerning the first man, the Father of mankind, all the church believeth that he was loosed from thence; neither is it probable that it is vainly believed thus, although there be none express authority of canonical Scripture for it.' And in another place; 'It doth not

seem absurdly to be believed that the ancient saints, who held the faith of Christ to come, were in some part of hell, but far removed from the torments of the wicked, till that the blood of Christ and his descent to those places delivered them.”

Anselm Archbishop of Canterbury, Eph. iv., 8 ;—

“ ‘*Ascending up on high,*’ that is, Christ ascending to his habitation in heaven, ‘*led captivity captive*’ . . . those who were held captive in hell and who may be designated by the name of ‘*captivity,*’ he led with himself to the kingdom of heaven. For like as by the word *militia* are understood those who militate ; so by the word *captivitas* are understood those who are detained in the dungeons of hell. In this life also many were held captive in sin, by the devil who are themselves likewise called ‘*captivity;*’ but Christ took them into a happy captivity. . . . ‘*The lower parts of the earth*’ may be understood as being places in hell in which the saints were detained. . . . He descended into the lower parts of the earth, in order that with a mighty arm, he might bring forth his own people. . . . ‘*For the edifying of the body of Christ,*’ that is, that the church, which is the body of Christ, may be built up, whether in the virtues or in the conversion of unbelievers to the faith. For this is the house, which, as the Psalmist says, is built up after the captivity ; since the church, which is the house and body of Christ, is built up from out of those who were held captive by the devil.”

So Cardinal Hugo, Eph. iv. ; p. 174 ;—

“ In that he says *captivity*, he denotes liberation from *Limbus.*”

So again in Col. iii. ; p. 192 ;—

“ Having spoiled principalities and powers, he led his own people from *Limbus* to heaven.”

Calmet, Literal Commentary, Heb. xi. ;—

“ A great number of others suppose, and *it is the faith of the church,** that before the resurrection of the Saviour the gates of

* The reader is requested to observe that these extracts concerning *Limbus*, are adduced only to shew that the redemption accomplished by the Lord at the first advent, was not confined to the natural world, but that it included the spiritual. With the vague and erroneous notions entertained by the Fathers upon the subject of *Limbus*, we are not concerned. No one points out their absurdity more effectually than Swedenborg ; but like many other things in the writings of the Fathers, the errors upon this point have a certain basis in truth.

heaven were not open, and that the just lived in *Limbus* in a state of happiness and conformably to the truth; but not yet in glory, awaiting the coming of the common Deliverer, who should bring them to glory after the resurrection."

Cornelius a Lapide, Eph. iv., 8;—

"A captivity passive, according to Jerome and others; namely, Christ carried with him in triumph to heaven, by a holy and blessed captivity to himself, the patriarchs, prophets, and other holy men rescued from the captivity of hell. So the Fathers *passim*, and it is here evident from what the apostle says."

So likewise Tirinus observes on Col. ii., 15, 'Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in himself;—

"That is, demons; even though they were the most powerful; first despoiling them of their power and dominion over those men who by the handwriting were accounted obnoxious to sin; secondly, despoiling them of their prey, consisting of so many millions of souls, whom they kept shut up in *Limbus* as in a prison-house."

The same is the interpretation of Estius, Menochius, &c. And indeed in his Exposition of the Creed, art. 5, '*He descended into hell*,' Bishop Pearson admits, vol. i., p. 370;—

"Another opinion hath obtained, especially in *our* church, that the end for which our Saviour descended into hell, was to triumph over Satan and all the powers below within their own dominions. And this hath been received as grounded on the Scriptures and consent of fathers. The Scriptures produced for the confirmation of it are these two; 'Having spoiled principalities and powers, he made a shew of them openly, triumphing over them:' and, 'When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?' By the conjunction of these two they conceive the triumph of Christ's descent clearly described in this manner. Ye were 'buried with Christ in baptism, with whom ye were also raised: and when ye were dead in sins, he quick-

ened you together with him, forgiving your sins, and cancelling the handwriting of ordinances that was against us,' and 'spoiling powers and principalities, he made an open shew of them, triumphing over them in himself.' That is, say they, ye died and were buried with Christ, who fastened the handwriting of ordinances to the cross, that he might abolish it from having any right to tie or yoke his members. Ye likewise were quickened, and raised together with Christ, who rising spoiled powers and principalities, and triumphed over them in his own person. So that these words, 'spoiling principalities and powers,' are not referred to the cross, but to Christ's resurrection. This triumph over Satan and all his kingdom, the same apostle to the Ephesians setteth down as a consequent to Christ's death, and pertinent to his resurrection, 'Ascending on high, he led captivity captive:' and this, 'He ascended, what meaneth it, but that he descended first into the lower parts of the earth?' So that ascending from the lower parts of the earth he led captivity captive, which is all one with, he triumphed over powers and principalities. With this coherence and conjunction of the apostle's words, together with the interpretation of the ancient fathers, they conceive it sufficiently demonstrated, that Christ after his death, and before his resurrection, in the *lowermost parts of the earth*, even in hell, did lead captivity captive, and triumphed over Satan."

Now whatever be the varieties of interpretation of the word *Hades*, whether regarded as meaning Hell properly, or Limbus, or the lower parts of the earth, or what is commonly called the Intermediate State, it is agreed that it signifies some region in the spiritual world. And thus at the First Advent were included within the scene of redemption, heaven, heavenly places, and other spiritual regions. To say that the natural world also was included is scarcely necessary; we may however add the following remark.

Aquinas, vol. vii., p. 188;—

"And by him to reconcile all things to himself, 2 Cor. v., 19. God was in Christ reconciling the world to himself. He explains the nature of this reconciliation, and how all things

were reconciled. In reconciliation two things are to be considered. First, in what they agree who are reconciled. For *discordant persons* have *diverse wills*; but they who are reconciled *agree* in some one thing; and thus it is that wills at first discordant, agree in Christ. And of this kind are the wills of *men*, of God, and of angels. Of *men*, because Christ is man; of God, because he is God. In like manner there was *discord between the Jews* who desired the law, and *the Gentiles* who did not desire the law; but *Christ unites both in concord*, because he was of the Jews, and because he abrogated the observances of the law. And this agreement was effected by the blood of his cross. Sin was a cause of discord between God and man; between the Jews and Gentiles, the law. Christ by the cross destroyed sin and fulfilled the law; and so *removed the cause of discord*. Heb. xii., 22; ‘Ye are come unto mount Zion the city of the living God, the heavenly Jerusalem.’ And thus are we reconciled, and thus is peace made, whether in regard to things in heaven, such as the angels and God, or *things upon earth*, as in the case of the Jews and Gentiles. Therefore when Christ was born, it was said in Luke ii., 14, ‘Glory to God in the highest, and on earth peace, goodwill towards men.’ So at the resurrection, ‘Peace be unto you,’ as in John xx., 19; Eph. xi., 14, ‘For he is our peace who made both one.’”

In this manner was the natural world included within the scene of redemption: the diverse of wills and understandings of Jew and Gentile were reconciled to each other, each of them undergoing a change; and so the perversity of the will and the darkness of the understanding in each being removed, there was removed also the cause of the discord, and CATHOLIC UNITY was restored upon earth, with the restoration of order. Thus were both the spiritual and natural worlds included within the scene of redemption; the spiritual world, primarily; the natural, subordinately.

Moreover, as observed by Suarez on the Incarnation, Quæst., art. i., p. 265;—

“There is a twofold order between the creatures and God. One being that according to which created things are caused by

God, and depend upon him as upon their first principle. . . . The other that according to which things are brought back into God, as into their end. And as far as relates to the latter, there is a medium found between the creatures and God, because *the inferior creatures are brought back into God by the superior.*"

Accordingly, we see at the Second Advent in the Apocalypse, or second restoration to order, how this principle is carried out. For after the warning to the Seven Churches, the throne of judgment is seen in the fourth chapter, and the angelic choirs are immediately introduced into the scene; in the sequel, again, the successive changes which occur in the scene are produced by the seven angels sounding the seven trumpets, and pouring out the seven vials; until at length the remotest parts of the spiritual world are reached, as represented by Gog and Magog and also by the souls who are raised up from below, or from that region which, according to Roman Catholic interpreters, answers to Limbus or Purgatory; for Da Sylveira observes that both to himself and Ferrarius the narrative appears to relate to the souls in Purgatory.

Thus also the duration of the judgment at the Second Advent corresponds to the duration of the judgment at the First Advent: both of them relating to a *crisis*. For on Apocalypse xiv., 7, 'Fear God and give glory to him, for the hour of his judgment is come,' by *judgment* Alcasar understands *crisis*, or that turn which a malady takes at the time of its *crisis*, when either it progresses for the better, or fatally for the worse. We have already noticed a similar interpretation of the word by Chrysostom and Theophylact when referring to the First Advent; and we may further quote the remark of Matthew Henry, John xii., 31; "'Now is the *judgment* of this world; now is the *crisis* of this world.' The sick and diseased world is now upon the turning point; this is the critical day in which the trembling scale will turn for life or death to all mankind; all

that are not recovered by this, will be left helpless and hopeless." Barnes: "It does not mean that then his reign over all men should entirely cease; but that then would be the *crisis*, the grand conflict in which he should be vanquished, and from that time his kingdom should begin to decline," &c.

We thus see that both the First and Second Advents refer to a *crisis*.

To suppose then that the Apocalypse relates to the history of the church from the time of its establishment down to the present day, would be to commit the same error as to suppose that the judgment accomplished by our Lord at the First Advent, began with the establishment of the Mosaic economy, and continued down to the times of the Gospel. Both of them on the contrary relate to a crisis; in other words, when disorder had arrived at its crisis, then commenced the work of reduction to order.

To suppose moreover that the Apocalypse relates to earthly conflicts, or to warfares between earthly and secular powers, whether Asiatic, African, or European, would be to commit the same error as to suppose the spiritual conflicts of our Lord and his followers with the powers of hell, to relate merely to the battles of the Jews with the Roman or other armies.

Thus far then have been determined the subject matter of the Apocalypse, namely, the restoration of all things to order; the scene of action, namely, the spiritual world primarily, the natural world subordinately; the duration of action, namely, that of a crisis.

We now proceed to point out the principal agent in this restoration to order, namely, the WORD OF GOD.

§ 4.

Cornelius a Lapide, Proverbs viii., 24 ; p. 184 ;—

“Wisdom herself, by means of wisdom and of the order imparted to each individual thing, hath most wisely and ordinally disposed all things ; moves, rules, and governs them ; according to that saying, ‘ All things hast thou ordered in measure, number, and weight,’ Wisdom xi., 21. Wherefore all angels, men, and creatures are so appositely disposed by Wisdom in their station, as to resemble an ordained array of *camps* ; for which reason God is called the *Lord of hosts*, that is, of *armies* ; for these armies are no other than the orders and marshalled disposition of angels, men, and all created things.”

We may further add that it is in relation to this disposition into order, that mention is made in Apoc. xx., 9, of ‘ *the camp of the saints* ;’ which again has reference to the orderly arrangement of the camp of the Israelitish church in the wilderness ; so that whereas before, Babylon was the same with confusion, the New Jerusalem is a camp in respect of order and unity ; one being the Head, in reference to which are disposed all the members in subordination.

It is then by the revelation of Wisdom that error and disorder are brought to light ; by the operation of Wisdom that they are removed, that order or CATHOLIC UNITY is restored, and that *all things are made new* ; for, as observed in the Wisdom of Solomon, vii., 26 ; ‘ Wisdom is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one she can do all things : and remaining in herself she MAKETH ALL THINGS NEW : and in all ages entering into holy souls she maketh them friends of God and prophets.’

Hence as the Old Dispensation was a state of disorder, darkness, and error ; and as there must be light before these can be removed ; so Wisdom or the Word reveals

itself anew—a revelation which is indicated in the coming of the Son of Man in clouds, Apoc., chap. i., and also in the vision of the opening of heaven and of the Word on the White Horse, chap. xix.

The state of the church under the former Dispensation is described as being one of disorder; as of nation fighting against nation and kingdom against kingdom, or, as we have seen it interpreted, heresy fighting against heresy. Luther, for instance, thus describes the doctrine of Justification by faith alone assailing and impugning the doctrine of meritorious works, on the part of the Roman Catholics.

Commentary on Galatians, p. 461 ;—

“Wherefore, when our adversaries charge us, that there riseth nothing of this doctrine but *wars, seditions, offences, sects*, and other such infinite enormities, let us answer, Blessed be the day wherein we may see these things. But *the whole world is in an uproar*. And well done; for if the world were not so troubled, if the devil did not rage and stir up such *broils*, we should not have the pure doctrine of the Gospel, which cannot be preached but these *broils* and *turmoils* must needs follow. Therefore that which ye count to be a great evil, we take to be a special happiness.”

Now it is obvious that the reconciliation of Protestant and Roman Catholic at the Second Advent; even as at the First Advent the reconciliation of Jew, Samaritan, and Gentile; must be the work of that WISDOM, which, in the character of ORDER, is the Alpha and Omega, the Beginning and the Ending, the First and the Last.

In accomplishing this reconciliation, the first act must be an act of Judgment; in which good and evil, truth and error are distinguished from each other; a distinction which must be instituted in the mind itself by the purification of the will and the illumination of the understanding; and when this is accomplished, an actual separation of the one

from the other must take place in the individual ; and thus will arise the creation of a new will and of a new understanding ; in other words, a new creature ; and this being accomplished, the new creature is classed with others of a like nature, and this new classification originates a new society ; in other words, a New Church, called the camp of the saints, both from its fighting against evil and error, and from its CATHOLIC UNITY arising out of its interior orderly arrangement.

Thus it is Wisdom or the Word which creates the church, and to which therefore the church owes its existence ; and as the church is a nothing considered apart from Wisdom or the Word, so is the authority of the church a nothing apart from the authority of the Word. To establish the authority of the Word or Wisdom upon the authority of the church is to reverse the true order of things, consequently to introduce disorder and confusion ; and the church which does this is Babylon. To establish the authority of the church upon that of the Word is to introduce order and unity ; and the church which does this is the camp of the saints or the New Jerusalem. Thus Babylon introduces internal disorder, which it ordines externally by despotism. For internal error cannot be brought into external unity without the most despotic external authority. While the New Jerusalem introducing essential order is, as such, under no external control ; for external laws are not required when they are internally written on the heart, or when the member of the church is order itself. In the former case, there is a complexity and multiplicity of ecclesiastical legislation ; in the latter case, perfect simplicity.

§ 5.

But there being a New Heaven and a New Earth, there is necessarily a NEW AGE, Period, Economy, or Dispensation.

Cornelius a Lapide, Proverbs viii. ; p. 181 ;—

“ Christ was the beginning of a *new world*, both because he commenced a NEW CHURCH and a *new people* consisting of Christians and saints, as likewise because in rising from the dead he gave to his own the beginning of a new and blessed life, and commenced the assembly of the blessed. Whence in Isaiah ix., 6, he is called the Father of the *age to come*. Of which the Sybil in Virgil, eclogue iv., thus speaks ;—

“ Tu modo, nascente puero quo ferrea primum
Desinet et toto surget gens aurea mundo,
Casta fave Lucina.”

Moreover on the words in Isaiah li., 16, ‘ I have put my words in thy mouth, and I have covered thee with the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth,’ &c., it is observed by Pellicanus ;—

“ I have placed my words in thy mouth in order that through the patience and consolation they impart, thou mightest have hope, and know how to make use of adversity by rejoicing in tribulation. And I protect thee by the shadow of my power, that the pious may not yield, be overcome, and perish ; in order that I may build unto myself *new heavens* in which I may dwell, and form temples by my spirit ; that so a *new earth* may be founded, a NEW AGE *created*, new men, new citizens of the *heavens*, and heirs of the promised land, sons of grace and salvation, a NEW CHURCH, which may be called and may be my people, citizens of the spiritual Jerusalem.”

This mention then of the *age to come*, or the new age, brings before us the subject of the *Ordo Sæclorum*.

It is universally admitted that by *αιων** is meant an

* See the *Ordo Sæclorum*, by the Rev. H. Brown, Principal of the Diocesan College, Chichester ; also Professor Lee’s “ Enquiry into the Nature, Progress, and End of Prophecy,” p. 133, on the Scriptural usage of the terms *αιων*, &c. *Appendix*.

age, a period, or periodical dispensation of Divine Providence; and, as such, an age may be said to consist of a number of generations.

Cornelius a Lapide, Isaiah xli. ; p. 341 ;—

“Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first and with the last, I am he.”

“Calling the generations, that is, creating, and according to the Chaldee, ordaining, the perpetual course of the generations, so that one may continually succeed the other. *Calling* is a metalepsis; that is, foreknowing, providing, and *placing each of them one by one in its order*, so that he may distinctly designate and call forth any one, and may *de facto* call it forth and produce it in its own time. As if it should be said, Who is he that causes the different generations to succeed each other in one continuous series? . . . Who, I say, has ordained all these generations from Abraham, nay, from Adam to Hezekiah, and in like manner from him down to Christ; and will also ordain the end of the world? except it be God; who, as St. Paul says, is *King of the ages*, that is, the Author, Creator, and Governor of the *ages*, who by his providence *disposes the ages in a certain series*, and the things that are to happen in every age. The reason of which is, that, as St. Dionysius says on the Divine Names, chap. v., ‘the whole esse and every esse, and every subsisting being, is made to turn and revolve as it were in God and around God. For like as the felly of a wheel round the axle, the circumference of a circle round the centre, and in the mundane system the heavens around the earth, so all times and ages past, present, and to come, are revolved in a certain *order* around the eternity of God; for eternity itself is always standing still and is present to every time, and encompasses and embraces all time within it. This is what Boethius sings, book iii., *De Consolatione*;

“O qui perpetua mundum ratione gubernas,
Terrarum coelique sator, qui tempus ab ævo
Ire jubes, stabilisque manens das cuncta moveri;
Principium, rector, dux, semita, terminus idem.”

“‘I the Lord, the First and the Last.’ As if he should say; I am Alpha and Omega, the Beginning and the Ending, Apoc.

xxii., 13. I am the I Am; before me there was no God; and after me there shall be none, Is. xxxiv., 10. As if it should be said; I create, preserve, *dispose* all the *ages*; because I am the First and the Last. I precede all *ages*, and follow after them. I am he from whom, into whom, and around whom they all flow. This is not the case with the idols and the gods of the nations; for they are fabricated and engraven by the nations themselves, therefore they are not as old as the artificers; how then can they be first and last? How could they from the beginning order all *ages*, nay, their own worship and worshippers? The Septuagint render it thus; *Ego Deus primus, et in ea quæ ventura sunt ego sum*. As if it should be said, 'I have been, am, and will be in every *age*: I am eternal.' Thus also the Chaldee refers this passage to the eternity of God."

"So Plato, book iv., on the Laws, observes, that it was an ancient proverbial saying concerning God; that he contains and embraces the beginning, middle, and end of all things. So Theocritus in his encomium of Ptolomæus says,—

"Inter homines Ptolomæus vocetur primus, ultimus, et medius."

"The Hebrews have at the word, *Ego Dominus primus, et cum novissimis ego ipse*, (understand) *futurus sum*. As if he should say; 'I am the First, because I have created all things; I shall be after the things which are the last, and after the consummation of the age. I am the Last; I am Eternal; I am without beginning and end.' So Vatablus. And consequently, 'I am Alpha and Omega; I am the *sum* of all things, the prow and the poop, the head and the heel. All things proceed forth from me as from their fountain-head, and all things refer back again to me as the gate to their own felicity.' Hence the words of Virgil,

"A te principium, tibi deinet."

Hence, again, Cornelius a Lapide on Ecclesiasticus xlii., 18; p. 374;—

"The Lord knoweth all that may be known, and he beholdeth the *signs of the world*.' . . . The genuine sense is, God knows by what sign or by what previous signs the *ages* and times and all things in them will undergo changes, and alternations; and one succeed the other. For God sweetly *disposing and connecting the series of the ages*, hath appointed certain *signs* known

to himself, but unknown to us, to indicate the future changes of things, and to dispose and prepare them for those changes. God, for instance, has appointed that in such an age after so many hundreds or thousands of years Christ should come, and after him Antichrist; for he has marked out precisely the age, the year, the month, and the day in which it was to happen. . . . So likewise in the transference of kingdoms and monarchies, God hath appointed to each a certain measure or period of time and of years, from which, as from a sign, he knows when this transference will take place." . . .

"The reason of this *a priori*, is, the connexion of the universe and of all things in it. For God hath mutually connected together all the events of the world and of the fluent *ages* in a fitted and determined *series and order*, so that one may be the previous sign, nay, the cause of the next following and of others which follow after. Hear what Boethius says, book iv., *De Consolatione*, pros. vi. 'Providence,' says he, 'is that Divine Reason which is set up as the head over all things, and which disposes all things: Fate is that disposition which inheres in all things mobile, by means of which Providence connects all things together in their several orders, &c. For fatal order proceeds from the simple unity of Providence.' And again in the sequel; 'Therefore like as ratiocination is to the intellect, and that which is generated to that which is, and time to eternity, and a circle to a point in the centre; so is the mobile series of fate to the stationary unity of Providence, &c. This unity binds together, by an indissoluble connexion of causes, the acts and the fortunes of men; which, although they set out from the beginnings of an immoveable Providence, yet of necessity are themselves also immutable. For events are best overruled, when the unity, remaining in the Divine Mind, puts forth an *undeviable order of causes*; now this *order* keeps together coercively the things that are susceptible of change, by means of its own unchangeableness; which things would otherwise flow on at random; whence it comes to pass that although to you who are unwilling to consider this *order*, all things seem to be in *confusion and disturbance*; nevertheless the limit set to everything, directing it to its own good, is *disposing all things into order*.' And again at the end; 'For there is a certain determined *order* comprehend-

ing all things; so that whatsoever departs from the assigned course of this *order*, although it deviates into some other, relapses nevertheless into its own proper *order*; lest in the kingdom of Providence anything should be left to adventure. This *infallible order and connexion of things therefore is the sign of the age*; for from its cause, as from an infallible preceding sign, God beholds what will certainly follow and happen; for every disposition of Providence carries with it certainty."

"Moreover by the sign or *signs of the age* or world, understand metonymically the *designation** of the world itself. Whence the Tigurine version renders it, 'he beholds the *consignation* of the age.' For God has marked out from eternity what is to be done, and what is to happen in every time; and from this marking out, this secret and decree of his mind, as from an infallible sign, nay, as from a most certain cause, he knows what is to happen in every time and every place. By *designation* he understands metonymically the *things designated* which are to happen in every age; such as the course of the world and of events throughout the several ages, as Rabanus and De Lyra observe. The son of Sirach speaks *anthropopathōs*, or after a human manner, and alludes to Gen. i., 14; 'Let there be lights in the firmament, *i. e.*, the sun and moon, &c., and let them be for *signs* and for seasons; whence also he himself calls the *moon* a sign of the age in verse 6 of the following chapter."

... "Verse 19. He declareth the things that are past and for to come, and revealeth the steps of hidden things."

"God alone knows the reasons and the limits of things by which, as by certain signs and steps, the secret things may be traced and known, such as are things to come and the secret thoughts and intentions of men's hearts; and reveals them to such prophets and other saints as he pleases, in order that they may be able to predict and presignify them to others."

"Symbolically: a 'sign of the age' is Christ the Lord; both as he is God (for thus by him, as by his Word and idea, God made and consequently ordained and disposed the ages, Heb. i., 2) and also as he is Man. For thus by him God predestinated and disposed all the generations of the church, the faithful, the

* By *designation* or *consignation* is meant the *marking* or *mapping* out.

saints, and the elect. Whence also he is called the *Father of the age to come*, Isaiah ix. Lastly ; he is put for a sign which shall be gainsayed, as Simeon predicted in Luke ii., 34.”*

It is above observed, that by ‘signs of the world’ are meant the lights of the firmament, the sun, moon, and stars ; as in Gen. i., 14, where it is said, ‘Let them be for *signs* and for seasons, and for days and years ;’ accordingly we read in Luke xxi., 25, ‘And there shall be *signs* in the sun, and in the moon, and in the stars.’ What then are these *signs* ? Jerome thus interprets the passage ;

“There shall be signs in the sun, when Christ the Sun of Righteousness shall be obscured by reason of the little degree of faith ; in the moon, when the church is darkened by our sins ; in the stars, when the saints cease to give light to us.”†

These signs are adverted to in the Apocalypse, and have already been explained at large, on the foregoing principle.

It is obvious, then, that ‘the signs of the world,’ when interpreted as denoting signs given by the sun, moon, and stars, signify moral and spiritual states of the church.

But the lights in the firmament were to be not only for signs, but also for *seasons*, for days, and years, which are all likewise constituents of an age or generation. Our Lord accordingly illustrates the decline of the *age* by autumn and winter ; and the rise of a *new age*, by spring and summer. Thus Matthew xxiv., 32 ; ‘Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that *summer* is nigh : so

* We have already seen what is signified by the sign of the Son of Man.

† Cardinal Hugo, after observing that in this passage the Sun may mean a Prelate ; the Moon, the church ; the Stars, the clergy ; the Earth, the laity ; subjoins,—

“In these four, the Lord says that there shall be signs at the approach of the consummation of the world. The sign in the Sun is its darkening, and in this is denoted the incapacity of Prelates. The sign in the Moon is blood, and in this is denoted the carnal love of consanguinity. The sign in the Stars is their falling to the earth, and in this is signified the avarice of the clergy. The sign in the Earth is trouble, and in this is denoted the mutual oppression of each other by the laity.”

likewise ye, when ye shall see all these things, know that it is near, even at the door.' Now the ancients divided the year into two parts, summer and winter; the summer included the spring, and summer properly so called; the winter, autumn and winter properly so called; hence what is here denominated summer is the beginning of summer, which answers to our spring. Thus we have an Age, Dispensation, or Period, divided into spring, summer, autumn, and winter; or into its rise, progress, decline, and end; and this is that infallible order and connection of things in an AGE or period to which Boethius adverts; and which can be foreknown and provided for only by that Divine Wisdom who knows the hidden changes of the human heart, and the internal and *spiritual states* or *seasons* of the church; who, as such, is the First and the Last, and beside whom there is no God.

The reference to winter and summer, which is made in Matthew xxiv., may be illustrated by a reference to the Song of Solomon, chap. ii., 10; 'My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.'

Calmet, Song of Solomon, chap. ii., 10;—

"The winter is passed; the spring is begun; nature seems to experience a rebirth. The *New Law* compared with the *Old* is like *spring* compared to *winter*. Cold, darkness, and rigor were the inheritance of the Jews; the ardor of charity, the light of the Gospel, the realization of figures, the sweetness of the yoke of the Saviour, are things distinctive of the Christian religion."

De Lyra, Song of Solomon, chap. ii.;—

“ ‘The winter is past, the rain is over and gone;’ that is, the horrid *season of Egyptian bondage*, in which you were hindered from service to me. ‘The flowers appear on the earth,’ that is, the sweet time of *liberty* is come, in which you are enabled to serve me in freedom. It is this time of *liberty* which is here understood by the time of *spring*, in which the flowers begin to appear, the turtles and other birds to sing, the vines to flourish in a land which abounds in warmth, the trees to be pruned, and the early figs to ripen. And indeed according to historical fact, it was in the *spring* that *the people of Israel went forth out of Egypt*. For they went forth on the fifteenth day of the first month which begins from the first lunation nearest the vernal equinox, and the Law was given on Mount Sinai on the fiftieth day after their departure.”

Lauretus, art. *Hyems*;—

“As in winter the days are short, and the shadows thick, and the cold abundant; so by these are designated the *time of the Synagogue*, and the time before the advent of Christ; when the tempestuous *season*, that is, the most *foul tyranny of the Devil* prevailed, and, on the *coming of Christ*, the *winter* passed away, Cant. ii.” Ambrose, Cyril, Gregory, Isychius.

Scott, Annotations, Song of Solomon, chap. ii. ;—

“This most poetical description of the approach of *spring*, in which the spouse speaks of Christ as inviting her to walk abroad with him, may be variously applied. It may have some reference to the *abrogation* of the more dark and discouraging *dispensation of Moses*, for that of Christ; but it seems also to mean the sinner’s conversion. Christ invites the new convert by the discoveries of his love, to arise from sloth and despondency; and to leave sin and worldly vanities, for the sake of holy and joyful communion with him.”

We thus see how a preceding dispensation is compared to *winter*, and a succeeding one to *spring*. The dispensation preceding the Mosaic and under which the Egyptian bondage took place, is likened to *winter*; and the change of this dispensation into the Mosaic to the setting in of *spring*. Again, the decline of this dispensation in the time

of the Saviour is itself likened to *winter*, and the change of this for the Christian dispensation is likened to *spring*. So that when our Lord said of the fig-tree, 'When his branch is yet tender and putteth forth leaves, ye know that summer (that is, spring) is nigh,' He was speaking of the passing away of one dispensation, and the setting in of another; in other words, of the passing away of one Period, *Αἰων*, or Age, and the commencement of another, that is, of a **NEW AGE**.

As referred then to the Second Advent of Christ instead of the First, the interpretation is the same; the application only is different.

Maitland, the History of Noah's Days, p. 138;—

"Among the things that once darkened my own mind on the subject of the coming of the Son of Man, was the circumstance of the Second Advent being almost always put in connexion with the end of the world; at least, so it appeared by our version of the Scriptures. Concluding, as I then did, that the dispensation under which we live was the final dispensation, and that what we translate 'end of the world,' meant literally the end of the world, I could come to no other than the generally received opinion, that there would be no reappearing of our Lord Jesus Christ till the day of the general judgment. Had the Greek word '*αιων*' been rendered in our version by its nearest corresponding term in our language, viz., 'age,' instead of 'world,' it would have removed one great difficulty out of my way. And since I doubt not but that which once misled myself, may at this day be a stumbling-block in the way of many of my brethren, who only read the Scriptures in the English version, I begin with noticing it, and shall proceed to offer a few plain thoughts in connexion with this expression, 'end of the world,' or 'age.'"

"By the phrase, 'end of the world, or age,' I would say unhesitatingly, we are not to understand that period when this globe shall be dissolved; because the Scriptures distinctly affirm the perpetual endurance of this habitable globe. Whatever changes it may be subjected to, it shall not cease to be. God's

Word has made it fast for ever; as it is written in a vast variety of places, out of which take this one for an example. 'He hath founded the earth upon her basis, that it should not be removed for ever.' We must understand therefore, by this phrase, not the dissolution of the globe, but the end of a dispensation or particular economy upon it; and forasmuch as several of these have obtained by the divine appointment, the expression, when it occurs, will mean the termination of one of these dispensations of God with man—the closing or shutting up of one account, with a view to the adjustment of it, and the opening of another, in order to a progression in the divine plan. Hence we find God has rarely permitted any one of his dispensations to extend itself over a very large portion of time."

The author having proceeded, according to his own view of the subject, to distribute the duration of the world into seven periods, thus proceeds;—

"These seven periods I have named, make up the ages of the world; and the termination of each of those that have already existed, with the exception of the postdiluvian or patriarchal, has been of such a nature as to make it almost appear to those who lived at the moment of the *crisis*, that the end of the world was absolutely come. They closed with a *judgment* of the ungodly; and for the most part with the salvation of the godly. Thus the age of innocence in paradise, terminated with a *judgment*. It was thus too, God shut up in terrible displeasure his dispensation of grace to the antediluvian world; 'bringing in a flood upon the world of the ungodly,' but at the same time, exalting Noah and his family to the skies. It was thus he completed the days of the Mosaic economy; 'finishing the work and cutting it short in righteousness; (as a man cuts his work which has been marred from off the loom;) making a short work upon the earth.' And whilst executing summary *judgment* by fire and sword, upon the people of his wrath, separating to salvation and safety those who obeyed his word."

"Concerning the end of the Jewish dispensation, it may be remarked, that expressions are used with reference to it, which might from our translation, have led us to infer, that time would fail with its termination. We read in 1 Cor. x.; 'Now all these

things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come.' Again, in Hebrews ix. ; ' But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.' By these instances you will see how the expression, 'end of the world,' is used. In both of these places the word employed is *αἰών*, and the passages most closely rendered would be, 'the end, or completion of the ages.'"

"The same may be said of those parables which involve in them a representation of the judgment ; as the tares and the wheat ; the net thrown into the sea, &c. 'As therefore the tares are gathered together, and burned in the fire, so shall it be in the end of this world.' Again ; 'So shall it be at the end of the world ; the angels shall come forth and sever the wicked from the just,' &c. Now in both these places the words closely rendered would be, 'so shall it be at the end, or completion of this age ;' not of the next age, but of the end or completion of this ; for this is the true force of the expression. Our Lord appearing to press hereby upon those who lived under this dispensation, this solemn truth, that LIKE AS THE OTHER DISPENSATIONS DID NOT PASS AWAY WITHOUT A JUDGMENT OF THE PARTIES, SO NEITHER WOULD THIS : 'the harvest is the end of the age.'"

These observations concerning, first, *the reduction of all things to order* at the first advent, and hence the creation of new heavens, a new earth, and a new church ; secondly, *the return to disorder*, foretold by our Lord in Matthew xxiv. ; thirdly, *the restoration again into order*, by a process of judgment and creation ; fourthly, *the accomplishment of this process by divine wisdom* ; and lastly, *the introduction of a new age* ; will prepare the way for the interpretation concerning the new heavens, the new earth, and the New Jerusalem, which will be found in the ensuing chapter.

CHAPTER XXI.

THE STATE OF HEAVEN AND OF THE CHURCH UPON EARTH AFTER THE LAST JUDGMENT.—BY MEANS OF THE NEW HEAVEN A NEW CHURCH WILL EXIST UPON EARTH, WHICH WILL WORSHIP THE LORD ALONE.—THE DESCRIPTION OF THE NEW CHURCH AS TO INTELLIGENCE, DOCTRINE, AND EVERY OTHER QUALITY.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xxi., verse 1 ;—

“ ‘ And I saw a new heaven and a new earth,’ *signifies*, that a new heaven was formed out of Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshipped the Lord and lived according to his commandments in the Word, who therefore have charity and faith ; in which are also all the infants of Christians.”

Ibid., art. 876 ;—

“ By ‘ *a new heaven and a new earth,*’ is not meant a *natural heaven* visible to the eye, nor a *natural earth* inhabited by men, but a *spiritual heaven* is meant, and an earth belonging to that heaven, where angels are ; that such a heaven and an earth belonging to it, is meant, every one sees and acknowledges, if he can only be abstracted a little from ideas purely natural and material when he reads the Word. That an angelic heaven is meant, is evident, because it is said in the next verse, that he saw ‘ the city Holy Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband ;’ by which is not meant any Jerusalem that came down, but a *church*,

and *the church upon earth comes down from the Lord out of the angelic heaven*, because the angels of heaven and men of the earth, in all things relating to the church, make one, n. 626. Hence it may be seen, how *naturally* and *materially* they have thought and do think, who, from these words and those which follow in the same verse, have fabricated a notion that the world is to be destroyed, and that there will be (literally) a new creation of all things."

Suarez in his observations on the Renovation of the World, sec. i., disp. lviii., quest. lix., vol. ii., of the Commentaries and Disputations of St. Thomas, part iii., p. 689, observes, that this renovation and re-creation, as it were, are frequently promised in Scripture, as in Isaiah lxxv. and lxxvi., and also in Apoc. xxi.; which passages, he says, are to be understood of the *celestial* and *terrestrial bodies*, and their *sensible* and *material* change, and their future renovation at the end of the world. The heavens and earth therefore which are above referred to in Isaiah and the Apocalypse, Suarez understands to be the *sensible and material*, or, as Swedenborg calls them, *natural*, heaven and earth; in which sense likewise Suarez affirms that *all* the saints explain the passage, and here therefore *he does not even intimate the existence of any other interpretation*. Nor indeed would any other interpretation harmonize with the doctrine of the indefectibility of the Catholic Church.

We shall now supply the omissions of Suarez, both in regard to some of the saints, and to most of the commentators of his own church; to which will be added Protestant authorities.

St. Jerome, Isaiah lxxv., 17;—

"'For behold I create new heavens and a new earth, and the former shall not be remembered nor come to mind.' . . . We may likewise say this, that they who are converted from idolatry, and from their former error which they have abandoned, behold new heavens and a new earth; imagining no longer that

the elements, and those things which spring from out of the earth are gods.”

St. Cyril of Alexandria, Isaiah lxx., 17 ;—

“ ‘There shall be a new heaven and a new earth.’ How or in what manner? Formerly they thought that earth and heaven were gods ; but when they shall receive divine light into their minds through Christ, the Saviour of us all, they will have in themselves as it were new sentiments ; for they will know that these are no gods, but are the works of the Artificer and Creator of all things.”*

Da Sylveira, Apocalypse, chap. xxi., p. 486 ;—

“ Many of the fathers, as also Joachim, Ansbert, Albertus Magnus, say, that in this passage is described the glory of the church *militant* after Antichrist ; so that the meaning is, ‘I saw a new heaven,’ viz., the assembly of the saints shining like a heaven. ‘And a new earth,’ namely, the inferior classes of the faithful, who had now been renovated by baptism. ‘And there was no sea,’ that is, no Gentiles to stir up the billows of trouble against the ship of the church.”

“Of the same opinion is D. Nicænus in his Thirteenth Homily upon the Canticles, where he says ; *the making of a church is as it were the creation of a world*, in which, according to the words of the prophets, a new heaven is created whose firmament is that of faith in Christ, and a new earth is prepared which drinks in the shower of celestial gifts conferred upon it ; and another man is formed who is made anew by a generation from above, after the image of his Creator, that he might shine forth as the light of the world.”

Calmet, Isaiah li., 16 ;—

“The Saviour of the world has established the *heavens* in founding his *church*, (which in the Gospel is frequently called the kingdom of the heavens), in giving to his faithful followers the grace of adoption, in making them citizens of heaven and

* Jerome admits both the literal and the spiritual interpretation of this passage ; hence after giving the literal he adds, as above, ‘We may likewise say,’ &c. Cyril seems evidently in favor of the spiritual, though he says that some refer the passage to the epistle of Peter ; but adds that the judicious are at liberty to choose whichever interpretation they prefer.

servants of God's household, in discovering to us the mysteries of the kingdom of heaven, in procuring to us an eternal happiness in the possession of God himself. In a word, he has made *new heavens and a new earth*; he has *changed the face of the world by the preaching of the Gospel*; and from out of a people corrupted, earthly, and dark, he has made *a people holy, pure, and enlightened*, whose conversation is in a manner in heaven. He has made with his people a new alliance, and has verily said to Sion, 'Ye are my people.'

Cornelius a Lapide, Isaiah li., 16 ;—

"That thou mayest plant the heavens and found the earth,' &c. ; namely, that thou mayest create and found a *new spiritual world*, namely, a *church*, and kingdom of God; in which the faithful may lead a heavenly life, and be firmly established as the earth, and founded in faith, hope, and charity. So Jerome, Haymo, Forerius, Dionysius, Adamus, &c. Others by the *heavens* understand not inaptly the *apostles*. For as the light in heaven, so did the apostles also give light to the world. By the *earth*, namely, the new earth, are signified the *common people who are in the church* upon earth, who are constantly receiving this light, and who, forgetful of the downward pressure of earthly things, are borne aloft to heaven, and with Paul can say, Our conversation is in heaven. Wherefore some, supplying the supposed omission of the letter BETH, that is, *in*, render the passage thus; that thou mayest plant the heavens and found them *in* the earth. For by the heavenly life which the saints lead, angels and inhabitants of heaven descend to men, and pious men ascend to inhabitants of heaven. Whence John, Apoc. xxi., 1, beheld the *church*, the faithful, as a New Jerusalem descending from out of heaven."

So Glasse, Philologia Sacra, p. 1667.

Cocceius, Isaiah li., 16 ;—

"He is making mention of the care which he has for the *church*; namely, that while the sea is thus in motion, the *church* possesses the Word of God, which God would put into her mouth; and that he would protect her with the shadow of his hand, so that she could not be obliterated by her enemies, but might always survive as a refuge. Moreover he indicates his

design, or why it is that the sea is in motion so that its waves roar; namely, that from out of that *confusion* of the world there might arise 'new heavens and a new earth,' which he would give to the people who adhere to Sion; so that in due time he might say to them, 'Thou art my people,' or my *true church*; but might cast out and renounce those who arrogate the name of *The Church* to themselves."

Calmet, Literal Commentary, Isaiah lxvi., 22 ;—

" 'For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.' The name of Christians, the *church* of Jesus Christ, shall remain as long as the world. These new heavens and this new earth are no other than *the evangelical doctrine, the faith in Jesus Christ, and the admirable change which the coming of the Saviour has wrought upon earth.* The duration of both these is equal and reciprocal. The *church* is founded only upon the doctrine of Jesus Christ, and subsists only by creation in his words and by the practice of truth."

Cornelius a Lapide, Isaiah lxvi., 22 ;—

"The new heavens and the new earth are the heavens and the earth which are to be renewed in the resurrection. Mystically, they are the kingdom of God or the *church.*"

Glossa Ordinaria, Interlin. Obs., Isaiah lxvi., 22 ;—

" 'I create new heavens and a new earth,' &c. ; holy men, who are continually renewed; by ameliorating, changing their qualities: 'I saw a new heaven and a new earth.' And the apostle says, 'The fashion of this world passeth away.'"

Calmet, Isaiah lxv., 17 ;—

"(1.) 'I create new heavens and a new earth,' &c. At the *end of the ages* God will create new heavens and a new earth in favor of his elect. This is the sentiment of all antiquity and the faith of the church, that after a certain number of years, which many have fixed at 6,000 from the creation of the world, God will purify the world by fire and produce a new heaven and a new earth. But some of the ancients having understood this in too gross a manner, imagined that at the end of the world after a thousand years, the world would be peopled with inhabitants who would live in luxury and a wholly sensual life. The church

has condemned this opinion as far as regards the thousand years and the fleshly life of the inhabitants of the new world, and has taught us to entertain sentiments more pure and more elevated concerning the reign of Jesus Christ, which must be in heaven and not upon earth (*query*); and that there will be a life filled with glory, happiness, and delights, but all spiritual and all disengaged from matter. . . (3.) At the birth of our Saviour and at the preaching of the apostles, were seen a *new heaven and a new earth* in the *happy change which came upon the world*. The Gentiles, who for so long a time were in a profound night of corruption, ignorance, and death, began to open their eyes to the light of the Gospel. The earth plunged into *disorder*, idolatry, and given over to the power of hell and the empire of sin, not only barren in good works, but miserably fertile in all sorts of crimes, the earth changed its face and became bright, pure, free, and fertile. This latter sense is the most natural, and that which best fulfils the promise of the prophet."

