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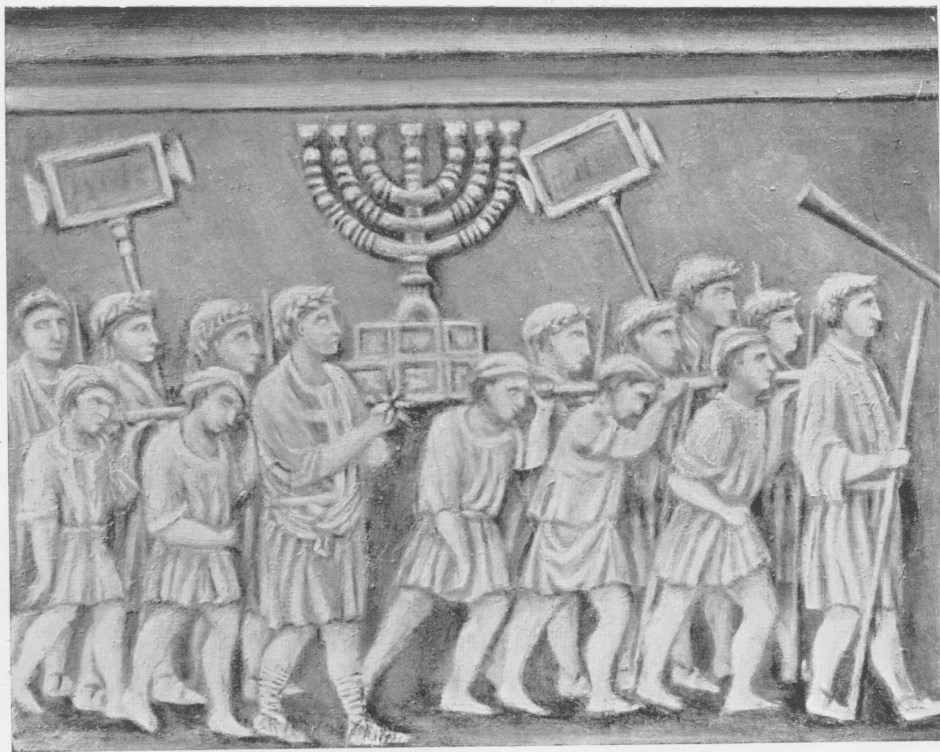


PLATE I.

The Seven-Branches Lamp of the Temple of Jerusalem, carried in Triumphal Procession. As sculptured on the Arch of Titus, Rome.

ANTICHRIST

An Historical Review

By

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P R E F A C E

IN the year 1901 I wrote, in the assumed name of A. Cowan, a book called *The X-Rays in Freemasonry* (Effingham Wilson). In that book I ventured to suggest that the foreign Jews, who are the prime movers of Anti-Catholic-Freemasonry, would, in the long run, reinhabit Jerusalem and rebuild the Temple, and that Antichrist, from the tribe of Dan, would appear amongst them at the end of the world. This idea, taken in the main from the Antichrist legend then current, was so ridiculed by certain reviewers in the Press, that I was forced to examine my ground for this statement, and so I turned to the critical study of the Antichrist legend in which I was a firm believer at that time.

I found that "Antichrist" was based chiefly upon the Apocalypse of St. John, and that there were so many and various and contradictory interpretations of the Apocalyptic-Antichrist that the story certainly lacked that unity which is considered one of the chief indications of truth. It so happened, moreover, that in the last half of the nineteenth century, the exegesis of the Apocalypse had advanced by long strides, and that the new light thrown upon it had shown that the Book gave no support at all to the theory of Antichrist coming at the end of the world.

As no Catholic writer had published a book in English on the Apocalypse since the year 1771 (*Patrius*), I brought out a book, at the end of 1905, called *The Apocalypse, The Antichrist, and The End* (Burns & Oates Ltd.). As a layman, I did not like to put

myself forward on this subject, so the book was written in the name of J. J. Ellar, my initials being J. J. L. R. There was a long Appendix on Antichrist, in this book, showing that there was no support for the Coming-Antichrist-Legend in the Apocalypse of St. John, and that St. John had specifically disowned this theory in his Canonical Epistles.

That book was censored by a priest of the Diocese of Southwark and received the *nihil obstat*. It was given the Imprimatur of the Diocese of Westminster, as it was published in that diocese.

Continuing my studies and gathering fresh material on the Apocalypse, I brought out another book on *The Apocalypse of St. John* in the year 1912 (R. and T. Washbourne Ltd.), which was censored by a priest of the Diocese of Westminster and received the Imprimatur of that diocese. Again, in the year 1915, I published a second edition of the same book, with illustrations and an Appendix, containing a new English version of the Greek text. In the study of a difficult work, like the Apocalypse, it is of the greatest importance to keep literally to the original text.

Of course there was very little sale for these books and they did not pay their expenses; but as they were published at my own expense that did not matter—I was not writing for money. My chief inducement in writing was to comply with the Brief, “Vigilante,” of Pope Leo XIII, dated October 30th, 1902, an extract from which will be found in Chapter I of this book.

The Church has made no definite pronouncement about Antichrist. The question is, therefore, one of those upon which Leo XIII invited the help of laymen.

The article on “The Apocalypse of St. John,” in

The Catholic Encyclopædia, an authoritative work (copyrighted, 1907), does not contain one word about Antichrist. That shows that things do not stand regarding this question where they stood some years ago. The article on “Antichrist,” in the same *Encyclopædia*, is more an exposé of the different views held on the subject than anything else.

Pius X, also in a letter to Bishop Le Camus, dated 1906, adverts to Scriptural exegesis, as follows: “As we must condemn the temerity of those who, having more regard for novelty than for the teaching authority of the Church, do not hesitate to adopt a method of criticism altogether too free, so we should not approve the attitude of those who in no way dare to depart from the usual exegesis of Scripture, even when, faith not being at stake, the real advancement of learning requires such departure. You follow a wise course, and show by your example that there is nothing to be feared from the sacred books, from the true progress of the art of criticism; nay, that a beneficial light can be derived from it, provided its use be coupled with a wise and prudent discernment” (September 29th, 1906).

Scriptural research work on the part of those who are animated by the wish to promote the welfare of the Church is commended.

The great prophets of the Old Law foreshadowed the coming of Christ, his rejection by the Jews, and the transfer of the Kingdom to the Gentiles. It was given to Daniel to focalize into definite shape the views of the older prophets. His wonderful predictions of the Kingdom, reinforced by our Lord’s sayings and the writings of St. John, in the Book of Revelation (the Apocalypse), form a chain of prophecies extending

from 538 B.C. to about A.D. 538; which were manifestly fulfilled, to the greater glory of God and of his Church.

It is because this chain of evidence incidentally reveals the history of the Antichrist idea, that I venture to write this "Historic Review."

In my last book on the Apocalypse (1915) I made some alterations in the Reims English translation to bring it into closer touch with the Greek text. Since then "The Westminster Version" (Vol. IV, Part iii) has appeared (1915), which follows the Greek text very faithfully.* I think it is the best version of the Greek extant, and I have availed myself of it freely in this book. It has made very large alterations in the wording of the old versions and in the arrangement of the verses; another sign that the study of the Apocalypse does not stand now where it stood a few years ago.

Plate I, in this book, is taken from the sculptures on the Arch of Titus, at Rome. These sculptures, wrought in Domitian's reign, represent the triumphal procession, through Rome, of the Lamp of the Tabernacle, taken from the Temple when Titus captured Jerusalem. This procession has an important symbolic significance. For that reason I made a painting of the broken sculptures on the Arch, in which I endeavoured to restore the figures, from the study of other Roman sculptures and engravings of the period.