Cornelius a Lapide, Isaiah lxx., 17 ;—

" 'I create new heavens and a new earth.' Observe here that the *kingdom of Christ in the church* is called a *new world*, much larger, more adorned, more august than the one we outwardly behold, &c. The kingdom is commenced here, but will be perfected at the resurrection, when the heaven and earth will be truly and materially (*query*) renewed."

Biblia Maxima De la Haye, Isaiah lxx., 17 ;—

" 'I create new heavens and a new earth.' He means the *church* (Menochius); a new world, that is, a metaphorical one, viz., the *church of Christ*, which is much larger, more adorned, more august than the synagogue, and is as it were a *new world*." Tirinus.

Family Bible, Isaiah lxx., 17 ;—

" 'For behold I create new heavens and a new earth;' that is, in prophetic language, will institute a *new dispensation of religion* different from that which God had given to the Jews and subversive of it; for it follows, 'the former shall not be remembered nor come into mind' (Bishop Hurd). The prophet describes under this character the state of things in the days of the Messiah (Berriman). St. Peter in his Second Epistle, chap.

iii., 13, applies this passage of Isaiah to that new and refined state which is to succeed to the dissolution of this world, and in which righteousness is to dwell, agreeably to what is said in chap. lx., 21; Rev. xxi., 1 (Mede, Lowth). And many have taken this for the primary and principal sense of the passage; but it appears that the *establishment of the Christian church and religion* is what is more obviously and primarily pointed at in the expression, *new heavens and new earth* (see chap li., 16); and that it is only to their more hidden and fullest meaning that St. Peter (referring to this and other passages in Isaiah) applies them as above. The creation of new heavens and earth, which began at the time when the Gospel of Christ began its progress, is to be completed at that other time when it shall please God the Creator to render it perfect in the consummation of all things (Vitringa). The two advents of Christ are for the most part not distinguished in the Old Testament." Berriman.

Poole, Comments, Isaiah lxxv., 17;—

"'For behold I create new heavens and a new earth,' &c. For behold I will tell you yet a more admirable thing. I am about wholly to *alter* and *change* the state not only of my people who are now afflicted, restoring them to a more lightsome state, more free from trouble and afflictions; but I create new heavens and a new earth, bringing a *new face upon the world*, sending my Son to raise up a *new church*, and to institute a *new worship*, John iv., 21, 24. And giving out my Spirit in a more plentiful manner, Acts ii., 17; which new state shall abide until a new heaven and earth appear, in which shall dwell nothing but righteousness, 2 Pet. iii., 13; Rev. xxi., 1. And that state of things shall be such and so glorious, as that the former state of my people shall not be remembered nor come into mind. Whether this new heavens and new earth here promised, signifies such a state of the church wherein Christ shall *personally* reign upon earth over his saints (the wicked being destroyed) as some have thought he shall for a thousand years, *I very much doubt*, and do not see how from this and the parallel texts any such thing can be concluded."

Poole's Synopsis, Isaiah lxxv., 17;—

"This indeed was done at the first advent of Christ, but not

fully completed before the last advent (Belgiæ Annotationes, Calvin). The sense is, I will restore all things in Christ (Junius). The kingdom of Christ is a *new world*, more beautiful, more august than the outward." Forbes.

Vitringa, Isaiah li., 16 ; vol. ii., p. 739 ;—

... "That I may plant the heavens and lay the foundation of the earth,' &c. The phrase is, as I have said, figurative ; and is the same as to create new heavens and a new earth, Is. lxxv., 17 ; lxxvi., 22 ; which may be explained synecdochally, or else mystically or metaphorically. Taken synecdochally, it denotes that into this universe he will introduce a new form, not in respect of the whole of its state, but *only of its spiritual state* ; that is, in respect of the matter of religion, which in the world is that which is of the greatest potency, and of the most avail. Mystically he says, that he would institute in the *church* a new economy, or that the economy already instituted, but corrupted and vitiated, he would renovate. An economy of this kind embraces the mystical heaven and mystical earth."

After stating that the mystical heavens comprised the superior powers in the church, whether divine, angelic, or sacerdotal, &c. ; and the mystical earth, the inferior, plebeian, or laical ; Vitringa proceeds to assign a similar meaning to similar expressions in Haggai ii., 6 ; 'I will shake the heavens, the earth, the sea, and the dry land,' &c., to which prophecy we shall refer in the sequel ;—

"The whole form, the entire *σχῆμα* of the world in respect to its spiritual state, *i. e.*, in respect to the matter of religion, was inverted ; and thus there appeared new heavens and a new earth. For the state of the *world, i. e.*, of the *heavens and earth*, is considered to be such as is the state of the *church*. When the economy of the church is changed, the *αἰὼν mundus* is considered also to be changed and altered into another. This is that new *κρίσις* creation, which God made by Christ Jesus. Therefore in this passage God designs to say, that he had put his words in the mouth of the church and its teachers, and in the time of violent persecution and affliction would protect it, in order that he might perfect, consummate, and establish that great work of the new creation, or form, which in the time of grace had begun

to be brought into the world ; that is to say, the new economy, the foundations of which had been begun to be laid by his own Son, and by his apostles."

Vitringa, Isaiah lxx., 17 ; vol. ii., p. 1065 ;—

"I desire that what I have written on chap. li., 16, may be reperused, 'I have put my words in thy mouth, in order to plant the heavens and to found the earth.' Do you not see that phrase to be the same with the present? And yet who can doubt that the subject is there concerning the mystical making of the heaven and the earth? God is said to create new heavens or a new earth when he *changes for the better or renews the economy or state of the church*, and this in a twofold respect. First, because the economy of the church, regarded in a spiritual sense, consists of heavens and a mystical earth, as I have explained in chap. li., 16; Apoc. vi., 12. Moreover because a *change in the economy of the church* introduces a *change into the state of the world*, which among the Hebrews comes under the name of a heaven and earth. For the economy of the world depends upon the economy of the *church*. The change of the *old* economy into the *new* is expressed by this phrase in Haggai, in a well known but a clear passage, chap. ii., 17 ; Heb. xii., 26 ; just as in like manner in the New Testament, the *renovation of the church* into a better form after the destruction of the mystical Babylon, in Apoc. xxi., 1.

Although Vitringa thinks that the expressions in this passage have the same general meaning with those in the Apocalypse ; yet he is also of opinion that the prophet here alludes only to the destruction of the Jewish church, and the creation of a new Christian church. Bishop Horsley, however, while he agrees with Vitringa in interpreting the heavens and the earth to signify the church, and the creation of new heavens and earth to signify the establishment of a new church, new economy, or new state of the church, agrees with Cocceius and others in applying this prophecy to the state of things designated in the twenty-first chapter of the Apocalypse. Hence in his *Biblical Criticism*, vol. i., p. 435, Bishop Horsley observes ;—

"To stretch out the heavens and lay the foundations of the earth, may be an image generally signifying the execution of the greatest purposes of Providence. Perhaps the heavens may denote hierarchies, or religious establishments, and the earth, secular governments. And under the image of extending the heavens and setting the earth on its foundations, the Holy Spirit may describe *a new and improved face of religion and civil government*, as the ultimate effect of Christianity in the latter ages. Certainly not religion only, but civil government also, has already received great improvement from Christianity. But *the improvement will at last be inconceivably greater and universal*. And whenever this phrase of stretching out the heavens and laying the foundations of the earth is applied by the prophets to things clearly future and yet clearly previous to the general judgment, I apprehend it denotes those *great changes for the better in ecclesiastical and civil politics, in religion and morals*, which are to take place in the very *last period of the church on earth*; not without allusion to that physical improvement of the system of the material (*query*) world which seems in some places to be literally predicted. I cannot believe with Vitringa that anything that has yet taken place, answers to the full meaning of that astonishing image. It is true that the prophets often confound the ends of things with their beginnings. But if the first promulgation of the Gospel be ever described under the image of a new making of the whole external world, which, with the highest reverence for the authority of the learned and judicious Vitringa, I as yet believe not, it must be so described not simply in itself, but with a view to its ultimate effect."

That the creation of New Heavens and a New Earth cannot apply to the first promulgation of the Gospel, may be regarded as an opinion peculiar to Bishop Horsely. Still so clearly does he think it indicates *a new and improved face of religion, and great changes for the better in ecclesiastical and civil politics, in religion and morals*, and such as never yet has occurred, that he regards it as capable of referring only to the New Heavens and New Earth mentioned in the Apocalypse.

Scott, Annotations, Isaiah lxvi., 17 ;—

“‘I create new heavens and a new earth.’ . . . By the new creating power of God the circumstances of the *church* and the character of men shall be so altered that it shall appear entirely as a *new world*; so that the former confusions, iniquities, and miseries of the human race shall be no more remembered or renewed (Rev. xx., 1). The servants of God are therefore commanded to rejoice in this *new state of things* which he was about to create; for he would make Jerusalem the true church, and all the inhabitants joyful and a joy to all around them; nay, he would rejoice in them and put a final end to all their sorrows and complaints.”

Professor Alexander, Isaiah lxx., 17 ; p. 940 ;—

“‘For lo, I am creating or about to create new heavens and a new earth,’ &c. . . . A promise or prediction of *entire change in the existing state of things*; the precise nature of the change, and of the means by which it shall be brought about, forming no part of the revelation here. That the words are not inapplicable to a *revolution of a moral and spiritual nature*, we may learn from Paul’s analogous description of the change wrought in conversion, 2 Cor. v., 17 ; Gal. vi., 15 ; and from Peter’s application of this passage ; ‘Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness,’ 2 Pet. iii., 13. That the words have such a meaning even here is rendered probable by the last clause ; the oblivion of the former state of things being much more naturally connected with *moral and spiritual changes* than with one of a material nature.”

We now proceed to refer to the prophecy in Haggai.

Calmet, Literal Commentary, Haggai ii., 7 ;—

“‘Yet a little while, and I will shake the heavens, the earth, the sea, and the dry land,’ &c. This signifies a *universal change in all parts of the world in regard to religion, manners, doctrine*. And lastly, we shall see in the *end of the ages* another commotion, terrible in another manner and quite different (*query*) from those which we have hitherto seen, when he who came to save us in his mercy, will appear to judge us in the severity of his justice at his *second coming*.”

Scott, Annotations, Haggai ii., 7 ;—

"For their further encouragement, the rulers, priests, and people were informed that during the continuance of this temple a *most important change or revolution* would take place, introducing a *new and more glorious state of the church*. Yet once more the Lord intended entirely to *change the external form of his church*, and to bring in that Dispensation which should endure to the end. The word 'once' has a clear sense if understood of the evangelical age ; for many political revolutions succeeded, . . . but only one great and final *religious revolution* (Bishop Newcombe). . . . The Lord would shake the heavens and the earth ; various convulsions would take place in the Jewish *church and state*, &c. (Again, ver. 21,) 'I will shake the heavens and the earth.' . . . The Lord again declared his purpose of causing violent concussions and revolutions in the heavens and earth, or in the state of the *church* and the *world*."

Estius, Commentary on the Epistles, Heb. xii., 26 ;—

"The apostle speaks of this commotion as if it were yet to come and were still future. As if he should say, one was formerly effected, another is still to be expected according to promise."

"Moreover Chrysostom and *all the Greek interpreters without exception*, explain this passage of that commotion of heaven and earth which shall take place at the *end of the age*, when the whole world will be made new. For Cyril also, as quoted by Ecumenius, gives this in plain terms as the meaning of the passage. To these may be added Latin interpreters, such as Anselm, Thomas, Cajetan, and others."

Barnes, Notes Explanatory and Practical, Heb. xii., 26 ;

"'But now hath he promised, saying,' &c. The words here quoted are taken from Haggai ii., 6, where they refer to the changes which would take place under the Messiah. The meaning is, that there would be great revolutions in his coming, as if the universe were shaken to its centre. . . . 'And this word, yet once more ;' that is, this reference to a great agitation or commotion in some future time. This is designed as an explanation of the prophecy in Haggai, and the idea is that there would be such agitations that everything which was not fixed on a perma-

ment and immoveable basis would be thrown down as in an earthquake. Everything which was temporary in human institutions, everything which was wrong in customs and morals, and everything in the ancient system of religion which was merely of a preparatory and typical character, would be removed. What was of permanent value would be retained, and a kingdom would be established which nothing could move. The effect of the Gospel would be to overturn everything which was of a temporary character in the previous system, and everything in morals which was not founded on a solid basis, and to set up in the place of it principles which no revolution and no time would change. The coming of the Saviour and the influence of his religion on mankind had this effect in such respects as the following; (1.) All that was of a sound and permanent nature in the Jewish economy was retained; all that was typical and temporary was removed. The whole mass of sacrifices and ceremonies that were designed to prefigure the Messiah of course then ceased; all that was of permanent value in the law of God and in the principles of religion was incorporated in the new system and perpetuated. (2.) The same is true in regard to morals. There was much truth on the earth before the time of the Saviour, but it was intermingled with much that was false. The effect of his coming has been to distinguish what is true and what is false, to give permanency to the one and to cause the other to vanish. (3.) The same is true of religion. There are some views of religion which men have by nature which are correct; there are many which are false. The Christian religion gives permanence and stability to the one, and causes the other to disappear. And in general it may be remarked, that the effect of Christianity is to give stability to all that is founded on truth, and to drive error from the world. Christ came that he might destroy all the systems of error, that is, all that could be shaken on earth, and to confirm all that is true. The result of all will be that he will preside over a permanent kingdom, and that his people 'will inherit a kingdom that cannot be moved.' Ver. 28, 'The removing of those things that are shaken.' Marg. more correctly '*may be.*' The meaning is, that *those principles of religion and morals which were not founded on truth would be removed by his coming.* 'As of things that are made.' . . . The

apostle is contrasting the things which are fixed and stable with those which are temporary in their nature, or which are settled on no firm foundation. The former he speaks of as if they were uncreated and eternal principles of truth and righteousness. The latter he speaks of as if they were created, and therefore liable, like all things which are 'made,' to change, to decay, to dissolution. 'That those things which cannot be shaken may remain.' The eternal principles of truth, and law, and righteousness. These would enter into the new kingdom which was to be set up, and of course that kingdom would be permanent. These are not changed or modified by time, circumstances, human opinion, or laws. They remain the same from age to age in every land and in all worlds. They have been permanent in all the fluctuations of opinion, in all the varied forms of government on earth, in all the revolutions of states and empires. To bring out these is the result of the events of Divine Providence, and the object of the coming of the Redeemer; and on these principles that great kingdom is to be reared which is to endure for ever and ever."

Doddridge, Family Expositor, Heb. xii., 26,

"This shaking must refer to the *alterations made in the constitution of religion*; hence he thus paraphrases the words, 'Behold, yet once more I make so *thorough a reformation*, that I may be said to shake not the earth only but also the heaven."

Tract Society, Comments, Heb. xii., 26;—

"The glory of the Gospel appears in that it was by the sound of the Gospel that the former dispensation and state were shaken and removed; and shall we despise the voice of God that pulled down a *church* and *state* of such long standing, and of God's own building? It is by the sound of the Gospel that a *new kingdom* is erected for God *in the world*, which can never be so shaken as to be removed."

Bloomfield, *Recensio Synoptica*, Heb. xii., 26;—

"It is agreed on by the best commentators that the highly figurative language of the prophet must be understood as predictive of that *total alteration and thorough reformation in religion* by the promulgation of the Gospel, and which was also brought to pass in that very age. . . . So Rosenmuller, who thus

explains ; ‘ Before this time I have made *great changes*. The words, ‘ I will shake heaven and earth, the sea, and all nations,’ point to this ; I will make *the greatest possible change and revolution in the world*, so that all nations may come to the Messiah.’ ”

Poole, Comments, Heb. xii., 26 ;—

... “ This is also a powerful *moral* shaking, so as to change and remove that heavenly church frame pitched in the Jewish tabernacle ; that he might pitch a tabernacle himself more heavenly and spiritual, whereof Jesus should be the Lord, High Priest, and Ruler, as well as minister. . . . This shaking of God intends not a small alteration, but a *total removal and abolition* of the Israelitish heaven and earth forementioned ; an *alteration* of their *church, religion, and administration, and a total abrogating of them*, because they are handwork, chap. xix., 24.”

Matthew Henry, Heb. xii., 26 ;—

“ Then indeed his voice shook the earth, but now by introducing the Gospel state he hath shaken not only the earth but the heavens ; not only shaken the hills and mountains, or the spirits of men, or the civil state of the land of Canaan, to make room for his people ; he hath not only shaken the world, as he then did, but he hath shaken the *church*, that is, the Jewish nation, and shaken them in their *church state*, which was in Old Testament times a heaven upon earth ; this their heavenly, spiritual state he hath now shaken. It is by the Gospel from heaven that God shook to pieces the civil and *ecclesiastical* state of the Jewish nation, and introduced a *new state of the church*, that cannot be removed, shall never be changed (*query*) for any other on earth, but shall remain till it be perfect in heaven.”

Calmet, Heb. xii., 26 ;—

“ Heaven and earth and all nature were moved and shaken in a figurative and *moral* sense at the establishment of the new law. Jesus Christ could not establish his own religion except upon the ruin of that of the Jews, and of idolatry. What turmoils, what agitations, what persecutions did not the rising *church* behold excited against itself, on the part of the Jews and on the part of heathens ? What commotion did not occur to cause the fall of the *state* and of the *religion* of the Jews in the ruin of Jerusalem and its temple ? What efforts did

not the devil make to oppose the establishment of the doctrine and morals of the Gospel, which ruined without resource his empire? Behold here the second commotion of which Haggai designed to speak—a commotion of which the one which caused itself to be perceived at Sinai was only the shadow and the symbol."

Wesley, Heb. xii., 26 ; vol. ii., p. 339 ;—

" ' Yet once more I will shake, not only the earth, but also the heaven.' These words may refer in a lower sense to the *dissolution of the Jewish church and state* ; but in their full sense they undoubtedly look much farther, even to the *end of all things*. This universal shaking began at the first coming of Christ. It will be consummated at his *second coming*."

Dr. Owen, Heb. xii., 26 ; vol. xxviii., p. 388 ;—

" We shall yet farther observe, that although the removal of Mosaic worship, and the old church state, be principally intended, which was effected at the coming of Christ, and the promulgation of the Gospel from heaven by him ; yet all other oppositions to him and his kingdom are included therein ; not only those that then were, but all that should ensue to the end of the world. The things that cannot be moved, are to remain and be established against all opposition whatever. Wherefore, as *the heavens and the earth of the idolatrous world* were of old shaken and removed ; so shall *those also of the Antichristian world*, which at present in many places seem to prevail. All things whatever, which may be comprised in the names of heaven and earth here below, must give way to the Gospel and the kingdom of Christ therein. For if God made way for it, by the *removal of his own institutions* which he appointed for a season, what else shall hinder its establishment and progress to the end ?"

Gill, Heb. xii. ; p. 482 ;—

" ' And this word yet once more,' &c.] Or as it is in Haggai ii., 6, ' Yet once, it is a little while ;' which suggests, that as something has been done already, so in a very little time, and at once, something very marvellous and surprising would be effected : and it signifieth the removing of those things that are shaken, as of things that are made ; which some understand of

what will be done at Christ's coming to judgment; as the passing away of the heavens and the earth, which are things that are made, or created by the power of God; when there will be a shaking of them, so as that they shall be removed, and pass away with a great noise; and so they interpret the next clause, of the permanency of the new heavens and the new earth, and of the immoveable kingdom of glory, and the never-fading inheritance of the saints; and of their fixed, unalterable, and unshaken state.*

The Family Bible, following the interpretation of Pyle, Heb. xii., 26 ;—

“ ‘Whose voice then shook the earth,’ &c.] For, as great a dispensation as the Jewish law may seem to be, by the solemnity with which it was at first delivered; yet it is not comparable, either for its greatness or duration, to that of Christ. At the giving of that law, indeed, the earth was said to tremble, Ps. lxxviii., 8; and the most remarkable dealings of God towards the Jewish people are expressed in Scripture by ‘his shaking the earth.’ But when the prophets describe the great changes and revolutions that should forerun, and the mighty power that should accompany, *the last and perfect dispensation* of Christ the Messiah, they represent it by ‘God shaking the heavens and the earth,’ Haggai ii., 6, 7. ‘Yet once more,’ says God, ‘and I will shake not the earth only, but also heaven;’ that is, *make a thorough revolution, and establish a lasting dispensation of religion to all mankind.*”

Tract Society, Commentary, Symbolical Language of Prophecy ;—

“The passing away of heaven and earth, introduction of a new heaven and a new earth, signifies a *cessation of a church*, or a transition of the same *church* from one state to a better.”

Faber, Sacred Calendar of Prophecy, book i., chap. i. ;—

“The passing away of a heaven and an earth and the introduction of a new heaven and a new earth, denote sometimes the *cessation of one ecclesiastical establishment* and the introduction

* Gill however goes on to apply it to the removal of the Jewish dispensation.

of another in its place ; and sometimes the transition of the same *ecclesiastical community* from one condition to another."

Bishop Warburton observes in his *Divine Legation*, vol. vi., p. 86 ;—

"But now, besides the literal primary prophecies concerning the person of Jesus, we say, in the second place, that there are others which give a primary and direct intimation of the *change of the dispensation*. Isaiah foretells great mercies to the Jewish people in a future age ; which, though represented by such metaphors as bore analogy to the blessings peculiar to the Jewish economy, yet, to shew that they were indeed different from what the figurative terms alluded to, the prophet at the same time adds, 'My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord.' This surely implies a *different dispensation*. That the change was from carnal to spiritual is elegantly intimated in the subjoining words, 'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' But this *higher and more excellent dispensation* is more plainly revealed in the following figure ; 'Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree ;' *i. e.*, the *new religion* shall as far excel the old, as the fir-tree does the thorn, or the myrtle the brier."

Ibid., p. 87 ;—

"But Isaiah, as he proceeds, is still more explicit, and declares, in direct terms, that the dispensation should be changed, 'Behold, I create new heavens and a new earth ; and the former shall not be remembered nor come into mind.' This in the prophetic style, means a *new religion and a new law* ; the metaphors, as we have shewn elsewhere, being taken from hieroglyphical expression. He speaks in another place, of the consequence of this change ; namely, the transferring the benefits of religion from the Jewish to the Christian dispensation."

Ibid., p. 89 ;—

"Yet all these prophecies of the Gospel being delivered in terms appropriate to the Law, the Jews of that time would naturally, as they in fact did, understand them as speaking of the

extension and completion of the *old* dispensation, rather than the perfection of it by the introduction of a *new*."

And this seems to be the principle on which Bishop Pearson proceeds in his Treatise on the Creed, vol. i., p. 527 ;—

"For being the Church, which is truly Catholic, containeth within it all which are truly churches; whosoever is not of the Catholic church, cannot be of the true Church. That Church alone which first began at Jerusalem on earth, will bring us to the Jerusalem in heaven, and that alone began there which always embraceth the faith once delivered to the saints. Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a *New Churchdom*; and whatsoever is so new is none. So necessary it is to believe the holy Catholic Church."

Such was the argument of the Jews, who therefore, as Bishop Warburton says, looked rather for the extension of the *old* dispensation than the establishment of a *new* one. How effectually Bishop Pearson has been answered by interpreters ancient and modern, has already been seen.

We shall add one further testimony.

Dr. Whitby, Heb. xii., 26 ;—

"Now this shaking of the heaven and earth, being to be accomplished at the coming of the Messiah, or 'the desire of all nations,' cannot signify the removal and subversion of the *material* heavens and earth, they being not thus shaken at Christ's coming: but this is a metaphor frequently used in the prophets to signify the subversion of a state and kingdom, and of the government which obtains amongst them; as when the prophet, speaking of the destruction of Babylon, saith, 'I will make the heavens shake, and the earth shall be removed out of its place,' Is. xiii., 13. And of the destruction of the Jews by the Assyrians he useth these very words, 'The earth shall be moved, and the heavens shaken,' Joel ii., 10: see Judges v., 4; Psalm lxxvii., 18; Isa. xxiv., 19, 20. Thus at our Lord's coming to destroy Jerusalem, say some interpreters; *to destroy Antichrist*, as others think, 'the powers of heaven shall be shaken,' Matt. xxiv., 30; Mark xiii., 25; and Luke xxi., 26. Which import of

this phrase being not understood by Estius, he without cause* rejecteth this interpretation of the word."

"This shaking being for 'the removal of things which were shaken,' and they being not the *material* earth, must signify the things which were then introduced with 'the shaking of the earth;' that is, the covenant made, with the worship and tabernacle, and other materials then appointed to be made with hands for God's service; which the apostle throughout the whole epistle contends were to be abolished, and to continue only till the *time of reformation*, chap. ix., 10, and then to give place to that *new covenant and dispensation* which procured for us an eternal redemption, and an entrance not into the holy places made with hands, but into heaven itself."

Enough has now been advanced to shew that the creation of new heavens and a new earth, and likewise the abolition of a former heaven and earth, do not necessarily refer to the material and visible heavens and earth. And if the prophecy of Haggai applies to the latter times or to the end of the world, and the shaking of heaven and earth at this period be a moral or spiritual shaking, and result in the transition of spiritual heavens and earth (as so many commentators ancient and modern admit), but little foundation remains for any literal interpretation of the passage in the Apocalypse; as the reader must have seen from the authorities already adduced.

This moreover is still further confirmed by other and more immediate interpretations of the passage, which we now proceed to offer, and in which no allusion is made to any heavens and earth that are *material*.

Cocceius, Apocalypse, chap. xxi., p. 114; referring to the times of the Reformation;—

"'I saw a new heaven and a new earth; for the former heaven and the former earth were passed away,' &c. By which

* *Perhaps not* 'without cause;' for had not Estius a cause in common with all other advocates of an indefectible church; since the sorcerers, magicians, &c., assured Babylon that she should 'never be moved?' See above, p. 236, &c.

is signified that from the time that Jesus began to teach more clearly by means of his eternal Gospel and illustration from him, and from out of those things which were written in the Old and New Testament to judge those who were in error, not only was the Church led forth from out of Babylon, and so began to be liberated from the yoke of those who, as if sitting in heaven, dictated laws and pronounced judgments; and thus a new heaven and a new earth began to be made, *i.e.*, the kingdom of heaven began more purely and clearly to shew itself in a people emancipated from their yoke and bondage, and delivered from their masters; but also the remains of such an hierarchy in the Church were at length abolished (an abolition of which Isaiah speaks, chap. xxiv., 23); nay, the kingdom of the adversary was more and more enfeebled, and was so destroyed that he no longer reigned in the same manner he did before. And this obliteration of human power in the church results from what was said by Haggai ii., 7, and which the apostle repeats, Heb. xii., 26, 27. Moreover Esaias mentions the new heavens and new earth, chap. lxv., 17. And in 2 Peter iii., 13, mention is made of a new heaven and new earth in which will dwell righteousness, and of which we are in expectation. From these passages compared with Haggai ii., 7, where it is said, 'I will shake heaven and earth,' it is evident that this shaking will be successive and will have distinct parts and gradations; till those things are brought to pass which can no more be shaken, but will remain for ever; all earthly powers and principalities being abolished, 1 Cor. xv., 24."

It has already been observed that this prophecy cannot be applied to the Reformation, except we grant that at that period a NEW CHURCH was begun and also a NEW DISPENSATION; that it must therefore refer to events destined to occur after the time of the Reformation; and this observation applies to the interpretations which follow. See Vol. III. of the present work, p. 267, 271, 273.

Pyle's Paraphrase, Apocalypse, chap. xxi., p. 219;—

"Having, in a short compass only, mentioned the last and great judgment of the world, at the general resurrection (chap. xx., 11, 15), which is to follow after the destruction of all the

adversaries of God's church, and after the happy state of that church in its reformed and last period upon earth; I now return to give the particular description of *this Christian church as thus fully reformed*. Now, this was pointed out to me in all the bright images under which the ancient prophets set out the glories of this very church. In the general, I saw, methought, that *total revolution of things and men, in the Christian world, with respect to religion*, which the prophet Isaiah expressed in the high phrase of a new heaven and a new earth (Isa. lxxv., 17, 18, &c.) 'Behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem (the true church of God) a rejoicing, and her people a joy!' And again (li., 16); 'I have put my words in thy mouth, and covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and (or, that is) say unto Zion, Thou art my people.' And again, lxxvi., 22; li., 6, signifying, that all corrupt, idolatrous, and persecuting religion should be abolished; and virtue, truth, and liberty prevail. 'And there was no more *sea*,' *i. e.*, the sea or waters, by which is meant the nations and people, on which the woman, the idolatrous church-power, sat and governed, should now be no longer what they were, but shall be converted to the way of saving and true religion. Or again, as the *sea* sometimes denotes a turbulent and unsettled state of things, or kingdoms; this new state was to be clear of all such commotions, and remain in perfect tranquillity (see chap. xvii., 15)."

Ibid., p. 219, in a note;—

"Though I interpret these figurative descriptions, as intended to set forth *the last and full reformation, and glorious state of the Christian church upon earth*; I am sensible of the arguments upon which several learned persons conceive them to belong more properly to the heavenly state of happiness. Nor will I contend against them." . . . Still,

"Those figures and lofty images, wherein those prophecies express these things, appear to me to go no higher (in their immediate sense) than to the blessed deliverance, and *glorious state of God's church and true worshippers upon earth*."

Jurieu, Accomplishment of the Prophecies, Apocalypse, chap. xxi., p. 320 ; Is. ii., xli., xlix., lv., lx., liv. ;—

“ We may not say, that all this hath respect only to spiritual graces, the stability of God’s covenant, and the joy of the faithful. I will not deny but the Holy Spirit may have some reference thereto ; but it is false, that those spiritual favors (in that weak degree wherein we see them at this day) can comprehend the full significations of such great expressions, which clearly import a *peace in reference to earth* as well as heaven. Add to this, that though these promises should not be applied but to spiritual blessings, there must yet be a new kingdom and a **NEW AGE**, for the fulfilling of them ; for we have never yet seen any wherein spiritual peace and invisible graces have been so abundantly poured out, to satisfy in any measure the greatness of such expressions.”

Vitringa, Apocalypse, chap. xxi., p. 885 ;—

“ ‘ And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away,’ &c.] The external and carnal economy which by the false prophets of Rome had been introduced into the Christian church and obscured its real face, began to be abolished with the *reformation of the church*. But at that time this work of God was not completed ; it shall however be completed when the kingdom of the Beast will be plainly destroyed ; when the **CHURCH**, the saints sitting with Christ upon his throne, shall appear in all its beauty and splendor, and the face of earth and heaven shall be seen as **NEW**, the old heaven and earth being destroyed. It is in this manner that we have explained this emblem more at large in chapters vi., 12, and xvi., 17, 18, to which passages allusion is here made ; as also to the prophecies of the Old Testament, which in the same manner depict the *renovation of the state of the church*, especially Isaiah lxxv., 17 ; as interpreters everywhere observe.”

Pareus, Apocalypse, chap. xxi., p. 549 ;—

“ Some understand it allegorically of the *renewing of the world* by Christ, touching which the apostle, ‘ If any one be in Christ, he is a new creature ;’ ‘ Old things are past away ; behold, I make all things new.’ This *spiritual renovation* began even from the preaching of the apostles : and is undoubtedly an

allusion unto the prophecy of Isaiah ; ' Behold, I create new heavens and a new earth,' &c., which seems to be spoken of the *new state of the church* in the kingdom of Christ *on earth* : and so Brightman,* as I have shewed, interprets it metaphorically of the *renewed state of the church*, through the conversion of the Jews, shortly to be accomplished."†

SWEDENBORG, ' APOCALYPSE REVEALED,' verse 1 ;—

" ' For the former heaven and the former earth passed away,' *signifies*, the heavens which were formed not by the Lord, but by those who came out of Christendom into the spiritual world ; all which were dispersed at the day of the Last Judgment."

Haymo, Apocalypse, chap. xxi. ;—

" ' From whose sight the heaven and earth fled away.' This is that which the Lord said, ' Heaven and earth shall pass away ; but my words shall not pass away,' Matt. xxiv., 35."

Estius, Apocalypse, chap. xxi., 11 ;—

" ' For the first heaven and the first earth departed,' that is, passed away. According to what the Lord had foretold in the Gospel, ' Heaven and earth shall pass away,' Matt. xxiv. 35." So also B. Gregory.

It has already been abundantly shewn, that by the ' heavens and earth' are not necessarily meant, as Suarez and others suppose, the natural and visible heaven and earth ; but that they imply a new church, economy, or dispensation ; and as there are new heavens and earth, so likewise there is a NEW AGE. Hence we have seen the meaning of the words of the Lord, Matt. xxiv. ; ' Now learn a parable of the fig-tree. When her branch is yet tender and putteth

* Ibid., p. 551 ;—

" By the new heaven Brightman understands a *new worship and purity in godliness* : by the new earth, new Israelites, which then shall join unto the church of Christ : by the former heaven that passed away, the Jewish worship, which they shall no longer exercise : by the former earth, the Jews themselves, who of Jews shall become Christians : by the sea, which was no more, corrupt doctrine, which shall have no place among the new people : for then the Jews shall cast off their errors touching the Messiah, which now they maintain tooth and nail," &c.

† Pareus himself adopts the literal interpretation.

forth leaves, ye know that spring is nigh :’ in which passage the former dispensation, as we have seen, is likened to *winter*, and the beginning of the new dispensation to *spring* or *summer*. The same illustration is used by B. Gregory in the present case in the Apocalypse ; thus—

“For through the aridity of winter the earth declines from its beauty, but with the moisture of spring is again virescent.’

So likewise Haymo, speaking of the face of heaven and earth, which will then appear new ;—

“The same thing likewise we may deduce from actual example ; for after the revolutions of the days of winter we behold the time of spring resplendent with a more abundant light of the sun from above, and exhibiting evidence of a more interior warmth through the variety of floral productions.”

Joachim adopts a similar illustration when interpreting the words in verse 4, ‘Behold, I make all things new ;’—

“A new heaven, a new earth, a new Jerusalem. For now, as He says in Canticles, ‘The winter is past, the rain is over and gone.’ For in relation to the time of winter, summer appears to be a something *new* ; and almost everything that is seen, seems beautiful to the eye and to have an aspect of *newness*.”

We thus see the connection between Matthew xxiv., 35, and the present passage in the Apocalypse ; both of them indicating the setting in of a NEW AGE. See page 444.

Cocceius, Isaiah lxxv., 16 ;—

“Although by the death of Christ and the outpouring of the Holy Spirit and the destruction of Jerusalem, a new heaven and a new earth were made ; nevertheless, even subsequent to this, there is a certain old heaven and a certain old earth, which are abolished when they are abolished ‘who set their mouth in heaven that their tongue may walk through the earth,’ Psalm lxxiii., 9 : who arrogate to themselves, as it were, the vicarious power of Christ, that they may keep watch over men lest they should know anything or believe anything concerning Christ except what they themselves dictate. A ‘new earth’ moreover is made, not only when the church goes forth out of Babylon, and is emancipated from a Gentile condition ; but likewise when

the Beast is cast into the lake of fire together with the False Prophet and the Devil."

By 'the heaven and earth which passed away' are meant, in the allegorical sense, according to Alexander de Hales, Gaspar a Melo, and others, evil spirits who had inhabited the heavens; as also earthly-minded men; and in this general sense these interpretations confirm that of Cocceius.

What devils or demons may be thus signified, Cocceius has already pointed out; by saying that they refer to the Beast and the False Prophet; moreover the interpretation of Apocalypse xviii., 2, is thus given by Cornelius a Lapide;—

"Mystically: by this phrase is signified the idolatry, superstitions, and other crimes which shall prevail at Rome at the end of the world, before its destruction; for by these things it will be made the habitation of *devils*: so Primasius, Aretas, Ansbert, and others."

That heavenly places have been occupied by evil spirits, has already been intimated, p. 428. Also Vol. III., p. 317.

According to the foregoing account, when it is said that Babylon is destroyed at the end of the world, it means, at the end of the heaven and earth which constitute the world, that is, at the end of the existing economy or dispensation. Thus Babylon passes away only with the old dispensation. But the old dispensation passes away only in proportion as the new one comes in, and as this entrance is gradual, so will the autumn and winter of Babylon and the False Prophet and Beast disappear gradually with the gradual coming in of the spring and summer of the New Jerusalem. See on this subject, Vol. III., p. 328.

It may further be observed that on the subject of this passing away of the former heaven and earth, Gaspar a Melo refers us to Psalm cii., 25; 'Of old thou hast laid the foundation of the earth; and the heavens are the work

of thy hands ; they shall perish, but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed.' Yet on referring to different authors for the explanation of this passage, we find that Menochius and Tirinus refer the whole Psalm, in its allegorical sense, to the Jewish and Christian economies ; nor is Augustin adverse to a spiritual interpretation of the passage.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 1 ;—

“ ‘And the sea was no more,’ *signifies*, that the external of the heaven collected from among Christians since the first establishment of the church, was in like manner dispersed, after those who were written in the Lord’s book of life were taken thence and saved.”

Alcasar refers the heaven and earth before mentioned to the church triumphant, and maintains that they are altogether mystical ; and that although the words of Peter, 2 Ep., chap. iii., 12, ‘ We look for new heavens and a new earth wherein dwelleth righteousness,’ may at first sight appear to refer only to a *material* renovation of heaven and earth, yet he affirms that if the words be carefully considered, they will be found to intimate not obscurely an allegorical meaning (which is the opinion also of Hammond, Whitby, and of Professor Lee in his Enquiry, &c., p. 111) ; hence Alcasar maintains that the *sea* here mentioned is mystical, and so says Albertus Magnus. Primasius is uncertain upon the subject ; so are Augustin, the Glossa Ordinaria, and Ambrose Ansbert ; while Berengaud admits both an allegorical and literal interpretation. It would, however, be inconsistent to interpret the *heavens* and *earth* in a mystical sense, and the *sea* of that earth in a literal.

Cocceius, Apocalypse, chap. xxi. ;—

“ At length the *sea* is no more ; that is, all people are become obedient to the church, Dan. vii., 27 ; Apoc. xi., 15, and xv., 4 ;

because there no longer remain any who separate themselves from God; or among whom there is no dissemination of the the Word, and from whom proceed not the fruits of edification."

Vitringa, Apocalypse, chap. xxi., p. 886;—

"In that it is added that in this new earth 'the *sea* was no more,' it signifies that those foreign (or external, *barbaras*) nations who had hitherto adhered to the errors of paganism or of a false religion, would, in this new world, adopt the worship pertaining to the Christian religion; and that the paganism which in Mahomedism had again sprung up, would be abolished."

From these remarks we perceive that the *sea* is said to signify *heathen nations*; that is, Gentiles who are external to the church. Swedenborg regards it as signifying rather those who are in the externals of the church, such as principally the laity; as observed in former chapters. This sea had given up those within it which were spiritually dead, and likewise those within it whose names were found written in the book of life: this sea therefore had become dissipated; and in the new heavens and the new earth which were now created there were in future to be no such external members of the church or others as had before been indicated by the sea.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

"'And I John saw the holy city, New Jerusalem, coming down from God out of heaven,' *signifies*, a NEW CHURCH to be established by the Lord at the end of the former church, which will be consociated with the new heaven in divine truths as to doctrine and as to life."

Ibid., art. 879, 880;—

"'The reason why John here names himself, saying, I John, is, because by him as an apostle is signified good of love to the Lord, and consequent good of life; for which reason he was loved more than the other apostles, and at supper lay on the bosom of the Lord, John xiii., 23; xxi., 20; and in like manner this church which is now treated

of. That by Jerusalem is signified the church, will be seen in the next article ; which is called a city and described as a city from doctrine and a life according therewith, for city in a spiritual sense signifies doctrine : it is called holy from the Lord who alone is holy, and from the divine truths which are in it, derived from the Word from the Lord, which are called holy ; and it is called new, because He who sat upon the throne said, ‘ Behold, I make all things new,’ ver. 5 ; and it is said to come down from God out of heaven, because it descends from the Lord through the new Christian heaven, treated of in the first verse of this chapter ; for the church upon earth is formed through heaven by the Lord, that they may act as one and be associated.”

“The reason why by Jerusalem in the Word is meant the church, is, because in that city in the land of Canaan, and in no other place, the temple was and the altar, and sacrifices were offered, consequently divine worship performed ; wherefore also three feasts were held yearly there, and every male throughout the whole land was commanded to come to them ; hence it is, that Jerusalem signifies the church as to worship, and therefore also the church as to doctrine, for worship is prescribed in doctrine, and performed according to it ; also because the Lord was in Jerusalem and taught in his own temple, and afterwards glorified his Humanity there. That by Jerusalem is meant the church as to doctrine and consequent worship, appears from many passages in the Word ; as from the following ; in Isaiah, ‘ For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the justice thereof go forth as brightness and the salvation thereof as a lamp burneth : then shall the nations see thy justice, and all kings thy glory : and thou shalt be called by a new name, which the mouth of Jehovah shall utter ; and thou shalt be a crown of glory in the hand of thy God. Jehovah

shall be well pleased in thee, and thy land shall be married. Behold, thy salvation cometh ; behold, his reward is with him ; and they shall call them, the people of holiness, the redeemed of Jehovah : and thou shalt be called, the City sought for, not deserted,' lxii., 1—4, 11, 12. This whole chapter treats of the Lord's Advent, and of the New Church to be established by him : it is this New Church which is meant by Jerusalem, which shall be called by a new name which the mouth of Jehovah shall utter, and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God, in which Jehovah shall be well pleased, and which shall be called a City sought after, and not forsaken. By these words cannot be meant that Jerusalem, which, when the Lord came into the world, was inhabited by the Jews, for that was opposite in every particular ; and might more properly have been called Sodom, as it also is called in Apoc. xi., 8 ; Isa. iii., 9 ; Jer. xxiii., 14 ; Ezek. xvi., 46, 48. So in another part of Isaiah ; ' Behold, I am creating a new heaven and a new earth : the former shall not be remembered : rejoice and be glad for ever in that which I create. Behold, I am about to create Jerusalem a rejoicing, and her people a joy, that I may rejoice over Jerusalem, and joy over my people. Then the wolf and the lamb shall feed together : they shall do no evil in all the mountain of my holiness,' lxxv., 17—25."