Josephus, who was an eye-witness of the procession, says: "But for those (things) that were taken in the Temple of Jerusalem, they made the greatest figure of them all, that is, the golden table, of the weight of many talents, the lamp also that was made of gold, though its construction were now changed from that

* By the Rev. Francis Gigot, S.T.D.

we made use of, for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the top of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews. And the last of all the spoils, was carried the Law of the Jews. After which Vespasian marched in the first place and Titus followed him. Domitian also rode along with them."

"Now the last part of this procession was at the Temple of Jupiter Capitolinus . . . Vespasian soon afterwards built a temple to Peace, in which he laid up as ensigns of his glory those golden vessels and instruments that were taken out of the Jewish Temple" (*Wars*, VII, v, 5 f.).

This transference of the things of the old Law from Jerusalem to Rome is significant of the passage of the Kingdom from the Jews to the Gentiles.

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ANTICHRIST

CHAPTER I

DEFINITIONS

MOST people have heard of Antichrist coming to oppose Christ at the end of the world. But who is Antichrist? Whence will he come? What shall be his powers? And what is the authority for the Antichrist idea? No one seems to know.

There are so many and such various opinions held on these points that the Church has made no definite and certain statement about Antichrist.

In the nineteenth century a large number of books were written by Protestants, in which the Pope, or the Papacy as an institution, were identified with Antichrist. Some of these works passed through many editions, *e.g.*, those of Cumming and Dallas. In fact the literature of the subject in England for a century and more has been almost entirely Protestant. Antichrist appears to bulk more largely in the Protestant than in the Catholic mind. One seldom, if ever, notices the subject in the Catholic pulpit, the school, or Catholic books.

In the absence of any accepted criteria of the coming Antichrist in Catholic works, one naturally turns to the recently issued *Catholic Encyclopædia* for authoritative information on the subject. But the article on Antichrist in the *Encyclopædia*, whilst giving a learned enumeration of the number and variety of opinions

held about Antichrist, and the use or misuse of these opinions, both before and after the Reformation, does not give a precise definition of Antichrist such as we want here. And no blame to the writer.

The Encyclopædist, however, quotes Cardinal Newman's dissertations on the subject of Antichrist. "The one is entitled 'The Patristic Idea of Antichrist.' It considers successively his time, religion, city and persecution. It formed the eighty-third number of the *Tracts for the Times*, and has been republished in the volume entitled *Discussions and Arguments on Various Subjects*" (*op. cit.*, "Antichrist").

This article of Newman's, first published in his Anglican days, in 1838, he republished in later years, so that he might have the opportunity of revising his work from a Catholic point of view. He joined the Catholic Church in 1845, was made a Cardinal in 1879, and died in 1890. The copy of *Discussion and Arguments* we have before us was published in London in the year 1873.

It is probable that Newman's presentation of the Antichrist idea will be accepted on all sides as giving a fair representation of the matter.

Newman wrote: "I follow the ancient Fathers, not as thinking that on such a subject they have the weight they possess in the instance of doctrine and ordinances . . . This I say is the mode in which the Fathers speak as regards doctrine; but it is otherwise when they interpret prophecy. In this matter there seems to have been no Catholic, no formal and distinct, or at least no authoritative, tradition; so that when they interpret Scripture they are for the most part giving, and profess to be giving, either their own private

opinions or vague, floating and merely general anticipations." ("The Patristic Idea of Antichrist," *Discussions and Arguments*, pp. 45, 46.)

After these introductory remarks, Newman sums up what he has to say on the "Time of Antichrist" as follows: "That the coming of Christ will be immediately preceded by a very awful and unparalleled outbreak of evil, called by St. Paul an 'apostacy,' a falling away, in the midst of which a certain terrible man of sin and child of perdition, or Antichrist, will appear (*op. cit.*, p. 57) . . . It would appear that Antichrist will be led on from rejecting the Son of God to rejecting God altogether, either by implication or practically . . . It was of old the received notion that he was to be of the Jewish race and to observe the Jewish rites . . ."

"Further, St. Paul says that Antichrist should sit in the Temple of God; that is, according to the earlier Fathers, in the Jewish Temple. Our Saviour's own words may be taken to support this notion, because he speaks of the Abomination of Desolation standing in the 'Holy Place' (p. 66). . . . It seems, then, on the whole, as far as the testimony of the early Church goes, Antichrist will be an open blasphemer, opposing himself to every existing worship, true and false, a persecutor, a patron of the Jews and restorer of their worship. Moreover, he will appear suddenly, at the very end of the Roman Empire, which once was and is now dormant" (*op. cit.*, p. 74).

This last idea is Newman's own. He was inclined to believe in Antichrist, notwithstanding the contradiction between the opposer of "every existing worship, true and false," and "the patron of the Jews

and restorer of their worship"; but his belief was conditioned by the assumption that the Roman Empire still exists. He insists on that over and over again in his Tract (83). Daniel's "destroyer" was to come in the time of the Roman Empire. And the Fathers, whose Antichrist is traceable in the long run to Daniel, were clearly of opinion that Antichrist should appear in the time of the Roman Empire, or at the end of it, which they thought would be the end of the world.

If the Antichrist idea depends upon the continued existence of the Roman Empire, it has lost that support, for that Empire, as foretold by the Prophet Daniel, such as it was known to the early Fathers, has ceased to exist.

The object of this book is to go back to the prophecies of Daniel, in which the germs of the Antichrist idea are found, and to trace their development from Jewish tradition, through ensuing Christian speculations, down to our own time—a long historical review.

If any justification were needed for this work it is amply supplied by Pope Leo XIII, in his Brief, "Vigilante," of October 30th, 1902: "Let Catholics cultivate the science of criticism as most useful for the right understanding of Holy Scripture. They have our strenuous approval. Nor do we disapprove if the Catholic interpreter, when expedient, avails himself of the work of non-Catholics. . . . There are a few things concerning which Holy Church has as yet made no certain and definite statement. In regard to these it is lawful to each Catholic scholar to hold and to defend his own opinion."

The Apocalypse of St. John and the Antichrist tradition, with which it is closely connected, have

neither of them been the subject of "certain and definite statements" by the Church. Research work in these directions is open to Catholics, and they are even invited to undertake it.

It may be well to warn the reader, in advance, that the Antichrist tradition and the Millennium, or earthly kingdom of Christ, lasting a thousand years, are intimately connected together, and that the whole of this inquiry relates in a large measure to the history of the "Kingdom" of Christ.

CHAPTER II

DANIEL

BEFORE examining the Prophecies of Daniel we must place him in his right perspective in the history of Israel.

God made a covenant with Abraham, a descendant of Noe, head of a Semitic race, dwelling in Ur of the Chaldees, saying, "To thy seed I will give this land, from the river of Egypt even to the great river Euphrates" (Gen. xv. 7, 18).

"The people of the seed" of Abraham, known also as the "Children of Israel" and "the Chosen People," dwelt in Chanaan, from about the year 2300 B.C. to 1600 B.C., when they were compelled by famine to enter Egypt.

Under the leadership of Moses the Israelites escaped from Egypt to the desert of Sinai, where, on Mount Sinai, God gave Moses the Ten Commandments, and renewed the Covenant with him (Exodus xxiv). And Moses was ordered to make an ark in which to put the testimony, or Covenant, and a tabernacle to contain the Ark, and a seven-branched lamp, and an altar of incense (Exodus xxv. f.).

Now these things, made, in every detail, by God's command, were symbols of His presence and protection, in the Tabernacle, which became the centre of Jewish worship; even as Christ's presence in the Tabernacle of the Altar, makes it the centre of Christian worship.

Some time after the Israelites got back to the land of Chanaan, Saul, the Benjamite, was made *King* of

Judea. After him, David formed the great Kingdom of Judah, and fixed his capital at Jerusalem. His son, Solomon, built the first Temple of Jerusalem, to contain the Ark of the Covenant, which he placed in the Holy of Holies; and the Altar of Incense and the Seven-branched Lamp he placed in the outer portion of the same chamber, called "The Holy Place." In this place, prayer and incense were offered up to God by the Jewish priests.

"The Holy Place" is mentioned in the prophecy of Daniel, and in the corresponding prophecy of our Lord.

"The Holy Place" was twice the size of "the Holy of Holies," from which it was separated by the Veil of the Temple (see Plate II).

Thus was founded the great "Kingdom of Judah," whose fortunes we here follow. Judah pledged allegiance to the Assyrians. In the seventh century B.C., Palestine was traversed by an Egyptian army, under Necho II, anxious to restore the Asiatic province to his kingdom. As a faithful vassal of Assyria, King Josias tried to stop the progress of Necho. He was defeated and slain at Magedo (639-08 B.C.). Judea then became an Egyptian province. Soon afterwards King Nebuchadnezzar, of the Chaldees, invaded Judea and conquered it.

The battle of Magedo, which broke up the Kingdom of the Jews, became, under the name of Ar-Magedon (Ur-City), a symbol of battle conquest: and is so used by St. John, in the Apocalypse.

Nebuchadnezzar attached to his own Court, at Babylon, some noble youths of Judea, amongst whom was the future prophet Daniel. Soon afterwards (586 B.C.) the Babylonians besieged and sacked the City of Jerusalem, and destroyed the Temple of Solomon,

and led the Jews captive into Mesopotamia. It is said that the Ark of the Covenant disappeared at that time, as predicted by the Prophet Jeremias (iii. 16). Certain it is that it was not to be found in Herod's Temple when inspected by Pompey, 63 B.C. (Tacitus, *Hist.*, v. 9). Josephus, the historian of the Jews, says that in his time no one knew what was the shape of the Cherubim, which adorned the original Ark (*Ant.*, VIII. iii. 3).

When the mantle of prophecy fell upon Daniel, Israel was in captivity; her Kingdom and her Temple were destroyed. The older prophets, Isaías, Jeremias, and Ezechiel, had warned the children of Israel of the punishments that would come upon them for their sins. They foretold the coming of the Messias and his rejection, and the consequent transfer of the Kingdom from the Jews to the Gentiles. It was given to Daniel to foretell these things with greater precision and detail, especially "the Kingdom."

We read in the Book of Daniel that Nebuchadnezzar, the King, had a dream of what should come to pass hereafter, which Daniel interpreted thus: "Thou, O King, sawest, and behold there was, as it were, a great statue . . . The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass, and the legs of iron; the feet, part of iron and part of clay. This thou sawest till a stone was cut out of a mountain without hands, and it struck the statue on the feet thereof, that were of iron and of clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and become like the chaff of a summer thrashing-floor. And they were carried

away by the wind; and there was no place found for them. But the stone that struck the statue became a great mountain and filled the whole earth."

"This is the dream. We will also tell the interpretation . . . Thou art a King of Kings, and the God of heaven hath given thee a kingdom . . . thou, therefore, art the head of gold. And after thee shall rise up another kingdom, inferior to thee, of silver; and another, third, kingdom of brass, which shall rule over all the world. And the fourth kingdom shall be as iron. As iron breaketh into pieces and subdueth all things, so shall that break and destroy all these. But in the days of those kingdoms *the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms, and itself shall stand for ever*" (Dan. ii. 29-44).

Certain words, which are recurrent in the prophecies, are italicized to draw attention to their importance.

Daniel explains that King Nebuchadnezzar himself represents the first or Babylonian Kingdom. He explains that the second Kingdom is that of the Medes and Persians, which followed; and the third Kingdom, that of the Greeks, which came next (viii. 20, 21). He does not tell us the name of the fourth Kingdom, which subdued the rest; but we know, as a matter of history, that it was the Roman Empire. The Kingdom that shall be set up by the God of heaven, that shall stand for ever, is admittedly the Kingdom of Christ.

Note that the Kingdom of Christ should appear in the days of the fourth or Roman Kingdom, which it should in time "consume."

In confirmation of this prediction, Daniel had

another vision of four kingdoms in the shape of "beasts." "And four great beasts, different from one another, came up out of the sea. The first was like a lioness and had the wings of an eagle (Babylonian symbolism). And behold another beast, like a bear. And after this I beheld, and lo another, like a leopard. And after this I beheld in the vision of the night, and lo a fourth beast, terrible and wonderful and exceeding strong. It had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet; and it was unlike to the other beasts which I had seen before it, and *it had ten horns*" (vii. 3-7).

"I considered the horns and behold another *little horn sprang out of the midst of them*, and three of the first horns were plucked up at the presence thereof. *And behold eyes, like the eyes of a man, were in this horn, and a mouth speaking great things*" (vii. 8).

The fourth beast is admittedly the fourth Kingdom, *i.e.*, Rome. "Horns," in Hebrew symbolism, are "powers"; in this case, "Kings," as explained at vii. 24, and by St. John in the Apocalypse (xviii. 12). Out of the midst of the first horns, or early Kings, sprang a little horn, with eyes "like the eyes of a man," and "a mouth speaking great things."

This "little horn" is commonly held to be Antichrist; but St. John, in the Apocalypse, explains in a guarded manner, by means of symbolism, that it is meant for Nero.

Daniel continues: "Lo, one like the Son of Man came with the clouds of heaven, and he came even to the Ancient of days . . . and he gave him power and glory and a Kingdom, and all people and tribes and tongues shall serve him. His power is an everlasting

power that shall not be taken away, and his Kingdom *that shall not be destroyed*." "These four great beasts are four kingdoms, which shall arise out of the earth. *But the saints of the Most High God shall take the Kingdom, and they shall possess the Kingdom for ever and ever*" (vii. 17-18).*

That this is a repetition of the first prophecy, in a different form, is plain enough. It is made plainer as the Prophet proceeds:

"After this I would diligently learn concerning the fourth beast . . . and concerning the ten horns he had on his head, and concerning the other which came up, before which three horns fell, and of that horn which had eyes and a mouth speaking great things and was greater than the rest" (vii. 19-20).

"I beheld, and lo that horn made war against the saints and overcame them, till the Ancient of days came and gave judgment to the saints of the Most High, and the time came and the saints obtained the Kingdom" (vii. 21, 22).

An angel interpreted this vision as follows: "And thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth and shall tread it down and break it in pieces; and the ten horns of the same kingdom shall be ten kings, and another shall arise up after them and shall be mightier than the former, and he shall bring down three kings, and he shall speak words against the High One, and shall crush the saints of the Most High, and he shall think himself able to change times and laws, and they shall be

* Daniel's Kingdom was given by God to the Son of Man, Jesus Christ. It is the Kingdom of Christ.

delivered into his hands until a time and times and half a time. And judgment shall sit that his power may be taken away and be broken in pieces, and perish even to the end. And that the Kingdom and power, and the greatness of the Kingdom under the whole heaven, may be given to the people of the saints of the Most High, whose Kingdom is everlasting, and all Kings shall serve him and obey him" (vii. 23-27).

In this prophecy, further light is thrown upon the Kingdom. We see a vision of Christ receiving the Kingdom from the "Ancient of days" . . . A little horn, said to be a king, springs out of the midst of the kings of the fourth empire. The saints are delivered into his hand for three and a half years, and thereafter the power of the fourth empire declines, and the Kingdom is given to the saints. That is the sequence of events.