As it is the doctrine of the Roman Catholic church that it is to last as long as the visible world, and consequently is to be succeeded by no other ; the writers in that communion are naturally anxious to shew that by the New Jerusalem is signified the church in heaven or church triumphant, and not the church on earth or church militant ; for otherwise they would admit that their own church is to be succeeded by another upon earth, or else is to undergo such changes as to justify its being called a *New Church*.

It may therefore be desirable to ascertain whether there are any authorities which regard the New Jerusalem as applying in any way to the church militant; that is to say, not to a New Church confined to heaven, but a New Church likewise upon earth.

Da Sylveira, Apocalypse, chap. xxi. ;—

“This holy city, Jerusalem, Primasius and Bede interpret to signify the church *militant*; though all the fathers and interpreters (*query*) understand it to signify the church triumphant.”

Alcasar, Apocalypse, chap. xxi., Prologue ;—

“Although it be the common opinion of doctors, that in this city and its river are adumbrated the church triumphant in heaven; still there have not been wanting some authors who have thought that this is a representation of that great felicity to which the church *militant* upon *earth* is to be exalted. Those especially have been of that opinion who have thought that the church has never yet attained to that sabbatical state which is predicted to it in the Sacred Scriptures; and therefore that it would come into the enjoyment of this rest either after the coming of Antichrist, or even before. Of this opinion of some writers we have spoken in chap. xx., not. 2., Opinions 9 and 10. Seraphinus de Fermo therefore persuades himself that at least in chap xxi., the narrative treats concerning the *church* as *renovated* upon *earth*; but in the chapter following, concerning the glory of heaven. The representation of the city therefore he refers to the church *militant* in that perfectly happy state which he conjectures the church is to enjoy upon *earth*; although the river he interprets as relating to the church triumphant. Others, without making any difference, explain both chapters as relating to the state of the church *militant*, which as they conceive, is to become most felicitous. These authors, however, not venturing to refute the most generally received opinion of expositors concerning the glory of the church triumphant, in order to reconcile both explanations, affirm, that in these two chapters the church in *both* states is described by John; namely, the great felicity of the church which is to take place upon *earth*, and in like manner the eternal beatitude of heaven. So Ubertini de Cassali, in his Tractate upon the Seven States of the

Church, chap. viii., § 2; where, treating of the vision in this chapter, he has the following words; 'It refers neither wholly to the church in the present life, nor wholly to the church in a life to come; but is accommodated promiscuously sometimes to one sometimes to another.' And in favor of this view he cites Richard of St. Victor. To this view of the subject Hortulanus gives his assent, in a remark on Canticles vi., 3; 'Thou art beautiful, O my love, sweet and comely as Jerusalem;' where he adduces the saying of Paul in Heb. xii., 24; 'Ye are come unto mount Zion and to the city of the living God the heavenly Jerusalem; and to the assembly of many thousand angels, and to the church of the first born,' &c. On which Hortulanus thus remarks; 'Persuaded by these words of Paul, I am induced to accede to the opinion of those who think that what John in the Apocalypse relates as seen by himself concerning Jerusalem, the Holy and the New City, coming down from heaven, pertains not only to the church triumphant but also for a great part to the church as it will exist at that time; in which it will receive illustration from an exceedingly great multitude of heroic saints; and who, as they will express by living example the life not of mortal men but rather of such as are immortal and divine, will deserve to be called the heavenly Jerusalem.'"

"Moreover, Turrianus of our own communion, in his Treatise concerning the Eucharist, makes a remark in which he shews that the opinion of these doctors meets with his own approbation. For he says that this vision of the Apocalypse is to be explained as concerning the church in heaven conjoined with the church *militant*; and that this is signified by the words 'coming down from out of heaven;' because the church in heaven descends to that which is upon earth. These remarks he makes in order that those words, 'Behold the tabernacle of God is with men, and he shall dwell with them,' may be explained concerning the mystery of the Eucharist. To this view also Bullenger accedes; for he thinks that the words may be fulfilled concerning both churches, namely, the church *militant* and triumphant, though principally concerning the church triumphant."

"Further; the Abbot Joachim somewhat favors the conjoining of these two opinions; for although he declares that the principal part of this chapter treats of the church triumphant,

nevertheless the earlier verses he explains of the church *militant*, such as the words 'new heaven and new earth.' "

To these writers Alcasar, in chap. xx., not. ii., *Expositio* ix., adds also the authority of Pannonius in his Prologue to this chapter.

From the foregoing remarks, then, we perceive that the New Jerusalem coming down from God out of heaven, signifies the church on earth according to some, and the church in heaven and on earth according to others; such, for instance, as Primasius, Bede, Ubertini de Cassali, Seraphinus de Ferrmo, Bullenger, Turrianus, Joachim, and Pannonius; all of them being Roman Catholic authorities.

Similar anticipations of a glorious state of the church upon *earth* occur in Schlegel's Philosophy of History; and are further followed out in various German prophecies on the state of the church in the Dublin Review, No. 57; October, 1850.

The reasons which have induced writers to take this view of the subject are thus stated by Alcasar;—

"There are principally two arguments which lead a person to suppose that in this last vision of the Apocalypse, is depicted the felicity which the church is to acquire upon *earth*. The first is, that in this vision allusion is made to many passages in the prophets, the literal sense of which relates to that felicity which was to belong to the church upon *earth*. Thus in the 'new heavens and the new earth' regard is had to Isaiah lxx., 17, and lxxvi. 21. And again in 'the tabernacle of God with men,' to Ezekiel xxxvii., 27; 'My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.' Moreover, the words 'God shall wipe away all tears from their eyes' have others of a like aim in Isaiah, chap. xxv., 8, where the narrative is manifestly concerning the felicity of saints in *this* life, as likewise is evident from Apocalypse vii., 17. Further; what is here said, 'Behold I make all things new,' is taken from Isaiah xliii., 19, where the narrative is treating of that newness of life which is given to holy men in *this mortal* existence; or, of that new creature of which Paul speaks, 2 Cor. v., 17."

"Moreover, the description of the city as being foursquare, and of its twelve gates, is taken from Ezekiel xlvi. ; where, by allusion to the old Jerusalem, he is treating of the new and mystical Jerusalem which God was about to build upon *earth*. Moreover, the river and trees planted on either bank of the river are taken from Ezekiel xlvii., 12. 'And by the river upon the bank thereof on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.' Now from Ezekiel it is evident that in that passage is predicted the felicity which the church was to enjoy in *this* life. For that river flows into the Dead Sea and heals and fecundates its waters; and procreates in them a great multitude of fishes; and in these waters abundance of fishing is going on. And this clearly relates to the words of Christ which he spoke to his disciples, 'I will make you fishers of men.' Moreover the precious stones and pearls which were seen by John are not different from those treated of in Tobias xiii., 21, where, alluding to the new and mystic Jerusalem to be restored by God upon *earth*, Tobias himself says, 'The gates of Jerusalem shall be built up of sapphire and emerald, and the whole circuit of its walls with precious stones.'"

"Further; if the temple of Solomon typified the Church of Rome (!) what marvel that of this church should be mystically spoken what is put forth concerning the temple, 3 Kings vii., 10; 'Its foundations were of precious stones.' And in Isaiah liv. 11, where the subject is concerning the church *militant*; 'Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.' Again, the words 'The city hath no need of the sun nor of the moon,' &c., and 'Its gates shall not be shut by day,' &c., and 'There shall be no night there,' &c., are all taken from Isaiah lx., who is there speaking of the church to be erected by Christ upon *earth*. Finally, of those things which John relates, in this last vision of the Apocalypse, to have been seen by himself,

there is scarcely a single one to which something similar may not be found in the predictions concerning the church *militant*."

We may further add that even Alcasar admits that the expression, 'coming down from God out of heaven,' indicates the descent of the church from heaven to earth; and as such that it designates a church militant upon earth: he observes however that it relates to the church which *had been* militant; thus to the past, not to the present; and that it is as much as to say, the new city which had been militant or been founded by Christ upon earth, but which is now at length triumphant and enjoying that eternal glory which awaits it in heaven. This warping of the true sense is however, deprecated by Da Sylveira and Cornelius a Lapide, who both admit that *καταβαινσαν* relates to the present, not to the past; to the act of descending, as prophetically witnessed by John, and not to any past transaction as having already occurred before he witnessed the vision. Therefore if it really means the church militant, as Alcasar admits, it cannot refer to that which was past.

Cornelius a Lapide also, when he says that the New Jerusalem here beheld does not mean the church militant, as Primasius and Bede maintain, but the church triumphant, is not consistent with himself; for on Ezekiel xlv., 6, he observes, p. 1239;—

"All these things rather belong allegorically to the building of that church both *militant* and *triumphant* which St. John describes in Apocalypse xxi.; where the entire allusion is to this building of Ezekiel, as is evident on comparing the words and phraseology of the two."

Whence likewise he afterwards supposes that the City there mentioned implies literally *secular* rule and *status* in the church, as does the Temple, ecclesiastical; according to the opinion of Jerome, Gregory, Hugo, Carthusianus, Maldonatus, De Lyra, and Fernandus.

So again on Isaiah li., 16, he says that the 'new heavens and the new earth' which Christ created, are the church both *militant* and triumphant, as we have already seen; and in the same comment he refers to the same expression in Apoc. xxi., as having there the same meaning.

Menochius likewise on Isaiah lxxv., 19, makes the same remark; namely, that the new heavens, the new earth, and the Jerusalem there mentioned refer not only to the church triumphant but to the church *militant*. The same observation is made by Emanuel Sa with respect to Jerusalem, Isaiah lxxvi., 13; and the same is obviously implied in the interpretations of the corresponding passages by Tirinus.

From these remarks it is clear, that the creation of a new heaven and a new earth mentioned in the Apocalypse, is regarded as implying not only the church in heaven, but the church upon *earth*.

Further: it would seem that in the Apocalypse, chap. xxi., by the *New Jerusalem* Cornelius a Lapide understands a NEW CHURCH; for he says, "*hanc Novam scilicet Ecclesiam;*" in which case if the passage relates to a church militant or church upon earth (as A Lapide and others on Isaiah and again on Ezekiel affirm it does relate), then the holy city, the New Jerusalem coming down from God out of heaven signifies a NEW CHURCH upon EARTH. See above, Vol. III., p. 11, 264.

That the expression *New Jerusalem* is equivalent to that of NEW CHURCH is admitted by Calmet in his own interpretation; although he refers its existence to the time of the apostles. Thus;—

"He who sat upon the throne said, 'Behold, I am about to make all things new;' a new heaven, a new earth, a new Jerusalem, a new kingdom, a new spouse, a NEW CHURCH."

This interpretation accords with that also of Protestant commentators. Thus Bishop Lowth calls it a NEW CHURCH in Ezek. xlvi., 24, and after him, Scott; both regarding

it as a future church upon earth. Poole also observes in his Comments on Isaiah lxx., 17 ;—

“ For behold, I will tell you yet a more admirable thing. I am about wholly to alter and change the state not only of my people who are now afflicted, restoring them to a more lightsome state, more free from trouble and afflictions ; but I create new heavens and a new earth, bringing a *new face upon the world*, sending my Son to raise up a NEW CHURCH and to institute a *new worship*, John iv., 21, 24, and giving out my spirit in a more plentiful manner, Acts ii., 17 ; which new state shall abide until a new heaven and earth appear in which shall dwell nothing but righteousness, 2 Pet. iii., 13 ; Rev. xxi., 1.”

What then is this new heaven and earth mentioned in Revelation to which we are here referred ? the author interprets it to signify “ *a new and glorious state of things relating to the CHURCH,*” although *he* refers it to the church triumphant. Still, whether the expression refer to the church in heaven or upon earth, if it means a *new state of the church* or a *new church* in the one case, so does it in the other. For as Bossuet and other Roman Catholic writers observe upon this passage ;—

“ In the mystical sense John designs to say, that *the church which is in heaven is THE SAME as that which is upon earth* ; that it is, in effect, from heaven that we are citizens, and that it is from thence that our illuminations and graces descend ; as will further appear in chap. xxii., 2.”

Da Sylveira, Apocalypse, chap. xxi., p. 491 ;—

“ Behold, the church triumphant is here introduced as descending from heaven ; and why does it descend ? but that it may render its aid to the church *militant*. These two churches are *most closely conjoined with each other* ; nay, according to St. Augustin, *De Civitate*, book x., chap. 7 ; we are together with them that *one city* of God of which it is said in the Psalm, ‘Glorious things are spoken of thee, thou city of God.’ ”

“ Very wonderful is it that the celestial court should be seen descending. But all our wonder is removed by what follows, where it is said, ‘ I heard a voice saying, Behold, the tabernacle

of God is with men.' As if it should be said, No wonder that the city of God should descend *to men*, when the tabernacle of God is with them, namely, the Son of God made man; no wonder, therefore, that the celestial kingdoms could not contain themselves, but must make the utmost haste to come unto us. The royal prophet in Psalm cxlv. exclaims, 'Bow thy heavens, O Lord, and come down.' Well indeed might he have descended, while the heavens remained in their own lofty heights. But supposing him to have come, and the heavens to have remained in their place, why should it be necessary for the Psalmist to conjoin the two; namely, bowing the heavens and coming down? Because the two are most intimately conjoined with each other. For when the Son of God comes to man, immediately all the heavens also bow themselves and come down; as St. Bernard says in Sermon iii., on the dedication of a church; 'Why should he not bow the heavens for those for whom, as king of the heavens he so bowed himself, as with his own finger to write on the earth, O Lord, bow down thy heavens, and tarry not ere thou come down?'"

Cocceius likewise on Eph. i., 10, has a lengthened interpretation to shew that the *ανακεφαλαιωσις* or gathering together, into one, of all things in the heavens and earth, signifies the *ενωσιω adunationem* of the two.

The same author has the following interpretation on Apocalypse, chap. xxi., p. 114;—

"And I, John, beheld the Holy City, the New Jerusalem, descending from God out of heaven,' &c. He beheld the *last state of the church in this world*, namely, that it was adorned for her husband and prepared for his advent. . . I am indeed at a loss to know how this is not to be explained of the state of the *church upon earth*, but of the church in heaven. That which comes down from heaven, comes down assuredly to the earth. Nor do I think that this city is said to descend from heaven, because it was upon earth that John beheld this enigmatical vision. Certainly this cannot be said in the passages 2 Cor. v., 1, or Apoc. iii., 12. What need, however, of many words? Can we deny that in Christ there is that *ανακεφαλαιωσις*, by which *the things of earth and of heaven become one*?"

Durham, Apocalypse, chap. xxi., p. 488 ;—

“Now followeth, more particularly, the change that is made on the church of the elect, when they are gathered together, and the world now is new and another thing than it was ; so is the *glorified church new and another thing* (as to her qualities and glory) than before. After I had seen the new earth (saith he), I saw also the NEW CHURCH, exceeding beautiful, no city, no bride so adorned on her marriage day as she is ; she is so glorious, when he getteth but a little view of her.”

Matthew Henry says this New Jerusalem is the CHURCH of God in its NEW and perfect state, though he (or rather his continuator) with Durham regard it as the church triumphant.

Vitringa, Apocalypse, chap. i., p. 886, says that the creation of the new heavens and the new earth signify “a renovated state of the church, as in Isaiah lxxv., 17, as interpreters observe *passim* ;” and accordingly he quotes Brocardus, who says, that “here is described the renovation of the world, a *new ecclesiastical and political state in one NEW CHURCH, and one new kingdom of Christ* embracing the whole world.”

Gill, Apocalypse, chap. xxi., p. 856 ;—

“The gospel church-state in its imperfection is called the heavenly Jerusalem, and the Jerusalem above, which is free, and the mother of all ; and here the CHURCH in its perfect state is called the New Jerusalem, where will be complete peace and prosperity ; and which is called NEW, because it has its seat in the new heaven and new earth ; the inhabitants of which will appear in their new and shining robes of immortality and glory ; and to distinguish it from the old Jerusalem, and even from the former state of the church.”

Pyle’s Paraphrase, Apocalypse, chap. xxi., p. 221 ;—

“Again, it was shewn under the emblem of the New Jerusalem ; not the literal, the Jewish city of that name rebuilt, and new adorned ; but that Israel of God, that seed of Abraham, Jacob and Sion, or Jerusalem, by which the prophets were ac-

customed to express THE TRUE CHURCH, and worshippers of God, under Christ the Messiah : as on the contrary they used the terms Egypt, Moab, Edom, Babylon, Gog and Magog, as terms for the adversaries and persecutors of the same church. As this *Christian Church*, in its former corrupt state, answered to the sinful Jerusalem, that was to be destroyed by the Chaldeans and Romans ; so now, in its *reformed* and *pure condition*, it is styled NEW. As it was once Babylon the Great, now it appears the great and holy city ; taking in the whole body of converted Jews, and Gentiles, and reformed Christians. And, finally, it seemed to descend from heaven ; as being founded and perfected by the Divine Power and Providence, and abounding in all those graces and virtues, that are taught from heaven, and whereof God himself is the infinite fountain and exemplar. Thus is the church to be adorned as a bride (ver. 9, &c.)"

Again, in a note, the same author observes, p. 221 ;—

"That this New Jerusalem is not intended to signify the future heavenly state, properly so called, but the *fully reformed state of the Christian church here upon earth*, in its last period ; when we consider it here described as being not in heaven, but coming from God out of or from heaven, *i.e.*, to be spiritual or heavenly ; in the same sense with being from above, being of God, not of this world, &c. Thus the Christian church in general is called Jerusalem which is from above, Gal. iv., 26, in opposition to the carnal and earthly nature of the Jewish religion. So again, this church (even while upon earth) is, by the same apostle, comparing it with the Jewish law, styled Mount Sion, the city of the living God, the church of the first born, who are (not yet in, but) written in heaven. The heavenly (or spiritual) Jerusalem, Heb. xii., 22—29."

Pareus, Apocalypse, chap. xxi., p. 537 ;—

It is a metaphor taken from Jerusalem, which of old was God's beloved city, and the type of the NEW CHURCH, as appears by the following allegory."

Pareus also calls this a NEW CHURCH in pp. 213, 255, 257, 476, 537, 550, 551, 560, 569 ; regarding it however here as the church triumphant.

Patrick Forbes, Apocalypse, chap. xxi., p. 238 ;—

“The second thing seen, in this general notice of the bride, is that for which, and in the newness of whose case, all this change is in the university of things. Even the bride herself, **THE TRUE CHURCH**, here described by many notes. Holy, a city, **NEW**; and this last, not only in comparison to that old Jerusalem under the law, which begat children unto bondage, as did Hagar; for so the Christian Church hath always been and is the new Jerusalem mother of us all; but also **NEW**, in comparison to her own former state, in her sufferings and wrestlings by and with her great enemies, who now being fully overthrown, and she perfectly prepared as a bride for the wedding, the mystery of God is, in that, finished: through the full accomplishment of all what the prophets foretold, either of her graceful and quiet state, or of her foes, full destruction (either of which, for aught that before this goodly condition had fallen out, could not be seen fulfilled in the measure promised); and in this respect she is in a sort **NEW**, and the heavens and earth therein, are new.”

Hammond, Apocalypse, chap. xxi., p. 1003; who yet refers the period of the New Jerusalem to the early Christian church.

“That ‘heaven and earth’ signify no more than the *world*, hath been shewed in a note on 2 Pet. iii.; and consequently a new heaven and a new earth, instead of the old which is put away, must signify no more than a *new world*. And this in the prophetic style is most proper to denote a *flourishing state and condition of the church*; as there in St. Peter the ‘new heaven and new earth wherein dwelleth righteousness,’ is a *pure Christian church* planted by Christ, instead of the old Judaical mode; but this here with some difference, noting the flourishing condition of it, in opposition to the former persecutions it was under, the change consisting in that. And this from Isai. lxxv., 17, where [creating new heavens and new earth] is sending the Jews a joyful deliverance, and that a very permanent one, chap. lxxvi., 22.”

“The true meaning of [the new Jerusalem] mentioned here, ver. 2, and again with the addition of ‘holy,’ and the glory of God upon it, ver. 11, will be a key to the interpreting this

chapter. That it signifies not the state of glorified saints in heaven, appears by its descending from heaven in both places, (and that, according to the use of that phrase, chap. x., 1, and xviii., 1, as an expression of some eminent benefit, and blessing in the church). And so it must needs be *here on earth*, and being here set down, with the glory of God upon it, it will signify *the pure Christian Church*, joining Christian practice with the profession thereof, and that in a flourishing condition, express by the new heaven and new earth. In this sense we have the supernal Jerusalem, Gal. iv., 26, the new Jerusalem, Rev. iii., 12; where to the constant professor is promised that God will write upon him the name of God, and the name of the city of God, the New Jerusalem, which there signifies the pure Catholic Christian Church."*

* It is observed by Dean Wodehouse in his work on the Apocalypse, p. 489, that the New Jerusalem signifies only the church triumphant. "Some commentators," says he, "have been led to a different interpretation, by observing that the new city descends from heaven, and is therefore, say they, upon earth: but this objection will be completely removed by remarking that the earth to which the heavenly Jerusalem descends, is not the earth we now inhabit. 'A new heaven and a new earth' are produced; 'Behold,' says the Creator, 'I make all things new.' This vision therefore appears to exhibit *the future mansions of the blessed*."

In answer to this it may be stated, first, that even though the earth to which the New Jerusalem descended were a spiritual earth, this New Jerusalem would not for that reason cease to descend to the natural or visible earth; but rather for that reason would continue its descent to men; inasmuch as the church above and the church below constitute *a one*; as already has been seen.

It may be replied that there could be then no church on the earth we now inhabit, because this had been destroyed. But where is the proof? In looking to what Dean Wodehouse has said upon the subject, he observes in p. 478, that "the *heaven*, the *earth*, and the *sea*, with sometimes the *rivers* and *fountains*, in Scriptural idea compose the world." On looking however to p. 400, we perceive that *land*, *sea*, *rivers*, *springs*, *waters*, &c., are all interpreted in a figurative sense; so again in p. 173 is the dissolution of heaven and earth, as frequently described by the prophets; and in p. 477 the Dean observes that the 'new heavens and new earth' are those foretold by Isaiah, chap. lrv., lxvi., and seem to be the same with those which are referred to by Peter. Now if the reader refers above to p. 451, &c., he will there find the new heavens and earth foretold by Isaiah to be interpreted by the best commentators in a spiritual sense; and as Dean Wodehouse adduces no further authority, it may be affirmed that he has adduced none to demonstrate that the earth we now inhabit will have been at this period destroyed, and that the New Jerusalem therefore cannot be upon it.

Secondly; Dean Wodehouse argues as if the expression in the original was 'coming down from God out of heaven *to the earth*,' which it is not; therefore when

Indeed Poole observes in his Comments on the Apocalypse, chap. xxi., p. 1004 ;—

“ This chapter begins with the vision of the new heaven and the new earth, by which all understand *a NEW state of the CHURCH*, but are divided in their opinions, whether what is spoken be to be understood of the church militant upon earth, or of the church triumphant in heaven.”

Similar remarks are admitted into the interpretation contained in the Assembly’s Annotations.

Thus whether we regard the New Jerusalem as the church militant or triumphant, or both together, it signifies either a *NEW CHURCH* or a *NEW STATE OF THE CHURCH*. It has already been seen that Swedenborg regards the new heaven and earth as signifying the church triumphant ; the New Jerusalem, the church militant.

Worthington observes in his Essay on the Scheme and Conduct of Man’s Redemption, p. 385, referring to the foregoing passages in the Apocalypse ;—

“ It is thought by some that God Almighty revealed himself by a visible appearance to Adam in Paradise ; however, it is certain he did to several other holy men of old, not only upon particular occasions, but moreover that he vouchsafed a standing manifestation of his glory to the Jewish church for many ages. And who can tell but he will again converse as freely and familiarly *with men*, when the paradisiacal state shall be *restored* ? When his tabernacle shall be once more pitched *among men*, the divine Shechinah may again appear in it. For it is not improbable to suppose, that what has been vouchsafed to a less perfect economy, may be restored under a more perfect one. But whether the divine presence will be any way visible, or no, its influence will be as effectual to all intents and purposes, which is sufficient to satisfy our enquiries concerning it.”

Again, p. 459 ;—

authors use this expression, ‘ to the earth,’ they are entitled to use it in their own sense, and not in this case in any supposed prophetic sense ; as the words, ‘ *to the earth,*’ do not occur in the original.

"This consideration may serve to prevent our being too much discouraged by the bold advances of Atheism and infidelity, and the great increase of profaneness and immorality in the present age. These daring offences and impieties forebode indeed but ill to the reformation and improvement of the world in virtue and religion: they even threaten the total corruption and dissolution of morality as well as religion in principle as well as practice. Notwithstanding, these overflowings of ungodliness ought not to make us afraid or to be dismayed at them. For this is our confidence, that he who hath said to the sea, 'Be still,' and 'Hitherto shall thou come and no farther,' hath likewise set to this deluge of impiety its bounds which it cannot pass, nor return to cover the earth: so that how much soever it may rage and swell for a time, yet at length its proud waves will be stayed, and its rage will be spent in vain; because we have a most sure word of prophecy that the gates of hell shall not prevail against the church of Christ; but that notwithstanding the present low estate of Christianity, the time will come when it will yet have its due influence, and finally triumph over the obstinate prejudices and unruly lusts of men, and everything else that exalts itself against it. Therefore this should excite our best endeavors for the promoting of this great end, by using all diligence to overcome the remaining corruption, each of his own nature, in all holy conversation and godliness looking for and hastening the coming of the day of God: and by uniting, one and all, in our respective places and stations, to promote, or at least prepare the way for, what hath been often wished and talked of by good men, though hitherto scarce hoped for, viz., A UNIVERSAL REFORMATION, but which this scheme affords encouragement to attempt, as it gives us, at least, a distant prospect of it."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 2;—

"'Prepared as a bride adorned for her husband,' *signifies*, that church joined by the Word unto the Lord."

Rupertus, Apocalypse, chap. xxi., p. 502;—

"'Prepared by God;' for she does not arrogate to herself the prerogative of being the Holy City, but always remembers and gives eternal thanks that she has received it of God, not through her merits, but by grace from heaven. . . 'And I heard a

great voice from the throne, saying, Behold the tabernacle of God is with men,' &c. Truly great and delectable is that voice (uttered by Him who sitteth upon the throne) which demonstrates the City to be holy, and commends it as worthy to be his spouse. For she never commended herself, and therefore it is meet that her husband, her God, should commend her. The Harlot, on the other hand, commends herself to the corrupted and the corrupters; and in the midst of her sins magnifies herself in her heart and with her own mouth; for on her forehead is written the name, 'Mystery, Babylon the Great, the mother of fornications and abominations of the earth.' Moreover she says in her heart, 'I sit a queen, and am no widow, and shall see no sorrow.' Whereas the Holy City commends not herself; it is only God, her husband, who sits upon the throne, who with a great voice commends her."

Da Sylveira, Apocalypse, chap. xxi., p. 497;—

"Although so great are the virtues with which this Holy City is adorned; so great the gifts with which she is enriched; yet not the least word has she uttered in laudation of herself; while on the contrary, that abominable and foul Harlot, with whom the kings of the whole earth have committed fornication, extolling herself highly, speaks mighty things of herself; 'I sit a queen, and am no widow, and I see no sorrow,' Apoc. xviii., 7. How is it that this infamous and base woman speaks of herself such mighty things? because she is impious, and abounds in all pollution. It is the characteristic of the wicked to commend themselves, and to exalt themselves with their own praises. The same says Rupertus. . . . Hence very beautifully does St. Chrysostom speak of the praises of Pavius in Homily v.; 'It is a great evil to speak anything great of oneself; and it is marvellous and altogether the utmost madness, when there is no immediate necessity, to decorate oneself with one's own laudations; for this is not to speak according to the ordinance of God, it is rather a sign of insanity.'"

Da Sylveira remarks in p. 493, that in chap. xvii., 4, when treating of the Babylonian harlot with whom the kings of the earth committed fornication, is described more especially her own pompous preparation; as that she was

arrayed in much beauty with a vesture of gold, adorned with necklaces and precious stones; and he then quotes a considerable part of the following observation of the Abbot Joachim, Apocalypse, chap. xxi. ;—

“She is denominated the New Jerusalem, that it may not be understood to be spoken of that Old Jerusalem which is in bondage with her sons. Whence likewise she is said to be ‘prepared as a spouse adorned for her husband,’ that she may be understood to be that Queen of whom the Psalmist, addressing himself to Christ the King, says, ‘At thy right hand stood the Queen in a vesture of gold wrought about in divers colors.’ But of what kind are these ornaments to be considered? Are they visible or made by the hand? Far from it. For what good can the external maintenance of glory confer upon mercenary devotees? For it is written, that Babylon herself was clothed in a vesture of gold and precious stones; and yet this was not to her glory, but to her confusion. Moreover Jerusalem is always prepared for the nuptials of Christ; being careful lest there appear in herself any deformity arising from defilement by sin, by reason of which she might offend the eyes of her spouse; and she adorns herself daily with the ornament of the virtues, as with necklaces or precious stones, knowing that her spouse requires by no means exterior but interior beauty.”

Gaspar a Melo repeats substantially the interpretations of Rupertus and Joachim, further referring us to the sixteenth chapter of Ezekiel for a description of the clothing of the New Jerusalem, which he contrasts with that of Babylon. On reference to this chapter we find that the adorning of Jerusalem, which was accorded to her as the spouse of God, continued afterwards to be worn by her in her character as a harlot; just as the clothing of Babylon, which had been originally given for sacred purposes, became perverted to those which were profane. Thus Ezekiel xvi., 10; ‘I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy

neck. And I put a jewel on thy forehead and earrings in thy ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver ; and thy raiment was of fine linen and silk and broidered work, &c. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, &c. And of thy garments thou didst take and deckedst thyself with diverse colors, and playedst the harlot thereupon, &c. Thou hast also taken my fair jewels, of my gold and of my silver which I had given thee, and madest to thyself images of men and didst commit whoredom with them. And tookedst thy broidered garments and coveredst them ; and thou hast set mine oil and mine incense before them.'

Without entering into all the particulars, it may be observed in general, that the Chaldee version, according to De la Haye, reads the passage thus, "I have ornamented thee with the ornament of the *words of the law*, which were written upon the two tables of stone, and given by the hands of the prophet Moses ; and in the sanctity of my own name have I most especially sanctified you." De Lyra says that by the *earring* is meant 'the ornament of the *law* : ' Gaspar a Melo, 'giving ear to the Word of God.' By *gold* and *silver*, the Glossa says, is signified *wisdom* and *eloquence* ; by *raiment* of diverse colors, *sanctity* and the various *virtues*. By the words, 'Thou madest to thyself images of men,' observes the Glossa quoting from Jerome, is signified as follows ;—

"Spiritually we make *idols* out of the gold and silver of the Sacred Scriptures, when with *heretical pravity* we corrupt their meaning and eloquent instruction, and set up our mouth against heaven."

So likewise with respect to the *meal* and *oil* ; which, according to the Glossa quoting from Jerome, are "in themselves pleasant and most sweet, but when offered to *idols* and *false doctrines* become bitter."

Now it is observed by Tirinus that by the *raiment* and *anointing* are signified in Ezekiel xvi. the *priesthood* and the *pontificate* conferred by God upon the *synagogue*. De Lyra says, that the betrothing referred to consisted in this, that the synagogue had entered into covenant with God by receiving the law. We have seen that by the *synagogue*, Cornelius a Lapide and others understand the *church* of the Jews; hence in this chapter of Ezekiel it is the *synagogue* or *church* of the Jews which is described as a harlot; and in the same character Babylon is presented to view, having the same clothing.

When therefore we are referred by Gaspar a Melo to the sixteenth chapter of Ezekiel for a description of Jerusalem as a faithful spouse contrasted with Jerusalem as a harlot, and afterwards find Babylon set before us in the Apocalypse in the character of a harlot and in the same apparel, we naturally presume that they both appear in the character of an unfaithful CHURCH.

We have seen that the New Jerusalem or New Church is called the bride, and the Lord himself is called the husband; thus there is a conjugal relationship between the Lord and his church.

Gaspar a Melo, Apocalypse, chap. xxi., p. 825;—

"In this passage is rightly introduced the comparison derived from a spouse and from nuptials. Since in the Incarnation of Christ there was a twofold espousal, and likewise nuptials twofold. The first nuptials were the admirable ones celebrated in the womb of the Virgin, between the Divine and Human natures; when, by the operation of the Holy Spirit, the Divinity and Humanity were alike united into one person. In the next place, together with these nuptials were accomplished others also, namely, of Christ the Man with the Holy Church. For when he was made man he took this church for his spouse, as it were, first of all in the womb of the Virgin, and caused it there to cohabit with himself; which marriage was consummated when with his espoused wife he slept upon the bed of the cross; that is, when he conde-

scended to die for the human race upon the cross in the same nature which he had assumed at his nativity."

With respect to this view of the subject, we observe, first, that it has been seen, Vol. I., p. 209, that the marriage of the Divinity with the Humanity in the person of the Saviour was not perfected till the resurrection or rather ascension; and as the marriage of the Divine Humanity or Lamb with the church results from the previous marriage of the Divinity with the Humanity, it could not be on the cross that the marriage was consummated between the Lord and his church; nor is any full marriage described as taking place between the Lord and his church until the period now mentioned, when the marriage-supper of the Lamb has arrived, as already explained above, p. 304; for previously to this period it has been shewn how the church had slain the Lamb, as in Vol. II., p. 90; but the economy under which this had taken place having at length passed away, it is now shewn how the church is finally married to the Lamb.

Secondly: we observe that the marriage of the church is not with the Divinity, but with the Divine Humanity or the Lamb, as already has been remarked above, p. 154. Hence the principal reason why there has been hitherto no consummated marriage of the Lamb with the church has been, first, because it has been declared that the marriage of the church is with the Divinity of the Lord and not with his Humanity or the Lamb. Secondly; because the marriage of the Lamb with the church is the marriage of the Divine Humanity with the church; but the Lamb, which is the Divine Humanity, has not yet been acknowledged to be divine, but has been slain. See on this subject, Vol. II., p. 90, and other places.

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 3;—

“‘And I heard a great voice out of heaven, saying,

Behold, the tabernacle of God is with men,' *signifies*, the Lord out of love speaking and declaring the glad tidings, that he will now be present himself among men in his divine humanity: 'and he will dwell with them, and they shall be his people, and he himself will be with them, their God,' *signifies*, conjunction of the Lord, which is of such a nature, that they are in him, and he in them."

Franciscus a Jesu Maria, Apocalypse, chap. xxi. ;—

"By 'the tabernacle of God with men,' St. Thomas, Albertus Magnus, and others understand the *Humanity* of Christ in which he made war against the devil," &c.

The same interpretation is given by Cardinal Hugo, Alexander de Hales, Anselm Archbishop of Canterbury, Gagneus, Da Sylveira, the Glossa Ordinaria and Interlinea,* &c.

Hence by the *Tabernacle* of God being with men is signified the *Humanity* of the Saviour being with men.

How is it then that in this sense the Tabernacle of God is with men? The following answer may be found in—*The Doctrines of a Middle State between Death and the Resurrection*, by the Hon. Archibald Campbell, p. 313;—

"Whatsoever place lets in and receives the rays and influences of the sun, is said to let in and receive the sun. Just so every soul which admits and receives the rays and influences of the Sun of Righteousness, may well be said to admit and receive Jesus Christ. For he is called the Sun of Righteousness, Mal. iv., 2; 'But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.' To this answers St. Luke i., 78; 'Through the tender mercies of our God, whereby the dayspring (or sun rising, or the east) from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.' And the Vulgate hath it, *Oriens ex alto*, &c. Also in the Septuagint, Zach. iii., 8, he is called τὸν δοῦλόν μου Ἀνατολήν,

* See Petavius, Treatise on the Incarnation, vol. v., p. 364.

which in the Vulgate is rendered thus, *Adducam servum meum, Orientem.*"

"Nor need any one, in my apprehension, reasonably doubt that the Sun of Righteousness is able to impress his rays upon any proper subject, from the highest heavens, where he sits at the right hand of God the Father, to any part of the earth. And, I think, what we find written, Acts xxvi., 14, doth help to prove this; for there St. Paul gives king Agrippa an account of his hearing the voice of Jesus from heaven, speaking distinctly to him in the Hebrew tongue, and saying, 'Saul, Saul, why persecutest thou me?' &c. Now this was most certainly the voice of Jesus, reaching from heaven to the earth; for in ver. 15, he said, 'I am Jesus whom thou persecutest.' And, I think, it is full as easy to conceive, that the rays of Christ's glorified Humanity can reach from the highest heavens to the earth, as that his voice did. And in this very appearance of Christ to St. Paul, we find, both in Acts ix. and xxii. and in this xxvi. chapters, that there was a great light which did shine from heaven upon this occasion; and this light I take to have been the rays of the glorified Humanity of Christ, reaching, in full splendor and force, from heaven to earth."

"And to help us still more to a right conception of Christ's being the Sun of Righteousness, and of the force and influence of his rays as such, let us consider farther what St. Peter saith in his 2nd Epistle, chap. i., 19. The words are; 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day-dawn, and the day-star, *φωσφόρος*, Arise in your hearts, *ἀνατείλη ἐν ταῖς καρδίαις ὑμῶν*. This answers exactly to the '*Ἀνατολή ἐξ ὑψους*, &c., in the above-mentioned St. Luke i., 78, 79, and to Job xxxviii., 12, according to the lxxii., where God himself saith to him, '*Ἡ ἐπὶ σοῦ συντέταχα φέγγος πρωϊνόν; Ἐωσφόρος δὲ εἶδε τὴν ἑαυτοῦ τάξιν*, which we render; 'Hast thou commanded the morning since thy days, and caused the dayspring to know his place?' '*Ἐωσφόρος* signifies Lucifer, or the bringer of light, ab *ἕως pro ἥως* Aurora, the morning, et *φέρω, fero*, to carry; and the Vulgate renders it by Aurora. Now St. Peter's *φωσφόρος*, or day-star, which answers to Job's '*Ἐωσφόρος*, or dayspring, and to St. Luke's '*Ἀνατολή*, or day-

spring; is light, and this light is God, for God is light. 1 St. John i., 5, and God is in the light, ver. 7. And this *φωσφόρος*, this day-star of St. Peter, or light-bringing star, not only giveth, or sheweth, light itself, but also it shews that day is approaching. This is that divine light, which is bestowed upon the truly righteous, by Almighty God himself; and is the purchase of Jesus Christ, by whom only we have access to the Father, Rom. v., 2; Eph. ii., 18, and iii., 12. 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved,' Acts iv., 12. And as this day-star sheweth light from itself, so it also sheweth that day is approaching; and this light, this divine light, is given by the ministry and operation of the Holy Ghost the Comforter to the truly righteous, even in this world; and yet is nevertheless but as a star, when compared with the Sun of Righteousness, when he shall arise at his Second Advent, with healing in his wings, Mal. iv., 2."

Ibid., p. 316;—

"Thus far, I must allow of the Lutheran *UBIQUITY* of Christ's Humanity; that the rays, light, and influences of his glorified Humanity are communicable to every one whom he pleases to shine upon, in any place, at any distance, and in what measure or degree he thinks fit."

"Every living (though mortal) body hath a certain atmosphere belonging to it, to the extremity of which the effluvia of it doth reach; who then can doubt of the largeness of the atmosphere of the glorified Humanity of Jesus Christ, God and man, that it reacheth from heaven to the earth, if he pleaseth, and to any person on any part of the earth, that he has a mind it should reach to, as well as his voice?"

Ibid., p. 317;—

"And whereas I said above, that these divine rays do also purify the soul, my reason is, because I think I have elsewhere made it appear at least highly probable, that the great fire through which every one must pass and be tried after the resurrection, is not a material fire: for such a fire cannot be presumed to affect a soul, nor indeed a body, after the resurrection, when all that which was adventitious to it, from the elements by

nutriment or otherwise, is gone from it; but is the divine light of our blessed Lord's glorified Humanity which will then shine with such a heavenly, divine, and penetrating lustre and resplendency, that the rays and influences of this most glorious light shall pierce through the bodies and souls of all the posterity of fallen Adam, and will answer to all the powers of material fire upon its proper subjects, in its operation upon both the just and unjust, by darting and impressing these divine rays, divinely tempered with justice, love, and mercy, by his Almighty fiat, wherewith he made the world at the beginning, into the very centre of every soul of the faithful; purifying them from their remaining dross, and thereby making them his own assimilate, by which they become one with him, as He is one with the Father, and thus they become partakers of the divine nature. Then these divine rays of light shall also pierce through the souls of the wicked; who being then only an amassed heap of opaque, dark, indissoluble dross, they can receive no comfort from them, but are hurt, put to great pain, violent agony, and exquisite torment by this divine light."

It is here to be observed, that to say 'the Tabernacle of God is with men,' is to imply that before that time it was not with men. Accordingly we find that the promise of our Saviour, 'Lo! I am with you alway, even to the end of the world,' has been the subject of great dispute. Thus Maldonatus, Matthew xxviii. ;—

"Various are the opinions of ancient authors concerning the interpretation of this passage. Some are of opinion that Christ did not speak of the Human, but of the Divine nature, in which he is everywhere present; such as St. Augustin and St. Fulgentius. . . . Others interpreted it of the Divine Providence, by which God is said to be more present to men than to things inanimate, and in this respect rather among the just than among the unjust. . . . To me Chrysostom, Jerome, Prosper, Bede, and Euthymius seem best to have expounded the passage as meaning, that Christ spoke not only of his Divine but also of his Human presence; not that as he is Man he would be present in body with the apostles; but that he calls his *favor* and his *help*

his *presence*, which he would afford to the apostles not only as God but also as Man."