In the next chapter, Daniel turns aside from these events to consider the future of the earlier Kingdoms, which he had foretold. He saw a vision of "a ram with two horns, pushing against the west, and against the north and against the south, and no beast could withstand him . . . And behold, a he-goat came from the west on the face of the whole earth . . . and the he-goat had a notable horn between his eyes . . . and he struck the ram and broke his two horns . . . and cast him down upon the ground. And when the he-goat became exceeding great . . . the great horn was broken, and there came up four horns under it . . . and out of one of them came a little horn, and it became great against the south and against the east, and against the strength. And it was magnified even unto the strength of heaven, and it threw down of the strength and of the stars and trod

upon them. And it was magnified even to the Prince of strength, and it took away from him the continual sacrifice and cast down the place of his sanctuary . . . and strength was given to him against the continual sacrifice. And I heard one of the saints speaking. How long shall be the vision concerning the continual sacrifice and the sin of desolation that is made, and the sanctuary and the strength be trodden under foot? And he said to me, Unto evening and morning two thousand three hundred days, and the sanctuary shall be cleansed" (viii. 3-14).

The angel Gabriel explained this vision to Daniel as follows: "The ram which thou sawest, with horns, is the king of the Medes and Persians, and the he-goat is the king of the Greeks, and the great horn that was between his eyes, the same is the first king. But whereas when that was broken there arose up four for it, four kings shall arise up of his nation, but not with his strength. And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences . . . and he shall lay all things waste and shall prosper and do more than can be believed, and he shall destroy the mighty and the people of the saints . . . and he shall rise up against the Prince of princes, and he shall be broken without hand. . . . Thou therefore seal up the vision because it shall come to pass after many days" (Daniel viii. 20-26).

History tells us that Cyrus, king of the Medes and Persians, overthrew the Chaldean Empire. This happened near the end of Daniel's lifetime. This second Empire was, in turn, overthrown by "the great horn" of the Greeks—Alexander the Great, the "first

king." Note that the difference between the great horn and the little horn is one of world-power or conquest.

When Alexander the Great entered Jerusalem, the priests "brought the Book of Daniel and showed him where Daniel declared that one of the Greeks should destroy the Empire of the Persians. He supposed that he was himself the person referred to, and he was then glad" (Josephus, *Ant.*, XI, viii. 5).

The Jews evidently understood the prophecy of Daniel, so far; and kept a careful watch on the progress of events.

Four horns succeeded Alexander the Great and divided his kingdom amongst them, viz., Seleucus, Antigonous, Philip, and Ptolomeus. The little horn, Antiochus Epiphanes, was a descendant of Seleucus. He grew against the south, by his victories over the kings of Egypt and Armenia; and against the strength, by his victory over the city and people of God. "*Unto evening and morning*, two thousand three hundred days," are literal days of twenty-four hours, or six years and about four months, which was the period of the persecution of Antiochus.

This interpretation of the prophecy of Daniel is generally received. It throws light on his other prophecy, in this way: Antiochus was the second to desecrate the Holy place and plunder the Temple. He was the type of the third, and last, destroyer, who appeared in the time of the Roman Kingdom. He illustrates the meaning of "the little horn" and "the *abomination of desolation*," which have been applied to Antichrist. (See the first Book of Machabees.)

We see that Daniel's predictions are historic forecasts, within the time limits of the four pagan empires.

In the ninth chapter, Daniel considers the words of Jeremias, about the Babylonian captivity: "And all these nations shall serve the King of Babylon seventy years. And when the seventy years shall be expired, I will punish the King of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans" (Jer. xxv. 12).

"In the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the Kingdom of the Chaldeans . . . I, Daniel, understood, by books, the number of the years concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem. And I set my face to the Lord my God to pray and make supplication, with fasting and sackcloth and ashes . . . As I was yet speaking in prayer, beheld the man Gabriel, who I had seen in the vision at the beginning . . . spoke to me and said: 'Seventy weeks are shortened upon thy people and upon thy Holy City, that transgression may be finished and sin may have an end and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed' . . . Know thou, therefore, and take notice, that from the going forth of the word to build up Jerusalem again, unto Christ, the Prince, there shall be seven weeks and sixty-two weeks, and the street shall be built again and the walls, in straitness of time. And after sixty-two weeks, Christ shall be slain, and the people that shall deny him shall not be his. And a people with their King (*Basileus*) that shall come shall destroy the city and the Holy Place, and the end thereof shall be waste, and after the end of the war, the appointed

desolation . . . And he shall confirm the covenant with many in one week ; and in the half of the week the victim and sacrifice shall fail ; and there shall be in the Temple the abomination of desolation, and the desolation shall continue even to the consummation and the end" (Daniel ix. 24-27).

The angel Gabriel's words refer to the judgment on the Jews and on the city of Jerusalem, which took place in the first century A.D., which was the fulfillment of "vision and prophecy."

Observe the sequence of events. Christ comes first and he is slain ; then a people with their king come and destroy the city and the Temple. "The Destroyer" comes *after, not before* Christ !

After the Babylonian captivity, in the twentieth year of the Persian king, Artaxerxes, permission was given to Nehemias to rebuild Jerusalem (II Esdras ii. 5, 6). From that time, till the time when Christ revealed Himself as the Messias, 483 years elapsed. That is $7 + 62 = 69$ weeks of years. For the sake of the elect, the seventy weeks of the prophet Jeremias were shortened upon the Jewish people, to sixty-nine weeks (Daniel ix. 24).

And after sixty-nine weeks of years, that is, at the end of the 483 years, "Christ shall be slain, and the people that shall deny him shall not be his. *And a people with their king that shall come shall destroy the city and the Holy Place.*"

History tells us that the people who came and destroyed the city and the Holy Place were the Romans, sent by Nero.

"And in the half of the week the victim and the sacrifice shall fail" (Dan. ix. 27).

During the siege of Jerusalem, which lasted three and a half years (the half of a week of years), the victim and the sacrifice failed in the Temple of Jerusalem. Josephus has described the state of the Temple during the siege. It was the headquarters of a set of "robbers, who, by their prodigious wickedness, have profaned this most sacred floor, and who are now to be seen drinking themselves drunk in the Sanctuary" (*Wars*, IV, iv. 3).

These robbers abolished the sacrifice, consumed the sacred oil and wine, and turned the Temple into a den of infamy (*Wars*, IV).*

Josephus says that "Titus, hearing that the Daily Sacrifice had failed, and the people were grievously troubled about it, sent for Josephus and ordered him to proclaim to John, the leader of the sedition, that he desired him not to defile the Temple, thereby offending God ; and that he might offer up the sacrifices which were discontinued" (*Wars*, VI, ii. 1).

Josephus says that Ananias, the High Priest of that time, exclaimed : "It had been good for me to die before I had seen the House of God, full of so many abominations" (*Wars*, IV, iii. 10).

The Greek word βεβήρυμν, "abomination," is used frequently in the Septuagint for ceremonial or moral impurity, or idolatry. It can scarcely mean anything but an abomination, in that usual sense. The conjoined word, ἐρημωσις, "desolation," is derived from ἐρημώω, "to desolate, to destroy" (hence, ἐρημος, "a desert"). It refers to the desolate condition of the Temple, which will "continue till the end."

* In the Book of Revelation they were warned, "And oil and wine hurt not" (vi. 6).

It has lasted now eighteen hundred years, in spite of all attempts to rebuild the Temple.

Cardinal Newman wrote: "But again the Jewish Temple was confessedly the centre of Jewish worship, and polity, to rebuild the Temple was to establish the Jews, as Jews, in their own land; an event which, if prophecy is sure, never is to be" (*Essay on Miracles*, p. 342).

The Book of Machabees, which puts on record the history of the actions of Antiochus with regard to the Temple, bears out the prophecy of Daniel. It refers to the "*abominable idol of desolation upon the altar of God*" (Mach. i. 57). (The statue of Jupiter Olympus was placed upon the altar.)