The tabernacle of God, however, is not merely the favor or the help of God, but the Divine Humanity; hence we must seek a higher and more specific meaning of the words, 'the tabernacle of God is with men.' Accordingly, Calmet observes, Apocalypse, chap. xxi. ;—

"God had promised on another occasion to his people, that he would place his tabernacle in the midst of them. He had performed his word in one sense, in giving to the Hebrews marks of his presence in his tabernacle and in his temple. Something more than this he has done for Christians; in giving them Jesus Christ incarnate and sacrificed for us; and afterwards, by the continuation of his incarnation and his sacrifice, *present among us in the sacrament of his body and his blood*. Still it is not there that is the consummation of the promise of the Saviour; it perfectly fulfils itself only in heaven, and in the heavenly Jerusalem; where the elect, united together again without any admixture of strangers, compose the true people of God."

We have seen however in Vol. III., p. 6 of the present work, that notwithstanding the alleged real presence of the body and blood of Christ in the Sacrament, the Humanity of Christ is affirmed to be absent in heaven, and hence that it is not with men, since there is required a Vicar or representative of the Humanity in the person of the Pope. In the same sense the Tabernacle of God is not with men.*

This remark prepares us for the second interpretation of the Tabernacle of God, as signifying the *church*.

Hence Gaspar a Melo, Apocalypse, chap. xxi., p. 829;

"The tabernacle of this life is the church militant, as we have already stated. This is that tabernacle of which the Lord spake in Amos ix., 11; 'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the

* Suarez observes; "The power communicated to the Humanity of Christ is not the very omnipotence of God, but a certain power of excellency over all creatures, which does not require a real presence in all creatures." (Treatise on the Incarnation, p. 439.)

residue of men might seek after the Lord, and all the Gentiles upon whom my name is called,' &c. This prophecy is quoted by St. James in the sixteenth chapter of the Acts of the Apostles; in which passage the tabernacle of David is called the *church*, both because in the time of David it had a glorious standing, as well as because Christ the Lord, who is the head of the church, was an offspring from David the king. It is called a tabernacle because it is a defence from rain and storms. Hence Esaias says in chap. iv., 6; 'The tabernacle shall be a shadow in the day-time from the heat and for a place of refuge, and for a covert from storm and from rain.' Now the wall which surrounds the church is *the faith which has been overthrown by various errors and false interpretations of the Sacred Scriptures*; nay, immediately after the flood this wall fell down, nearly all mankind declining into idolatry. But the fall of this tabernacle Christ the Lord and his disciples repaired; by reason of whose doctrine and preaching idolatry ceased throughout the world, and Jews and Gentiles were called to the true faith."

We have seen however throughout the Apocalypse, that the true faith has been again overthrown by various errors and false interpretations of the Scriptures; that the Tabernacle has been blasphemed, chap. xiii., 6; that the two Tables of Witness in the ark have been destroyed, chap. xi., 7, and that as such the old economy is represented as having departed, and a new one introduced; so that we may apply the remark of A Lapide on Isaiah iv., 6,—

... "When the ark was taken by the Philistines in the time of Heli, the wife of Phineas said; 'The glory of Israel is departed,' because the ark of the Lord is taken; and therefore when she brought forth a son, she called him *Ichabod*, *i. e.*, where is the glory? As much as to say, *Fuimus Troes, fuit Ilium, et ingens gloria Teucrorum, puta Isacidum et Israelitarum.*"

Gaspar a Melo, however, thinks that the tabernacle here intended is the church triumphant.

Matthew Hœe, Apocalypse, chap. xxi., p. 323;—

"An examination and comparison of the words in Apoc. xxi., 3, 'Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people,' manifestly testify

that these are the very same words which are found in Ezekiel xxxvii., 27. Now it is beyond all doubt that in Ezekiel the passage is treating of the church militant, not of the church triumphant; and that the words in the Apocalypse are taken and repeated from out of Ezekiel. It is necessary therefore that the words in the Apocalypse should be understood and explained of the church militant, no less than the words in Ezekiel."

The passage in Ezekiel, as we have seen, is explained as alluding to the church militant as well as triumphant, by Cornelius a Lapide and other writers. Enough however has been said to shew that the description of the church upon earth, may extend also to the church in heaven; since both are included in one mystical body, and all things in heaven and earth are now represented as gathered together into one.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 4, 5;—

" 'And God shall wipe away all tears from their eyes; and death shall be no more, neither shall wailing, nor crying, nor labor, be any more; for the former things are passed away,' *signifies*, that the Lord will take from them all grief of mind, fear of damnation, of evils and falses from hell, and of temptations arising from them; and they shall not remember them; because the dragon, who had caused them, is cast out. 'And he who sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful,' *signifies*, the Lord confirming all respecting the New Heaven and the New Church after the Last Judgment was executed."

Gaspar a Melo, Apocalypse, chap. xxi., p. 835;—

" 'These words are most faithful and true.' What words? They are these, 'Behold, I make all things new.' I will restore that which has been corrupted; I will make new that which has become antiquated; I will throw light upon that which has gone out of use; and there shall be nothing imperfect, obscure, or obsolete. I am able out of stones to raise up sons unto Abraham; out of mortals to make immortals; out of the corruptible

to make the incorruptible ; out of the ignoble to make the illustrious ; out of the earthly to make the heavenly : most faithful and true are the words that ‘ I make all things new.’ ”

Moreover, the making all things new is the same with creating new heavens and a new earth, &c. ; and this, as we have seen, is the same with the restoration of all things to order. Hence on Isaiah li., 16, the Assembly explain it by saying, “ All things in the *church* are made new, Rev. xxi., 5, and all things both in heaven and earth are restored and settled, Eph. i., 10.”

Cocceius, Apocalypse, chap. xxi. ;—

“ ‘ Behold, I make all things new,’ that is, God by his Word will make those who shall diligently observe and rightly discover the signs of the times, to understand that he is engaged in making all things new, and thus that he is true and that he fulfils his promises. Observe again that the Apostle in 2 Cor. v., 17, says, ‘ Behold, all things are made new ;’ yet nevertheless he was looking forward to other days. For he saw that all the old things had not yet so passed away as not to be. And now finally God here proclaims, ‘ Behold, I make all things new ;’ for in this *ἀνακαινώσις* there is a progressiveness. ‘ And he said unto me, Write : for these words are faithful and true :’ as if he should say, although this may appear to your eyes to be a mighty undertaking, still hesitate not to write that these things will verily come to pass.”

Accordingly Poole in his Comments interprets the words, ‘ I make all things new,’ to signify, “ I will put a new face upon all things ; the state of my people shall not for ever be a troubled and afflicted state ;” hence also he explains the new heavens and new earth to signify “ a new and glorious state of things relating to the *church*.”

Vitringa, Apocalypse, chap. xxi., p. 889 ;—

“ ‘ Behold, I make all things new.’ The subject matter of the passage is, that after the storms and terrible confusion and darkness of the former times, by which sacred things had become commingled with profane, spiritual things with carnal, and the faces of all men had become spread over as with a veil, Is.

xxv., 7, He would now make new and better times. The phrase is similar to that of the Lord, Is. xliii., 19; to which passage allusion is here made. This work the Lord began in the time of the Reformation, as pious men have already seen and remarked; but He will bring this great work to completion after the destruction of the great empire of the Beast."

Pyle's Paraphrase, Apocalypse, chap. xxi., p. 224;—

"Christ also, methought, declared, in a most solemn manner, that this was the *glorious change in the face of religion*, foretold by the prophets to be wrought by his divine power and providence: and again gave me in charge to write down the particular descriptions of it, and leave it for the comfort and encouragement of all true Christians in posterity."

Durham, Apocalypse, chap. xxi., p. 491;—

"Wonder not at this glorious change; for (saith he) I that once made all things, now I make them new, new heavens, NEW earth and CHURCH,* &c., as to their qualifications: which 'all things' relate to the passing of the former things mentioned, ver. 1 and 4, and chap. xx., 11, and shew that the omnipotency and faithfulness of Jesus Christ is engaged for bringing this about for his church's comfort, and strengthening of their faith in this great point."

Robertson, Apocalypse, chap. xxi., p. 451;—

"As the apostle Paul words it, concerning the primitive state of the church, 2 Cor. v., 17, 'Old things are past away, behold! all things are become new:' yet none dreams this is to be meant of heaven, but of the *pure state of the Gospel church*, in opposition to both Judaism and Gentilism. Much more will it be true, when all the kingdoms of this world shall become the kingdoms of our Lord and his Christ: then there will be a *wonderful change upon the face of the CHURCH*; yea, and of nature itself, as we have heard."

Gill, Apocalypse, chap. xxi., p. 857;—

"He addresses John, and delivers the following things to him; 'Behold, I make all things new;' which is to be understood not of the renovation of persons at conversion, when a new heart and spirit are given, and men are made wholly new

* Yet he applies it to the church triumphant.

creatures ; (for this is the work of the Spirit, and which is done daily, and is not peculiar to any particular period of time) ; nor of the renewing of the church-state at the beginning of the Gospel, when the Jewish church-state and ordinances waxed old, and vanished away, and a new covenant took place, a new and living way was opened, and new ordinances appointed, since all this was before John had this vision ; nor was there any need of it to represent it to him ; but of the making of the new heaven, and the new earth, which Christ ascribes to himself, and of his *forming his CHURCH ANEW*, making it a new Jerusalem, bestowing new glories upon his people, both in soul and body, and so presenting them to himself a glorious CHURCH ; and of the new administration of his kingdom in a very singular and glorious manner ; so that it respects a new people, a new habitation, and a new manner of ruling of them ; all which is his own doing, and is marvellous ; and because it is a matter of great importance, and is wonderful and certain, therefore a '*behold*' is prefixed to it ; see Is. xliii., 19."

Assembly's Annotations, Apocalypse, chap. xxi. ;—

"When old things were, new must needs succeed. This may intend the glorious state of God's saints after the resurrection : or a *more ample restoration of the true doctrine and sincere worship of God on earth*, before the end."

Jurieu, Accomplishment of the Prophecies, p. 395 ;—

"I am informed, that the learned and famous professor, Mr. Wittsius, of Utrecht, hath thought fit to declare his mind on this subject, in some public lectures. I am told, that he agrees with me concerning a *great change, which is to be in the CHURCH*, before the end of the world, with respect to manners, union in doctrine, and the spreading of the Christian faith, as well among the Jews, as among the nations which as yet are Pagan."

Fleming observes also in his Treatise on the First Resurrection, p. 159 ;—

"And now, that I have mentioned this period once more, I shall take my leave of it, at present, after I have added one thing ; viz., that it is my humble opinion, that, when that glorious state of the militant church comes, there will be some

very eminent discoveries of the truths of God, and some peculiar prophetic manifestations of what is to follow."*

We may here add the following applications of these remarks to the present age.

In his *Life and Correspondence*, Dr. Arnold remarks, vol. i., p. 311 ;—

"However, whether this be a real sign or no, I believe that 'the day of the Lord' is coming, *i. e.*, the termination of one of the great *αιῶνες* of the human race ; whether the final one of all or not, that I believe no created being knows or can know. The termination of the Jewish *αιῶν* in the first century, and of the Roman *αιῶν* in the fifth and sixth, were each marked by the same concurrence of calamities, wars, tumults, pestilences, earthquakes, &c., all marking the time of one of God's peculiar seasons of visitation. And *society in Europe seems going on fast for a similar revolution*, out of which *Christ's church will emerge in a new position*, purified, I trust, and strengthened by the destruction of various earthly and evil mixtures that have corrupted it. But I have not the slightest expectation of what is commonly meant by the Millennium, and I wonder more and more that any one can so understand Scripture as to look for it."

Ibid., p. 312 ;—

"But my sense of the evils of the times, and to what prospects I am bringing up my children, is overwhelmingly bitter. All in the moral and physical world appears so exactly to announce the coming of the 'great day of the Lord,' *i. e.*, a period of fearful visitation to terminate the existing state of things, whether to terminate the whole existence of the human race, neither man nor angel knows,—that no entireness of private happiness can possibly close my mind against the sense of it."

Church of England Quarterly Review, June, 1844, p. 99 ;—

"The age in which we live is one affording subject matter for solemn thoughts and deep reflection. It is full of signs and portents ; it contains in its experience the summing up of the

* See also the author of *Catholicæ Doctrinæ*, p. 490, who both there and in other places, speaks of a NEW DISPENSATION upon earth which is to succeed the present ; see also *Lectures on the Jews*, by Dr. Mc Neile, Abdiel, &c.

past, and, in its continually advancing progress, an inductive realization of that future in the hope of which holy men have lived and died. A NEW DISPENSATION *is in the dawn*; and though it cannot shine forth with glorious effulgence till the present has utterly fulfilled its work and passed away; yet there are significant indications on every hand that some mighty event is not far distant, which philosophers may call a '*great moral revolution*,' but which the Christian believes to be the period spoken of by St. Paul, as that for which 'the whole creation groaneth and travaileth in pain;' for which 'the earnest expectation of the creature waiteth'—'the manifestation of the sons of God'—'the deliverance of the creature itself from the bondage of corruption into the glorious liberty of the children of God.'"

Westminster Review, January, 1850, art. *Religious Faith*, p. 406;—

"We are passing through a solemn moment—men of all sects and religions, however they may be opposed to each other in doctrines—men of every creed and men of no creed at all, are nevertheless of one accord in believing that some great change is at hand; they are 'as men who watch for the day;' they look for some FRESH DISPENSATION which will reconcile the confusion and contradiction in which the world is lying, and which shall combine in a NEW CREATION the social elements which are now struggling in a disorganized chaos, and which shall realize '*the new heaven and the new earth*' which Christians have been taught to expect from the beginning of Christianity. There is one aspiration throughout the world in which all men join—'the Millennium' of the Christians and the *Utopia* of the Socialist is expressed in the same word—and that word is UNITY."

The same anticipation is vindicated upon purely philosophical principles, in a work entitled *The Theory of Human Progression*; in which it is maintained that if the sciences continue to advance, as they have hitherto done, they must end in the method of synthesis, and so run parallel with revelation.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 6—8;—

“ ‘And he said unto me, It is done,’ *signifies*, that it is divine truth : ‘I am Alpha and Omega, the beginning and the end,’ *signifies*, that the Lord is God of heaven and earth, and that all things in the heavens and earths were made by him, and are governed by his Divine Providence, and are done according to it : ‘I will give unto him who is athirst of the fountain of the water of life freely,’ *signifies*, that to those who desire truths from any spiritual use, the Lord will give out of himself through the Word all things conducive to that use : ‘he who overcometh shall hereditarily possess all things, and I will be unto him a God, and he shall be unto me a Son,’ *signifies*, that they who overcome evils in themselves, that is, the devil, and do not yield or sink when they are tempted by the Babylonians and Dragonists, will go to heaven and there live in the Lord, and the Lord in them : ‘but the fearful, and the unfaithful, and the abominable,’ *signifies*, those who are in no faith, and in no charity, and thence in all kinds of evils : ‘and murderers, and whoremongers, and enchanters, and idolaters, and liars,’ *signifies*, all those who make no account of the commandments of the Decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them : ‘shall have their part in the lake which burneth with fire and sulphur,’ *signifies*, their portion in hell where are the loves of what is false and cupidities of what is evil : ‘which is the second death,’ *signifies*, damnation.”

It has already been observed that the title *Alpha and Omega* has relation to the Lord in the character of Judge and Creator, in which character the Lord reduces all things to order. It is this reduction to order which is now completed, and in reference to which the words are uttered, ‘It is done.’ Hence Cocceius observes on the title Alpha and Omega, that the Lord intimates that “although he is the Beginning of all things, he is now likewise the End,

and *recalls all things to himself*, that in his own people he may be glorious.”

By the ‘*fearful*’ are indicated those who have no faith, ‘Why are ye fearful, O ye of little faith?’ Matt. viii., 26. In the present case it may allude to those who enter not into the New Jerusalem by reason of fear. Thus John vii., 13; ‘Howbeit no man spake openly of him for fear of the Jews. John ix., 22; ‘These words spake his parents because they feared the Jews: for the Jews had agreed already that if any man did confess that he was the Christ, he should be put out of the synagogue.’ Acts v., 13; ‘And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added, to the Lord, multitudes both of men and women.’

By the ‘*unbelieving*’ are meant also the unfaithful. It had previously been said, ‘Write, for these words are true and faithful;’ and the words meant are those which had immediately preceded; ‘Behold, I make all things new.’ Hence the unbelieving may signify those who placed no confidence in this promise, or who did not believe it when it came to be fulfilled.

The ‘*abominable*’ are those who drink of the abominations of Babylon, or who hold out the cup of abomination to others, chap. xvii.

‘*Murderers*’ are treated of in Vol. II., p. 122, 158, 339, 343; Vol. III., p. 400, and other places; and according to Haymo, Ansbert, &c., the name here comprehends those who hold each other in hatred.

‘*Whoremongers*’ are treated of in Vol. I., p. 355; Vol. IV., p. 111, 211.

‘*Sorcerers*’ are treated of in Vol. II., p. 343, 375; Vol. IV., p. 287.

We may further add, that in his Dissertations on the Apocalypse, p. 109, Dr. Tillock considers the term to

mean "sophisticated doctrines, sophisticators of the truth." See also Da Sylveira, chap. xxi., p. 504.

'*Idolaters*' are treated of in Vol. I., p. 331 ; Vol. III., p. 416 ; Vol. IV., p. 202 ; and other places.

As to '*liars*,' Alcasar says that all those are in Scripture called *liars* who violate the commandments of God ; for these are liars, if not in their words at least in their works, since they perform a practical lie, namely, *sin*. Liars, says Gaspar a Melo, include those who renounce the truth or abjure the faith. In general, *liars* are those who speak and teach concerning the false that it is true, and concerning the true that it is false.

These are all to have their part in the lake which burneth with fire and sulphur, the nature of which has been explained in Vol. II., p. 338 ; Vol. IV., p. 249 ; and other places.

On the words 'Come, and I will shew unto thee the spouse, the wife of the Lamb,' Haymo observes, that in this passage *John* signifies the *Church*, to which God speaks by a secret inspiration in the mind, inviting the church to come with the steps of faith and of love. Who those are which are designated by *John*, we have already stated. They are those who are elsewhere designated by the elect, and are 'in the kingdom and patience of Jesus Christ ;' or who patiently await the coming of Christ's kingdom, and hasten toward it, when coming, with the steps of faith and of love. These have the faculty to perceive the real nature of the New Jerusalem when shewn to them, and these alone ; others, if they saw, would only disbelieve. "The Holy City was seen," says De Lyra, "descending out of heaven from God. For we pray thus, 'Thy kingdom come ;' and we cannot go to it unless it first come to us." Moreover, this New Jerusalem is said to have 'the glory of God.'

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 9—21 ;

“ ‘And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the Bride, the Lamb’s wife,’ *signifies*, influx and manifestation from the Lord out of the inmost of heaven, respecting the New Church which is to be joined to the Lord by the Word. ‘And he carried me away in the spirit upon a great and high mountain, and shewed me the great city, the Holy Jerusalem, descending out of heaven from God,’ *signifies*, that John was translated into the third heaven, and his sight there opened, before which was made manifest the Lord’s New Church as to its doctrine in the form of a city : ‘having the glory of God : and the light thereof was like unto a stone most precious, as it were a jasper stone resplendent as crystal,’ *signifies*, that in that Church the Word will be understood, by reason of its being translucent from the spiritual sense thereof : ‘having a wall great and high,’ *signifies*, the Word in its literal sense, from which the doctrine of the New Church is deduced : ‘having twelve gates,’ *signifies*, therein all knowledges of what is true and good, by which man is introduced into the church : ‘and over the gates twelve angels and names written thereon, which are those of the twelve tribes of the sons of Israel,’ *signifies*, divine truths and goods of heaven, which are also divine truths and goods of the church, in those knowledges ; and guards to prevent any one from entering unless he be in them from the Lord. ‘On the East three gates ; on the North three gates ; on the South three gates ; and on the West three gates,’ *signifies*, that the knowledges of what is true and good, in which is contained spiritual life out of heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in wisdom or the affection of truth : ‘and the wall of the

city having twelve foundations,' *signifies*, that the Word in its literal sense contains all things of the doctrine of the New Church: 'and in them the names of the twelve apostles of the Lamb,' *signifies*, all things of doctrine derived from the Word concerning the Lord, and concerning a life conformable to his commandments. 'And he who talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof,' *signifies*, that there is given by the Lord, to those who are in the good of love, a faculty of understanding and knowing what the quality of the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are derived. 'And the city lieth four square,' *signifies*, justice in it: 'the length thereof is as great as the breadth,' *signifies*, that good and truth in that Church make one, like essence and form. 'And he measured the city with the reed as far as twelve thousand furlongs: the length and the breadth and the height of it were equal,' *signifies*, the quality of that church from doctrine shewn, that all things appertaining to it proceeded from the good of love. 'And he measured the wall thereof, an hundred forty-four cubits,' *signifies*, that it was shewn what the quality of the Word is in that Church, and that out of it they have all their truths and goods: 'the measure of a man, which is an angel,' *signifies*, the quality of that church, as making one with heaven. 'And the building of the wall of it was jasper,' *signifies*, that all divine truth in the literal sense of the Word among the men of that church is translucent from the divine truth in the spiritual sense: 'and the city was pure gold, like pure glass,' *signifies*, that thence all of that Church is good of love flowing in together with light out of heaven from the Lord. 'And the foundations of the wall of the city were adorned with all precious stones,' *signifies*, that all things of the doctrine of the New Jerusalem taken

from the literal sense of the Word, among those who are in it, will appear in light according to reception: 'the first foundation was jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chryso-prase; the eleventh, a hyacinth; the twelfth, an amethyst,' *signifies*, all things of that doctrine in their proper order out of the literal sense of the Word among those who immediately apply to the Lord, and live according to the commandments of the Decalogue by shunning evils as sins, for these and no others are in the doctrine of love to God and love towards their neighbor, which two things are the foundations of religion. 'And the twelve gates were twelve pearls, and each of the gates was of one pearl,' *signifies*, that the acknowledgment and knowledge of the Lord joineth in one all the knowledges of truth and good, which are derived from the Word, and introduceth into the Church. 'And the street of the city was pure gold like transparent glass,' *signifies*, that every truth of that Church and of its doctrine is in its form good of love flowing in together with light out of heaven from the Lord."

In his treatise on Ezekiel, vol. ii., p. 321, it is observed by Villalpandus, that according to Pradus the *ark of the Testament* is frequently called in the Sacred Scriptures the *glory of God*; and that we are always to understand that this is what is signified in Scripture by the 'glory of God,' unless compelled by the context to assign another meaning. Moreover on 1 Sam. iv., 21, 'She named the child Ichabod, saying, The glory is departed because the ark of God was taken,' Poole in his Comments observes that the *ark* is often called *God's glory*. So likewise Dr. Owen in his Commentary on the Hebrews, vol. iii., p. 104.

On the same chapter in the first book of Samuel the

Glossa Ordinaria observes, that the taking of the ark by strangers signifies the passing over of *the Testament* to the nations. So likewise Eucherius. Gregory the Great says that the *ark of God* in that passage means "the mysteries of the Holy Scripture;" and Dr. Gill intimates the same when in his remarks on the same passage he observes that "when the *Word*, worship, and ordinances of God are removed from a people, the *glory* is gone from them." So the Comment of the Tract Society.

We thus see how it is that the 'ark of the Testament' signifies both 'the glory of the Lord' and 'the Word of God;' for the ark contained the two tables which were representative of the whole Word of God, which Word is called the glory of God and the glory of the Lord; for the cloud of glory stood over above it.

In conformity with this view of the subject it is observed by Rupertus on "the glory and honor of the Son of Man," Matthew xxvi., vol., ii., p. 692, that the *glory of the Lord* is the *truth* and the *Word of the Lord*.

This subject however has been explained at large, Vol. I., p. 226; Vol. III., p. 488; Vol. IV., p. 22; from which it will be seen, that by the glory of God is signified the light of the knowledge of the Word of God: in which sense also *wisdom* is described as the brightness of the everlasting light.

Hence Lowman, speaking of the New Jerusalem, Apoc. xxi., observes;—

"The presence of God himself and the Lamb did enlighten it always without interruption, as the glory of God did the Holy of Holies in the temple."

"This part of the prophetic description seems to be taken from the Shekinah or glory of God in the several divine appearances. This is represented as a bright and glorious light: the Holy of Holies, the seat of God's presence in the temple, had no other light than that of the Shekinah or the glory that shone

over the mercy-seat between the cherubim. How strong is this figurative representation to shew that this happy state of the church shall be without comparison more glorious than any former state had been! The Shekinah or glory of God's presence shall not be shut up or concealed in one part of a temple, but shall be spread through the whole extent of this spacious city, and every inhabitant shall enjoy the full felicity represented by it."

In a similar manner we read in the Apocalypse, chap. xv., 8, Vol. IV., p. 22, that 'the temple was filled with smoke from the glory of God.' Accordingly it is stated, in the interpretations of that passage, that the *smoke* signified in a good sense the arcana, judgments, or mysteries of the Word of God. Moreover the Four Living Creatures in chap. iv., Vol., II., p. 36; Vol. IV., p. 17, signified also the Word of God in its four several aspects. So again chap. xiv., 16. The 'white cloud' was seen to signify the Word of God. See also Vol. I., p. 226.

Pyle's Paraphrase, Apocalypse, chap. xxi. ;—

"'Having the glory of God.' This I interpret to signify that purity and happiness in the *reformed Christian church*, which answers to that glory of the Lord or external splendor of the cloud of glory which appeared upon Mount Sinai, and resided in the Jewish tabernacle and temple. This, in the New Testament language, is to be a glorious church, Eph. v., 27. And to have the spirit of glory and of God resting on us, 1 Pet. iv., 14; *i. e.*, to be of such a virtuous temper and conversation as will procure that peace and happiness of men which is the glory of God."

It may here be further observed that '*the glory of God*' is the same with the Cherubic glory; which, as we have likewise seen, is the same with that of the Word. De Lyra says it means the clear vision of God. As the glory had departed from the former church, so it is now especially mentioned as being with this church.

It is said of the New Jerusalem that 'her light was

like unto a stone most precious, even like a *jasper stone*, clear as crystal. For an account of the *jasper*, see Vol. II., p. 20.

Moreover 'the city had a wall great and high.'

By a *wall*, says Grotius, is meant the *doctrine of the Gospel*. So Hammond. Walls shut out the enemy, says Grotius, and keep the citizens safe. Alexander de Hales says, in regard to the church militant, that "the *wall* is the *canonical Scriptures*, the Catholic faith, men who wait upon God." Walls, says Vitringa, define and circumscribe cities, and in this sense they figuratively represent the canons of faith and discipline. Vitringa likewise interprets the wall to signify also the *doctrine of the Gospel*.

'The wall had twelve gates.' The *gates* are ways by which entrance or introduction is effected into the city. Now a *gate*, says Franciscus a Jesu Maria, is "the doctrine of the Gospel," or again, the doctrine of the twelve apostles. Similar is the interpretation of Da Sylveira and various other authors. By the *twelve gates* then are signified all the truths of the Word introductory to the New Jerusalem, and adapted to the states of those who come from the east and from the west, from the north and from the south.

As by '*twelve gates*' are signified all introductory truths, so by '*twelve foundations*' are signified all fundamental truths; for the wall is described as having twelve foundations.

Haymo, Apocalypse, chap. xxi. ;—

"The wall is the city itself which has twelve foundations, because its consistence is in the doctrine of the apostles and prophets; the foundation of which foundations is Christ, of whom Paul says; 'Other foundation can no man lay save that which is laid, namely, Jesus Christ.'"

De Lyra, Alcasar, and others are of opinion that the twelve foundations of the wall are the twelve articles of faith contained in the Apostles' Creed, which according to

them contain the fundamental truths of the Christian religion, each precious stone being appropriated to signify some corresponding and fundamental article in the Creed.

In order however to shew how these foundations have been broken up, it is only necessary to quote Mr. Palmer's *Treatise on the Church of Christ*, vol. i., p. 124, on "the Doctrine of Fundamentals;"—

"Waterland observes, with perfect truth, that there are 'almost as many different rules for determining fundamentals, as there are different sects or parties,' and thus, 'that which might otherwise serve (if all men were reasonable) to end all differences, has itself been too often made one principal bone of contention.' Accordingly, having himself first laid down the Christian covenant and its parts, as the rule for determining fundamentals, he proceeds to detail the different rules of other writers as follows. (1.) Some regard the definition of the church as the rule of fundamentals. (This is the doctrine generally maintained by Romanists, as we may see in Knott the Jesuit, Tournely, Bailly, and other of their divines.) (2.) Some regard whatever is asserted in Sacred Scripture as fundamental. (3.) Others hold everything that is expressly taught in Scripture to be fundamental, and nothing which is not so taught. (4.) Another rule is, that what Scripture has expressly declared necessary is alone fundamental. (5.) Several eminent writers, as Petit, Usher, Davenant, Calixtus, Chillingworth, Stillingfleet, Tillotson, Whitby, &c., have referred to the Apostles' Creed as the rule and sample of fundamentals. (6.) Others, with the Arian Clarke, teach that the fundamentals of religion are defined by Hebrews vi., 1, 2, and that we may differ about everything else. (7.) Locke and others regard the profession of faith made by converts to Christianity in the apostolic age, viz., 'that Jesus is the Messiah,' as the only fundamental. (8.) Universality of agreement among Christians so called, is the rule of fundamentals with some. (9.) Herbert and other infidels regarded the universal agreement of the whole race of mankind as the true measure of fundamentals. (10.) Some throw off all concern for a right faith as insignificant, and comprise all fundamentals in the single article of a good life, as they call it; to

which some are pleased to add faith in the divine promises. (11). Some consider professed love to the Lord Jesus Christ as the only fundamental."

"As it might be conjectured from the infinite variety and contradiction of the above definitions and rules, there is the greatest difficulty and uncertainty as to what doctrines are fundamental. Chillingworth declares that the variety of the circumstances of different men, 'makes it impossible to set down an exact catalogue of fundamentals,' and he is obliged to propose, as the only security against fundamental error, the belief that Scripture is true, and that it contains all things necessary to salvation; and the endeavor to find and believe the true sense of it. Now if it be impossible to determine practically what are fundamentals in Christianity, the distinction is surely not available for practical purposes. Knott the Jesuit, Tournely, Bailly, &c., regard all the definitions of the Synod of Trent as fundamentals. Chillingworth holds nothing fundamental beyond the Apostles' Creed. Others regard some of its articles as not fundamental. Laud esteems not only the creed, but some deductions from it, fundamental. Locke includes the Socinians, Arians, and all other Unitarians among those that believe fundamentals. Jurieu, and others, exclude all that do not believe the Trinity. In short, this term is used in an infinite variety of different senses, according to contradictory rules, and with contradictory conclusions."

With respect to the names of the twelve apostles written on the twelve foundations of the wall of the New Jerusalem, Robertson observes, Apocalypse, chap. xxi., p. 459;—

"This is not to be meant of the apostles personally, but of their doctrines; just as the law and the Old Testament prophecies are called Moses and the prophets, Luke xvi., 29, 'They have Moses and the prophets; yet all of them were dead long before.' But the meaning is, they have the law Moses delivered; and the sermons the prophets preached: so at that time they will have all the writings of the apostles; *i. e.*, the whole New Testament, according to which that state of the church will be exactly framed." So Cocceius.

‘And he who talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.’

The signification of *measuring* has already been considered in chap. xi., 1, Vol. III., where John is commanded to rise and measure the temple. The measure here signified by the ‘*golden reed*’ is, says Albertus Magnus, ‘*sacred doctrine.*’ Alexander de Hales says that it is *wisdom*, which is called *a measure*, because ‘wisdom hath ordered all things in number, weight, and measure;’ and that the wisdom here meant is that which is contained in the Sacred Scripture. The ‘*golden reed,*’ says Gaspar a Melo, is “the *wisdom of Christ, and his just judgment* shining with the gold of divine wisdom.” Anselm Archbishop of Canterbury says, that “the measure is the *Divine Scripture*, and that it is *golden* because it is composed by the wisdom of God.” A similar interpretation is given by Haymo, and by B. Gregory on Apoc. xi., Vitringa, Poole in his Comments, and numerous other authors ancient and modern. We may further add that Cardinal Hugo interprets it as signifying that “an understanding of the Scriptures is now given to each person of inferior intelligence according to his capacity, and a divine knowledge in regard to what is to come to pass.”

The Glossa Ordinaria says ;—

“The golden reed is the Divine Scripture composed by the wisdom of God, which comes into contact with the hearts of the faithful and gives them illustration. To *measure* the city and its gates, signifies to give to the less intelligent, according to the measure of their capacity, the understanding of the Scriptures.”

As then we have seen that by the *city* is meant the *church*, so here it is signified that the quality of this church, which is the New Jerusalem, can be perceived only by perceiving the measurements made by the golden reed in the hands of the Lord; hence by being gifted with that divine

wisdom from out of the Word which alone can enable us to form a just estimate of the nature of the New Church descending from God out of heaven. Any other measure is to be repudiated as being of human fabrication.

Moreover, 'the city lieth foursquare.'

Gagneus, Apocalypse, chap. xxi. ;—

"*Length* is the contemplation of things far removed from human comprehension, such as of things divine, nay, even of God himself; *breadth* is the love of God, and charity; which things are equal; because the more profoundly the blessed contemplate God, so much the more fervently do they love him."

Similar is the interpretation of Haymo, and as a whole it is substantially the same with that of Swedenborg; the only difference being that *length* is interpreted by him to signify *love*, and *breadth* to signify *truth*; and the reason is, because length or longitude, as in the case even of terrestrial admeasurements, is in the direction from east to west or *vice versá*, and east and west have relation to states of love; *latitude* is in the direction from north to south or *vice versá*, and has relation to states of illumination of the understanding. Hence in the New Jerusalem love and wisdom, charity and faith are proportioned to each other. The degree of light in the understanding does not exceed the degree of love or affection in the will, and hence the degree of corresponding practice, but the two are in just proportion to each other; neither is one doctrine magnified to the diminution or disparagement of another.*

It is further said, 'He measured the wall thereof, a hundred and forty-four cubits, the measure of a man, which is of an angel.'

Swedenborg, Apocalypse Revealed, art. 910 ;—

" 'The measure of a man, that is, of an angel,' signifies, the quality of that Church as making one with heaven. By

* This subject may be further illustrated by the remarks of Turretin, *Institutio Theologicæ*, vol. iii., p. 681.

measure is signified the quality of a thing ; by a man, here, is signified the church as consisting of men, and by an angel is signified heaven as consisting of angels ; therefore by the measure of a man, which is of the angel, is signified the quality of the church in that it constitutes a one with heaven. By *man* in the Word is signified intelligence and wisdom derived from the Word ; and intelligence and wisdom derived from the Word in man, constitute the Church with him ; hence by man in the concrete or in general, that is, when a society or assembly is called a man, in a spiritual sense, is meant the Church ; hence it is, that the prophets were called Sons of Man, and that the Lord himself called himself the Son of Man, and the Son of Man is the truth of the church derived from the Word ; and when said of the Lord, is the Word itself from which the church exists. By an *angel* three things are signified ; in a supreme sense, the Lord ; in a common sense, heaven or a heavenly society ; and in a particular sense, divine truth ; that these three things are signified by an angel, may be seen, n. 5, 66, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718 ; here it signifies heaven, with which the Lord's New Church will make one. That the Church, which is a Church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above, n. 818 ; but it is otherwise with a Church which is not from the Word of the Lord."

As the '*measure of a man*' is here mentioned, so in chap. xiii., Vol. III., p. 438, we find mention of the '*number of a man*;' and it was there seen that in a good sense *man* signified the church, as to wisdom, knowledge, understanding in regard to the Word of God ; also, in an evil sense, the church as to its corruptions of the Word, designated by the number 666. In the latter case the measure is indicated by *number*, in the former by magnitude.

According to Villalpandus, the measure of the Temple,

as given in Ezekiel, is also the measure of a man; for the three divisions, namely, the Holy of Holies, the Sanctuary, and the Courts, correspond to the three divisions in the body of a man, viz., the head, the trunk, and the legs and feet; and hence in vol. ii., chap. xxxi., p. 471, he shews that the whole arrangement of the Temple is taken from the symmetrical proportions of the human form; also in the chapter following, that the measure of the Temple, as being the measure of a man, is that of Jesus Christ himself, of whom the Temple was representative.

In the present case, however, it is said not that the measure of the Temple but that of the wall of the city was the measure of a man, that is, of an angel; and by the wall of the city, *i. e.*, the city in its extreme boundaries, we have seen to be signified the doctrine of the Gospel, or in general of the Word of God: in the present case this wall is measured not by the Church but by the Angel who measures the Church, and that Angel is in the supreme sense Christ himself; shewing thereby the perfect conformity which exists between himself and his church; hence between the church of angels or the church triumphant, and the church of men or the church militant; in other words, demonstrating by actual admeasurement that all things in heaven and in earth are now gathered together into one, and, as such, are reduced into perfect order, symmetrical proportion, and conformity of parts; the church in heaven being called an Angel on the same principle that the church on earth is called a Man.

Moreover as the Lord himself is called a man, and the church also called a man, so is the Word of God likewise called a man.

Thus Mosheim, *De Rebus Christianorum*, treating of the Third Age in the History of the Christian Church, p. 638, says, that according to Origen,—

“The Sacred Scripture resembles a man. For in like manner as, according to Plato, a man consists of three parts, the rational soul, the sentient soul, and the body; so likewise the divine books possess a threefold sense; the body, that is, the historical and grammatical sense; the soul, that is, the moral sense; lastly, the spirit, that is, the mystical or spiritual sense.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 22;—

“‘And I saw no temple therein: for the Lord God Omnipotent and the Lamb is the temple of it,’ *signifies*, that in this Church there will not be any external separated from what is internal; because the Lord himself in his Divine Humanity, from whom is derived the all of the Church, is alone approached, worshipped, and adored.”

Now the whole scene of the Apocalypse is more or less connected with the temple. Moreover it is observed by Da Sylveira, Apocalypse, chap. xxi., p. 580;—

“In this passage John declares, ‘I saw no temple therein,’ namely, in that heavenly city. But how then is it said in chap. xvi., ‘I heard a great voice out of the temple:’ again, ver. 17, ‘And there came a great voice out of the temple from the throne?’ Moreover in various passages heaven itself is called a temple, since it is the habitation of God and of the saints,” &c.

The answer is that the ‘temple’ has here a different signification. De Lyra, Apocalypse, chap. xxi.;—

“The worship of God in the time of the Old Testament was *figurative* in respect of the worship adumbrated in the time of the New. 1 Cor. x.; ‘All things happened to them in a figure.’ The worship under the New Testament, again, is *figurative* in respect of the worship in heaven; for the church militant *represents*, as best it may, the things which are heralds of the things in heaven; whence it is said that the church *represents* the joys of our mother which is above, which *representation* is made in a material temple by services of the body. Whereas the state of blessedness above is not figurative of anything waited for or not in possession; for God is there beheld in clearness, and is there possessed and adored presentially. For this reason

says John, 'I saw no temple therein,' because *God is not worshipped there in a representative manner*, but presentially."

Vitringa, Apocalypse, chap. xxi., p. 903 ;—

"That is to say, God, according to the promises formerly given to the church, would at this time most especially shower down upon it the gifts of his Spirit, and would in this respect demonstrate that he would dwell in it not *typically* but truly, and would enlighten it with his glory. The whole church therefore would be a temple of God ; or, God and the Lamb would confer upon it in truth, that which formerly in his terrestrial sanctuary he bestowed upon the Israelites after a *typical* manner. For this blessing was the typical presence or dwelling of God (Shekinah) among the Israelites, as shewn in the external symbol of the divine glory resting upon the ark ; which very thing he would now present truly and after a spiritual manner, by his gracious and glorious indwelling in the church."

Lauretus, art. *Templum* ;—

"They who say, 'The temple of the Lord, the temple of the Lord, the temple of the Lord are we,' Jer. vii., are those who boast of the *external* worship of God, and have no care for its *internal*. And this they say by a threefold falsehood, who desired to trust in the temple, without works." Glossa Ordinaria.

The state of the church therefore here presented by John is that in which we no longer see through a glass darkly or in enigma, but face to face.

With a view to a further illustration of this subject, it is to be observed that John was carried away in spirit to a great and high mountain, signifying the third or highest heaven.

It has already been stated that there are three heavens ; the first is in a state of love, hence also of wisdom ; the second in a state of intelligence, hence also of love ; the third in both combined, but in a comparatively external degree. These statements moreover we have seen authorized by Dionysius, B. Gregory, Cyril of Alexandria, Petavius, and others. We may here further add the au-

thority of Aquinas, and also of Suarez *De Angelis*, where the subject is treated of at large.

It is then of the highest heaven where truth is seen in its celestial form, that John is here speaking; which heaven corresponds, as already stated, to the Holy of Holies, in which was the Shekinah, or the glory of God.

Now the Church on earth, called the New Jerusalem, is one which is described as corresponding to this heaven, in which truth is seen in its celestial form, and which is therefore represented as having the glory of God.

Such a state of the church cannot be suddenly brought to pass; there must be trials and purifications of the soul; reason itself must be purged and enlightened; for it is through the medium of rational truth that the church is brought to this state, and enabled finally to see intuitively. Reasoning however is but the staff which aids the pilgrim on his road, and which, as soon as he has arrived at his home, he lays aside as having no further use of it.

Brightman, Apocalypse, chap. xxi., p. 872;—

“The worship that shall then be in use, shall be most simple and most pure; not obscured with any of those legal rites which God did institute of old to continue till the time of reformation, much less with any devices and patcheries of human rites; but it shall be such as by means whereof God shall shew himself to be present amongst men in a most simple and familiar manner.”