In the next chapter the angel declares to Daniel many things to come, with regard to the Persian and Grecian kings, more especially with regard to Antiochus: "His arms shall defile the sanctuary of strength and shall take away the continual sacrifice, and they shall place there the abomination unto desolation" (xi. 31). The scriptural meaning of the expression "the abomination unto desolation" was well known to the Jews.

Daniel continues, "And the King shall do his will according to his will, and he shall be lifted up, and shall magnify himself against every God, and he shall speak great things against the God of gods, and shall prosper until the wrath be accomplished. . . . And he shall make no account of the God of his fathers, and he shall follow the lust of women, and he shall not regard any God. . . . But he shall worship the God Maozim."

Josephus, in his *Antiquities*, confirms this account of

the doings of Antiochus (XII, v. 4). He foreshadowed Nero, whose actions were very similar.

Daniel concludes his prophecy thus: "But thou, O Daniel, shut up the words and seal the book, even to the time appointed." And he asked, "How long shall it be to the end of these wonders? . . . And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand and his left hand to heaven, and had sworn by him that liveth for ever and ever, *that it should be unto a time and times and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.* And I heard and I understood not. And he said, Go, Daniel, because *the words* are shut up and sealed until the appointed time" (xii. 4-9).

"The appointed time" for the coming of Christ and the destruction of the Temple was in the days of the Roman Empire, as Cardinal Newman repeatedly insists. Daniel says, "Hitherto is the end of *the word*," that is, of his prophecy; not the end of the world (vii. 28).

"The holy people" are the Jewish people, and the date of their dispersal is given as the time of the end of these prophecies. A very important date to bear in mind. They were dispersed in A.D. 70.

This is the foundation of the Antichrist legend, as we shall see in the next chapter.

To understand the matter we must consider the prophecies of the Old Testament from the point of view of the Jews, for it is admitted that the Christian "Antichrist" idea is derived from the Jews.

The Prophet Daniel does not give the name of the

Little Horn. But he proclaims his mission : " And a people with their king that shall come shall destroy the city and the Holy Place." St. John the Evangelist, in the Revelation of Jesus Christ (The Apocalypse), tells us that the Roman soldiers who invaded Judea (and destroyed the city and the Holy Place) had over them a King . . . whose name in Hebrew is Abaddon, and in Greek Apollyon." Both these names mean "The Destroyer." St. John wished both his Jewish and his Gentile readers to grasp that fact. We may safely, therefore, call the Little Horn of Daniel "The Destroyer," and consider him as such whenever we find him called by other names in other literature.

As this Destroyer is the source from which Antichrist is drawn, it will be well to notice here two other marks of identification, revealed by Daniel, concerning his person and his time. He is a horn or King of the fourth or Roman Kingdom of the Casars (Dan. vii. 8). And judgment shall sit that his power may be taken away and be broken in pieces and perish even to the end (vii. 26). "Even to the end" is put for the end of time. Centuries of time would not stretch the meaning of the words too far, especially in the context. Hence we may look in vain for the coming of the Destroyer at the end of the world.

CHAPTER III

JEWISH TRADITIONS

THAT part of Daniel's prophecy with which we are concerned related to the events bound up with the history of the fourth or Roman Empire. These events may be divided into three groups : 1st, The coming of Christ, and His rejection and death ; 2nd, the destruction of the city and Temple of the Jews by a king, or little horn, of the Roman Empire ; and 3rd, the transference of the Kingdom from the Romans to "the Saints" of God.

The Jews took themselves to be "the Saints of God." The word "saints" is applied to them in the Old Testament.* They looked upon this prophecy of Daniel as promising the restoration of the Kingdom, which the Babylonians had taken from them. They watched the rise and fall of the kingdoms foretold by Daniel. They calculated the time of the advent of Christ from the data furnished by Daniel, and they expected the coming of Christ, when He came. But they expected him to come with power and majesty, to establish His Kingdom upon earth. They expected also the little horn of the Roman Empire, "with eyes like to the eyes of a man, and a mouth speaking great things ; the horn that made war against the saints and prevailed over them . . . the king that should come and destroy

* In the N.T. the word Saints is applied to Christians ; as frequently in "the Revelation." See Rev. xvii. 6, xviii. 20, xix. 8, xx. 9, xxii. 21.

the city and the Holy Place. They thought that he must be Belial (Beliar)."

The Rev. J. F. Fenton, S.S., S.T.D., in the *Catholic Encyclopedia*, says that "the word is Semitic, and is commonly rendered Belial in the Holy Scriptures, where it stands generally for the prince of evil. . . . In some cases Belial seems to mean destruction, ruin; thus in Psalms xii. 9 (Heb.) the word is parallel to the thought of utter destruction, and seems to mean the same Under the name of Beliar, Berial, he plays a very important rôle in apocalyptic literature in the *Ascensio* of Isaia, the *Sibylline Oracles*, and the *Testament of the Twelve Patriarchs*; he is the prince of this world and will come as Antichrist; his name is sometimes given also to Nero, returning as Antichrist (Belial)."

"Bel" was the chief of the Babylonian gods (Isaia xlv. 1; Jeremias I. 2; li. 44). The Babylonian Jews would naturally associate the name of Belial with the Destroyer of Daniel, and would look for the coming of an anthropomorphic demon as the Destroyer.*

"Judgment shall sit that his power be taken away and be broken in pieces and perish even to the end. And that the Kingdom and power and greatness of the Kingdom under the whole heaven may be given to the saints of the Most High" (Dan. vii. 26). This fore-shadows warfare between the Destroyer and God—the warfare of the Roman Empire against Christianity. It foreshadows the greatness of the Roman Empire, and its transfer to the Kingdom of Christ.

According to Daniel, the Roman Empire was to be, in its turn, destroyed and broken in pieces when its

* The Assyrian destroyers are symbolized by Belial.—Nebuch, i. 15.

mission was fulfilled, "and perish, even unto the end."

When Christ came, He was received by "the Elect," who were sealed, or baptized, as Christians.

St. John, in the Apocalypse, says: "And I heard the number of them that were sealed, an hundred and forty-four thousand, sealed, of every tribe of the children of Israel" (vii. 4). Some of the Elect, basing themselves on the prophecy of Daniel, supplemented by our Lord's declarations as to the Kingdom, thought that the Kingdom was nigh. They looked, therefore, for the coming of Beliar and the destruction of the city and Temple of Jerusalem.

The Jews of the Synagogue also, who denied Christ and slew him, still looked for the coming of the Messias, and of Beliar, the evil one; and expected a contest between God and Beliar. Talmudic literature shows this, according to the Jewish *Encyclopædia* and Ewald's *History of Israel*.

A Jewish Sibylline oracle (Sibyl III), which is regarded as genuinely Jewish, and of early date, about the beginning of the Empire, shows the state of Jewish public opinion at that time.

It runs as follows: "But after that, Rome shall govern Egypt, uniting it to the Empire (that would be about 48 B.C., when Julius Cæsar entered Alexandria). Then the great Kingdom of the Immortal King shall appear amongst men, and a holy King shall come, who shall govern all the world for all ages of time to come."

Bousset says of this Sibyl: "In its second part the Sibyl contains a short account of the Antichrist and the destruction of the world. Here he is called Beliar, and a difficulty is certainly presented by the statement that the Beliar is to come from the Sebastinoi (ἐκ

Σεβαστήων), from Σεβαστός, 'revered,' 'venerable,' hence answering to the Latin Augustus. It might seem as if such an expression could not have arisen until after the reign of Augustus, or Sebastus, as he was called by the Greeks; but since everything else in the document in question points so clearly to the period prior to Augustus, it may here be simply inferred that the title Sebastus was, from the first, plainly understood by the Eastern people, as referring to the Roman Emperors. It, therefore, appears that the *Sibyl* expects Antichrist to spring from the dynasty of the Roman Caesars. It is also evident that this identification of Antichrist with a Roman ruler, was by no means made during or after the reign of Nero, but at a much earlier period. Here we have a Sibylline prophecy, that Nero is to be Antichrist, and that he will consequently, like the Antichrist himself, be regarded as King of the Jews. In this *Sibyl*, III, 45 *et seq.*, there are no Christian elements. On the contrary, its Jewish origin may be confidently inferred from verse 69 *et seq.* ("The Antichrist Legend," p. 96).

Bousset has shown that the Antichrist Legend comes to us from the Jewish Beliar. He in common with other Christian writers antedates the name of Antichrist. It was, however, unknown to the Jews before Christ.

Bousset's testimony is good on a point that he has settled by his, or rather Gunkul's, researches. But his book on *Antichrist and the Dragon Myth* depends upon the assumption that the dragon of the Apocalypse is a figure of Antichrist. Whereas the Apocalypse says that "The great dragon was cast out, the old serpent who is called the Devil and Satan, who seduceth the

whole world" (Rev. xii. 9). The dragon was a figure of the evil one; but that in no way proves the existence of Antichrist.

Bousset, moreover, writes of Antichrist as if he was the Belial concept of the Jews. But that is not so. The prophet Daniel predicted a destroyer, who should come *after* Christ and *before* the establishment of His Kingdom, on the ruins of the Roman Empire. He should destroy the city and the Holy Place, and then forfeit his Kingdom to the Saints of God, *i.e.*, to Christianity. The Jews believed the same of Belial, except that they thought *they* were the saints to inherit the Kingdom; a purely terrestrial one. Whereas Antichrist, we are told by some modern writers, is to come *before* Christ, at the very *end of His Kingdom upon earth*, and *restore* the city and the Holy Place of the Jews; a different concept altogether. One idea has grown out of the other, but in doing so, has changed its features remarkably.

salem, which at the end of three and a half years destroyed the city and the Holy Place and dispersed the Jews.

We know from the Gospels that our Saviour, Jesus Christ, "went about all Galilee preaching the Gospel of the Kingdom" (Matt. iv. 23). "To other cities also I must preach the Kingdom of God, for therefore am I sent" (Luke iv. 43). In the Sermon on the Mount, our Lord taught the people to pray, "Thy Kingdom come." It is evident that the Kingdom had not yet come, at that time. He sent the twelve Apostles to preach the Kingdom of God (Luke ix. 2). Very significant is the following: "*The time is accomplished and the Kingdom of God is at hand*" (Mark i. 15). What time is accomplished? Evidently that predicted by Daniel for the coming of the Kingdom.

"There are some standing here that shall not taste death till they see the Kingdom of God" (Luke ix. 27).

St. John the Evangelist was one of those standing there, who witnessed the destruction of the city and the Holy Place, and the passage of the symbols of God's religion from the Jew's Temple to Rome. Like Daniel, he was allowed to see the beginning of the fulfilment of his own prophecies, in the Apocalypse.*

Although our Lord had said to Pilate, "My Kingdom is not of this world" (John xviii. 36) and had explained that it was not a kingdom ruled by physical force, many of His followers, who were Jews by birth and steeped in Jewish tradition, looked for a visible kingdom of some sort. *After the Resurrection* "They, therefore, who were come together asked him, saying, Lord, will thou at this time restore again the

* Daniel lived to see the liberation of the Jews from Babylon, by the conquering Medes and Persians.

CHAPTER IV

WHEN OUR LORD CAME

IN the sequence of events, as foretold by Daniel, after seventy weeks shortened by one week, Christ appeared, as he was expected to appear at that time by the Jews. First St. John the Baptist came, saying, "Do penance for the kingdom of heaven is at hand" (Matt. iii. 2).

And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias, which is, being interpreted, the Christ" (John i. 40-41).

But Christ came to the Jews as a carpenter from Nazareth, with a following of humble fishermen from the Lake of Galilee; and the Synagogue and the multitude of the Jews rejected him because of the Kingdom. They expected at least a great Captain, who should head the revolt against Rome and re-establish the Kingdom of Judea, a kingdom which should eventually consume that of Rome, according to the promise of Daniel.

The Jews rejected Christ and crucified Him, and the prediction of Daniel, "And the people that shall deny him shall not be his. And a people with their king (*βασιλευς*) that shall come, shall destroy the city and the Holy Place, and the end thereof shall be waste, and after the end of the war the appointed desolation" was quickly accomplished (Dan. ix. 26).

About thirty-three years after the Crucifixion, in A.D. 66, Nero, "the destroyer," sent an army into Jeru-

Kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power" (Acts i. 6-7).

Followers of our Lord, who were versed in the Old Testament, would naturally connect the destruction of the Temple with the revelation of the Kingdom in the Book of Daniel. It is not surprising, therefore, that the Apostles, at the Temple, one day, questioned our Lord on this point: "And Jesus being come out of the Temple went away. And his disciples came to show him the buildings of the Temple. And he answering said to them, Do you see all these things? Amen I say to you, There shall not be left here a stone upon a stone that shall not be destroyed. And when he was sitting on Mount Olivet the disciples came to him privately, saying, 'Tell us when shall these things be, and what shall be the sign of thy coming and of the consummation of the world?'" (Matt. xxiv. 1-3). St. Mark tells us that "Peter and James and John and Andrew asked him apart" (xiii. 3).

There were two questions, one referring to the expected destruction of the Temple, when shall these things be? the other to Christ's coming and the end of the world.

"And Jesus answering said to them, Take heed that no man seduce you, for many will come in my name saying, 'I am Christ,' and they will seduce many. And you shall hear of wars and rumours of wars. See that you be not troubled, for these things must come to pass; but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there shall be pestilences and famines and earthquakes, in places. Now all these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall put you to death; and you shall be hated by all nations for my name's sake. And then shall many be scandalized, and shall betray one another and shall hate one another. And many false prophets shall arise, and shall seduce many. And because iniquity hath abounded the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. And this gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation (*τὸ τέλος*, 'the end') come" (Matt. xxiv. 4-14).

These are the signs of the time of the destruction of the Temple. History records that they took place at that time.

"When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the Holy Place, he that readeth let him understand. Then they that are in Judea let them flee to the mountains" (Matt. xxiv. 16).

The abomination of desolation was a figure of speech, well known to the Apostles. They knew what Antiochus Epiphanes had done to the Holy Place, and they had seen the matter referred to in the First Book of Machabees as the abomination of desolation.

The meaning of the Greek word *βεβήλυσμα*, "abomination," in the minds of the Apostles, may be inferred from the way in which the word is used by St. John in the Apocalypse.

The scarlet woman "had a golden cup in her hand full of 'the abominations' and the impurities of her fornication, and on her forehead was written a mystic name, Babylon the Great, the mother of harlots and

of the abominations of the earth" (Rev. xvii. 4-5). "And there shall not enter into it (heaven) anything defiled or doing abomination or lies" (Rev. xxi. 27).

Josephus, in his *Wars of the Jews* (Book V), records the abomination of the Temple, by the seditionists, at the time of its siege by Titus.

Eusebius, in his *Ecclesiastical History* of the Ant-Nicene Church, reflects the opinion of his time when he says, referring to Josephus: "The abomination of desolation, according to the prophetic declaration, stood in the very Temple of God, so celebrated of old . . . all this I say any one that wishes may see accurately stated in the history written by Josephus" (*E.H.*, iii. 5).

Eusebius, quoting further from the *Antiquities* of Josephus, says "How can anyone fail to acknowledge and wonder at the truly divine and extraordinary foreknowledge and prediction of our Saviour, concerning the events that befell the Jews" (*E.H.*, iii. 6, 7).