Assembly's Annotations, Apocalypse, chap. xxi.;—

“If it be understood of the last church on earth, then it signifieth, that the *worship of God shall be more pure and spiritual, and like to the heavenly, than ever before.*”

Bickersteth, The Promised Glory of the Church, p. 78;—

“Man has ever been prone to glory in the outward distinction: as the cry was of old, ‘The temple of the Lord! the temple of the Lord!’ (Jer. vii., 4,) so the cry now is, ‘The church! the church!’ But, my brethren, the true church, for

ever blessed of God, hitherto does not consist, and never did consist, of any perfect visible establishment here on earth. *During the absence of Christ*, the Church is here as in a wilderness, it is a gathering of his people, not only out of the world, but also out of the visible Church; a gathering that has been going on in every age. Part of this Church is now with the Lord; the twenty-four elders and the four living creatures surround his throne above: part of this church is militant here on earth; some of this part being found in every denomination of Christians holding the head, not excluding the Church of Rome itself: part is yet uncalled, and now dead in sins, children of wrath even as others. (Eph. i., 22; ii., 1—3; iii., 10—21; v., 25—27; Col. i., 18; Heb. xii., 23.) This Church will never be perfect, either in its individuals now in heaven (Heb. xi., 40), or now on earth, or in its completed number; the Bride will never be ready for the glorious Bridegroom, nor the first fruits unto God and the Lamb be all presented—till the Lord shall return in his glory. Then we shall have the completed general assembly and Church of the first-born visible in its full glory; that Holy Jerusalem descending out of heaven from God, having the glory of God gathered from all countries, all kingdoms, all periods, all ages; and from every tongue and every clime; and with one voice they will sing, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb.' Here, and not in any fictitious and usurped supreme head upon earth, and any fancied perfect unity *during the absence of our Lord*, is animating new and old truth, which we need to lift us out of the wretched littleness of our present contractedness of talking of a Catholic Church, and boasting in our partialities as Catholic doctrine, and glorying in apostolic succession, of which Antichrist can make an equally fair show in the flesh, while we lose sight of the spiritual and heavenly glories of the church of the living God."

Pyle's Paraphrase, Apocalypse, chap. xxi., p. 232, *note*;

"And moreover, I understand it so, that though the first scenes and remarkable beginnings of these glorious *reformations* of things, may be justly thought to be laid in the European parts of the world, where the grand apostacy, and most enormous corruptions have had so long a continuance; yet is it as

reasonable to be believed, that there will be a gradual progress of these happy revolutions, with respect to the most distant of heathen and infidel nations, and the whole earth be filled with the knowledge of the glory of the Lord, in the most strict meaning of abundance of prophetic promises."

'For the Lord God Almighty and the Lamb is the temple of it.'

Tillock, Dissertations on the Apocalypse, p. 367 ;—

"In the common version the 22nd verse is rendered, 'And I saw no temple therein : for the Lord God Almighty and the Lamb *are* the temple of it : ' and so also, with trifling variations, in Tindale's translation, Cranmer's, the Bishop's Bible, the versions of Doddridge, Wynne, Worsley, Newcome, the Unitarian version commonly attributed to Belsham, the anonymous translation of 1729, the Catholic version of C. N., and the translation of 1812 by the author of the Christian Code. Nothing can mark more strongly the force of prepossession than such a version. The translators seem to have seen that the Lamb as well as the *Theos* is declared to be the Temple (or, more correctly, the Sanctuary) ; but, notwithstanding, fully persuaded, in opposition to John's words, that these two terms indicate *two individuals*, they have, as if John knew not what he was saying, converted his singular verb '*Is*' [*ΕΣΤΙ*] into the plural '*Are* !' Such a bold departure from the original, and the error which it tends to foster and propagate, cannot be too much lamented. I am happy however to be able to state that several translators have here given the substantive verb in the singular ; as the Doway version, 'for the Lord God Almighty *is* the temple thereof, and the Lamb ;' Webster's translation of Simon's French, '*was* the temple thereof, with the Lamb ;' Cooke's translation, '*is* the temple of it, and the Lamb ;' Wakefield's, '*is* its temple, and the Lamb : ' but, with still more precision as to the identity required by the original (for the substitute of the temple *is* [*ΕΣΤΙ*] but One), Haweis renders the passage thus, 'for the Lord God Almighty *is* the temple thereof, even the Lamb ;' and Scarlet thus, 'for the Lord God Almighty, even the Lamb, *is* its temple.' Either of these two gives, as to identity, the true sense of the Greek text, in which the expressions *ὁ Θεὸς* (God)

and τὸ ἀρνίον (the Lamb), are each a nominative to the verb singular ἜΣΤΙ, and therefore both indicate the *same individual.*”

“Another circumstance may be noted, in passing, respecting the expression employed by John in this verse, *Κύριος ὁ Θεὸς ὁ παντοκράτωρ*, commonly rendered, ‘the Lord God Almighty.’ We have seen that the first two of these nouns represent the Hebrew nouns *Jehovah Elohim*. Here all the three are employed as a name of the Creator (for the last term is not in this place a definition of *Θεός*, or we should have had along with it the definition also of *Κύριος*); and as the first two represent Hebrew terms, it seems not unreasonable to conclude, that so must the last; and that this is the fact will appear evident on turning to the Old Testament, to discover by what epithet the name *Jehovah* is most commonly followed, when, in addition to *Elohim*, a third term is employed. It will instantly occur to the reader that the word *צבאות* *sabaoth*, ‘hosts,’ or ‘armies,’ is often joined to *Jehovah* and to *Jehovah Elohim*; and if he take the trouble to examine the Septuagint he will find that the Hebrew term *sabaoth*, when translated (for in that version it is often retained untranslated, and expressed in Greek characters) is commonly rendered *παντοκράτωρ*. Thus the words *יהוה צבאות* *Jehovah Elohi sabaoth*, Amos iii., 13; iv., 13; v., 14—16, 27, &c., usually translated ‘*the Lord, the God of hosts,*’ are, in the Septuagint, rendered, *Κύριος ὁ Θεὸς ὁ παντοκράτωρ*,—the precise words used by John in the passage before us; and, therefore, if it be desirable that a uniformity of diction should, where the expression is identical, pervade the translations of the Old and the New Testament, the words of John in this place, and those of the prophet Amos, ought to be rendered in the same manner; for there can be no doubt that John is here expressing in a Greek translation, this Old Testament name of the Creator; and so also in Rev. xv., 3; xvi., 7; and xix., 6,—the only places in which *παντοκράτωρ* is found along with *Κύριος* (*Jehovah*), excepting chap. i., 8; iv., 8; and xi., 17, where, as has been seen, it is introduced in definitions. It appears also in chap. xvi., 14, and xix., 15, along with the noun *Θεός*; and in both of these, the double term seems obviously to mean what John, had he been writing in Hebrew, would have expressed by *Elohi*

sabaoth, 'God of hosts,' for, in both, the context has relation to armed hosts. This term, except in one other place, is found only in the Apocalypse, a book evidently cast in a Hebrew mould. The other passage in which it occurs, in the Greek Scriptures, is 2 Cor. vi., 18, where it is joined to *Κύριος*; and where, I doubt not, the expression, in any Hebrew translation of the epistle, ought to be *Jehovah sabaoth*: indeed Paul seems to have had the Apocalypse full in his mind when he wrote this passage, as may be seen by comparing the context with Rev. xxi., 3, and xviii., 4."

Da Sylveira, Apocalypse, chap. xxi. ;—

"It is subjoined, '*and the Lamb*' in order that the *Divinity* of Christ may be manifested; as Ansbert and Richard of St. Victor have shewn against certain heretics who deny the divinity of Christ."

Rupertus, Apocalypse, chap. xxi., p. 508 ;—

"'The Lamb is the temple thereof.' For verily the Lamb, which is the temple of God, is the temple of the Holy Trinity; and so will continue to be, in respect of the edifice of his body, in which dwelleth all the fulness of the Godhead bodily."

Doddridge, Family Expositor, Apocalypse, chap. xxi., p. 669 ;—

"'The Lord God Almighty and the Lamb are the temple of it.' God was present in Christ his Son, by *a more intimate presence than had ever been known upon earth*; and by that presence he made even the whole of the city most holy."

Holden, in his Testimonies to the Divinity of the Lord Jesus Christ, p. 154 ;—

"Are not God and the Lamb so identified in these expressions, as necessarily leads us to infer sameness of nature?" (See also the same asserted in p. 153.)

Pareus, Apocalypse, chap. xxi., p. 568 ;—

"In that he jointly makes God and the Lamb to be that one temple of the saints, it is a clear argument of Christ's Deity. For if Christ be the temple of all the saints, of necessity he must be immense, omnipotent, and infinitely good, as God himself."

Ibid. ;—

" 'And the Lamb is the light thereof.'] In the light also he joins the Lamb unto God, to shew that the majesty and glory of both is equal. For however the Lamb in respect of his most glorious flesh shall be under God : notwithstanding in the majesty of his Deity, he shall be that one light of the city, with the Father and the Holy Ghost."

Ibid., chap. xxii., 1, p. 577 ;—

"In that again he placeth God and the Lamb on the same throne, he manifestly confirmeth that the divinity and majesty of both is alike. For two unequals cannot sit in the same seat. He confirms also the unity of both, by what follows ; 'and his servants shall serve him : ' for the relative *αυτου* and *αυτου* *his* and *him* is referred neither to God alone, nor to the Lamb alone, but to *both as one.*"

Poole's Synopsis, Apocalypse, chap. xxi. ;—

"The light of the Father and of the Son is one, but to be conceived in different ways ; it emanates from the Father, and inheres in Christ, who is the express image of his hypostasis, Heb. i., 3." Cottelerius.

Gill, Apocalypse, chap. xxi., p. 863 ;—

"The Jews expect a third temple, but in vain. For the Lord God Almighty and the Lamb are the temple of it ; God will be immediately present with his people, whose face they shall see, and whom they will serve in a most pure and spiritual manner ; and Christ in his human nature, in the temple of his body, that tabernacle which God pitched and not man, which is filled with the train of the divine perfections and in which the fulness of the Godhead dwells bodily, will be the only medium of the divine presence, and of the communications of glory to men, and of the saints' praise to God, which will be the service they will be employed in ; and the Lamb being joined with the Lord God Almighty, shews his deity and his equality with his Father."

Assembly's Annotations, Apocalypse, chap. xxi. ;—

" 'The Lamb is the light thereof.' Even in heaven, all our communion with God is through Christ. If it be understood of the church on earth, the sense is ; they shall have so much sweet communion with God in Christ, that they shall make light account of all worldly contentments."

Scott, Annotations, Rev. xxii., 22 ;—

“In heaven there will be no need of external symbols of the Lord’s presence; when he shall be fully manifested in his essential glory, as far as his reasonable and holy creatures can possibly perceive and know him. He will be evidently among them, to communicate unalloyed felicity, and to receive their adorations; and the eternal Son in human nature, as ‘the Lamb that was slain,’ will be ‘the temple,’ in which ‘all the fulness of the Godhead dwelling bodily’ will be made manifest to the glorified bodies of the saints; whilst the perfections of the divine nature will be contemplated as ‘with open face,’ by the exercise of their intellectual powers.”

These authors could not fail to perceive that the Lamb is here described as endowed with attributes of Divinity, or as being DIVINE; but the Lamb, as we have already seen, signifies the HUMANITY. We further observe that if the temple be taken to signify the Humanity, then in that case it could not be said, consistently with the received theology, ‘I saw no temple therein;’ for it is maintained that the Humanity is locally in heaven; nor can the expressions be made to refer to the Humanity in any other sense than as being omnipresent in heaven.

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verse 23 ;—

“‘And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the lamp thereof is the Lamb,’ *signifies*, that the men of that church will not be in self-love and in self-derived intelligence, and thence in natural light only, but in spiritual light by virtue of the divine truth of the Word derived from the Lord alone.”

From these remarks it is clear that in the new state of things signified by the New Jerusalem, the wisdom possessed by the church will be derived from the Lord through the medium of the divine truth of the Word alone.

The following two kinds of interpretation of this passage, although directly opposed to each other, are never-

theless equally instructive, and tend to throw light upon the true interpretation.

First : it is affirmed that so far from the *Word of God* being the source of instruction in this new state of things, this Word is on the contrary to pass away.

Berengaud, Apocalypse, chap. xxi. ;—

"By the *sun* is designated the *New Testament*, by the *moon* the *Old Testament*. In the state of darkness of this world the church cannot go on in a straight path without frequent stumblings if these two luminaries be absent. But in that state of blessedness where there is no darkness, no stumbling, nothing uncorrected which can be corrected, *the light of the New and of the Old Testament will not be necessary* ; for the saints will enjoy without end the light of Him who is the Author of light, and who lighteneth every man that cometh into the world."

Rupertus, Apocalypse, chap. xxi., p. 508 ;—

"To what purpose will it then be to seek for the *sun* or the *moon* of the *Scriptures*, when in his own self, and in the heart of the Father will be presented to view God the Word ; however necessary the *Scriptures* may be to direct us to him in this life ? For like as in Psalm xix., in which it is said, ' Day unto day uttereth speech, and night unto night teacheth knowledge ; ' so here also by the *sun* and *moon* we rightly understand a *greater and lesser degree of the knowledge of the Holy Scriptures*, which in that state will not be necessary."

We have seen it maintained by Bozius also, vol. iv., p. 166, that after the day of Judgment, the church will be in no need of the *Scriptures* ; which he regards as a good argument to prove that the authority of the church is above that of the *Scriptures*.

Mayer in his work on the Apocalypse, p. 303, observes that in heaven there will be no further use of the *Scriptures*.*

In the *Finished Mystery*, a work by the Duke of Manchester, it is said, p. 291 ;—

* See Marckius and Joachim on this passage.

“With respect to the *Scriptures* becoming *obsolete*, Mr. Brown and we, I apprehend, partly agree and partly differ. We both agree in supposing that at no time before the Second Advent of our Lord will they be unsuitable to the church; but that after his appearing *they will become so.*”

In his Treatise on Christ's Second Coming, Mr. Brown observes, p. 104;—

... “Thus one half of the Scripture would be inapplicable to saints, and the other half to sinners living after Christ's coming: in other words, *the Scriptures* as a means of grace *will be put out of date* by the Second Advent. It is a light shining in a dark place UNTIL the day dawn, and nothing more.”

Abdiel, Essays, p. 348;—

“Startling as it may appear to some, yet I apprehend it will be found that the Holy Scriptures would for the most part be rendered inapplicable to the then existing circumstances of men in the flesh, and that there would need some further revelation from God.”

Similar passages are quoted from the Guide to the Prophecies, by Mr. Bickersteth; Lectures on the Jews, by Dr. M'Neile, Mr. Woodward, &c.

On the other hand, a second kind of interpretation of this passage is that in virtue of which we are told that it is not the *Word of God* that is to become obsolete and to cease, but the present *teaching of the church* from out of that Word; which are two mightily different things.

Glossa Ordinaria, Apocalypse, chap. xxi.;—

“‘Hath no need of the sun, neither of the moon,’ &c., that is, no need either of a *superior or inferior order of preachers.*”

Alexander de Hales, Apocalypse, chap. xxi.;—

“And the city above is in no need of the *sun*, that is, of any *teaching* to inform it with respect to the choice of good; nor of the *moon*, that is, of *teaching* to inform it with respect to the rejection of evil; ‘*to shine in it,*’ that is, so as for the citizens to receive light from acquired learning.”

Anselm Archbishop of Canterbury, Apocalypse, chap. xxii., 5;—

" 'There shall be no night there; ' no ignorance; ' and they shall need no light of a candle,' that is, of the *teaching* of the old law, or else of the *lower order of preachers* who illuminate the night; ' nor of the light of the sun,' that is, of the *teaching* of the new law, or of the *higher order of preachers.*"

Ibid., Apocalypse, chap. xxi. ;—

" 'And the city had no need of the sun,' namely, no need of any *higher or lower order of preachers*; which those on earth require for their illumination."

Cardinal Hugo, Apocalypse, chap. xxii., 5 ;—

"And inasmuch as there will be no ignorance, therefore, they will be in no need of the light of a candle, that is, of the teaching of the old law or of *any mediocre preacher*; nor of the light of the sun, that is, of the teaching of the new law, or of any *higher order of preacher.*"

Ibid., chap. xxi. ;—

" 'And the city has no need of the sun, neither of the moon,' &c. He is here speaking of the illumination of the soul with respect to understanding, when he says, 'The city had no need of the sun, neither of the moon,' &c., that is, it had no need of any greater or lesser degree of *teaching*. 'To shine in it,' *i. e.*, so that the citizens should be illuminated interiorly by it, namely, *as ministered either by a higher or lower order of teachers*; because they shall all be taught of God, John vi."*

Franciscus a Jesu Maria, Apocalypse, chap. xxii., 5 ;—

"By a *candle*, says St. Thomas, may be understood any *teacher* endowed with but moderate knowledge; by the *sun*, a *teacher* endowed with excellency of doctrine: as if he should say, they shall not be in need of the teaching of any teacher, whether small or great."

* Alexander de Hales, Apocalypse, chap. xxii., 5 ;—

" 'And they shall need no candle,' *i. e.*, teaching of the old law, which is a light lying hidden under figures; 'nor light of the sun,' that is, teaching of the new law, which is called the light of the sun by reason of the full manifestation of the truth; and he immediately adds the reason why they shall need no light nor instruction from these; 'for the Lord God shall give them light,' by displaying to them Himself, who is the True Light, in whom they will know and most clearly see all things without any scruple of doubt, Isaiah lx., 19. 'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be to thee an everlasting light,' &c.

The same interpretation is given by Richard of St. Victor. Those which now follow assign the reason.

Pyle's Paraphrase, Apocalypse, chap. xxii., p. 240 ;—

"No night, no candle, nor light of the sun. In the further prophetic sense, the meaning may be well thus: no night of ignorance, idolatry, and superstition, Rom. xiii., 12. No candle, no *fictitious lights*, no *false instructions* of carnal and artful men, Is. lii.; John ix., 39. Nor sun, *i. e.*, wicked rulers in church or state, Is. xxiv., 23."

Scott observes on Is. xxiv., 23, that it means all other real or *pretended luminaries* will be eclipsed and confounded.

Durham, Apocalypse, chap. xxii., 5, p. 498 ;—

"They need no candle, no *borrowed or artificial light*; darkness is removed, and that which was in part, is done away, 1 Cor. xiii.; and that which is perfect is come, and knowledge is at a height and perfection: so that though there be candles, or sun and moon here (and they are needful), yet not so there. The Lord giveth them light, they have light, and immediately from God himself," &c.

Cocceius, Apocalypse, chap. xxi. ;—

"Although neither this sun nor moon existed, although the church could not behold their light, (as in persecutions, imprisonments, and other vexations, has been frequently the case,) still the church is not without its light. Certainly it wants not any other Sun to teach, than God; nor any other Moon to give it recreation in the night of this life. Moreover in Isaiah xxiv., 23, it is said that the time would come when God, taking possession of his kingdom, the *sun* and *moon* should be ashamed, that is, *teachers and rulers who arrogate to themselves a greater authority and power in the church than they are entitled to*, shall be confounded."

Pyle's Paraphrase, Apocalypse, chap. xxi. ;—

"Or, in the prophetic sense of sun and moon, no *arbitrary* princes or prelates shall rule the church. Such suns and moons shall be confounded and ashamed, according to Isaiah xxiv., 23."

Vitringa, Apocalypse, chap. xxi. ;—

"Allusion is here made to Isaiah lxi., 1., and Zech. xiv., 7,

and these things are to be referred to the *present* state of the church as compared with the one *preceding*. For it was night before the times of Christ, who, as the sun of righteousness, produced the day by his rising. But *this light became overclouded with a fresh darkness, by reason of the scandal of idolatry, superstition, impurity of morals, tyranny, introduced into the church,* which had brought with it great calamities. Thus again was the veil spread over the face of all nations. But the darkness of this night being dispelled, and the veil removed, nothing of the like kind was again to be expected. The light of science and spiritual learning, of holiness, and of the glory of God would shine throughout the whole world; and the Christian religion chaste and pure would be recognized by the people in all its beauty and splendor, and cultivated with fervent zeal, and those who participated in this so great a prerogative would reign for ever and ever."

Thus we see the teachers had arrogated to themselves a greater authority and power in the church than they were entitled to; they had overclouded the light, and introduced idolatry, superstition, impurity of morals, &c., which was the true reason why neither the superior nor inferior order of preachers was any longer wanted. Moreover it has been seen that the *teachers* are called *prophets*, and one main subject of the Apocalypse, has been the Dragon, the Beast, and the *False Prophet*, or the prophets who teach things that are false; and with respect to Babylon, it has been seen that by the golden cup in her hand full of abominations was signified her teaching. For 'the golden cup,' says Cardinal Hugo, signifies "the knowledge of the Scriptures, which in itself is clear; 'in her hand,' signifies her perverse conduct, for it is according to her works that she expounds the Scriptures; 'full of abomination,' is full of the error of corrupt exposition."

Such then is the teaching signified by the sun and moon, and such the teachers; in which a line of distinction is justly drawn between the Scriptures themselves,

and what is pretended by others to be the teaching of Scripture. These are two very different things. Accordingly the pretended teaching from out of the Word of God will pass away, and with it the heavens and earth of the old economy. But the Word of God itself shall not pass away, but stand fast for ever. Now the Scriptures are the written Word of God; and the reason why the city had no need of such teaching or teachers as existed before, is this, that the glory of God itself did lighten it and the Lamb is the light thereof; that is, the truth itself as presented to view in the Divine Humanity.

Pyle's Paraphrase, Apocalypse, chap. xxi. ;—

“‘The city had no need of the sun,’ &c. That is, not that there would be no need or use of light, or comfort, or true religious understanding; but that these now should so far surpass what was formerly enjoyed among Christians, as, in a manner, to supersede them. Agreeably to those other expressions of the prophet Isaiah, concerning this very time of Christ's kingdom, Is. xxx., 26. ‘The light of the moon shall be as (bright as) the light of the sun, and the light of the sun shall be sevenfold,’ *i. e.*, all religious knowledge, and prosperity, shall be vastly increased. St. Paul follows the same style, 2 Cor. iv., 6; ‘To give us the light of the knowledge of the glory of the Lord,’ *i. e.*, the true knowledge of the most comfortable and glorious religion of Jesus Christ.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 24—27 ;—

“‘And the nations which are saved shall walk in the light of it,’ *signifies*, that all who are in good of life, and believe in the Lord, will there live according to divine truths, and will see them inwardly in themselves, as the eye sees objects: ‘and the kings of the earth shall bring their honor and glory into it,’ *signifies*, that all who are in truths of wisdom, originating in spiritual good, will there confess the Lord, and ascribe to him all the truth and all the good that is in them: ‘and the gates of it shall not be

shut by day, for there shall be no night there,' *signifies*, that they will be constantly received into the New Jerusalem, who are in truths originating in good of love from the Lord, because there is not any false principle of faith there: 'and they shall bring the glory and honor of the nations into it,' *signifies*, that they who enter will bring with them a confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that all truth of the church and all good of religion is from him: 'and there shall not enter into it anything unclean, and that worketh abomination and a lie,' *signifies*, that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who doeth evils from confirmation and thus also falses: 'but they who are written in the Lamb's book of life,' *signifies*, that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to his precepts in the Word."

Father Lambert, in his "*Exposition of the Predictions and Promises made to the Church,*" vol. ii., chap. xix., proposes the question, viz., "Whether it can ever come to pass that, at the epoch of the grand reign of Jesus Christ upon earth, God will communicate to his church new lights concerning the sense and understanding of the Prophecies of the Old and New Testament?"

In answer to which he quotes 2 Tim. ii., 3; John xiii., 17; xv., 14; and thus continues;—

"We cannot hence conclude that under a different economy from the one in which we now live, for example, in the reign of the* thousand years, God would divest himself of the right and liberty of teaching his elect truths of which we are ignorant; of shewing to them, in the prophecies, depths and marvels which have been unknown even to the apostles themselves and to the holy teachers of the church. It would be, observes St. Augustin,

* Not to be literally understood.

a rashness highly absurd to suppose that Eternal Truth cannot communicate itself to man in greater abundance than it has hitherto done."

"It is, indeed, a generally recognized principle, that in heaven the elect will possess a knowledge infinitely superior to that which they have possessed here below. They will see in God truths and marvels which they had neither known nor suspected so long as they were upon earth. Why then at the happy epoch, when the earth* purified, renewed, filled with holiness and justice, shall be as the entrance court of the heavenly Jerusalem, may not the Lord begin to manifest to his children, that which was absolutely unknown to them in the world as it now is, and which will be unveiled to them plainly in heaven?"

... "We see in the Apocalypse that the righteous, who by their patience have triumphed over the malice of Antichrist, acknowledge with admiration and thanksgiving that the divine judgments are made manifest to the eyes of the universe, Apoc. xv., 2—4. Thus the order of God's designs with regard to his church develops itself only by successive degrees, and in the latter times he makes known to it truths which he had not communicated to it in previous ages, because these truths were not then necessary."

"St. Paul, speaking of his rapture to the third heaven, says, that he heard secret and unspeakable words which it was not permitted to man to relate. (1.) These secret and unspeakable words relate to no other than the profound mysteries† shewn to the apostle, and the knowledge of which it was not permitted him to communicate to the faithful of his time. But is it therefore impossible that God should one day reveal to his church these same mysteries which he then discovered to St. Paul? It is not possible to prove by any solid reasoning, or any that is apparently so, that such a manifestation is absolutely and for all time, contrary to the order of his designs, and to the plan according to which he has resolved to govern his church until its perfect re-union in heaven."

"For any one to maintain the contrary, would be rather to afford a visible abuse of the authority of the apostle, than for us

* Not to be understood in the literal sense.

† See A Lapide, 2 Cor. xiii., 4.

to render ourselves liable to the anathema which he pronounces against any one who declares any other Gospel than that which he has preached. (2.) This text proves nothing more nor less than that we ought not under any pretext, to listen to any innovator* who dares to contradict the doctrine revealed by Jesus Christ to his apostles, and taught by them to the faithful. Were this innovator by any impossibility an angel from heaven, we ought to repudiate him and pronounce an anathema against his errors. But it does not hence follow that God cannot, in some future time, manifest to his children truths and mysteries of which they have been ignorant down to this day, and impart to those who shall be charged to announce them to man, the character of *his messengers*, and a character so striking that one shall be obliged to believe them."

" 'Who is there,' says Estius, in explaining the passage in Galatians i., 8, 'that will dare to say anathema to an angel of heaven who comes to announce a mystery which has not been yet revealed to men? and that we ought not rather to give credence to him in like manner as to the other revelations of the prophets?' (See Estius, Gal. i., 8.) Whence this theologian concludes that by *another Gospel* which should deserve an anathema uttered against its author, or announcer, Paul means a Gospel contrary to that which he had preached; that we ought consequently to reject without examination every doctrine contrary to that which had been taught by the apostles and fathers of the church; but that we ought to receive and approve that which accords with the dogmas we have received from the fathers in the faith."

"It may happen then, without making any assault against the faith, that God may some day make known to his church truths which are not contained in the sacred depository confided immediately to the apostles; truths which far from contradicting the former revelation, will be no other than its *complete development*. It is in this way that Jesus Christ makes us very clearly to understand his meaning when speaking thus to his apostles, 'I have yet many things to say unto you, but ye cannot bear them now,' John xvi., 12. On which Augustin makes this re-

* It should be remembered that by *Babylon*, this author understands *the Church of Rome*.

flection; 'Perhaps you desire to know what are the things which the apostles could not bear at that time. But which of us can venture to say that he is now capable of believing that which the apostles were unable either to bear or to comprehend? And in like manner neither ought I to expect to be told that which perhaps I could not comprehend when told me by another; and which (although I were so highly privileged as to be able to communicate to you things above your comprehension) you yourselves could not endure.' . . . 'It would be rashness to presume or to pronounce what those things are which Jesus Christ has not told us.' *Augustin, Tract 96, on John.* But that which our divine Master did not immediately tell his apostles, because they could not endure truths of so high a nature, could he not at some other time reveal to his church; at that epoch above all, when, according to the ancient oracles, he has resolved to pour down upon it torrents of light and abundance of benedictions?"

"It will be said perhaps that in sending his Holy Spirit to the apostles, he made them capable of bearing and of comprehending that which before the Pentecost was above their capacity; because, according to the promise of Jesus Christ, the Holy Spirit could not but teach them all truth. And as the apostles afterwards transmitted *viva voce*, or in writing, all that they had learned of this Divine Spirit, and which they had not till then been able to endure or comprehend, it would seem that we cannot make any use of this text of St. John to establish our position."

"But in order to deprive us of our right to it, it would be necessary to prove that the truths of which Jesus Christ did not judge the apostles to be immediately capable, have since that time been consigned by them to their writings, or that they have transmitted them by the channel of tradition. It would be, says St. Augustin, a palpable rashness to be sure without proof; and it is impossible to bring forward the slightest proof of this kind capable of making an impression upon a reasonable mind. Because it pleased Jesus Christ, says this father, to be silent on things which the apostles could not bear, who will dare to tell us that such and such are the things that were meant? And if he cannot dare to say it, how can he dare to prove it? For

although he should speak what were certain truths, would it not be a foolish temerity to affirm, without any divine testimony, that these truths are precisely the same as those which Jesus Christ desired not to communicate to the apostles?"

From these and other remarks Father Lambert proceeds to conclude that—

... "The truths which by their majestic or terrible moment would have overwhelmed the spirit of the apostles, are not those which we read in their writings or that tradition has transmitted to us, but *such as are reserved for a different economy*; and that while awaiting its arrival, there is no teacher (whatever be the light, whatever the rank, or whatever the authority he may possess in the church) that can boast of knowing them or of teaching them to those who listen."

"The following principles then are certain: 1. That our Lord permitted the apostles to be ignorant of important truths, because they could not then bear them. 2. That it cannot be proved in any manner, nor can any one without temerity assure himself, that our Lord after his resurrection either by himself or by his Holy Spirit, taught these truths, nor that they make part of those which we read in their writings, or that we have learned from tradition. 3. That it is even very probable, according to the reasoning of St. Augustin, that the truths the immediate knowledge of which was refused to the apostles, are of an order superior to, and different from, those which were communicated to them. 4. That nevertheless the word of Jesus Christ causes us clearly to understand, that He will some day teach his apostles that of which He then permitted them to be ignorant. Now after this may not one say that this would be the *time of the regeneration*, in his visible reign,* when he will cause them to sit upon thrones to govern the twelve tribes of Israel, and will teach them, and through their medium a *new people*, the high truths which were more than they could bear at the time of their first ministry?"

"The Second Epistle to the Thessalonians furnishes an additional proof of the truth of our sentiments."

"St. Paul had given *viva voce* to the faithful of that church,

* Not visible, or personal.

important instructions relating to the future apostasy of the Gentiles, the characteristics and coming of Antichrist, the marks by which we might recognize the mystery of iniquity, &c. But these instructions of the apostle have never reached us. (Bossuet, Preface to the Apocalypse, sec. xxiv.).”

“ See here then the knowledge on matters of religion which the Spirit of God, by the instrumentality of St. Paul, diffused through the church of Thessalonica, and which has not come down to us, nor has tradition transmitted it to us. But who shall dare to assure himself that Jesus Christ will not communicate anew to his church, on subjects so interesting, the same lights, and even still greater than those which he had imparted to the holy apostle, and through his medium to the first disciples of the faith ?”

“ The same is the case with the Apocalypse, continues M. Bossuet. ‘ The most ancient fathers,’ says he, ‘ far from setting before us any tradition which had been handed down, offer only for the most part particular conjectures upon the mysteries of this prophecy. Whence we conclude that we should torment ourselves in vain in seeking here for any constant tradition. The whole affair is one of research and conjecture. It is in histories, in the relation and series of events, in a word, in the discovery of some sense consecutive and complete, that we can be sure of having explained and deciphered, so to speak, this divine book. We may then without wounding the faith or injuring the church, suppose that the Apocalypse comprises depths which no one has yet penetrated, and truths still unknown to the pastors and the faithful, but which God will some day unveil to his people. For the seal which he has put upon the mysteries of this divine book will be opened sooner or later ; since without this the Spirit of God would have consigned it to its sacred depository in vain. Consequently it would be a great temerity to suppose that the church has nothing more to learn from her divine spouse in regard to the mysteries of religion.”

“ The plan of God in respect to the church, till the time of its perfect consummation, is certainly traced in the **SCRIPTURES OF THE OLD AND NEW TESTAMENT**. But where is the eye sufficiently piercing to detect all its relations and marvels ? The immense riches comprised in this treasury are not all of them

known. The truths and mysteries which the Spirit of God has concealed in the *writings of the prophets*, above all in the *Apocalypse*, will develop themselves only by little and little,* in proportion as God will open the seals, and communicate to his church that light which will be necessary for her in order to instruct her children and console and confirm the elect. Whence it evidently follows, that the truths which have been hitherto unknown, or have for a long time lain in obscurity, even in the bosom of the church, may be perceived in the Holy Books by theologians whom the Spirit of God shall cause to attend to them; and this without any one being consequently enabled to accuse them of introducing novelties. God performs for his elect at that time, at least in some respects, that which Jesus Christ did for his disciples after his resurrection: 'he openeth their understanding, that they may understand the Scriptures.'"

"The history of religion offers many examples of this principle, which are to our purpose. One only we shall select in place of the rest. The church had been perfectly formed; the Holy Spirit had descended in fulness upon the apostles and other disciples. Jesus Christ had for some time previously opened their minds that they might understand the Scriptures. And yet the calling and conversion of the Gentiles, although so often and so clearly predicted in the Psalms and other writings of the Old Testament, were to them a mystery concealed. It was requisite to send an angel and to make an express revelation to St. Peter, in order to determine him to go to Cornelius. And when he gave an account of his conduct before the assembly of the faithful, who had been scandalized by it, the faithful cried out with the greatest astonishment, 'What! hath God then made the Gentiles partakers of the gift of repentance, in order to lead them to life eternal?' Acts xi., 18."

"We must not be astonished, then, that in explaining, as in chap. xv., the different characteristics of the grand reign of Jesus Christ upon earth, we have attributed to the faithful who shall have the happiness to be admitted there, *lights infinitely superior to those which we are now able to possess in the present state of the church.*"

* This is true if applied to the case of individuals, or to general diffusion throughout the world.

The same sentiments which are here advocated by a Roman Catholic, are thus advocated by a Protestant.

Bickersteth, on the *Promised Glory of the Church*, p. 63 ;—

“The second coming of our Lord from heaven, will be the great means of the triumph of divine truth. He returns from heaven to overthrow all error, and to establish truth and righteousness on the earth (Psalm xcvi., 13; xcvi., 1, 2). He is described, in the fullest account of this return in the book of Revelation, as being called Faithful and True. One great deceiver, the false prophet, is cast into the lake of fire; and Satan, the original deceiver, is bound for a thousand years, previous to his everlasting punishment. Our divine Redeemer is called Wonderful, Counsellor; and it is said, ‘of the increase of his government and peace there shall be no end, to order it, and to establish it with judgment and with justice, from henceforth, even for ever.’ Christ is now truly and emphatically the light of the world, so that at present he that follows him shall not walk in darkness; but there is a day yet to come that shall burn as an oven, to consume all the proud, and all that do wickedly; and in that day, we are assured, ‘unto you that fear my name shall the Sun of righteousness arise with healing in his wings.’ After a long dark night, when *all our light is but an artificial or a reflected light*, how cheering the rising of a Sun that dispels the mists and darkness! Such will be the effects of an actual return of our Saviour. We are instructed, the night is far spent, and the day is at hand. We may be comforted then with the assurance, that the visible* return of our Lord will bring to our earth a fulness of light and knowledge far beyond anything human beings have yet known. He who is the Prophet, as well as the Priest and the King of his church, will fill the whole earth with his divine truth. He who is Truth itself, will, when personally manifested, bless his church, and through them bless the world with light and glory of which we can now have no adequate conception. ‘What I do, thou knowest not now, but thou shalt know hereafter.’ Thus all past knowledge and past

* Not visible, nor is our Lord *personally* manifested. But he comes in the power and glory of the Word, as already explained.

events will be as the elementary principles of growing and enlarging knowledge; the alphabet, the grammar, the dictionary, and the language through which we shall acquire and diffuse unceasingly fresh supplies of light and love through eternity."

"The large outpourings of the Holy Spirit in this day of Christ, will be attended with a vast increase of knowledge. 'It shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions. And upon the servants, and upon the handmaids, in those days will I pour out my Spirit.' The return and reign of our Lord Jesus Christ on earth will be accompanied by unprecedented effusions of the divine Spirit; and this with such enlarged knowledge, that judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever, Is. xxxii., 15—17." ♦

"Such are some of the means in store for the full triumph of divine truth; and they may lead us to see how deep, how full, and how extended will be the ultimate triumph of that truth. Speaking of that day, the Holy Spirit has declared, 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea: and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.' The sea in its surface is incomparably the largest extent of unobstructed space which our earth affords; it completely covers by far the largest portion of our world, and the whole of its bed or channel; and it is in its greatest depths unfathomable to man. Thus extensive, thus abundant in our earth, shall be the knowledge of the Lord."

"The church of Christ has promises of perfect knowledge, full of consolation: 'Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know as also I am known: we know that when he shall appear we shall be like him, for we shall see him as he is.'"

"The light of divine knowledge will far exceed in glory the brightness of the sun. 'The sun shall be no more thy light by

day, neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days ; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

" *All the doctrines* which the church of Christ now sees so indistinctly, shall then have that full development which will not only make all clear and manifest, but will give the brightest and most glowing displays of the character and glory of our God, and of the unsearchable riches of his wisdom."

"The doctrine of *Regeneration*, now dimly seen through its sign and means, baptism, and experienced in the real and vital change wrought in the heart of the believer, will have its glorious unfolding in that day, when, the former things passed away, he that sits upon the throne says, ' Behold, I make all things new ;' and, as promised in the regeneration, when the Son of Man shall sit upon the throne of his glory."

"The doctrine of the *Holy Communion*, now dimly seen in our partaking of the Lord's Supper, and experienced in the heart of the believer by feeding on Christ in the spiritual eating of his flesh and drinking of his blood, will then have its glorious accomplishment. We shall gaze on the Saviour in his full glory, when we sit down at the marriage-supper of the Lamb, when the Lamb which is in the midst of the throne shall feed us : in that day, of which he speaks in connection with his last supper, ' I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I drink it new with you in my Father's kingdom.' Well then may we now thus eat this bread and drink this cup, and so shew forth the Lord's death till he come."

"What an opening will there be of the love and righteousness of God the Father, as set forth in that glorious truth, ' God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life :' when we see the wicked who have rejected this

grace, go away into everlasting punishment, and we ourselves through faith in Jesus, which realized this abounding love of God to us, are numbered with the righteous who partake of life eternal."

"The full love of Jesus in dying for us, which now seen by faith is the spring of all holy devotedness to him, will indeed have its richest and largest discovery to our enraptured souls, when we come in the heavenly kingdom to know the riches of the glory of his inheritance in the saints, and he shall come to be glorified in his saints, and to be admired in all them that believe."

"How clearly shall we discern the full blessedness of the work of the Spirit in our sanctification, which is now often so difficult to trace, and so doubtful to our minds, that the earnest of our inheritance can hardly be realized; when we wake up after the divine likeness and are satisfied, when his servants shall serve him, and they shall see his face, and his name shall be in their foreheads."

"So *every other doctrine* of revelation will shine out with a splendor and glory that will shew that the truths which we now hold are but the seeds of harvests of increase and blessedness, that will supply through eternity our enraptured souls with springs of never-failing joy and thanksgiving. Oh! how shall we then enter into the full meaning of those precious words, 'This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent!'"

"Such is the assurance which the Scriptures give us of the full and universal ultimate triumph of divine truth."

Now in a work entitled, "The Finished Mystery," by the Duke of Manchester, it is observed, p. 292;—

"With regard to *fresh revelations*, when a little mistake of Mr. Brown's is cleared up, I do not think we shall differ much. We both agree, I conceive, in expecting that 1 Cor. xiii., 10—12, will be fulfilled at the Second Advent. Now partially we know, but when that which is perfect, 'the perfect' (state) is come, we shall know even as we are known. There will then be abundance of NEW REVELATION. But Mr. Brown has fallen into a slight error in supposing we expect 'A BOOK' (p. 89).

His quotation from Mr. M'Neile (p. 88) shews that the revelation we expect is of and from the Lord himself."

It has been seen that some writers even in the Church of Rome, suppose that at the time of the New Jerusalem the Scriptures we now possess will be needless, and as such will be done away: it has been seen also how this opinion has been confirmed by some Protestant writers; all however agree that at this period there will be NEW REVELATIONS. That is, according to Swedenborg, not *new revelations* in the sense of *new Scriptures*, for no *new Scriptures* will be given, but new revelations arising from the unveiling and opening of the Scriptures we now possess. Accordingly Father Lambert justly remarks that so far from the Scriptures being abolished at this period, they will rise into an immensely increased importance; and the NEW REVELATIONS which are made will be made through their medium, for now all the depths and marvels they contain will be laid open to view.

Hence we see the justice of the following observations made by the author of *Catholicæ Doctrinæ*, p. 499;—

"The Jews were greatly departed from the faith of Abraham at the close of their dispensation; and the best of them, whose hearts were right with God, and who waited for the consolation of Israel, were very ignorant of the nature of the Christian dispensation, for which their own was designed to prepare them. They needed a revelation—*an unveiling and opening of the Scriptures*; and such was the object of our Lord's ministry among them. He gave them no new revelation; he only taught them that which was contained in the Scriptures—those things which Moses and the prophets did write! So now, the Lord's kingdom of glory will not be introduced by any *new revelation*, but by *an unfolding of that which we have—the unveiling of the Scriptures*, bringing before us those great truths of God concerning the Lord's advent which are truly written in his holy Word, but of which, through our neglect of them, we are as ignorant as though they were not there! Do we marvel at the

blindness which happened unto Israel, and at the ignorance of our Lord's own disciples concerning the Christian dispensation? Those who will enter into the next dispensation will look back with no less astonishment at our ignorance now concerning it! If we understood only one half of *that which is written in the Scriptures* concerning the Lord's advent, what mysteries would be opened up to us! Let no one be deceived by the lying divination of Satan, as though the Lord would give a new revelation in these days. Such a delusion is already gone forth, and by it thousands are led astray, as in the case of the Mormons! It is not possible. I speak with reverence—God cannot give any new revelation; for his whole purpose is contained in *the Sacred Volume of Eternal and Unchangeable Truth*: and cursed is the man who taketh from it or addeth to it! The revelation which the Lord giveth, to prepare us for his appearing and kingdom, is *a revelation of the truth contained in his holy Word*—opening to our hearts and understandings the hidden mysteries, which until now have been kept secret. It is the wisdom of God to conceal a matter. The prophetic Word is not opened until the time of its fulfilment, because it is not needed until then. Now the time is come, the Lord will make it plain. And what a gradual preparation for the coming of the Lord has there not been going on in the church from the time of that great prophetic era, 1793!—I mean the French Revolution. As truly as the shock of that political earthquake was felt throughout the world, and still shaketh all things, so were the people of God awakened, as by a voice from heaven, declaring the coming morning. A ray of prophetic light gleamed along the heavenly horizon—men betook themselves to their Bibles—they marked the fulfilment of God's Word—they lifted up their voice on high, declaring that a new era had arrived! The light which then dawned upon the church has shone more and more, and the people of God have been taught to see, through the ministry of his holy Word, somewhat more of the purpose of God concerning the new dispensation and the glorious majesty of Christ's kingdom; so that they are, comparatively speaking, enlightened. They now expect Christ's kingdom of glory to be established on the earth, and are waiting for him from heaven. It must be confessed that there has been much light of late thrown upon

the prophetic Word of God concerning the appearing and coming of the Lord; and such a revelation is needful for us who are living in the *last days of the Christian dispensation or age*. Let it be borne in mind, then, that *this is the period of the revelation of Jesus Christ*. The vision was closed up and sealed until the time of the end—that end is come, and now it is opened. The same truth concerning the revelation, appearing, and coming of the Lord, is contained in the prophecy of Isaiah. He says, in chap. xxv., ‘The Lord will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.’ In the mountain of the Lord’s house, in his church, will he do this; and he is now removing the veil! By his preached Word he is opening the eyes of his people to understand what the prophets have spoken, and to know the mysteries of his coming kingdom, its introduction, and establishment. Moreover, the prophecy says, that the Lord will not only destroy the covering and remove the veil, but that in this mountain ‘he will swallow up death in victory.’ This is the next thing to be done. This is that which follows *the unveiling, the uncovering, the revelation of God’s Word touching the age which is to come.*”

CHAPTER XXII.

THE NEW CHURCH.—ITS INTELLIGENCE ORIGINATING IN TRUTHS FROM THE LORD.—THE APOCALYPSE MANIFESTED FROM THE LORD TO BE REVEALED AT ITS PROPER TIME.—THE COMING OF THE LORD AND HIS CONJUNCTION WITH THOSE WHO BELIEVE IN HIM AND LIVE ACCORDING TO HIS COMMANDMENTS.—THE THINGS WHICH ARE REVEALED ARE TO BE OBSERVED.—THE DESPONSATION.

SWEDENBORG, 'APOCALYPSE REVEALED,' chap. xxii., verses 1, 2 ;—

“ And he shewed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb,' *signifies*, the Apocalypse now opened and explained as to its spiritual sense, where divine truths in abundance are revealed from the Lord, for those who are to be in his New Church, which is the New Jerusalem. ' In the midst of the street of it, and of the river, on this side and on that, was the tree of life bearing twelve fruits,' *signifies*, that in the inmost principles of the truths of doctrine and thence of life in the New Church is the Lord in his divine love, from whom flow all the goods, which man there doeth apparently as from himself: ' yielding its fruit according to every month,' *signifies*, that the Lord produceth goods in man according to every state of truth in him: ' and the leaves of the tree were for the healing of the nations,' *signifies*, rational truths thence derived, by which they who are in evils and thence in falses, are led to think soberly and to live decently.”

Ibid., art. 932 ;—

“ By a pure river of water of life clear as crystal, is signified the divine truths of the Word in abundance, translucent from its spiritual sense, which is in the light of heaven ; the reason why by a river is signified divine truths in abundance, n. 409, is, because by water, of which a river consists, are signified truths, n. 50, 685, 719, and by the water of life those truths from the Lord through the Word, as will be seen presently ; and by clear as crystal are signified these truths translucent from the spiritual sense, which is in the light of heaven, n. 879. By that river being seen to proceed out of the throne of God and of the Lamb, is signified that it comes out of heaven from the Lord, for by a throne is signified the Lord as to judgment, and as to government, and as to heaven ; as to judgment, n. 229, 845, 865 ; as to government, n. 694, 808, at the end ; and as to heaven, n. 14, 221, 222 ; here therefore out of heaven from the Lord. By God and the Lamb is here signified, as frequently above, the Lord as to his Divinity itself, from whom are all things, and as to his Divine Humanity. That by this river of water of life, are meant in particular the divine truths now revealed in abundance by the Lord here in the Apocalypse, appears from verses 6, 7, 9, 10, 14, 16—19 of this chapter, which treat of the book of this prophecy, and declare that the things which are written therein are to be kept ; which could not be kept until the things that are contained in it were revealed by opening the spiritual sense, by reason that they were not understood before. Further, the Apocalypse is a Word similar to the prophetic Word of the Old Testament ; and in the Apocalypse are now laid open the evils and falses of the church which must be shunned and held in aversion, and the goods and truths of the church which must be done, especially concerning the Lord and concerning eternal life from him ; which indeed are taught in the prophets, but not so plainly as

in the evangelists and in the Apocalypse ; and the divine truths concerning the Lord, as being the God of heaven and earth, which then proceed from him, and are received by those who will be in the New Jerusalem, and which are treated of in the Apocalypse, are what are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb, as may also appear from the following passages : Jesus said, ' He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,' John vii., 38. Jesus said, ' Whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life,' John iv., 14. ' I will give unto him that is athirst of the fountain of the water of life freely,' Apoc. xxi., 6 ; xxii., 17. ' And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters,' Apoc. vii., 17. ' And it shall be in that day, that living waters shall go out from Jerusalem. And Jehovah shall be king over all the earth : in that day shall there be one Jehovah, and his name one,' Zech. xiv., 8, 9 ; by living waters or waters of life are there signified divine truths from the Lord."

Haymo says that by the *river* of living water is understood the teaching of the Old and New Testament. Be-rengaud ; that by the *river* is signified the great stream of the Divine Scriptures. ~

Da Sylveira, Apocalypse, chap. xxii., p. 587 ;—

"Buonaventura in the book which is inscribed *Principium Sacre Scripturae*, interprets the *river* to signify the Sacred Scripture ; and this for many reasons ; for instance, it fertilizes the mind as water from heaven. It is of this water that St. Ambrose, book vii., upon Luke, interprets the passage in the song of Moses, Deut. xxxii., 2 ; ' My doctrine shall drop as the rain ; my speech shall distil as the dew, as the small rain upon the tender herb, and as drops upon the grass ;' whence St. Ambrose

observes, 'O Lord Jesus, would that my mind might become virescent with moistening showers from thee; O that thou wouldst sprinkle the ground within me with the brightness of thy snows.' Moreover the river signifies the Sacred Scripture, because Scripture presents to our eyes an appearance most fair and beautiful, like as crystal appears to the eye; nay, sheds abroad a bright and solar light according to the mystical sense of Esther x., 6, 'Esther is as a little fountain which grew into a river, and was turned into light and the sun.'"

Alexander de Hales, *Apocalypse*, chap. xxii., p. 410;—

"Psalm lxxv., 9, 'Thou hast visited the earth and watered it,' and then follows, 'the river of God is full of water.' It is the river of Sacred Scripture, whose source is uncreated wisdom. Ecclesiasticus xxiv.; 'I wisdom have poured out the rivers,' the course of which is that of wisdom inspired: the river of God is as it were filled with wisdom, the fruits of which are the perception of wisdom."

De Lyra, *Apocalypse*, chap. xxii.;—

"The life truly celestial has its beginning in the study of Sacred Scripture; as Jerome speaks in his epistle to Paulinus with reference to all the books of Sacred Scripture. 'I pray thee, my dearest brother, to live in these, to meditate upon them, to know nothing else, to seek nothing else. Is it not from hence that while yet upon earth it seems as if thou hadst thy dwelling in heaven?' For which reason this river may be said to be the Sacred Scripture, which proceeds by revelation from the throne of God and the Lamb, as living water; for it flows down by revelation from him who is essential life, and flows back again in clear vision. For Scripture is the fountain of water springing up, or causing to spring up unto life eternal, even as material waters flow forth from the sea, and return back again into it."

The 'tree of life' is a symbol, according to Alcasar and A Lapide, of Divine Wisdom; according to Da Sylveira, either of Divine Providence, or of Divine Wisdom. De Lyra says that by the leaves of the tree are signified 'the words of Christ;' the *Glossa Interlinea*, Aquinas, Anselm Archbishop of Canterbury, the 'precepts of Christ;' Berengaud, 'words of preaching;' Alexander de Hales, the

' words and doctrine of the great Physician ;' Ambrose Ansbert, ' the doctrine of the apostles.'

Swedenborg says that *leaves* signify rational truths ; the reason of which is, that the leaves of a tree are its lungs ; and as the heart corresponds to the will, so do the lungs to the understanding, whence they are employed in giving utterance to the ideas of the mind. See above, Vol. II., p. 249.

Pyle's Paraphrase, Apocalypse, chap. xxii., p. 238 ;—

" ' For the healing of the nations,' *i. e.*, for curing them of the guilt of their former vices (which are called sores and ulcers, chap. xvi., 2 ; Is. i.) and procuring them pardon and remission, upon their conversion and repentance. The leaves are represented as containing a balm in them, proper to the cure of wounds : agreeably to Jer. viii., 22 ; xlv., 11 ; li., 8 ; Ezek. xxx., 21."

Ibid., p. 237 ;—

" The angel proceeded to finish his representation of this spiritual city of God, the *reformed Christian church* ; by adding one figure more to express the comfort and happy enjoyments to be expected in it ; viz., that of a large and clear river, running down from that place of eminence, where the throne of God and Jesus Christ seemed to have been placed, for the pleasure and comfort of these blessed inhabitants, through every street of the city. In this there was a plain allusion to the river of the first earthly Paradise, Gen. ii., 10, &c. ; and the blessings intended to be described by it are expressed in the very language of the prophet, Ezek. xlvii., 1—12. The waters running from the temple through the city, perpetually increasing in depth and plenty. Everything shall live, where the river cometh, ver. 9. And they have the same meaning with that of Isaiah, concerning this very time and church, Is. lxvi., 12 ; ' Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.' And again, xii., 3 ; ' Ye shall draw water with joy out of the wells of salvation, or fountains of salvation.' And with that of our Saviour himself, concerning his *true doctrine* and the practice of his religion ; ' He that believeth on me,

out of his belly shall flow rivers of living water,' John vii., 37 : 'And the water that I shall give him, shall be unto him a well of water springing up unto everlasting life,' John iv., 14."

"And as Ezekiel then, so the angel now, represented these refreshing and beautiful canals as set on each side with trees, abounding in variety, and constant bearing, of the fruits that ministered both to perfect health and delight; and their very leaves were a medicine against all distempers. By all which figures is plainly understood, 'that the *true knowledge of God*, the *clear understanding of his Word*, the conscientious practice of Christ's commands, the graces of his Spirit, and the joyous hopes in his divine promises, with the full assurance and experience of his favor, upon the penitent and virtuous; pardon, blessing, and protection, will be the same things to their good and virtuous minds, as an abundance of all temporal conveniences are to a populous city; or as the most delicious meat and drink is to the hungry and thirsty body; or a sovereign remedy is to a diseased one.'

Again in a note, p. 238;—

"'The tree of life;' not one tree but a great number of the same species. Tree of life, in the same sense as the river or waters of life, ver. 1; meaning the happiness and pleasure of the life of true Christian virtue. Thus *wisdom* is styled a *tree of life*, Prov. iii., 18; xi., 30; and a wholesome tongue is so called, Prov. xv., 4, *i. e.*, is the means of procuring both the happiness of life, and the future immortality of it; as the tree in Paradise was to prolong the life of man. The description of Ezekiel, in his 47th chapter, inclines me very much to the opinion of the learned and ingenious Mr. Kennicott, *viz.*, that the tree in the first Paradise, was not one single tree, but many; the Hebrew עץ (etz) signifying, often, not a particular, but the whole species of tree; which are called trees of life, *i. e.*, for supporting and prolonging life. See his Dissertations on this subject."*

* Daubuz observes, p. 1026;—

"First, wood is put for tree, and then, secondly, the singular number expresses the whole species; and so signifies here the whole wood, or plantation of such trees. That wood is put for tree, is evident; the Hebrew עץ has both these signifi-

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 3—9 ;

" 'And no cursed thing shall be there, and the throne of God and of the Lamb shall be in it, and his servants shall minister unto him,' *signifies*, that in the church, which is the New Jerusalem, there will not be any who are separated from the Lord ; because the Lord himself will reign there, and they who are in truths through the Word from him, and do his commandments, will be with him, because they are conjoined. 'And they shall see his face, and his name shall be in their foreheads,' *signifies*, that they will turn themselves to the Lord, and that the Lord will turn himself to them, because they will be conjoined by love : 'and there shall be no night there, and they need no lamp, neither light of the sun, for the Lord lighteneth them,' *signifies*, that in the New Jerusalem there will not be any false principle of faith, and that men there will not be in knowledges concerning good from natural light, which is from their own intelligence, and from glory originating in pride, but will be in spiritual light derived out of the Word from the Lord alone : 'and they shall reign for ages of

cations, of growing wood, and of timber, or wood cut and dry. So *lignum* is put for tree in Ovid ;—

'Oscula dat ligno, refugit tamen oscula lignum ;'

Where he speaks of Apollo embracing Daphne just turned into a bay-tree. So Virgil ;—

'Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi.'

For the balsam drops out of the growing tree. See Pliny. And *lignorum vocabula* signifies the names of trees in Donatus. Secondly, this *ξύλον* is a generical word. In the very first place, where Moses speaks of all kinds of trees, he uses the singular number $\gamma\upsilon$, and the LXX turn it by *ξύλον*. And thus when he speaks of the oaks of Mamre, the text is indeed in the plural $\delta\upsilon\lambda\iota\mu$, Gen. xiii., 18 ; xiv., 13 ; and xviii., 1 ; but the LXX constantly turn it by the singular *δρῦς*. Thus also Homer calls 'Ερινεὺς, a wild fig-tree, a place in Troas, whereas there was a wood or grove of such trees. Strabo speaking about it says, 'Ερινεὺς τραχύς τις τόπος, καὶ ἐρινεώδης. And so φηγὸς, a beech, in the same may be understood of a grove of beeches. Thus likewise in Rev. xiv., 18, the word *ἀμπελος* is to be taken for *ἀμπελών*, a vine for a vineyard."

Alcazar and others make the same remark.

ages,' *signifies*, that they will be in the Lord's kingdom and in conjunction with him to eternity. 'And he said unto me, These words are faithful and true,' *signifies*, that they may know this for certain, because the Lord himself hath testified and said it. 'And the Lord God of the holy prophets hath sent his angel to shew unto his servants the things which must shortly be done,' *signifies*, that the Lord, from whom is the Word of both covenants, hath revealed through heaven, unto those who are in truths from him, the things which will certainly come to pass. 'Behold, I come quickly; blessed is he who keepeth the words of the prophecy of this book,' *signifies*, that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of the doctrine of this book now opened by the Lord. 'And I John saw these things and heard them; and when I heard and saw, I fell down to worship before the feet of the angel, who shewed me these things,' *signifies*, that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the Spirit, was God who revealed these things; when nevertheless it was not so, for the angel only shewed what the Lord made manifest: 'and he saith unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of this book: worship God,' *signifies*, that angels of heaven are not to be adored and invoked; because nothing divine belongs to them; but that they are associated with men, as brethren with brethren, with such as are in the doctrine of the New Jerusalem and do the precepts thereof; and that the Lord only, who is in consociation with them, is to be adored."

Gaspar a Melo, Apocalypse, chap. xxii. ;—

"What wonder is it, I pray you, that this city should be free from all curse, when God who is blessed hath his throne in it; and also the Lamb his Christ? What wonder is it that the

royal throne of God is for ever placed in this city, that God and the Lamb never desert it, but always dwell within it, since nothing can be found in it displeasing to them. For this reason the Evangelist immediately subjoins, 'and his servants shall serve him.' In this passage Primasius reads *throne*: *one* throne, *one* seat of indivisible session. For this is what he writes; 'he does not say *there will be* plurally (*erunt*), nor does he say *thrones*; for where there is a natural unity of Godhead and no difference in the glory, there most especially ought to be commended to our notice one throne of indivisible session, which cannot be divided by any subtlety of Arian corruption, nor confounded by any insinuations of Sabellian vanity.' The Greek reading is, *καὶ ὁ θρόνος τῷ θεῷ καὶ τῷ ἀρνίῳ ἐν αὐτῇ ἕσταί, i. e.*, the throne of God and of the Lamb shall be in it. This throne is the kingdom of God and of the Lamb. Christ sits with the Father even as Man, and shall for ever sit. 'He shall reign,' says Luke, 'over the house of Jacob for ever.' We believe that it is the administration only of the kingdom that is committed to Christ as he is Man; and that because the administration of it shall then cease, it does not follow that Christ shall cease to be king."

Assembly, Apocalypse, chap. xxii. ;—

"God and Christ sit upon one throne; this shews Christ to be God equal to the Father."

If 'sitting upon one throne' implies equality, and if, as we have seen, the Lamb signifies the Humanity, then the Divinity and Humanity sit upon one throne; and this shews the Humanity to be Divine, equal to the Father. Accordingly, by the Lamb is signified the Humanity; as affirmed by Richard of St. Victor, Cardinal Hugo, and other writers. Matthew Hœ observes, p. 382, that none of the angels sit on the throne of the Father, but only the Lamb; and that to sit on the right hand of God signifies no other than by a most intimate presence to rule over all creatures with *infinite* strength and power; a presence which the author does not distinguish nor design to distinguish from Omnipresence.

Parcus, Apocalypse, chap. xxii., p. 577 ;—

“In that again he placeth God and the Lamb on the same throne, he manifestly confirmeth that the *Divinity and Majesty of both is alike*. For *two unequals cannot sit in the same seat*. He confirms also the *unity of both*, by what follows: ‘And his servants shall serve him:’ for the relative *ἀνθρώ* and *ἀνθρώ*, his and him, is referred neither to God alone, nor to the Lamb alone, but to both as one.” (See also Calamy’s Sermons, p. 42).

Daubuz, Apocalypse, chap. xxii., p. 1036 ;—

“The throne of God and the Lamb shall be in it. . . . God and the Lamb, though sometimes distinguished, are still, as here, spoken of as but *one*.”

Ibid, p. 1040 ;—

“For the *ἀνθρώ* his, as in the former expression *ἀνθρώ* him, relates to God and the Lamb as *one* ; so that when they see *the Lamb, invested with all the glory of the Divine Majesty*, they see *God himself*. So Christ argues, John xiv. 9 ; ‘He that has seen me, hath seen the Father;’ which is grounded upon the strict union of natures, Divine and Human, as it appears from the following words.”

See above, Vol. II., p. 88.

‘Behold, I come quickly;’ this expression occurs in verses 7, 12, 20. This is said, observes Da Sylveira, in relation to what was declared in the first three chapters of the Apocalypse to the angels of the seven churches. A Lapide and Tirinus say that it means both most quickly and *most certainly*; Franciscus a Jesu Maria and Menochius, that it means *most certainly*. Alexander de Hales, in Apoc. i., 1, says that the words, ‘which must come to pass *shortly*,’ mean come to pass *truly* and *infallibly*.

Pyle, Paraphrase, Apocalypse, chap. xxii., p. 239 ;—

“For though, in this happy state, there must remain some imperfections and inconveniences, that are natural to, and inseparable from, an *earthly condition of life*; yet there will be nothing that looks like the curse upon the first paradise; nothing of the hardships and oppressions that were felt in the foregoing times of the Christian church; but as the prophet Zachary ex-

presses the felicity of this same New Jerusalem (Zach. xiv., 11), 'Men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.' And as Isaiah describes the same (chap. lx., 18, 21); 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy people shall be all righteous.' Since every Christian in profession will be really what he professes to be; and, as such, will dwell under the sure protection of God, and the love of Jesus Christ. (See Isai., xxxv., 1—10, and his whole 60th, 61st, and 62nd chapters)."

Ibid., p. 241;—

... "Assure the Christian world, said the angel, that these predictions are not the ravings of enthusiasm, nor the forgeries of a false prophet; but the words of God himself, whose messenger I am, to declare them, for the warning, comfort, and consolation of future Christians. Time and the events themselves will demonstrate their truth; to the glory of Divine Providence over mankind."

SWEDENBORG, 'APOCALYPSE REVEALED,' verse 10;—

"'And he saith unto me, Seal not the words of this prophecy; for the time is at hand,' *signifies*, that the Apocalypse must not be shut, but that it is to be opened, and that this is absolutely necessary at the end of the church that some may be saved."

Haymo, Apocalypse, chap. xxii.;—

"Why is it that he says here, 'Seal not,' *i. e.*, thou shalt not seal, thou shalt not shut up the words of this book, when in the middle of this prophecy it was said, 'Seal up the things which the seven thunders have uttered, and write them not?' For this reason; that from the wicked and from despisers, divine mysteries are to be sealed and shut up and hidden; whence it is said, 'Give not that which is holy unto dogs, and cast not your pearls before swine.' To the faithful, on the contrary, the divine oracles are to be made manifest. Whence the Lord says, 'Unto you it is given to know the mysteries of the kingdom of God, but to others in parables.' It is then on account of the unbelieving that it is said, 'Seal up the things which the seven thunders have uttered, and write them not;' and again on account

of the believing, that it is said, 'Write the things that thou seest, and seal not up the words of the prophecy of this book.'

Ambrose Ansbert, *Apocalypse*, chap. xxii. ;—

"Nor is it any wonder if, as the future judgment draws near, the mystical contents of the Scriptures should be presumed to be more largely opened than they now are, when fallacious doctrine everywhere in opposition to the truth is raising its yell throughout the entire world. As indeed will take place under a dispensation remarkable for great piety; so that the light of truth will at that time shew itself more clearly than it does at present, when, in the minds of the wicked, the dark night of universal falsehood is overclouding the world."

Berengaud, *Apocalypse*, chap. xxii. ;—

"Scripture is sealed to those by whom it is not understood. John therefore is commanded not to seal the words of the prophecy of this book, that is, not to hide in silence its dark saying, but rather to make them manifest by explaining them to all who wish to know them; because the Day of Judgment, which in this book is described in different ways, is near; and it is necessary to see from the heart the danger which is impending, lest as a thief it should come upon the unwary and destroy them."

Brightman, *Apocalypse*, chap. xxii., p. 885 ;—

"'Seal not.' Here we have a publishing of this book enjoined, whereby every one hath free power to examine and to judge of this prophecy by the event. John was not to keep this prophecy for his own use alone, but he was to offer it to public inquiry, whatsoever danger might come thereby, as he was bidden presently after the beginning; that which 'thou seest, write it in a book, and send to the seven churches,' chap. i., 11; and again, 'Write what things thou hast seen, and which are, and which are to be;' that is, do not conceal them from others, but make them openly known to the people."

Durham, *Apocalypse*, chap. xxii., p. 500 ;—

... "The Lamb opened not the seals of this book, that they should again be closed; that is not the end it is given for; but on the contrary, let it be public for their behoof, and the reason is, for the time is at hand."

... "This command of publishing this prophecy may be thought strange, and it may be objected, men may wax worse and worse; and seeing, as Peter saith of less obscure Scriptures, 2 Pet. iii., they pervert them to their own destruction, much more, it seemeth, it may be said of this which is so dark; and so would the objection conclude, better seal it than not seal it. This is prevented by an answer usual in the prophets; Keep it not (sealed) up, whatever come of it (like Ezek. ii., 7), whether they will hear or forbear. And this is followed with a twofold qualification: 1. If it be dark or an offence to any, it will be but to the profane and vile or filthy, who abuse the best things; it will make none profane but filthy persons, who may from their corruption abuse it, as they do the plain truths. But, 2. These who are single and sincere, it will not hinder, but strengthen them in the way of holiness, and confirm them in the faith of Christ; and so it will be to the one the savor of life unto life, and to the other the savor of death unto death, 2 Cor. ii., 16; and that is no strange thing, and cannot be attributed to the unsealing of this prophecy; for if it were sealed, that would follow, as we see in Dan. xii., 9, 10, &c."

Pyle's Paraphrase, Apocalypse, chap. xxii., p. 242;—

"And whereas this prophecy of futurities was once a sealed book, as that of Daniel was, and as you saw it in the hand of Christ (chap. vi.); remember, you have now seen the particulars of it opened and explained to you, as far as is needful to sincere and attentive minds. 'Keep it open,' *i. e.*, write them all down, and leave them to posterity (see upon chap. v., 1). Daniel's prophecy was, indeed, in great part, made concerning the Christian church; but, as the events to be fulfilled in it were at a great distance, the prophecy was sealed up, as it were, in general descriptions. But these particular explications of it, now given to you, are beginning already to take place, and are perpetually to go on in their completion to the end of the world. It is time therefore to have them published."

Lowman, Apocalypse, chap. xxii., p. 175;—

"The angel then gave me in charge not to keep these revelations private to myself and concealed from the church."

Hammond, Apocalypse, chap. xxii., p. 1005;—

“Seal not, shut not up this prophecy (as sealing is opposed to leaving open and legible, Is. xxix., 11). Lay it not up as a thing that only future ages are concerned in: for the time of the completion of a great part of it is so immediately at hand, that 'tis fit the prophecy should be open, for all to see and to observe the completions of it.”

Poole's Synopsis, Apocalypse, chap. xxii., p. 2018;—

“That is, hide it not, nor shut it up in an earthen vessel, as commanded in Jer. xxxii., 14, but communicate it to the church (Piscator). Promulgate it, so that it may be read and known of all; lest any one, under the pretext of ignorance, should not be upon his guard against Antichrist.” Pareus.

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 11, 12;

“‘He who is unjust, let him become unjust still: and he who is filthy, let him become filthy still: and he who is just, let him become just still: and he who is holy, let him become holy still,’ *signifies*, the state of all in particular after death, and before the judgment of each, and in general before the Last Judgment, that from those who are in evils goods will be taken away, and from those who are in falses truths will be taken away; and on the other hand, that from those who are in goods evils will be taken away, and from those who are in truths falses will be taken away: ‘and, behold, I come quickly; and my reward is with me, rendering unto every one according as his work shall be,’ *signifies*, that the Lord will certainly come, and that he is heaven and felicity of life eternal, to every one according to faith in him, and a life conformable to his commandments.”

Andreas, Apocalypse, chap. xxii.;—

“These things are not adduced in the foregoing passage as if it was designed to lead any one to injustice or impurity; far from it; but in order to shew that he had decreed for a certainty to preserve the will of man free, and clear of all compulsion. For the sense is, let every one do as he pleases; I offer violence to the will of no man. One thing only do I shew and

declare, namely, that the lot of every one shall be in accordance with his efforts and his works ; wherefore also he adds, ' I come quickly, to reward every man according as his work shall be.'

So Aretas. Haymo, Apocalypse, chap. xxii. ;—

"The way of speaking is permissive, not optative, nor imperative, for the Omnipotent God permits man by reason of past sins to rush on to others still more heinous. Whence it is said by the Psalmist, ' My people did not hear my voice, and Israel did not obey me,' &c., ' therefore shall they go on in their own inventions.' In which passage it is clearly shewn that the guilt of disobedience had preceded ; by reason of which they were permitted by God to go on in their own ways. Hence Paul says of some who, when they knew God, glorified him not as God, or gave him thanks. ' For which reason God gave them over to a reprobate sense, that they might do those things which are not convenient.' In like manner it may be said, ' He who is unjust,' that is, to himself, ' let him,' *i. e.*, as not being willing to hear the words of God, ' be unjust still,' *i. e.*, remain impenitent and be conjoined to his past sins. ' And he who is in the filthiness of vice, let him be filthy still,' *i. e.*, fall into what is worse ; for so long as any one enjoys time for repentance and yet remains impenitent, and turns himself to sin, such a one converts the remedy of grace into an augmentation of guilt. And inasmuch as he will not abandon evil in order that he may live, he increases to himself the source of death ; of whom Paul speaks when he says, 1 Thess. ii., 16, ' that they are always filling up their sins.' "

A similar interpretation is given by Primasius, Alexander de Hales, Da Sylveira, Cornelius a Lapide, Menochius, Tirinus, &c.

Pyle, p. 242 ;—

"During the whole state of this *church of Christ upon earth*, it must be expected, that lewd, and profane, and merciless men will, many of them, persist in their cruelties and impiety : as, on the contrary, all sincere and virtuous-minded persons will learn, and be improved in goodness, by the serious belief of these predictions. For so is the way of divine government, to afford to all men sufficient light and knowledge of their duty ;

and then leave them to the free and unrestrained use of it. And thus will God fulfil those words of his prophets, speaking of these last times, of these prophecies and their events, Dan. xii., 10; 'Many shall be purified, and made white, and tried: but the wicked shall (or rather, will) do wickedly: and none of the wicked shall understand, but the wise shall understand.' And Hosea xiv., 9; 'Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right; and the just shall walk in them: but the transgressors shall fall therein.' And thus Ezekiel brings in the Almighty speaking of the Jews; 'He that heareth, let him hear; and he that forbeareth, let him forbear,' Ezek. iii., 27. In the same manner St. Paul says, 1 Cor. xiv., 38; 'If any man be ignorant, let him be ignorant still.'"

The Family Bible on 1 Cor. xiv., 38;—

"'Let him be ignorant.' He that will not, I have no more to say to him: let him take the effects of his obstinate and wilful ignorance." Pyle.

Which is thus similarly commented on by Barnes, p. 293;—

"'Let him be ignorant.' At his own peril let him remain so, and abide the consequences. I shall not take any further trouble to debate with him. I have stated my authority. I have delivered the commands of God; and now, if he disregards them, and still doubts whether all this is said by divine authority, let him abide the consequences of rejecting the law of God. I have given full proof of my divine commission; I have nothing more to say on that head: and now, if he chooses to remain in ignorance or incredulity, the fault is his own, and he must answer for it to God."

Macknight, 1 Cor. xiv., 38; p. 245;—

"And if any one, after that, is ignorant that my precepts are the commandments of the Lord, let him be ignorant. His ignorance being wilful, I will trouble myself no farther with him."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 13—15;—

"'I am Alpha and Omega, the Beginning and the End,

the First and the Last,' *signifies*, because the Lord is God of heaven and earth, and by him all things in the heavens and in the earths were made, and are governed by his Divine Providence, and done according to it: 'blessed are they who do his commandments, that their power may be in the tree of life, and that they may enter in through the gates into the city,' *signifies*, that they enjoy eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord, and the Lord in them through love, and in his New Church through knowledges respecting him: 'but without are dogs, and enchanters, and whoremongers, and murderers, and idolaters, and every one who loveth and doeth a lie,' *signifies*, that no one will be received into the New Jerusalem, who maketh no account of the commandments of the Decalogue, and doth not shun any evils there enumerated as sins, and therefore lives in them."

It has already been observed that this title of Alpha and Omega is assumed in relation to the *ἀνακεφαλαίωσις* performed at the Last Judgment, or the reduction of all things to order; for such is the word used by Irenæus in lib. i., adv. Hæres., c. ii., p. 34, to express the subjugation of all things to Christ at his Second Coming. Correspondingly with this view of the subject De Lyra observes on Apoc. xxi., 6, on the title, 'the Alpha and Omega, the Beginning and the End,' that God is the efficient first principle from which all things are produced, and the end to which all things are ordained. Hence likewise Cyril of Alexandria regards the term *ἀνακεφαλαίωσις* as implying a reformation, the making of all things new in Christ, or their restoration to a new and better state. See book i., *Glaphyrorum, De Adamo*, p. 3. A similar interpretation also he gives to Eph. i., 10.

Pyle's Paraphrase, Apocalypse, chap. xxii. ;—

“Happy then will it be for those who by virtuous practices and steady obedience to the divine laws, qualify themselves to enjoy the blessings of my *reformed church in this world*, and the glories of my future and eternal kingdom in heaven, agreeably to the comfortable promise in Isaiah xxvi., 1, 2.”

SWEDENBORG, ‘APOCALYPSE REVEALED,’ verses 16, 17 ;

“‘I Jesus have sent mine angel to testify unto you these things in the churches,’ *signifies*, a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now opened : ‘I am the root and race of David, the bright and morning star,’ *signifies*, that it is the Lord himself, who was born in the world, and then was the light, and who will come with new light, which will rise up before his New Church, which is the holy Jerusalem : ‘and the Spirit and the bride say, Come,’ *signifies*, that heaven and the church desire the Lord’s coming : ‘and let him who heareth say, Come. And let him who is athirst come. And let him who is willing, receive the water of life gratuitously,’ *signifies*, that he who knoweth anything of the Lord’s coming, and of the new heaven and New Church, consequently, of the Lord’s kingdom, should pray that it may come ; and that he who desireth truths, should pray that the Lord would come with light ; and that he who loveth truths, will then receive them from the Lord without any labor of his own.”

Haymo, Apocalypse, chap. xxii. ;—

“‘I Jesus have sent mine angel to testify unto you these things in the churches.’ . . . *All* the churches ; which are often comprehended in the number *seven*, in which is expressed the ONE CATHOLIC OR UNIVERSAL CHURCH.”

Gagneus observes on the morning star mentioned in the case of the church in Thyatira, Apocalypse, ii., 28 ;—

“‘I will give unto him the morning star.’ The morning star

we may understand either as being Christ, or the clear knowledge of divine things, which Peter calls Lucifer, when he says, 'To which ye do well to attend as to a light shining in a dark place,' until the day dawn and the day-star arise in your hearts."

Alcasar, on Apocalypse ii., 28 ;—

"The true exposition I conceive to be this ; that to an apostolic man is promised in this life, in the midst of calamities and persecutions, the greatest solace from God, arising from a most certain hope of the prosperity of the church and of the mighty advantage which God shall perceive to accrue to others from his preaching. And according to this sense especially, Christ is most truly said to be a Morning Star ; because in the midst of their very persecutions he consoles his people with the most certain hope that the sun will rise, that is, that in a short time prosperity will follow. And in this sense it was highly suitable that Christ, at the end of the Apocalypse, should assert of himself in the way of a brief epilogue to the whole book, 'I am the bright and morning star.' For the whole of this book tends to shew this, namèly, that to the Christian church, then in a state of vehement affliction, the promise is made that not long afterwards it would most gloriously enjoy a victory over the Roman empire ; and to this purpose Christ interposes his assurance, affirming that by the revelation of this book he is like the star Venus to his church, which announces the brightness of the sun as not being afar off."

This interpretation is substantially true : the difference is in the application.

Viegas, Apocalypse, chap. ii., 28 ; p. 189 ;—

"The fifth interpretation is of those who interpret the *morning star* to signify that understanding of Sacred Scripture, which the Lord giveth to the faithful ; according to the 24th Psalm, 'The Lord is a strong foundation to them that fear his testament, that it may become manifested to others ;' as Peter testifies, 2nd Epis., chap. i., 19, where he calls the understanding of Scripture *the morning star*, &c. In this passage, *Lucifer* not only signifies grace or glory, but also the understanding of the Sacred Scripture and the knowledge of the divine mysteries, which is promised to those who are diligent in their endeavors

to understand the Scriptures. Rightly in this passage does Christ promise a reward of this kind to those who have contended with Jezebel, that is, heretics, concerning the meaning of Scripture, and refuted their errors by the testimony of the Divine Writings."

Da Sylveira, Apocalypse, chap. xxii. ;—

"'I am the Bright and Morning Star.' Because it is in this teaching of the Apocalypse most especially, that Christ shines forth and gives light to the whole church; it is called the 'morning star,' as announcing the coming of the sun; for so Christ in this Apocalypse hath manifested to us the sun of divine vision and of the heavenly country, as above, chap. xxi. Gregory the Great, book xix., *Mor.*, chap. xxx., says; 'Because when born of a virgin he appeared as the Morning Star amid the darkness of our carnal condition, and because when the darkness of sin was dissipated he announced to us eternal morning.' Ansbert says; 'Is not he unto us a Bright and Morning Star, who, dissipating the shadows of this mortal state, rose again from hell; shining with the light of new life? When Christ the Lord reveals by his angel the Apocalypse to his church, he is called Jesus, that is, Mediator, Saviour, the Root and Race, that is, the Son of God and of Man; but a bright star more especially in this than in any other place; and a morning star, announcing eternal beatitude; because Christ, when revealing the Apocalypse, shone with such radiance in his church, and illustrated it with so great a light from these revelations; and therefore it is that in unveiling such great splendor, he is distinguished with so many names.'" So Poole in his Comments.

Alexander De Hales, Apocalypse, chap. xxii. ;—

"He is called the Morning Star, as putting an end to our ignorance and bringing in the light of the day of truth and of knowledge."

Gill, Apocalypse, chap. xxii. ;—

"Christ is compared to a *star*, as in Numb. xxiv., 17, for its light, the light of nature and of grace and of the New Jerusalem state being from him; and for its glory, his glory being the glory of the only-begotten of the Father, and he having a glory as Mediator which his saints will ever behold and be delighted with; and for its influence, all the blessings of grace, life, and

righteousness being from him ; and to a *bright star*, because he is the brightness of his Father's glory, and so splendid, shining, and illustrious that he is light itself, and in him is no darkness at all ; and to a *bright morning star*, which shews the night is going off and the day is coming on, and is the phosphorus or bringer of light ; as Christ, by his First Coming, who was then the Dayspring from on high, put an end to the night of Jewish darkness, and sprung the great Gospel day so often spoken of by the prophets, and brought life and immortality to light by the Gospel, and shewed the way to eternal life by himself ; so, by his Second Coming, to which this character refers, he will put an end to the night of Antichristian darkness, Pagan, Papal, and Mahomedan ; so that there shall be no more night ; and shall make an everlasting day, and bring such light into the holy city that it shall need no candle nor light of the sun or moon. The dawn of light at the Reformation was a presage of this, chap. ii., 28, called there the morning star."

Wodehouse, Apocalypse, chap. xxii., p. 497 ;—

"He is that Bright and Morning Star which now gives considerable light to the world after a long night of ignorance and superstition ; and to those who love such light, a certain earnest and prelude of increasing knowledge and glory shining forth unto perfect day."

Assembly Annotations, Apocalypse, chap. xxii. ;—

"Chap. ii., 28. His birth was manifested to the wise men by a star, Matt. ii., 9, 10, to shew that he was the star foretold, Numb. xxiv., 17, which bringeth the day of knowledge to the church, and glory after the night of ignorance and misery, 2 Pet. i., 19."

Gauntlett, Apocalypse, chap. xxii., p. 473 ;—

"His rising in his power will put an end to Antichristianism, disperse the darkness of ignorance and error, and introduce the millennial day."

'And the Spirit and the Bride say, Come,' &c.

Alexander de Hales, Apocalypse, chap. xxii. ;—

"'He who hath ears to hear, let him hear,' *i. e.*, let him understand."

"He therefore who hears, *i. e.*, who understands the words

of this book, 'let him say' to others, 'Come,' namely, to understand it. As if it should be said, Let him not hide from others that which he himself understands, but let him teach it to others. Wisdom vii., 13; 'I learned diligently and do communicate her liberally: I do not hide her riches.' Where we find reprehended the grudging of those who are unwilling to teach when then they know how to speak wisely and beautifully.'

"Therefore 'he who heareth let him say, Come, and whosoever thirsteth let him come.' Whosoever desires the knowledge of this book, let him come with humble and devout desire; for the understanding of revelations is not given except to those who desire it with devout affection. Dan. x., 11; 'I am come to shew unto thee the vision, for thou art a man of desires.' Whosoever therefore thirsteth to know this prophecy, let him come with diligent endeavors. 'And whosoever will, let him receive the water of life freely.' In the same passage in which he has here admonished the ignorant to make haste, he admonishes teachers to communicate and to teach freely. I have said this, because you ought to come hither to hear and understand this book; and certainly it is not very difficult for you to come, nor to have a knowledge of it, because God is prepared to confer this knowledge upon you, for 'whosoever will, let him take of the water of life freely;' for the will is like a bucket used for the purpose of drawing, in order that by its means the water of wisdom may be conveyed into the soul. Whence all that is required is a good will; because the influx of this knowledge is from God, who gives it to us gratuitously, without any merit of our own. 'Ho, every one that thirsteth, come ye to the water and drink.' And in the same chapter, 'Come, buy wine and milk without money and without price,' Is. lv."

Cardinal Hugo, Apocalypse, chap. xxii. ;—

"'He who heareth,' *i. e.*, who understands, 'let him say,' that is, to another, 'Come;' that thou also mayest understand as I do; and that he may not hide that which he knows, but may say with the wise man, Wisdom vii., 13, 'I learned diligently, and will communicate her liberally.' Or; 'he who heareth, let him say, Come;' *i. e.*, he who is attracted by the sweetness of the spiritual sense, let him say, Come, just as do all mentioned in ver. 14; likewise as Saul when he saw the company of pro-

phets prophesying,' *i. e.*, praising God, was himself also constrained to prophecy with them, 1 Sam. xix. Although therefore the inviters are many; yet it is not every one who comes, but only one out of many. 'He who thirsts let him come,' *i. e.*, he who desires to believe. For the revelation of visions is not given except to him who desires; as is evident from Dan. ix. For the angel spake to Daniel because he was a man of desires; it was for this reason he had come to him to reveal the vision. And lest any one should think that great labor is required in procuring, he subjoins, 'And whosoever will;' as if he should say, that for this purpose it is only a will that is required."