Another sign of the times is found in St. Luke: "And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. Then let those who are in Judea flee to the mountains . . . for *these are the days of vengeance, that all things may be fulfilled that are written*" (xxi. 20-22).

This prediction refers to the prophecies of the Old Testament, for nothing else was written when our Lord spoke. The prophets of the Old Law had in view the coming of Christ, the destruction of the city and the Temple, and the establishment of the Kingdom of Christ.

It seems that we may infer from the above that the

Kingdom was transferred to the Gentiles at the time of the fulfilment of the prophecies of Daniel, regarding the destruction of the Temple. These prophecies were fulfilled in the days when Jerusalem was compassed about with an army.

The connection with Daniel is further evidenced: "And they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles till the time of the nations be fulfilled" (Luke xxi. 24).

Compare the above with Daniel's prophecy, about the end: "And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished" (xii. 7). "And a people with their king that shall come shall destroy the city and the Holy Place, and the end thereof shall be waste, and after the end of the war the appointed desolation, and the desolation shall continue even to the consummation and the end" (ix. 26).

There is a distinct "cut-off" between the prophecies which refer to Daniel's "end of the world" and those referring to the end of the world. In the Gospel of St. Luke it appears in the words, "Jerusalem shall be trodden down by the Gentiles *till the time of the nations be fulfilled*." These words implied, even to the Apostolic age, a considerable time. We, of the twentieth century, know that an interval of over eighteen hundred years has already elapsed.*

In the Gospel of St. Mark, we read: "In those days, *after that tribulation*, the sun shall be darkened, etc." (xiii. 24).

* It is generally accepted that the time of the nations will be fulfilled at the end of the world.

The learned Bossuet, Bishop of Meaux, in his *Discours sur L'Histoire Universelle*, says that these two sets of prophecies of our Lord are easily separable. He takes the same line as Eusebius, Bishop of Casarea, in Palestine, and shows that all the prophecies of our Lord, relating to the Temple, were fulfilled at the Roman invasion of Judea, in the first century ("Suite de la Religion," IX).

The Temple prophecy is not in the Gospel of St. John. He wrote the Apocalypse before he wrote his Gospel. In the Apocalypse he filled in the details omitted in Daniel's picture of the end of the Old Law, the destruction of the city and the Holy Place, and added some predictions of his own regarding the future Kingdom, which supplement those of our Lord in the Synoptic Gospels.

We need not reproduce here the words of our Lord *regarding the end of the world*, for those words do not apply to the fulfilment of Daniel's prophecy. But they are nevertheless of the highest value to us, since our Lord *never mentions Antichrist in his account of the signs of the end of the world*, given to the Apostles for the benefit of His Church, which will endure to the end of the world.

That is one of the great surprises of this inquiry.

We must remember that the Apostles of those days had never heard of Antichrist. "The destroyer" of Daniel they knew, and our Lord gave them the Signs of his destruction of the Temple.

Some years after Christ, St. Paul followed with a clear prediction as to the identity of the Destroyer, as we shall see in the next chapter.

CHAPTER V

ST. PAUL

AFTER the Ascension of our Lord there was no apparent change in the aspect of affairs as regards the Kingdom. The Apostles continued to live and worship in the Temple of Jerusalem, as before. They preached the Messias and the Kingdom, and converted many of the Jews; but they looked upon themselves, all the time, as the true Jews, and the rest of their unconverted brethren as false Jews.

As late as A.D. 57, Tertullus, pleading before Felix, the Governor of Jerusalem, described St. Paul as the author of the sedition of the Sect of the Nazarenes* (Acts xxix. 5). If a Christian were asked in those days to point out the city and the Church of Christ, he would point to Jerusalem and the Temple. It was necessary that this state of affairs should continue long enough to prove the truth of the prophecies concerning the Kingdom, springing from the remnant of the Jews. It was equally needful for this transition state to come to an end at the time appointed for the Kingdom of Christ to appear as the Kingdom of the Gentiles.

St. Paul was a Hebrew, proud of his race. He says: "They are Hebrews, so am I; they are Israelites, so am I. They are the seed of Abram, so am I. They are the ministers of Christ (I speak as one less wise), I am more" (2 Cor. xi. 22). He had studied the prophecies of Daniel, and was expecting the coming

* A Jewish sect, in the eyes of the Jews.

"Destroyer." He knew that he would come as a little horn or king of the Romans. He noticed the growing tendency of the Caesars to raise themselves to the altars of the gods. He had seen Caligula attempt to profane the Temple, by placing his statue in the Holy of Holies. He knew that that was "the abomination of desolation" of Antiochus. He knew that another attempt of that kind would bring about a revolt. He knew, from St. Luke, that Jerusalem compassed about with an army, would be the sign that "the desolation thereof was at hand;" and he knew that Jerusalem, compassed about with an army, would be the result of a revolt.

He had lately seen Nero adopted by Claudius Caesar as his son and successor, and naturalized into the Claudian family by a decree of the Senate, A.D. 50 (Tacitus, *Annals*, xii. 26). He had heard the rumours afloat about Nero. The finger of superstition pointed to Nero, from his birth, as a man of supernatural fate. The Apostles had been persecuted and put to death. Many of the other signs of the appointed time had been fulfilled. St. Paul knew that "the time was at hand."

It would seem that St. Paul had been speaking to the Thessalonians about "the Destroyer" of Daniel. The name "Antichrist" seems to have been coined later than this time; he does not use it. Not that he was afraid to do so, for he wrote to the Corinthians about Belial. "And what concord has Christ with Belial?" (2 Cor. vi. 15). But he was afraid of "the destroyer" Nero, and wrote very cautiously about him.

We may premise here, St. Paul's remark to the Corinthians: "For we know in part, and we prophecy in part" (1 Cor. xiii. 9).

St. Paul wrote twice to the Thessalonians. It is important to note the date of these Epistles. The Rev. W. Dunn, S.J., Professor of Hebrew and Sacred Scripture, says: "1 Thessalonians was written during the eighteen months St. Paul stayed at Corinth, *i.e.*, in the year 48, or 49, according to the chronology of Harnack, XX; in the year 53, or 54, according to the commonly received scheme of Pauline chronology. Both letters are generally considered to be the earliest extant writings of St. Paul. 2 Thessalonians was written at Corinth, not long after 1 Thess." (*The Cath. Encyc.*, "Thess.").

The Rev. F. Pratt, S.J. (member of the Biblical Commission), in the same *Encyclopædia*, fixes the date of both Epistles as the year 52 ("St. Paul"). Zahn says, "the beginning of 53."

In his second Epistle to the Thessalonians, St. Paul wrote: "And we beseech you brethren by the coming of our Lord Jesus Christ, and of our gathering together unto him, that you be not easily moved from your sense, nor be terrified, neither by spirit nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed *the son of destruction*, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God showing himself as if he were God. Remember you not that when I was yet with you, I told you these things, and now you know who withholdeth, that he may be revealed in his time. For the mystery of lawlessness already worketh, only that he who now holdeth do hold until he be taken out of the way. And then

that lawless one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming. Him whose coming is according to the working of Satan, in all power and signs and lying wonders. And in all seduction of iniquity to them that perish, because they receive not the love of truth that they might be saved. Therefore God shall send them the operation of error to believe a lie" (2 Thess. ii. 1-14).

In these words St. Paul explains the predictions that had gone before him, both as to the Destroyer and the date of the Kingdom.

He writes of the event as coming in his own time. He says a revolt must come first. The Greek word he used meant a revolt, defection or departure. It is so used in Genesis xiv. 4 and 2 Paralipomenon xiii. 6 by the Septuagint writers. Its primary meaning was a rebellion. The word itself, *ἀποστασία* (in English letters, *apostasia*) has given rise to our word "apostasy," but it had not that meaning in those times. Religious apostacies came afterwards. Liddell and Scott do not mention "apostasy" in their *Greek Dictionary* (1901). *Ἀποστασία* comes from *ἀποστῆναι*, "to revolt."