De Lyra, Apocalypse, chap. xxii. ;—

"'He who heareth,' *i. e.*, who understands, let him say, 'Come;' for those who understand the Sacred Scripture ought to induce others also to come to the understanding of it. 'And he who thirsteth let him come;' for they who desire, find."

Anselm Archbishop of Canterbury, Apocalypse, chap. xxii. ;—

"'And the bridegroom and the bride,' the faithful, say, 'Come,' *i. e.*, to the knowledge of this book. 'And let him that heareth,' *i. e.*, who understandeth, say, 'Come;' namely, let the more intelligent tell the others to come; 'and whosoever thirsteth, let him come.' And yet it is not every one that shall enter in, but he only who both desires and fulfils those desires in actual practice: 'and whosoever will, let him come and take of the water of life freely:' an efficacious will suffices."

Brightman, p. 888 ;—

"'And the Spirit and the Bride say,' &c. These words contain a confirmation taken from the wish and desire of those that be sanctified; who long after nothing in this world more eagerly, than to see these things consummated, whereof this book putteth them in hope: for as the souls under the altar cried with a loud voice, desiring their deliverance, chap. vi., 10, so the faithful leap for joy, in that God hath given them hope of their future marriage; and that maketh them desire so exceeding greatly to have that day hastened, chap. xix., 7. For *the Spirit* here signifieth each of the faithful, in whom the Spirit dwelleth; *the Bride* signifies the whole church, and multitude of the faithful.

The longing desires of all the faithful, both severally and jointly, do strive together by prayer with the Lord, to accomplish this one thing only. And that earnest desire and request which is kindled by God's Spirit, cannot be frustrated."

SWEDENBORG, 'APOCALYPSE REVEALED,' verses 18—21;—

" 'For I testify unto every one who heareth the words of the prophecy of this book, If any one shall add unto these things, God shall add upon him the plagues written in this book,' *signifies*, that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in him, by adding anything whereby they may destroy these two things; cannot do otherwise than perish from the falses and evils, which are signified by the plagues described in this book: 'and if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and the things which are written in this book,' *signifies*, that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in him, by taking away anything whereby they may destroy these two things; cannot acquire any wisdom from the Word, nor appropriate to themselves anything out of it, neither be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom: 'He who testifies these things saith, Even so, I come quickly: Amen, come Lord Jesus,' *signifies*, the Lord, who revealed the Apocalypse and hath now opened it, testifying these glad tidings, that he cometh as a Bridegroom and Husband in his Divine Humanity, which he took upon him in the world and glorified, and that the Church desireth him as a Bride and a Wife."

Cornelius a Lapide, Apocalypse, chap. xxii. ;—

"If any one shall add,' &c., signifies that there would be heretics who would adulterate the Apocalypse and Sacred Scripture (of which the Apocalypse is the end and close), either by adding or diminishing, as did Marcion; whom therefore Tertullian in his book, *De Carne Christi*, c. iv., calls the Pontic depredator or mouse, for he came from Pontus. So Tychonius, Bede, and others. John therefore does not here reprehend the *human* laws, either apostolical or ecclesiastical, which are added to the Divine, and to the Gospel itself; for *they are not added as if they were laws or writings that are Divine, but as human* deduced from such as are Divine. See what is said on Deut. iv., 2."

Tirinus, *Apocalypse*, chap. xxii. ;—

"From this passage heretics are desirous to overturn all human laws, most especially such as are ecclesiastical; but this they do foolishly; for *these laws are not added as if they were Divine writings*, or appendages tacked on to the Divine; but as *human* deduced from such as are Divine; as I have elsewhere explained."

According to this account the authority of the Scriptures is DIVINE, the authority of the laws or writings of the church is HUMAN.

Observations upon the Prophecies of Daniel, by Sir I. Newton, p. 14 ;—

"The authority of emperors, kings, and princes is *human*. The authority of councils, synods, bishops, and presbyters is *human*. The authority of the prophets is *divine*, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets; and if an angel from heaven preach any other Gospel than what they have delivered, let him be accursed."

Without entering into any controversy upon this point, the reader is left to reconcile this, as best he may, with the doctrines maintained by Bozius and Mœhler, as stated above, pp. 156, 157, &c., in the present volume.

The foregoing passage is frequently interpreted as alluding to the canon of Scripture, and has hence originated a controversy between the Roman and Protestant churches upon that subject.

Thus in his Lectures on the Canon of Scripture, Dr. Wordsworth observes, p. 79 ;—

“ First of all, we reply, that no council of the church,—no, nor a hundred councils,—can make a book to be inspired which was not inspired before ; and that if the Apocrypha was inspired in the fourth century, it must have been inspired in the first ; and that if it had been inspired in the first, then Christ and his apostles would have received it as such : and that they did not so receive it ; and that therefore it is not inspired.”

Ibid., p. 52 ;—

“ What words, therefore, can describe the guilt which makes the reception of these books (the Apocrypha) as inspired, a term of church communion, and denounces imprecations upon all who do not and cannot receive the word of man as the Word of God ?”

Dr. Wordsworth further observes, p. 57 ;—

“ In a solemn decree, promulgated at that council, the Church of Rome proceeded so far as even to anathematize all who did not receive these other books as inspired ; and, at this day, she requires all her clergy, and all her academic teachers, to affirm, by oath, that they who do not receive this decree, ‘ cannot be saved.’ ”

Ibid., p. 89 ;—

“ Lastly, to the Church of Rome we say : . . . you anathematize all who do not receive the Apocryphal books as inspired ; you make their reception a condition of communion with yourself. What ! we say, are you the author of Scripture ? ‘ Came the Word of God out from you ? or, came it to you alone ?’ Can you make and unmake it, as you please ? Will you dare to imprecate curses on those who do not receive what Christ never received ? Nay, by so doing, you pour out your anathemas, not only upon us, but upon the holiest men of Christendom ; you say anathema to Jerome, anathema to Ruffinus, to Athanasius, to Cyril, to Melito ; and in them, you say anathema to the ancient churches of Palestine and Asia, and anathema to the ancient Church of Rome, and even to the apostles themselves,—we dare not proceed further.”

Douglas, a Protestant writer, in his essays on *The Truths of Religion*, observes, p. 79;—

"The more importance we attach to Scripture, the more importance we must also attach to the inquiry concerning the canon of Scripture; or to the rule which separates the inspired books from those which are merely Apocryphal. This is a question either very plain, or very difficult, according to the manner in which it is handled. Jones has observed; 'It is not so easy a matter as is commonly imagined, rightly to settle the canon of the New Testament. For my own part, I declare with many learned men that in the whole compass of learning, I know no question involved with more intricacies and perplexing difficulties than this.'"

We shall now add only the following observations of Swedenborg, who does not regard the passage as referring to the canon of Scripture. *Apocalypse Revealed*, art. 957;—

"By hearing the words of the prophecy of this book, is signified to read and know the truths of doctrine in this book now opened by the Lord (see above, n. 944); by adding to them is signified to add anything whereby they may destroy those truths, as will be seen presently; by the plagues written in this book, are signified the falses and evils which are denoted by the plagues written in this book, as mentioned in chap. xv. and xvi.; that plagues signify the falses and evils which befall those who worship the Dragon's beast and false prophet, may be seen, n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718: the Dragon's beast and false prophet, are they who make faith alone without the works of the law competent to salvation. There are two things in this prophetic book, which every thing in it hath relation to; the first is, that no other God is to be acknowledged but the Lord; and the other, that no other faith is to be acknowledged but faith in the Lord. He who knoweth these and yet adds anything with intent to destroy them, cannot be otherwise than in falses and

evils, and perish by them; because from no other God but the Lord, and by no other faith but faith in the Lord, is given the good which is of love, and the true which is of faith, and thence the felicity of life eternal; as the Lord himself teacheth in many places in the evangelists, see above, n. 553. That this is what is signified, and not that God will add the plagues described in chap. xv. and xvi., upon him who adds anything to the word of the prophecy of this book, any one may see from his own judgment; for this an innocent person might do; and many might likewise do it with a good intent, and also from being ignorant of what is signified; for the Apocalypse hath been hitherto like a closed or mystic book. Wherefore any one may see that the meaning is, that nothing is to be added or taken away which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two points; for which reason, also, these words follow in a series after: 'I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and race of David, the bright and morning star. And the Spirit and the bride say, Come. And let him who heareth say, Come. And let him who is athirst come. And he who is willing, let him receive water of life freely,' verses 16, 17. By which is signified, that the Lord will come in his Divine Humanity, and give life eternal to those who acknowledge him; wherefore these words follow likewise in a series; 'He who testifieth these things, saith, Even I come quickly. Amen, even come Lord Jesus,' verse 20; from which it is plain that nothing else is meant. Moreover to add is a prophetic word signifying to destroy, as in Psalm cxx., 2, and in other places. From these considerations then it may be seen, what is signified by the contents of this and the following verse."

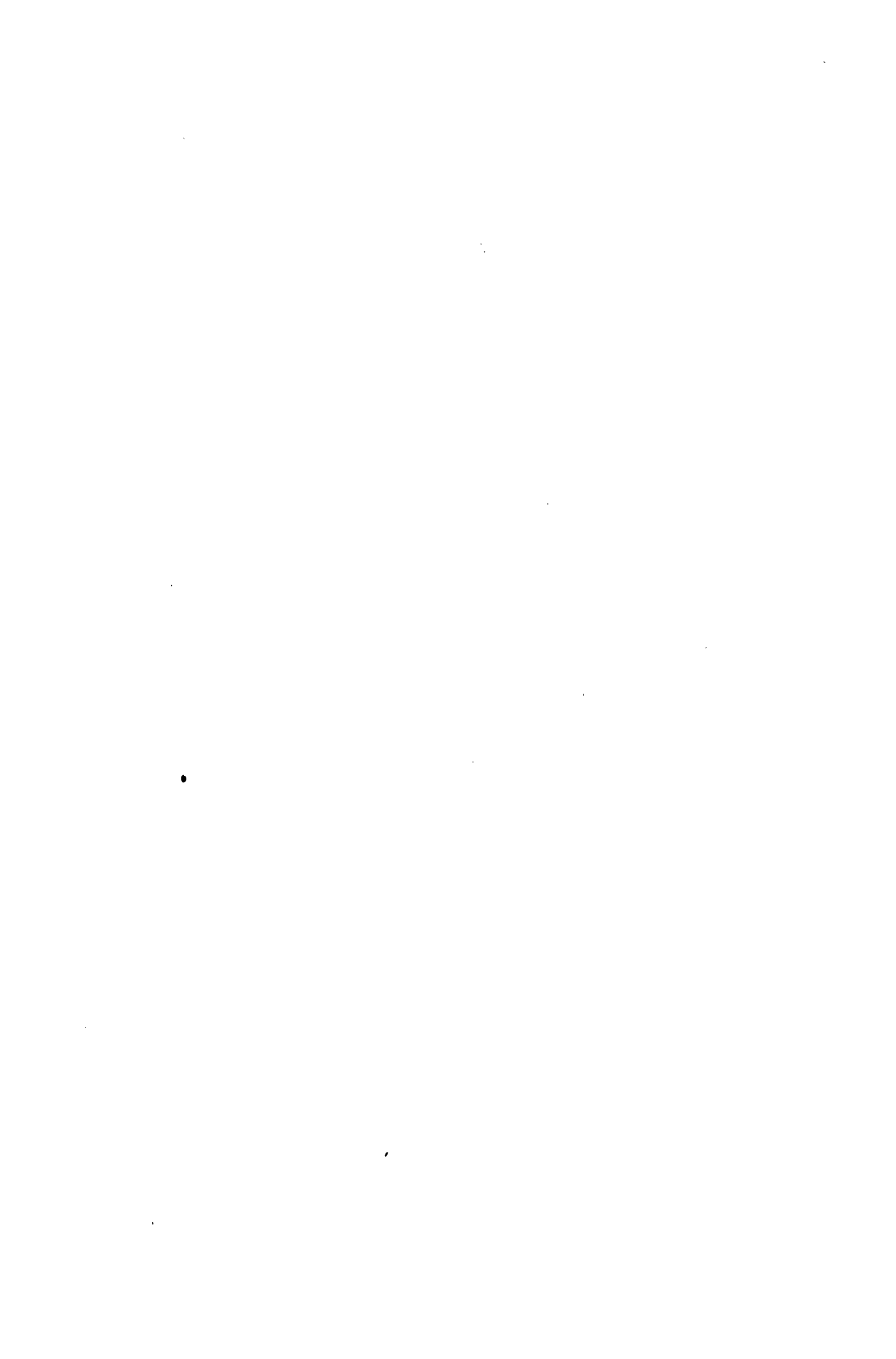
“ ‘And if any one shall take away from the words of

the books of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and of the things which are written in this book,' signifies, that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in him, by taking away anything whereby they may destroy these two things, cannot acquire any wisdom from the Word nor appropriate to themselves anything out of it, neither be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom. By this the same is signified as above; only that here it is said of those who take away, and there of those who add; consequently of those who either by adding or taking away, destroy those two truths. By taking away their part out of the book of life, is signified that they cannot acquire any wisdom out of the Word, or appropriate anything out of it to themselves. The book of life is the Word, as is also the Lord considered as the Word, n. 256, 469, 874, 925; the reason is, because the Lord is the Word, for the Word treateth of him alone, as is fully shewn in the Two Doctrines of the New Jerusalem, one concerning the Lord, and the other concerning the Sacred Scripture; wherefore they who do not immediately approach the Lord cannot see any truth out of the Word. By taking away their part out of the holy city, is signified out of the New Church, which is the Holy Jerusalem; for into it no one is received who doth not approach the Lord alone. By taking away their part out of the things which are written in the book, is signified, not to have their lot with those who are in the Lord's kingdom; for all the things which are written in this book, respect the New Heaven and the New Church, which constitute the Lord's kingdom, as their end and object; and the end is that to which all the things which are written in a book, relate."

“That it may be known that by these words is not meant the taking away from the words of this book as it is written in the literal sense, but the taking away from the words of the doctrine contained in its spiritual sense, I will explain whence this is. The Word, which was dictated by the Lord, passed through the heavens of his celestial kingdom and the heavens of his spiritual kingdom, and so came to the man by whom it was written ; for which reason the Word in its first origin is purely Divine : this, whilst it passed through the heavens of the Lord’s celestial kingdom was divine celestial, and whilst it passed through the heavens of the Lord’s spiritual kingdom was divine spiritual ; and when it came to man, it became divine natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both of them a sense purely divine, which is not discernible by any man nor indeed by any angel. This is adduced, that it may be seen, that by not adding nor taking away any thing from what is written in the Apocalypse, is meant in heaven, that nothing is to be added or taken away from its truths of doctrine respecting the Lord and respecting faith in him ; for it is from this sense, and what relates to a life according to his commandments, that the literal sense is derived ; as hath been observed.”

“ ‘He who testified these things, said, Even so I come quickly. Amen, even so come Lord Jesus,’ signifies the Lord, who revealed the Apocalypse, and hath now opened it, testifying these glad tidings, that he cometh as a bridegroom and husband in his Divine Humanity, which he took upon him in the world, and glorified ; and that the church desireth him as a bride and wife. The Lord saith above, ‘ I, Jesus, have sent mine angel to testify unto you these things in the churches,’ verse 16th of this chapter, which signifies a testification by the Lord before the whole Christian world that it is true that the Lord alone mani-

festated the things which are written in this book and which are now disclosed ; as may be seen above, n. 953. Thence it is plain, that by 'He which testified these things,' is meant the Lord, who revealed the Apocalypse and hath now unfolded it, testifying. The reason why it means testifying this Gospel or these glad tidings, is, because He here declared his coming, his kingdom, and spiritual marriage with the church ; for he saith, 'Yea (or, even so) I come quickly. Amen, yea, come Lord Jesus ;' and by Gospel or glad tidings is signified the Lord's coming to his kingdom ; see n. 478, 553, 625, 664. The reason why He here comes to a spiritual marriage with his Church, is, because this New Church is called the bride and wife, and the Lord her bridegroom and husband, above, chap. xix., 7—9 ; xx., 2, 9, 10 ; xxi., 17 ; and here at the end of the book, the Lord speaketh and the Church speaketh, as bridegroom and bride : the Lord saith, 'Yea, I come quickly, Amen ;' and the church saith, 'Yea, come, Lord Jesus ;' which are words of desponsation unto spiritual marriage. That the Lord will come in his Divine Humanity which he took upon him in the world, is plain from this circumstance, that he names himself Jesus, and saith that he is the Root and Race of David, verse 16, and from the church here saying, 'Come, Lord Jesus,' see above, n. 953, 954."



APPENDIX.



NOTES TO VOL. IV.

p. 1. *Sea of glass.*

Swedenborg, Apocalypse Explained, art. 659;—

“By *sea of glass* is signified the ultimate boundary of the spiritual world, where they were collected who had religion and consequent worship, but not good of life. Inasmuch as a collection of these is signified, therefore it is said, *as it were* a sea of glass; and moreover it appeared ‘mingled with fire,’ and by *fire* there is signified *love of evil* and consequent *evil of life*, for where there is no good there is evil. That a collection of these is here understood by ‘*as it were a sea of glass mingled with fire,*’ appears also from what next follows; as that they who had gotten the victory over the beast and over his image stood beside this sea; by whom are signified those, who, in consequence of faith separated from charity, were in good of life and thence in heaven, art. 660. It is this sea also which is meant in chap. xxi., 1, by ‘*the sea which was no more,*’ art. 878. What was the nature and quality of this sea and of them that were in it, hath also been given me to see. They were such as had some religion, frequented churches, heard preachings, received the Lord’s supper, and had not thought anything further about God, salvation, and life eternal; being so ignorant as not even to know what sin is; wherefore they were men in regard to their faces, and for the most part also as to civil and moral life, but not at all so in regard to spiritual life, by virtue of which nevertheless man is man.”

By the *seven angels* are meant all the angels or angelic heavens, just as by the *seven churches* are meant all the churches. Hence, says Gagneus, *seven angels* signify all the angels.

A considerable number of writers interpret both the *sea* and the *fire* above mentioned in a good sense; regarding the *sea* as signifying the waters of baptism, and the *fire* as the fire of love or of the Holy Spirit. On the other hand, there are those who either approximate to the inter-

pretation above given by Swedenborg, or else directly confirm it. Da Sylveira, referring to the interpretations of *fire* and *sea* in a good sense, observes, Apocalypse, chap. xv., 2, p. 227;—

“Although every one of these opinions has a good moral tendency, nevertheless they appear to me to be foreign to the literal meaning; and consequently from no principle can we better ascertain what this sea of glass is, than from the circumstances of which we are in possession at the commencement of this chapter, and which constitute as it were *the theme of what is afterwards declared in the sequel*. At the commencement John sets before us Seven Angels seen by himself having the seven last plagues. Therefore *this sea of which he is now speaking, must have a reference to these plagues.*”

“Ribera, Cornelius, Estius, Menochius, and others teach that the sea of glass denotes that multitude of men which will follow Antichrist. Of the *sea* likewise it is written, Isaiah lvii., 20; ‘The wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.’ *Of glass*; because although the wicked conceal their sins, nevertheless their thoughts are most perfectly manifest to God, as much so as if they were covered over only with transparent glass. This sea John beheld mingled with fire; since they will burn with that fire which precedes Christ as judge, and will also be afflicted before this with wrath and with fire. . . . The sea will be mingled with fire on the part of the wicked; namely, with the FIRE of *luxurious indulgence, concupiscence, rage of anger, contentions, and other vices*; as I have already said in the Exposition.”

This is the interpretation which Da Sylveira adopts.

p. 9. *The song of Moses and the Lamb.*

Gaspar a Melo, Apocalypse, chap. xv., 3, p. 592;—

“For in these days the church will sing the song which it formerly sang, when it went out from among the Egyptians and was liberated from them. Those days Hosea calls the days of its youth.”

p. 10. *The temple of the tabernacle of the testimony in heaven was opened.*

Gaspar a Melo, Apocalypse, chap. xv., p. 599;—

“The second interpretation which Gagneus adduces, as relating to the SECOND ADVENT of Christ, is the more simple. By the Tabernacle of the Testimony is understood the heaven whence the Lord gives out his testimonies, laws, and commandments. The sense therefore is this; that

when Christ is gone forth to judgment, the heaven is opened, that is, all the mysteries which were predicted concerning Christ are made manifest."

See what Albertus Magnus has said in this chapter concerning the opening of the temple, and the vials; amply confirming the interpretations already given, both here and in chap. xi.

p. 18. *The Word the Maker of all things, who sitteth upon the Cherubim.*

This account is taken from Irenæus, book iii., *Adv. Hereses*, p. 190, where he regards the Cherubim as being the fourfold representative form of the Word, the Son of God.

p. 21. *Seven vials, &c.*

Albertus Magnus, Apocalypse, chap. xv., 7;—

"*Septem phialas, id est, Sacræ Scripturæ intelligentias universas.*"

p. 22. *The temple was filled with smoke from the glory of God.*

Villalpandus on Ezekiel, chap. x., 4, vol. i., p. 135; '*And the house was filled with the cloud; and the court was filled with the brightness of the Lord's glory;*'—

"Moreover cloud, darkness, smoke, shadows, when in the Sacred Scriptures they are attributed to God, signify exceeding brightness, the divine radiance, inaccessible light, by which the eyes of mortals are struck blind. Isaiah vi., 4; 'And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.' And again, 1 Kings viii., 11; 2 Chronicles v., 14; Exod. xx., 21, &c. It is called thick darkness and cloud because it dazzles our eyes, and they are unable to behold the immense glory of God except as a most dense shade, pitch darkness, or black cloud. Which St. Paul, 1 Tim. vi., 16, has expressed in these words; 'Who dwelleth in the light inapproachable, which no man hath seen or can see.' The same appears to be signified in the present case by the cloud with which the house is said to be filled, viz., a most bright light attesting the Divine presence; as is clearly evident from the preceding verse."*

Cardinal Cajetan, Commentaries, Deut iv., 11 (marginal note);—

"'And the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.' To this perhaps the Royal Prophet makes allusion, when he says that on all sides the Lord was surrounded

* See Dionysius, *Areop.*, vol. i., p. 594.

with thick darkness, and so great indeed that no penetration of human sight availed in finding him out or knowing him. So in Psalm xviii., where he describes the majesty of God as inspiring fear into all, and as being unapproachable. 'Darkness,' says he, 'was under his feet.' And in Psalm xcvi. By this darkness the Lord shews that no one can enter into the divine mysteries, and that they altogether exceed the comprehension of man. Paul, in Rom. xi., 33, teaches clearly the same 'truth.'" See also Gaspar a Melo and Gagneus on the passage in the Apocalypse.

p. 48. *And the fourth angel poured out his vial upon the sun.*

Lauretus, art. *Sol*;—

(In a good sense). "The *sun* is love, shedding his beams upon all the other virtues, as the sun does upon the celestial orbs." Jerome, Bede, Rupertus, Richard of St. Victor, Bernard.

(In an evil sense). "The *sun* giving out *heat* may signify the *ardor of concupiscence*. For it shines as with light, and *burns* up the mind upon which it shines, Matt. xiii. It likewise signifies *the ardor or fervor of temptation*." B. Gregory, Bernard, Jerome.

Rupertus regards the *sun* as signifying here carnal men, among whom there is zeal and contention. Da Sylveira says that some regard it as signifying "the ardor of concupiscence and fire of pleasure." When it is said that the *sun*, in an evil sense, means Antichrist regarding himself as the light of the world, it indicates that form of *self-love* which is proper to self-intelligence. So likewise when it is referred to doctrine, it may include not only the false light of false teaching, but also fiery and unhalloved zeal, and thus the *theologicum odium*. See on this passage Gaspar a Melo.

p. 60. *Here they (the waters of the Euphrates) are to be interpreted in an evil sense.*

Da Sylveira, Apocalypse, chap. xvi., 12, p. 271;—

"But why is the water of this river first dried up that a way may be prepared for the kings of the east? Because, in order that a way may be prepared, and a passage to heaven, for those who come from the East (which is Christ our Lord), it is necessary that all the water of *worldly wisdom* and *human folly* should be first dried up and become extinct."

p. 68. *Three unclean spirits like frogs.*

See here Alexander de Hales and Da Sylveira. According to Albertus Magnus, the *mouth of the dragon* signifies the inspiration (or, as the

Glossa says, the suggestion) of the devil; the *mouth of the beast*, the words of Antichrist; the *mouth of the false prophet*, the false apostles of Antichrist; the *three unclean spirits*, all false Christians; for says he, "frogs appear to be in the water; nevertheless they only lie buried in the stinking mud of a pool, and pour forth their prating voices with impatience and importunity. They are thus hypocritical teachers who *seem* to be in the water of wisdom; nevertheless they are in the mud of deep heresy, and utter voices which contradict the truth; they lose all patience, and are hurtful to what is good (for they are the spirits of devils), inasmuch as they are spiritually unclean, or are under the tuition of devils."

The *mouth*, says Da Sylveira, p, 273, on this passage, is often taken in Scripture for the will or else for command. Again he observes, p. 274;—

"Frederic. Staphyl. in his book on the discord introduced by the Lutherans; and Gabriel. Patreolus, in his catalogue of heretics; aptly accommodate these three frogs to the three sects which emanated from Luther. The first is that of the Anabaptists, the parent of whom was Rothmann. The second is that of the Sacramentarians, the author of whom was Carlostadt, from whom Zuinglius and Calvin originated. The third is of those Protestants who had as their leader Melancthon."

p. 74. *Blessed is he that watcheth, &c.*

Gaspar a Melo, Apocalypse, chap. xvi., p. 628;—

"In this passage Christ our Lord admonishes us to watch, that is, carefully to be on our guard, lest we be seduced by the devil, or beast, or by others who are false prophets."

Ibid., chap. xvi., 15;—

"He keepeth his garments who keepeth his faith free from error."

p. 75. *And he gathered them together into a place called in the Hebrew Armageddon.*

Albertus Magnus, Apocalypse, chap. xvi.;—

"They will not be gathered together into one place but into one consent of evil will." So also says Gaspar a Melo.

p. 84. *The great city was divided into three parts.*

Da Sylveira, Apocalypse, chap. xvi., 19, p. 283;—

"Among the most certain signs of the utter* destruction of the world is that which is set before us by the Lord, Matt. xxiv., 7, viz., 'Nation

* See p. 477 of the present volume.

shall rise against nation.' For there will then be no union, but men will be altogether divided among themselves, that from this cause may come at last the destruction of the world; and this has already been designated in the celebrated statue seen by Daniel, in which the states of kingdoms are denoted, is manifest. The head was of the finest gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, one part of the feet was of iron, another of clay; and yet the statue, sublime and lofty as it was, was broken to pieces by the slightest touch of a single stone, and reduced to a cloud of summer dust. And how could a statue so very lofty, fabricated out of every metal, so easily fall and break into pieces? See what the Scripture says of the feet; 'And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay,' Dan. ii., 43. For where the foundation or the feet were partly of iron, partly of clay, the substance of which had no coherence in itself; what was the consequence? immediate fall and ruin. For the smallest stone falling upon disunited parts will convert them all into dust and reduce them to ashes; since the presage of destruction is division. To this Nazianzen alludes in his Oration, *De Pace*, who when beholding his people divided and differing one from the other, makes this remark; 'As these divisions continue to make progress, where will they stop? I fear indeed lest the present state of things be only as the smoke to the expected fire: lest Antichrist should overtake us in our backslidings, and turn our spiritual deaths into an opportunity to establish his own supremacy. For I do not think he will come upon those who are sound in the faith, nor upon those who are surrounded with and fortified in the light of truth.' Mark those words, *lest the present state of things be only as the smoke to the expected fire*. For as before the burning of fire there arises smoke, so likewise before the final ruin of the world will arise variance and mutual dissension among men."

p. 88. *Every island fled away, and the mountains were not found.*

In a good sense, *mountain* signifies *love* either to God or the neighbor; in an evil sense, *self-love*; hence *pride* and *elation*; see p. 181. Albertus Magnus interprets the word *island* to signify the whole congregation of the good fleeing from the society of the wicked, in mind if not in body; and *mountains*, the saints who are not moved from the faith. Gaspar a Melo interprets *mountains* to signify the perfect, the more perfect, or apostolic men; so Richard of St. Victor and Gagneus. Primasius says

that by *mountains* and *islands* are figured forth the *knowledge* belonging to the church. In an evil sense, *islands*, says Jerome (Jeremiah xxxi.), signify the nations who live afar from the truth : in a good sense, they signify those who are surrounded with the waters of truth ; hence abstractedly truths themselves.

p. 96. *With whom the kings of the earth, &c.*

Bullenger, Apocalypse, chap. xvii., p. 486 ;—

“ With whom such as hold the principal station among men, and who ought to direct those who go astray and to raise up those who fall, have committed fornication, and have been the first to decline from God ; being vehemently delighted with a *false religion* and an *impious worship*.”

Da Sylveira, Apocalypse, chap. v., 10 ;—

“ The manuscripts have the word *kings* ; *i. e.*, hast made us the *universal heads of the church*, because we have the care both of sacred things and profane, things ecclesiastical and political, and administer them upon earth. Wherefore we (*the priesthood?*), who seemed to be oppressed by the world and its powers, shall reign upon the earth ; and hence to us as *the rulers of the world* it is most highly expedient to know whatsoever is to befall the church militant, and all the rest of the people down to the end of the world.”

Bullenger, Apocalypse, chap. xvii., p. 492 ;—

. . . “ With whom the kings of the earth have committed fornication, that is, those who being inflated with pride possess only a worldly wisdom ; because they take a vehement delight in her *false religion and worship*, and have increased rather than repressed her criminality ; although they ought to have exercised a control over others and to have set them the example of a good life. Moreover the inhabitants of the earth are intoxicated with the wine of her scortation ; those, I mean, who are carnally wise, and are occupied with an immoderate love of frail and transitory things. For besides that they are delighted with the *false religion* of Antichrist (such as is that of all *sectaries*) as with most excellent *wine* ; and have drank of it even to drunkenness : they have given themselves over to the pleasures of the body, and entirely immersed themselves in them ; instead of divine and heavenly wisdom, that wisdom is pleasing to them which is earthly, sensual, and devilish.” . . .

Ibid., p. 495 ;—

“ And the woman was clothed in purple and scarlet, and decked with gold and precious stones and pearls, &c. In these words appear to be signified the magnificence, pomp, and pride of the wicked and luxurious of this world ; who follow after all kinds of indulgence. As also the

hypocrisy and fictitious sanctity with which the harlot endeavors to hide her abominations, in order that she may the more easily deceive the unwary and draw them alike into an admiration and love of herself. She pretends that she is illuminated with divine wisdom, when she is nevertheless perfectly foolish, and possesses only the wisdom of this world, which is foolishness with God; and she can glory only in worldly eloquence, which may be that which is meant by gems and pearls; and this for the express purpose that those whom she cannot by open force draw into error, she may deceive by a pretended sanctity. Whence also she is said to have a golden cup in her hand, which is full of the abominations and uncleanness of her fornication."

p. 101. *Drunk with the blood of the martyrs.*

According to Berengaud, Apocalypse, p. 332; "*Drunk*, that is, alienated from all spiritual reason."

p. 103. *Into the wilderness.*

Bullenger, Apocalypse, chap. xvii., p. 493;—

"Under the name of *wilderness* John seems to comprehend, as St. Ambrose the bishop observes, the whole multitude of the wicked, who have either openly cast away Christ (such as Mahomedans), or who make an *outward profession of Christianity and the Church*; when they are all nevertheless, no other than such as are all assemblies [*cœtus*] of *heretics*."

p. 110. *This woman is called a harlot.*

Da Sylveira, Apocalypse, chap. xvii., p. 287;—

"This Harlot is seen as being the opposite and contrary to the Woman clothed with the sun. She stands for the assembly of all the wicked (*pro cœtu omnium reproborum*); but the former for the holy church with the whole congregation of the just."

With respect to the two harlots contending before Solomon, as recorded in 1 Kings iii., 16, A Lapide says that one represents the Catholic Church, the other the Arian and Nestorian heresies; B. Gregory, that these two women represent true and false teachers, Moral., book i., chap. viii. Consult also A Lapide, Proverbs, p. 106.

p. 112 and 202. *Simulated sanctity.*

Babylon is celebrated for its *idolatry*; idols are *simulacra*, from *simulare*, to simulate. The idols of Babylon are her doctrines or alleged vir-

tues which simulate, or are simulations. or *simulacra* of genuine truths and goods. See Cajetan on the word *simulacrum*, Deut. iv., marginal note. The tares mentioned in Matthew xiii., 25, are *sham* wheat.

p. 117. *A shew as of religion and divine worship.*

Bullenger, Apocalypse, chap. xvii., p. 487 ;—

“ Now the woman was clothed with purple and scarlet ; putting forth in her apparel an appearance of Royal dignity (although it was falsely assumed), and being covered over with gold and precious stones and pearls, and dissipating herself in all kinds of lust, luxury, and lasciviousness. She makes a shew indeed of being illuminated with divine wisdom ; but she perverts the true worship of God by hypocrisy, fictitious sanctity, blasphemous and adulterous doctrine ; drawing away men from the orthodox religion of the Fathers to the most execrable idolatry. No wonder therefore if by her impious dogmas, under a pretext of probity and sanctity, with her vices dissembled, and her teaching overlaid with the gold of a pretended divine wisdom, she seduces and inebriates more than do the openly wicked ; dragging away with herself, by the perverse example of her life, her miserable votaries into abominable crimes and into a like damnation with her own, whensoever they purposely imitate her.”

p. 125. *Having a golden cup in her hand.*

Albertus Magnus, Apocalypse, chap. xvii. ;—

“ ‘ *A golden cup,*’ that is, the SCRIPTURES : ‘ *in her hand,*’ that is, in her POWER, because many will know them by heart ; or it means in their POWER, because they will explain it according to their own will : ‘ *full of abomination,*’ that is, of pride, or error and falsity.”

Cardinal Hugo, Apocalypse, chap. xvii. ;—

“ ‘ *Having a golden cup,*’ that is, the knowledge of the SCRIPTURES, clear indeed in themselves, and for this reason golden. ‘ *In her hand,*’ in her perverse doings [*operatione*], for she explains them in conformity to her doings. ‘ A sinful man will not be reprovèd, but findeth an excuse according to his will,’ Eccl. xxxii., 17. And hence follow the words, ‘ *full of abomination,*’ that is, of corrupt exposition.”

Bullenger, Apocalypse, chap. xvii., p. 496 ;—

“ This *cup* is certainly the *blasphemous, perverted, and adulterous teaching of heretics* ; who boast indeed that they possess the SACRED SCRIPTURE, but who corrupt it with their depraved expositions ; and who, supplying to the minds of men the turbid and fetid water of pools, and the deadly drink of their *errors*, so pervert their minds as to seduce them into abominable crimes and to a like damnation with their own. Outwardly, therefore, this woman, by a simulation of vir-

tues, appears to be beautiful as it were; although interiorly she is full of all manner of filthiness and abomination. For it is in hypocrisy that she feigns to others the gold of pretended truth, in order that she may the more easily invite every one to drink of the uncleanness of her fornication."

Da Sylveira, Apocalypse, chap. xvii., p. 307;—

"Anselm, De Hales, Albertus Magnus, interpret the *golden cup* to signify SCRIPTURE. But how is such a cup said to be full of abomination and the uncleanness of fornication? Does the divine Word contain impurities? The words of the Lord are pure and chaste. But inasmuch as heretics and false teachers [*magistri*] interpret it according to their own pleasure and not according to the true sense, and twist it *ad libitum* by iniquitous and abominable expositions; therefore the woman, that is, the assembly [*cœtus*] of the wicked, offers a golden cup full of abomination and of all her uncleanness, which, with its perverted and sinister meaning, she designs to dispense to all the good. De Hales says; "This woman having a *golden cup*, that is, the BOOK OF THE SCRIPTURE in her *hand*, that is, in her corrupt expositions: and *full of abominations*, that is, errors and falsities: and *full of the uncleanness of her fornication*, because their doctrine teaches uncleanness of the flesh, and excites to indulgence."*

Now what is all this but to say that *Babylon* as a CHURCH interprets the divine writings according to her own tradition; the Scriptures being kept under her own power and authority, as being her own especial property; and, as such, she alone claiming the right over them, and being their sole guardian? And does not *Babylon* in claiming this right, claim the alleged characteristic and prerogative of a CHURCH; in the present case, too, of the Roman Catholic Church? For let us hear Perronè, in his Theological Prelections, on the interpretation of the Sacred Scriptures, chap. iii., vol. ii., p. 1110;—

"Dogmatic interpretation is that which is taught with power and authority, accompanied with a *force of obligation* upon others; and it has for its object some dogma of faith; or it sets forth some truth which has a relation to faith and morals, or in any other manner to the *depositum* of faith. . . . Now according to Catholics, dogmatic interpretation belongs *exclusively* to the *Church* alone, as being her who alone is invested by Christ with *infallible authority* and *magisterial rule* to hand down the true faith and to settle all controversies relating to the faith."

"For the Scriptures, besides that in many places they are obscure and of difficult interpretation, nowhere expressly exhibit to us any symbol or catalogue of each of the truths to be believed. Hence arises the ne-

* *Fornication* has already been explained in a *spiritual* sense.

cessity of some interpreter, infallible, visible, living, invested with public authority and jurisdiction, who may not only render us certain and secure, without any fear of error, concerning the several truths contained in the Sacred Scripture; but may besides have the *power to compel all firmly to believe and profess them*. An interpretation moreover of this kind is that which we have called *dogmatic*; and which, we contend, can be put forth only by the *Church*, so that if the *Church* be removed, it is all over with the faith."

Accordingly it is common to the advocates of dogmatic teaching to put into the mouth of the *CHURCH* the following words, which are quoted from Tertullian by Dr. Milner in his *End of Controversy*, Letter x. It is, says he, proper to address heretics as follows;—

"Who are you? whence do you come? What business have you strangers with *my property*? By what right are you, Marcion, felling *my trees*? By what right are you, Valentine, turning the course of *my streams*? Under what pretext are you, Apelles, removing *my landmarks*? *The estate is mine. I have the ancient, the prior possession of it. I have the title-deeds delivered to me by the original proprietors. I am the heir of the apostles; they have made their will in my favor; while they disinherited and cast you off as strangers and enemies.*"

p. 129. *The prophet is speaking under the figure of an adulterous woman.*

Cardinal Hugo on Ezekiel xxiii., 40, p. 87;—

"*Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,*' &c. Some theologians there are who wash themselves with devils [*lavant se demonibus*]; who make false confessions or shed false tears. They paint their eyes with pigment because in their exterior looks they pretend [*simulant*] that they have the rosy tint of love; and they adorn themselves exteriorly with the ornament of upright behavior. And they pretend [*simulant*] that they sit upon a most beautiful couch, that is, they pretend that they have tranquillity and peace of mind, or purity of heart. And they have before them a table set with ornaments; because they seem to be studious in the Sacred Scriptures. And they place upon it the incense and ointment of the Lord; because, together with the study of Sacred Scripture, they seem to apply themselves to prayer and devotion. And besides these things on the table, there is the voice of the exulting multitude; because they have many hearers who rejoice in their teaching. And all these things do they lose; because they direct their whole intention and study to the praises and exultations of the multitude who

commend them. 'Verily, I say unto you they have received their reward,' Matt. vi."

p. 133. *Mystery, Babylon.*

"Bullenger, Apocalypse, chap. xvii., p. 497;—

"For since Babylon hypocritically pretends to be that which she is not, that is, since she makes a shew of sanctity and integrity of life, although she is full of iniquity and abomination; so, lest the superstition of error, through being covered over with the cloak of pretence, should deceive the unwary, the Divine Mercy has made us cautious through the medium of the title on her forehead; since *Babylon*, that is, *confusion*, is written there. In my opinion, however, the word *Mystery* is not set before us by John as the name of the woman; but is interposed by way of parenthesis in order to excite us to attention. As if it should be said; attend to this mystery; for that is called a *mystery* under which lies some arcanum and something occult that is known but to few; in which also one thing is seen and another is meant. Although this harlot therefore openly, not with dissimulation, puts herself forward in doing wicked actions (for from his works every one is easily known); yet, nevertheless, being ornamented with so many pretended virtues, her perversity does not make itself known to all, but only to the pious and prudent, and to those who are illustrated by the Spirit of God. For this reason it is that by the art of simulation she deceives innumerable persons; when nevertheless upon her forehead she carries the name of *Babylon*, that is *confusion*, because it is not given to all to know the mystery of her. Her name, as we have said, is on her forehead; since she perpetrates her execrable crimes without a blush; but still from some it is shut up in mystery. To the unskilled and untaught, who cannot foresee and understand these things, she is a *mystery*; because from these that which is done by the multitude of the wicked is concealed. But to the instructed and the prudent she shews her name upon her forehead, because they know all her actions at once."

p. 140. *Cornelius a Lapide, &c.*, "I say therefore *Babylon here is Rome.*"

Thus again on Isaiah xxiv., 10, 'The city of confusion (*Vulgate*, city of vanity) is broken down,' A Lapide says, p. 231;—

"Jerome, St. Thomas, and Haymo, say that the '*city of vanity*' is *Babylon*, that is, *ROME*, which at the end of the world having become most iniquitous will be totally given up to vanity, indulgence, and ambition; and therefore will be vastated together with her daughters, that is, the other cities which are subject to her, Apoc. xviii." See also Jer. li.

Bellarmino De Roman. Pont. Disputationes, vol. i., p. 897 ;—

“Secondly, it may be said in my opinion more properly that by the *harlot* is meant ROME, . . . but ROME reigning as Pagan, worshipping idols and persecuting Christians ; not Christian Rome,” &c.

Suarez sometimes admits it however to be Christian Rome. Moreover that *Babylon* signifies ROME, is, he says, the exposition given by the generality of ancient and modern commentators, and is the most probable. In his Defence of the Catholic Church he thus observes, p. 296 ;—

“This exposition therefore being admitted, we may finally collect from it that the city of ROME is to be blotted out* [*delendam*] before the end of the world, and to be entirely overturned as to its material edifices and given over to the flames ; which many Catholics teach and maintain not only without a blush, but also with constancy ; whose names and opinions Thomas Malvenda records at length, *De Antichristo*, book iv., chap. iv. And although he himself is afraid to come down to their opinions, and therefore endeavors to interpret those passages in the Apocalypse in different ways (and which it is not necessary now to examine, to approve, or to disapprove) ; nevertheless, it cannot be denied that this opinion is the most probable, and is highly agreeable both to these passages in the Apocalypse and to the ancient Fathers, especially Jerome on Is. xxiv.,” &c.

p. 150.

Father Lambert ; Exposition of the Predictions and the Promises made to the Church, vol. ii., p. 341 ;—

. . . “It is certain from the examples presented in Scripture, that John has been able to trace out, under the emblem of a prostitute, ROME CHRISTIAN, but perverted, faithless to the alliance which she had made with God, and who had corrupted herself with the kings of the earth.”

Do not statements of this kind partly tend to account for the remark of the learned Jesuit Perronè ; that, of Father Lambert’s works, the most ridiculous and worthy of condemnation is the Exposition of the Predictions and Promises, &c., part i., chap. iii., *De Ecclesiæ Notis* (Theological Prelections.)

p. 166. *I believe in one holy Catholic Church.*

See Milner’s Tenth Letter in the End of Controversy.

p. 179. *And here is the mind which hath wisdom.*

That is, says De Lyra, in regard to the occult meaning of Scripture.

* Delenda est Carthago ?

p. 183. *By one nothing else is signified but this divine truth, that unto the Lord is given all power in heaven and in earth, &c.*

This observation of Swedenborg may be illustrated by the following remark of Suarez in his Defence of the Catholic Church, p. 124 ;—

“ It was therefore the opinion of some Catholics, especially those who were skilled in the law, that in the church there was not only a spiritual regimen but likewise a temporal monarchy ; and consequently that in the whole Catholic Church there was only one supreme temporal Prince having, *per se* and directly, supreme *civil* power over the whole church ; and that by the institution of Christ this temporal Prince is the supreme Pontiff. Whence they consequently inferred that there was no State, nor King, nor Emperor possessing supreme power in temporal matters ; because there cannot be in one and the same order of things two supreme heads. Therefore if the Pontiff has supreme temporal power directly and *per se*, it necessarily follows that no supreme power can exist in any other temporal Princes, because there is not one who would not recognize in temporal affairs a superior. Nay, some there are who add, that all right over kingdoms and all dominion is conferred upon Peter as the Vicar of Christ ; and thus that the Roman Pontiff succeeds to him in this right ; and therefore that supreme civil power *in habitu* (as they speak) is alone in the Pontiff, although by a grant implied or express he may administer it through the medium of other Kings.”

After quoting the authorities in favor of this view of the subject, Suarez thus proceeds ;—

“ In the first place, these opinions are founded in many of the decrees of the chief Pontiffs, who seem to affirm this doctrine, and which we shall cite below when we explain their meaning. Secondly, they are founded also in usage, and in various circumstances which exhibit this power. Of this nature are the transference of the empire from the Greeks to the Germans, and the institution of the method of choosing the Emperor, and confirming him, and sometimes also deposing him ; which are all of them acts of a supreme temporal power. But if an Emperor be not supreme, much less are others who are Kings. Whence also sometimes Kings were deposed by the Pontiffs. Thirdly ; in passages from Scripture which they adduce to prove this, and in which they suppose that Christ had a direct power not only spiritual but also temporal ; both because he said, ‘ ALL POWER IS GIVEN TO ME IN HEAVEN AND IN EARTH,’ as also because he was the Son of God by nature. Whence they infer that both kinds of power were equally committed to his Vicar ; because he himself made no

distinction between them, but said to Peter absolutely, ‘Feed my sheep,’ (under which term *feed* is comprehended not less the civil than the spiritual regimen; for of David it is said, 2 Kings v., ‘The Lord said unto thee, feed my people Israel,’) and also because it was expedient for the good of the church, and for its unity and peace. Whence likewise, Fourthly, is added this natural reason; that in one body there ought to be only one supreme head, from which, as from their primary source, might proceed all the actions of life which subserve the body or the spirit. Now the Church is one mystical body, as above declared; therefore it requires one supreme governor for both orders of functions; nay, both powers vested in one person; because if they are in different persons there will arise infinite dissensions and quarrels which can scarcely be settled by any human care and means, as experience itself has shewn.”

p. 190. *These shall hate the whore.*

Bullenger, Apocalypse, chap. xvii., p. 507;—

“‘And the ten horns which thou sawest,’ &c. Some there are who think that this passage treats of the *conversion* of those who were formerly deceived by the impostures of Antichrist; whom the Lord will bring at length to the acknowledgment of the truth. For such writers affirm that these will pursue with hatred the harlot, that is, Antichrist self-indulgent and effeminate, who repudiates the yoke of the evangelical law: that these, repenting of their errors, will refuse to act any longer in concert with Antichrist as being an impostor. Hence therefore we infer that the time will come, when, his abominations being known by means of the preaching of Apostolical and Catholic doctrine, and Antichrist being revealed; these kings will at length hold the harlot in hatred; and, despising her authority, will take away from her the lands which she had occupied by force and tyranny, will deny to her tribute, and leave her naked and destitute of all their former assistance. For so great will be the power of Evangelical and Catholic preaching, that by reason of its brightness the abominations which before had lain hid as if in secret places, are brought forth into light; so that now at length those abhor them who had before defended them with the sword and with arms.”

Bullenger, after adding a second exposition, remarks as follows;—

“But our first exposition seems to come nearer to the meaning of St. John; so that we understand that in this passage is foretold the wonderful conversion and repentance of those who had been seduced by Antichrist; when, the execrable errors of Antichrist and heretical perfidy being rejected in earnest, they become obedient to the true and eternal God through Jesus Christ, and approve and openly admit the catholic preaching of his

Word, together with the legitimate administration of the sacraments, *under obedience to the holy Apostolical seat*. These forsaking her impiety and holding her in contempt will subject the harlot to marvellous torments, because they had been so foully deceived by her; and with one consent will adjudge her to be worthy to be burned with fire."

It may be observed that the *holy Apostolical seat* is at Rome; that according to De Sacy it is agreed by Roman Catholics that Babylon means Rome; and it has been seen that Bullenger unreservedly allows that Babylon means a *church*. The church therefore against which the ten horns contend is some alleged Catholic Church at Rome.

p. 201 *And he cried mightily.*

Bullenger, Apocalypse, chap. xviii., p. 519;—

"'And he cried mightily with a strong voice.' In this passage the Angel is performing the functions of the office undertaken; and being possessed of heavenly light, besides being endued with great power, he acts not simply as one conveying a message, but likewise cries out vehemently, with a great and mighty voice; by which we understand the preaching of Christ and the Doctrine of the Gospel with which the Lord began to demolish and to overturn the towers and fortresses of the kingdom of Babylon; so that he said: repent of your former life, and be converted; for the kingdom of heaven is at hand, by which, through his Spirit and belief in the Gospel, God reigns in the minds of the elect, justifying and saving them. . . . Babylon is twice said to have fallen. It fell first when, the Doctrine of the Gospel being promulgated, it lost the great multitude of the elect, who, being cut off from it by faith in Christ, became citizens of the holy city, that is, of the holy church; having broken the chains of their sins. It shall again fall at the last day," &c.

p. 204. *Cage of every unclean and hateful bird.*

Bullenger, Apocalypse, chap. xviii., p. 522;—

"By these *birds* some understand not only impure spirits; but likewise false prophets and heretics, who, as Virgil writes of the harpies, *Quarum—Turba sonans prædam pedibus circumvolat uncis—Polluit ore dopes*. They fly about when perversely teaching; and with their unclean touch defile and pollute with their claws the festive banquet of Scripture; so that when they are satiated there is nothing left of any use to mankind."

p. 210. *They have all drunk of the wine.*

Bullenger, Apocalypse, chap. xviii., p. 512;—

“Because all nations have drank of the wine of her fornication : she has made the whole world *drunk with her fallacies* ; so that both by the *teaching of her doctrine*, and by the example of a *false religion*, all the inhabitants of the earth have revolted from the *true worship of one God* and from piety.”

p. 212. *Kings of the earth.*

Bullenger, Apocalypse, chap. xviii., p. 512 ;—

“ ‘ And the kings of the earth have committed fornication with her.’ The princes of this world following in the steps of her pestiferous writings [*documentis*] and examples ; casting God, piety, and all uprightness of life behind them ; have preferred before these their own obscene and foul pleasures. ‘ And the merchants of the earth are waxed rich through the abundance of her delicacies.’ For, neglecting true riches, they have in their boundless avarice panted after the mere perishable riches of this world, and are thus become rich at the loss of their own souls.”

Ibid, Apocalypse, chap. xviii., p. 516 ;—

“ Since her merchants (namely, those who, panting after worldly lucre by reason of their insatiable cupidity of getting, and their avarice, sell their own souls and let them pass into the power of the devil), ‘ were the great men of the earth,’ who oppressed all in the earth by their usurious practices ; since in all nations a vast number were seduced and led away into wickedness ; ‘ by her sorceries,’ namely, by her *pestiferous persuasions, destructive doctrines*, and most foul examples.”

Ibid, Apocalypse, chap. xviii., p. 523 ;—

“ Those are merchants, who, as Primasius says, panting after earthly lucre, exchange their souls by an unhappy merchandize, for the abundance of the fleeting and frail possessions of the world ; acting contrary to the commands of the Lord who said, ‘ What shall a man give in exchange for his soul ?’ This evil do the hucksters of sacerdotal offices meditate again and again in their mind ; as do also those who sell or buy ecclesiastical benefices, or who confer them upon the person who can count the most money, when on the death of the official they ought to have been conferred upon some other person ; despising as they do the learned and pious man who is in straitened circumstances. And this in order that they may enjoy the delights of the harlot, Babylon. For unless while they have yet time they repent of so great wickedness, they shall eternally with her suffer the severest torments in the lake of hell.”

p. 219. *Come out of her.*

Bullenger, Apocalypse, chap. xviii., p. 513 ;—

“And I heard with the ears of the mind another voice (namely of admonition to the elect), saying from heaven and from the height of the Divine Majesty, Come out from Babylon my people, and withdraw yourselves early from the congregation of the wicked. Be ye not followers of their manners; detest and consign to utter damnation the false religion of that city, her pursuits, and mode of life. Have no communication with the unfruitful works of darkness. Abstain from carnal concupiscences which war against the soul, that ye be not partakers both of her sins and her punishments. For if ye partake of her guilt, ye shall partake of her judgment. But if in mind ye are far from communication with the wicked; then, when these are perishing, the mercy of God shall provide salvation for yourselves.”

Ibid, Apocalypse, chap. xviii., p. 524;—

“‘Come out of her, my people.’ As if he should say; withdraw yourselves in season from the assembly of the wicked whom I have decreed to destroy; lest ye utterly perish together with them. Come out, I say, not in body, which ye cannot do, but in mind. Now to go out in mind from intercourse with the wicked is to detest and consign to utter damnation the false religion, superstition, pursuits, manners, life—in a word, everything belonging to that wicked city.”

p. 242. *Even in this case it is then a church in the latter days and not a city that is meant by Babylon.*

Because it is one part of the *church* that falls away from the other part: moreover Babylon is the collection or congregation of those who decline from the church into heresy; and these are the same with the *ecclesia malorum*.

p. 242. *It is the church perhaps that will for the greatest part fall away.*

In like manner the expression of Malvenda, p. 187, in describing the opinions of certain writers concerning the desertion of the Christian faith by Rome, is *fidem Christianam PRORSUS deserturam*; and Dominicus a Soto, as quoted by Bellarmine in his Disputations, vol. i., p. 917, suggests the same idea. Bellarmine objects to it, because he says this would shew that our Lord's promise in Matthew xvi., 18, to the church, would not be fulfilled. But it would be strictly fulfilled notwithstanding in the establishment of a New Church militant, viz., the New Jerusalem. Hence

by some Roman Catholic writers the prophecy in Matthew xvi., 18, is actually applied to the church signified by the New Jerusalem.

p. 254. *I have hated the congregation of the wicked.*

*The version here given by Richard of St. Victor is that of the Septuagint and of the Vulgate on Psalm xxv., 27, which St. Victor adopts as a matter of course, viz., 'I have hated the *church of the wicked.*' Augustin calls it *congregatio malorum*; Menochius, "*ecclesia, i. e., cætus malorum.*" Laurentus says, "*Ecclesia est congregatio convocata;*" and Jerome, "*Ecclesai malignantium est congregatio Judæorum & hereticorum.*" Alexander de Hales, p. 311, speaks of the woman as representing "*Christiana falsitas,*" and according to Joachim, Seraphinus, and Ubertinus, Babylon signifies the "*cætus malorum Christianorum*" (Da Sylveira, p. 287). Thus we see that the *cætus*, or *congregatio malorum*, which Babylon is constantly called by different writers, Patristic and Roman Catholic, is the same with the *ecclesia malorum*. Hence it is that Alexander de Hales speaks of Babylon indifferently as the *congregatio malorum*, or the *ecclesia malorum*. Hence also it is observed by Albertus Magnus on the Epistle to the Church of Smyrna, ('He that hath ears to hear, let him hear what the Spirit saith to the churches;') "*The church is threefold,—the church of the wicked, the just, the good [ecclesia malorum, justorum, bonorum].*" The *city of Babel*, says Bede on Gen. xi., may signify the *church* of heretics.

Bullenger, the Roman Catholic writer before quoted, and who dedicates his work on the Apocalypse to the Most Illustrious Prince Henry Lothario Duke of Guise, A.D. 1589, writes as follows;—

p. 487. "Then said the angel to me wherefore dost thou marvel? I will shew unto thee the mystery of the *woman*, the CHURCH, I say, which is *Antichristian*; and its secret signification," &c.

p. 494. "Therefore this *harlot* or *city* which is here described will be no other than the dominion, headship, power, authority, pride, and ambition of a FALSE AND ADULTEROUS CHURCH, whether Mahomedan or *heretical*; be it wheresoever it may."

p. 494. "To this *city* (viz., Babylon) belongs the FALSE CHURCH of Antichrist and of *heretics*; which, although it had withdrawn from Christ, the Head and Spouse of the true church, nevertheless *wishes to be accounted a TRUE CHURCH*, and thus the spouse of Christ."

p. 499. "I will shew to thee, says he, what this *woman* signifies and what the beast; and I will point out their damnation, and the judgment

* See the *ancient* authorities quoted in the Tracts for the Times, No. 90, art. 4, *The Visible Church*.

which is to come upon them; though it is hid from their eyes while that *harlot*, that is, the ANTICHRISTIAN CHURCH which is carried by the beast, &c., is glittering and shining forth in purple and scarlet, in gold and precious stones and pearls."

p. 517. "In this chapter under the type of *Babylon*, is described the judgment of the CHURCH of the wicked," &c.

When therefore it is said by De Sacy and other Roman Catholic writers, "We agree with them (the Reformers) that Babylon is Rome, but they are required to shew that this Rome is the CHURCH of Rome:" the answer is plain: Have not Roman Catholic divines shewn it themselves, and what further need is there of any other authorities?

p. 254. *That great city Babylon.*

Bullenger, Apocalypse, chap. xviii., p. 538;—

"The city is called *great*, because she sets the example of apostasy to all other Christians."

p. 260. *Barrels full of drugs.*

The original is *dolia pigmentaria*, tubs full of pigments; possibly *spices* or perfumes; but I am not sufficiently acquainted with the monastic history of that period to assign the specific meaning.

p. 264. *They belong not to a true church, but to a false or simulated church.*

That is, the Laodicean, or to those who say they are Jews and are not, Rom. ii., 28.

p. 276. *Merchants.*

Bullenger, Apocalypse, chap. xviii., p. 533;—

"Various and multifold are the merchants of Babylon who wax rich out of the pomp and magnificence of the Babylonian harlot. For who can easily tell her pride and magnificence. Some there are who traffic in order to acquire to themselves great wealth and riches, by means of which they live in enjoyment and luxury; denying nothing to the mind which burns with its lusts and insane cupidities. Others there are, alas! who make public sales of sacred things, and hold everything as venal provided they can only make money by it. They sell and buy spiritual things or what is annexed to spiritual things; such as sacraments, teaching, prayers, sacerdotal offices. Whatever spiritual employment they undertake, they expect for it temporal remuneration; nor will they perform the duties of

their office, whether they teach, or exercise their ministrations and perform divine services, or whether they pray, unless some hope of deceitful money glitter in their eyes; when, nevertheless, their most especial desire ought to be to serve God, to administer the sacraments, and perform their other ecclesiastical duties without any view to reward; although, to those who faithfully perform the duties of their station, the necessaries which relate to the life and conveniences of the body, ought to be kindly supplied."

Ibid, Apocalypse, chap. xviii., p. 539;—

"We must here by no means pass over in silence the question who especially are those whom St. John introduces as mourning over the destruction of Babylon, namely, the kings of the earth. They are eminent rulers, merchants; by whom we understand all those of whatever rank and condition, whether bishops, priests, abbots, monks, or secular princes, who, in order that they may amass great wealth and abundance of all things, become implicated in the merchandize of Babylon, and are employed in getting gain in the sea, that is, in the world."

p. 285. *No artificer of whatsoever art shall be found in thee, &c.*

See what is said, Vol. I., p. 33, respecting Bezaleel. On Exodus xxxi., 4, 'I have filled him with the spirit of God in wisdom and in understanding, and in knowledge, and in all manner of workmanship; to devise cunning works; to work in gold, and in silver, and in brass, and in cutting of stones, to set them; and in carving of timber to work in all manner of workmanship,' De Lyra observes, "Here the passage is treating of the artificers of the tabernacle. The tabernacle, however, signifies the church, as above stated; for which reason those who were employed in constructing the tabernacle signify the builders of the church under Christ, that is, who is the principal Author of all; and these were the apostles, especially Peter and Paul. See 1 Cor. iii.; Gal. ii."

Berengaud, Apocalypse, chap. xviii., 22;—

"'And no craftsman of whatsoever craft he be,' &c. All these things are to be understood spiritually. By *arts* we may understand the wisdom of this world, which is foolishness with God; which the wicked artificers and sons of Babylon learn for the purpose of making progress in the wickedness of Babylon; for they are wise to do evil, but to do good they know not."

Jerome says, that "the artificer in wood, making idols, is the heretic; who likewise is called a wise artificer by reason of his cunning, in virtue of which he appears to himself to be wise." See Lauretus, art. *Ars*.

p. 285. *And the light of a lamp.*

Bullenger, Apocalypse, chap. xviii., p. 516 ;—

“ ‘ And the light of a lamp shall shine no more at all in her.’ Babylon being precipitated into horrible and dense darkness, and for ever deprived of the sweet light, no brightness shall shine upon her for her consolation; since, while she was yet living, she was endeavoring by all methods to put out the light of the Gospel, lest it should shine upon mankind.”

p. 286. *By thy sorcery.*

Bullenger, Apocalypse, chap. xviii., p. 543 ;—

“ The Holy Spirit sets before us in this passage three causes of the vastation of the kingdom of Babylon; the first of which is *avarice* and the insatiable lust of possessing; such as we see at this day in those who, by an unhappy merchandize, offer their souls to sale for worldly profit; and whom he denominates *merchants*. For of these are they who equal great Princes in their wealth and abundance. These are they who in their lives made a bad use of their temporal goods, and accordingly of these things are they justly deprived; and being cast into hell become the victims of eternal torments. The second cause is placed in her *sorceries*; by which name we understand her *pestiferous persuasions, destructive dogmas, and deadly errors*; as also most foul examples by which the human race is more and more deceived every day. The third cause is the *pouring out of the blood of the innocent*,” &c.

p. 302. *This person was not Jesus Christ, nor was it the Three-One God, but only God the Father.*

The following and concluding part of the sentence ought to have been added;—

“ This is the opinion of Irenæus, Athanasius, and Basil, as may be seen in Annot. xxiv., John xii., by Toletus. Origen also maintains the same opinion in Hom. iv. upon Isaiah.”

p. 307. *The foregoing observation is further confirmed by Ribera.*

And by Da Sylveira on this passage, p. 393.

p. 353. *It should however be observed that Calmet in his Dictionary gives the same meaning of tectum or covering to both words.*

In this case *Gog* means *tectum*, and *Magog, de tecto*, as before; but

not *de tecto* in the sense of *detected*, laid open, or discovered; but *de* as implying descent or *de stirpe*; so that Magog would in this sense imply the descendants, family, or progeny of Gog.* And this seems to be the sense in which De Lyra takes the word; for says he, "*Magog* signifies *de tecto*, by which are understood those who are the adherents of Antichrist, as being of (*de*) his family or people." This interpretation moreover is countenanced by Jerome, who says on Ezek. xxxviii.; "Gog we shall interpret the princes of heretics; and Magog, those who have received their doctrine." Thus the land of Magog would signify the land of the descendants and adherents of Gog; and in this manner we preserve the meaning of Gog and Magog as signifying in both cases *covering*. Thus the names Gog and Magog would signify Gog and his adherents, or Gog and his descendants or family; and would correspond in form of expression with that of the Devil and his angels, or Michael and his angels, or the Church and its members.

Alcasar, Apocalypse, chap. xvi., p. 680;—

"A suspicion therefore comes into my mind, that the name *Gog* is feigned by Ezekiel the prophet for some wise purpose; as being the name from which that of *Magog* is derived. For although *Magog* was a name proper to the son of Japheth (from whom the land of *Magog* appears to be called where the city of *Magog* was built); still, any one skilled in the Hebrew tongue will easily see that the name *Magog* is taken from the name *Gog*, with an addition of the letter *Mem*, which indicates the same as among the Latins *a* or *ab*. And after the same manner as the Greeks derive Constantinople from Constantine, so may the Hebrews or Syrians derive the name of the city [*civitas*] *Magog* from *Gog*. And therefore from this form of the words it may be aptly imagined, that *Gog* is as it were a substantive, and *Magog* an adjective."

According to Gessenius, GAG means (1.) a *flat roof* or *top* of an oriental house. Thus Josh. ii., 6, 8; 'She had brought them up to the *roof* (GAG) of the house, and hid them with the stalks of flax which she had laid in order upon the *roof* (GAG).' Prov. xxi., 9; 'It is better to dwell in a corner of the *housetop* (GAG), than with a brawling woman in a wide house.' 1 Sam. ix., 25; 'And when they were come down from the high place unto the city, Samuel communed with Saul upon the *top of the house* (GAG).'

* Alcasar, Apocalypse, chap. xvi., p. 680;—

"Although there have been many who have asserted that *Magog* signifies persecution going forth openly; still such an explication is forced. For we wander away from the noun *de tecto*, which is an ablative with a preposition, to the participial mode of the verb *detego*. And although it may be said that he who goes *de tecto*, goes out *in apertum*, still the word *Magog* indicates only *de tecto* or *a tecto*."

(2.) GAG means also the *surface* or *top* of an altar. Thus Exod. xxx., 3; 'And thou shalt overlay it (the altar) with pure gold, the *top* (GAG) thereof, and the sides thereof, and the horns thereof,' &c. Exod. xxxvii., 26; 'And he overlaid it with pure gold, both the *top* (GAG) of it, and the sides thereof round about and the horns of it.'

In all these cases it is obvious that GAG means the *outside* as contrasted with the *inside*, the *exterior* as contrasted with the *interior*. Accordingly if we consider man as a house or as a temple having three divisions, as already observed, Vol. III., p. 21; the *sanctum sanctorum*, dedicated to the *τα πνευματα*, or things of heaven, as relating to the heart or affections; the *sanctum*, dedicated to the *τα νοητα*, or things intellectual; the *external court*, or *τα αισθητα*, things sensible or the external senses; it is obvious in this case that GAG corresponds to *things sensuous* or *the external senses*; and hence GAG will signify those whose religion consists only in things the most external and sensuous, as in mere ritual observances and external forms and ceremonies, which are regarded as of supreme importance where the religion is idolatrous or superstitious. There may be those whose religion may consist in externals, through simplicity and ignorance; in this case, Gog and Magog would be taken in a good sense; where however there is no love interiorly, however simple, nor any knowledge animated by love, but a mere external form prevails, actuated from within by a spirit of bigotry, superstition, and uncharitable feeling; there, if we rightly understand Swedenborg, exists the character designated by Gog and Magog. I would also suggest here that Gog and Magog may be the corresponding opposite to Dan. See Vol. II.

Da Sylveira, Apocalypse, chap. xx., p. 470;—

"Antichrist had a numerous army, of which by reason of its multitude it is said in the present case, 'whose number is as the sand of the sea.' The Christians indeed were extremely few in number; while the soldiers of Antichrist were innumerable and most abundant, mounted in chariots and on horses; and although they went round about the camps of the saints and the beloved city, still they were unable to make an irruption into them. And why; notwithstanding the Christian soldiers were so few? Because the camps of the saints were assembled together and united in mutual charity; and where there is the bond of fraternal love, by no human strength can they be broken or dissolved so as to afford ingress to enemies. Thus Rupertus; 'The beloved city is the camps of the saints, camps of peace and love, strong in the munition of faith and immaterial stones, armed with the Word, not with iron. These are the camps, this the city which they went around, but did not rush into; which they assailed, but did not break into.'"

“Secondly, it is said of the wicked, that although they were an innumerable multitude as the sand of the sea, they only *went round about* the city, but not that they subverted it; for all that the impious can do is to go round about the church, but not to capture and to destroy it. St. Thomas says, they will *go round about*; by which is denoted that they will not enter into its interior, by reason of their wickedness; for never will the Church be cast down.”

“Thirdly; it is not said that they stood, or that they fought against the city, but that they *went round about* it. The wicked walk round about in order to come into the enjoyment of their desires; but they are never able to find rest there, or to come to an end, but are always engaged in laboring, as says the Royal prophet, Psalm cxi., 9; ‘As for the head of those that compass me about, let the labor of their own lips cover them.’ Why does he connect together labor and lips? in order that he may hence announce that their labor is never to come to an end, but that when it seems sometimes to have come to an end, it is then only beginning.”

... “When the Lord demanded of Satan whence he came, he replied, ‘I have been *going round about* the earth and perambulating it,’ Job. ii., 7. And how is it that he who promised to himself to sit in the mount of the Testament, Isaiah xiv., 13, how is it, that he says concerning himself that he *goes round about* the earth? For this reason; that since he had fallen from grace into grievous sin, he testifies concerning himself nothing but that he *goes round about*; which he mentions as a continual labor without rest and repose. So when the devils were expelled from the man, it is said, ‘They walked through dry and unwatered places, seeking rest and finding none,’ Luke xi., 24; and speaking of sinners, David says, Psalm lix., 6; ‘They will return at evening: they make a noise like a dog, and *go round about* the city.’ By reason of hunger and ravenous appetite they cannot rest in any place, but go round about the cities, transferring themselves from one place to another; which he mentions as an indefatigable labor; as Cyprian observes, *De Zelo et Labore*.”

In the present case, the camp of the saints or beloved city is in the *centre*; its enemies, Gog and Magog, in the *circumference*. Thus the words, *Gog and Magog*, correspond to the expression, *going round about*.

Swedenborg says that by *going up* over the breadth of the earth is signified to hold in *contempt* or despise all the truth of the church. Da Sylveira says it signifies *pride*, as in Isaiah xiv. Cardinal Hugo, that through *pride* they will assail the faith and love of the church. So Alexander de Hales and Ambrose Ansbert. The whole of the comment of Pellicanus upon the subject of Gog and Magog in Ezekiel, confirms the general view of the subject which has here been taken.

p. 480. *Not to a New Church confined to heaven, but to a New Church likewise upon earth.*

In p. 421, it has been observed on the authority of Tertullian, Jerome, Irenæus, Vitranga, and Zanchius, that the *ἀνακεφαλαίωσις* has relation to the making of a new Heaven, a new Earth, and hence a New Church. We may further add the testimony of Musculus on Ephesians i., 10 ; who says that the recapitulation here mentioned, signifies the bringing back to a first principle, or renovating. Thus in his Comment upon this passage, p. 14 ;—

“ All creation, including both heaven and earth, experienced from the beginning a decline from the integrity of its first principle. God proposed a restoration of creation, in Himself ; foreordaining that in his own times it should be accomplished in Christ. With this view the Apostle does not say simply, that he would gather us together into one ; but that he would ‘gather together into one all things by Christ, both the things which are in the heavens and the things which are upon earth.’ Now this is no other than to make a new Heaven and a new Earth, *as we read in the Apocalypse* ; ‘I saw a new heaven and a new earth,’ chap. xxi. And again : ‘Behold I make all things new.’ The Jews expected that the restoration of the kingdom of David would be effected by Christ ; but that which they expected they did not understand. The apostles, moreover, entertaining the same opinions, said to the Lord (Acts, chap. i.) ‘Wilt thou at this time restore the kingdom to Israel?’ But not only had God the Father appointed his Son restorer of the kingdom of David, but likewise restorer of all things both in heaven and earth ; that as by Him all things were made, so by Him should all things be restored. The same meaning I conceive to belong to the passage, Col. chap. i., 16.”

This *ἀνακεφαλαίωσις* is the same, then, with ‘making all things new,’ and implies therefore an *ἀνακτίσις*, or *ἀνακαινώσις ἱεροσολαίω*, according to Musculus. If, moreover, we refer to p. 173 of the present volume, we see on the testimony of Calmet, Menochius, and Tirinus, that the passage quoted in Hebrews i., 10, ‘Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands : they shall perish but thou remainest, and they all shall wax old as doth a garment,’ &c., refers to the renovation of the Old, or the formation of a New Church. Thus the expression *waxing old*, or *πάλαιωσις* is the correlative to *ἀνακτίσις* or *ἀνακαινώσις*. Hence in the Apocalypse when it is said, ‘I saw a new heaven and a new earth,’ it implies that the former heaven and the former earth had waxed old ; but as the heaven and earth signify the *church*, so it implies that the former church had waxed old, or become

as a worn out garment ; that is to say, antiquated, obsolete, out of date. Thus in Scripture, the terms *new* and *old* are taken both in a good sense and in an evil sense. When it is said that the Athenians spent their time in either telling or hearing some new thing ; the word *new* may be taken in an evil sense : when it is said, that ‘ If any man be in Christ he is a *new* creature,’ it is taken in a good sense. When it is said, ‘ *Old* things are passed away,’ *old* is taken in an evil sense ; when it is said, ‘ See and ask for the *old* paths,’ *old* is taken in a good sense.

In the case which we are now considering, *old* is taken in an evil sense, and *new* in a good sense ; and thus the old heaven and earth or *old church*, signify a heaven and earth or a church antiquated, out of date, obsolete, like an ancient garment that is worn out, has served its purpose, and is set aside.

Now that in the Apocalypse this is the character of the former heaven and earth, or the former church or dispensation which had passed away, might be deduced from what has been said ; but it is confirmed by direct testimony.

In his Prolegomena to the book of Canticles, Cornelius a Lapide, treats of the *infancy* of the Christian Church, its growth or *adolescence*, its plenitude or *manhood*, its *old age*, and lastly its *renovation* ; and concludes his observations with these words ;—

“ Therefore great is the analogy and resemblance of the Canticles to the Apocalypse. First in subject matter ; because in both is described the rise, progress, maturity, decline, renovation and glorification of the church.”

Hence it is that in the fourth division of his Commentary on the Canticles, he says that from chap. i. to ii. is described the *infancy* of the Christian Church ; from chap. ii., v. 8 to chap. iii., v. 6, is described the *adolescence* of the church ; from hence to chap. v., ver. 2, the *manhood* of the church ; thence to chap. vi., v. 3, the *decline* of the church which now grows *antiquated* as it were and falls into *old age*—“ *Ecclesie veterascentis in senium declinatio.*” For as he says, “ While men slept the enemy came and sowed tares,” Matt. xiii., 25. And this old age of the church he attributes to the general corruption in doctrine and morals beginning from the time of Arius. The time of renovation of the Church, however, he thinks has long since commenced and will continue to the period of the New Jerusalem, when the Church will be fully and finally glorified. Whether or not this be really the genuine interpretation of the book of Canticles, it is not our province here to consider. The subject is here referred to only to illustrate the expression, ‘ *they all shall wax old as doth a garment ;*’ and to shew that the Church has its periods of infancy, adolescence, manhood, old age, and lastly renovation.

A similar view of the subject is maintained by Albertus Magnus in his Prolegomena to the Apocalypse; though he divides human life into periods somewhat differently. Thus;—

“ Suffice it nevertheless at present to observe, that like as man has three different states in respect of age, namely, infancy, manhood, and old age; so the CHURCH in the beginning was, as it were, in its state of *infancy*; afterwards in a state of *robust growth*; and finally, it will be in a state of *old age*, as it were, and of *great debility*. The first state (*infancy*) is described by Luke in the Acts of the Apostles; the second (*manhood*) in the Epistles of Paul, and in all the canonical writings; the third (*old age*) by John in the Apocalypse, as it was revealed to him by the Lord.”

This period of the *old age* of the church, Albertus Magnus conceives to be the same with the *age of Antichrist*; and thus is illustrated and confirmed the observation of Swedenborg in the True Christian Religion, art. 762: that ‘in the Lord’s sight the Church appears as one man; and this grand* man must needs pass through his different ages like the individuals of which he is composed, advancing from infancy to youth, through youth to manhood, and at length to old age; and then when he dies he rises again.’ The Lord says, ‘Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit,’ John xii., 24.

The Apocalypse then treats of an *Old Church*, and a *New Church*; *Old*, in the sense of having lost the vigor of spiritual life and hence become antiquated, worn out and old fashioned, and like an old garment unfit for further service; or again, in the sense of having fallen into a state of dotage and decrepitude; hence of the rise of a *New Church* in the place of the *Old*. But the question has been whether this *New Church*, signified by the *New Jerusalem*, is the church triumphant or the church militant. Now the first place in the Apocalypse where mention is made of the *New Jerusalem*, occurs in the epistle to the church in Philadelphia: ‘And I will write upon him the name of my God, and the name of the city of my God, the *New Jerusalem, which cometh down out of heaven from my God,*’ chap. iii., 12. On this passage Gaspar a Melo observes, Apocalypse, chap. iii., 12, p. 180;—

“ ‘*Which cometh down out of heaven from my God.*’ This church *militant* is called *Jerusalem*, because of the peace and concord produced by Christ, Ephes. ii., 17. ‘He came and preached peace to you which were afar off. Of which Esaias speaks, chap. xi. ‘The wolf shall dwell with the lamb, and the leopard shall lie down with the kid;’ and it is

* Cornelius a Lapide somewhere calls the Church, *magnus homo*.

said to descend from heaven both here and in chap. xxi., both because everything perfect is said to come from heaven, as in James i., 17. 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights;' and because this our Church is formed after the image of the heavenly Jerusalem, and is therefore called the kingdom of heaven."

Hence Gaspar a Melo is of opinion that it signifies the church triumphant also.

Da Sylveira, Apocalypse, chap. iii., 16, p. 229;—

"Rightly are *both* churches called Jerusalem which is interpreted 'the vision of peace;' because in the church triumphant there is the highest peace and tranquillity; in the church *militant*, an inchoation and contemplation of this state."

Cornelius a Lapide, Apocalypse, chap. iii., 16;—

"Note. The church, both *militant* upon earth and triumphant in heaven, is called *Jerusalem*, *i. e.*, the city of God (or vision of peace): *new*, in respect of men, to whom it was unknown in previous ages, namely, in the time of the law of Moses and the law of nature. It is said to descend from heaven, both because it is literally celestial in its origin, since its origin is in heaven; and because it is brought down from God; for which reason it is seen to descend from heaven to *men on the earth* whenever it makes them heavenly and blessed. As also mystically; when it is always descending together with Christ by reason of its humility, in contrast to the proud Lucifer, who, inflated with pride, exclaims, 'I will ascend into heaven; I will exalt my throne above the stars of God.'"

De Lyra, Apocalypse, chap. iii., 16;—

"'And the name of the city,' &c., *i. e.*, the church *militant*, as is evident from what is added, 'which cometh down out of heaven,' for the church *militant* is ordered and governed by the Holy Spirit."

Bossuet also obviously regards the city of God, the New Jerusalem, as the Church Catholic *among men*, which has its origin in heaven. So Franciscus a Jesu Maria and Ribera, who in applying it (chap. iii.) to the early Christian church, apply it to a church *militant*. The same is the case with Albertus Magnus and Haymo, who speak of the church descending from heaven to earth in baptism; Andreas also refers to the New Jerusalem as descending from heaven to earth, "because the knowledge of God and of divine things, which has its origin in heaven, descends in a certain order to *men*." Moreover that the New Jerusalem may include the church *militant*, is affirmed by Bellarmine, Disputations, vol. i., De Rom. Pont., chap. ix., p. 628, where he quotes St. Bernard as an authority.

From these observations it is evident, that the New Jerusalem is a

church upon *earth* coming down from a church in *heaven*. It is called **NEW** in opposition to the former; which, as we have seen, had fallen into a state of *old age*; so that the very recommendation of this **CHURCH** is that it is **NEW**, or free from all that is old, obsolete, and unsuited to the new condition of mankind.

That this is the case is clear from the interpretations given by various authors. For the reason why the former heaven and earth had passed away, is, because they had waxed old as a garment. The new heaven and earth therefore is one which is free from all that is old, decayed, or unsound. Thus Pannonius says, that Babylon, as opposed to the New Jerusalem, is "*urbs VETUSTATE marcida.*" Richard of St. Victor; that the New Jerusalem is so called *quia VETUSTATE purgatam.* Anselm Archbishop of Canterbury; that it is called **NEW** as being that in which *nil remanet VETUSTATIS.* Ecumenius; that the heaven and earth and Jerusalem are called **NEW** as experiencing a removal *VETUSTATIS et rugarum.* Primasius; that the New Jerusalem is so called *ut nulla remanent vestigia VETUSTATIS.* Cardinal Hugo; that it is so called *quia tunc plenarie auferetur omnis VETUSTAS.* Now if we look to the parallel passage in 2 Cor. v., 17, to which we are referred for an explanation of this subject, 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new: what is the explanation?

Estius, 2 Cor. v., 17;—

"Behold, all things are become new,' that is, from out of their previously old state. In other words, all oldness is changed into newness. Which you are in like manner to understand partly as now realized, partly as having a relation to the hope of the world to come; concerning which latter, properly speaking, it is said by the One sitting on the throne, 'Behold, I make all things new,' Apoc. xxi. Things *new* therefore, such as faith, righteousness, holiness, are opposed to things *old*; so also the New Testament with its institutes; and especially the **LIBERTY** acquired under the New Testament: in a future world, moreover, the whole man is new both in soul and body. Lastly, *the heaven and earth are new*, and **JERUSALEM**, that is, the **CHURCH**, is **NEW**; as we read in the Apocalypse."

It has already been seen in these notes, and is still further shewn in the body of our work, p. 477, that the *New Jerusalem* signifies the *Church upon earth*.

Slade, 2 Cor. v., 16;—

"The *Old Dispensation*, together with all the former principles of human conduct, is abolished: the Christian has new views and new motives of action."

Cornelius a Lapide includes in it new affections and judgments:

Calmet, new knowledge, new desires, new views: Poole, new thoughts, feelings, and principles: Whitby, new worship; and this because (as Cardinal Hugo and the Glossa Ordinaria observe) the old legal observances had passed away, or the old errors of idolatry had been succeeded by truth; or as Calvin, he calleth those things old *which have not been reformed* by the Spirit of God; consequently the term is opposed to the grace of renovation. Passed away [*transiisse*] the Apostle regards as signifying decayed [*emarcuisse*]; just as things that are decayed fall away in their due season. Barnes regards these old things as possibly including former prejudices, natural pride, spirit of seducing others, attachment to rites and ceremonies.

That the new heaven and earth and the New Jerusalem signify a NEW AGE, NEW DISPENSATION, and NEW CHURCH upon earth, is frequently maintained by Professor Lee in his Enquiry into the Nature, Progress, and End of Prophecy; as in pp. 110, 111, 112, 114, 123, 140, 271, 274, 305, 337, 436, 451, 466, 486; although he applies the prophecies to the first establishment of Christianity. We have seen, however, how many of the Fathers and other writers regard the prophecies as referring to the future, not to the past; the only difference is in the application: we preserve the interpretation.

ERRATA.

p. 56, l. 11 from the bottom, for 'regards the expression as signifying,' read *regards the expression, 'gnawing their tongues,' as signifying.*

p. 106, l. 1, for 'chap. xi.,' read *chap. XII.*

p. 107, l. 2 from the bottom, after the word 'power,' insert the following sentence, *Moreover in chap. XIII., one beast arises out of the sea and another out of the earth; both of them representing abstractedly doctrine derived from a falsification of the Word.*

p. 108, l. 2, for 'resemblance between the two,' read *resemblance between the beast we are now speaking of and those mentioned in chap. XII. and XIII.*

p. 128, l. 5, for 'consider,' read *ponder.*

p. 131, l. 2 from the bottom, for 'to others,' read *from others.*

p. 136, l. 21, for 'Belteshazzar,' read *Belshazzar.*

p. 138, l. 6, for 'advent of Christ,' read *advent of Antichrist.*

p. 143, l. 12, for 'wickedness it,' read *wickedness is.*

p. 190, l. 3, for 'whence not only the greater number of all who are understood,' read *whence of all these not only the greater number who are understood, &c.*

p. 253, l. 18, for 'his interpretations,' read *his Disputations.*

p. 367, l. 8 from the bottom, for 'commanded those,' read *commanded that those.*

p. 433, l. 13 from the bottom, for 'diverse of wills,' read *diverse wills.*