There was no need to say against what power the revolt would come: Rome held universal sway in those days. Nor was it necessary to name the revolting people, as St. Paul was writing of the fulfilment of the prophecies of the Old Law, which concerned the Jewish people. Jerusalem was simmering with revolt when he wrote. When Felix was Procurator of Judea, c. A.D. 52, Josephus says that there was a sedition in Jerusalem. . . . "For a company of deceivers and robbers got together and persuaded the Jews to revolt,

and exhorted them to assert their liberty, inflicting death on those who continued in obedience to the Roman Government" (*Wars*, II, xii. 6). Tacitus called the revolt "a revolution" (*Annals*, xii-liv).

"Remember I told you these things." St. Paul dare not write about the revolt of the Jews and the lawless king, the man of sin, *the son of destruction*, in a letter to the Thessalonians. St. Paul used the word *ἀπολέσις*, from *ἀπολλύναι*, "to destroy," "to lay waste," in harmony with Daniel's Destroyer.

"And now you know who withholdeth." When he wrote, Claudius held dominion.

"That *he* may be revealed in *his* time." He and his denote the coming King, "the Destroyer."

"For the mystery of 'lawlessness' (*τῆς ανομίας*), already worketh." St. Paul seems to have used the word lawlessness to keep in touch with Daniel's Destroyer, who thought himself able to change "times and laws."

"Only that he who now holdeth do hold until he be taken out of the way." Claudius, who then held, was poisoned by his wife Agrippina, and "taken out of the way" in the year 54 (*Tacit., Annals*, xii. 57).

"Then that lawless one shall be revealed." The next "holder"—Nero—was revealed as King of Rome on October 13th, 54.

It is a common opinion now, and has been from the earliest times, that *ὁ κατέχων*, "he who holdeth," referred to holding dominion as a king. The metaphor was in common use in ancient days, and is used still.

Daniel placed the action of the Destroyer in the time of the early Roman kings; Our Lord placed it in the time of the destruction of the Temple; St. Paul

placed it in the time of Nero. All these indications agree together, and have historic confirmation.

St. Augustine says : " He that withholdeth shall let till he be taken out of the way," may not unfailly be understood of Rome, as if he had said, " He that now reigneth shall reign until he be taken away, and then the wicked man shall be revealed" (*De civ. Dei*, xx. 19). From which it may be inferred that St. Paul referred to Nero as the Destroyer of Daniel. He never mentions the word " Antichrist " in all his writings.

CHAPTER VI

THE EPISTLES OF ST. JOHN

SO far the word " Antichrist " has not appeared anywhere. We meet with it for the first time in the First Epistle of St. John, written about the year 67. It is a Greek word, and consequently would not appear in Hebrew or Chaldean literature. Its origin may be traced in this way. The people of Antioch were amongst the first and most important converts of the Gentiles.

Antioch was a great city, ranking next to Rome and Alexandria in importance. Its converts were named Christians, to differentiate them from the Messianic Jews (*Acts* xi. 26). The latter clung to their ancient and noble title of Jew, which marked their race even more than their religion ; for a Jew may change his religion, but not his race. Many Judaisers from Jerusalem visited Antioch and endeavoured to impose upon its Christians the customs of the Jews (*Acts* xi. 20-25, xv. 1). We may suppose that they imparted to the Antiochans the Jewish tradition of the Destroyer of Daniel, which had the sanction of our Lord (*Matt.* xxiv. 15). This tradition included warfare between Belial and God.

The Antiochan Christians coined the word Antichrist, derived from the Greek, to denote this warring Belial, as they thought he would war with Christ, when He came to establish His Kingdom. Antichrist is derived from two Greek words, *anti* and *christos*, where *anti* means " against," as in *αντιπαλεστω*, " to war

against." It means against Christ, not antecedent to Christ. It is probable that it did not get the latter gloss, until after the destruction of the city and the Holy Place.

From Hellenized Antioch, the Antichrist idea would travel to Ephesus and other Grecian Churches of Asia. St. John was at Ephesus, and his Epistles show that about the year 67 the Antichrist idea was much in evidence there.

At that time events had progressed a long way in the direction which St. Paul had indicated; and the signs of the coming of the end of Daniel's prophecies were in sight. The great revolt of the Jews had come, and the army of Nero was marching upon Jerusalem.

Nero had amply fulfilled the predictions of St. Paul, as the son of lawlessness, who made himself out to be a god. Dion Cassius tells us that the Senate ordered feasts and sacrifices in his honour. The people hailed him as "the Eternal One," and temples were dedicated to his honour in Ephesus.

Inscriptions have been found at Ephesus, "To Nero," "Offspring of the Gods," "The Divine" (Hicks, *Ephesus*, p. 150 f.). Tiridates, the Parthian, when accepting the crown of Armenia from Nero, worshipped him as Mithra, the Persian god (*Tacit. Annals*, Appendix to, xvi. 4).

The saints of the most High God were delivered into Nero's hands. His amphitheatre at Rome ran red with Christian blood. The Nazarenes, the Elect, were fleeing to the mountains of Pella. It was generally recognized that Daniel's "appointed time" had come.

Under these circumstances it is not surprising that the Christians of Hellenized Asia, who had been taught

to expect the coming of Beliar, were asking, "Where is Antichrist?"

St. John, like St. Paul, was in this difficulty. He could not write to the Ephesians that Nero was the son of perdition, etc. But, a demon-Antichrist, fighting with God, which the Ephesian Christians pictured to themselves, he would not countenance at all. He says: "Little children, it is the last hour, and as you have heard that Antichrist cometh, even now there are become many Antichrists, whereby we know that it is the last hour. They went out from us, but they were not of us. For if they had been of us they would no doubt have remained with us; but that they may be manifest, that they are not all of us . . . Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son" (I, ii. 18-22).

He continues: "And every spirit that dissolveth Jesus, is not of God, and this is the (*spirit*) of Antichrist (*τὸ πνεῦμα ἀντιχρίστου*), of whom you have heard that he cometh, and is now already in the world" (I, iv. 3).

In his second Epistle, St. John says: "For many seducers are gone out into the world who confess not that Jesus Christ has come in the flesh. This is a seducer and an Antichrist" (II, i. 7).

St. John saw clearly that the time of "the end" of Daniel had arrived. "This is the last hour," the last hour of the Jewish dispensation; and he says, "and this is the (*spirit*) of Antichrist of whom you have heard that he cometh, and is now already in the world."*

We must bear in mind that when St. John wrote

* From the words in brackets it appears that St. John wished his hearers to interpret Antichrist as the spirit of unbelief which will prevail in the last days. See I Tim. iv. 1-2.

these Epistles he had not received "The Revelation of Jesus Christ," which informed him fully of the meaning of the prophecies of Daniel.

The inspired writers were not responsible for the Beliar of the Jews; or for his transformation into Antichrist. These were purely human imaginations drawn from the exegesis of Daniel's Prophecy. St. John had a mission to perform, *i.e.*, to continue and to explain the Book of Daniel. This he did soon afterwards, at Patmos. Still he gave this definition to the Church: "Every spirit that dissolveth Jesus is not of God; and this is the (spirit) of Antichrist of whom you have heard."

Our Lord had said publicly of St. John: "So I will have him to remain till I come" (John xxi. 22). We know that our Lord spoke figuratively, identifying Himself with His Kingdom, which came in St. John's lifetime. But some took it literally.

"This saying therefore went abroad among the brethren that that disciple should not die. And Jesus did not say to him he should not die; but so I will have him remain till I come" (xxi. 23). St. John draws the distinction. He knew his life was spared to see the completion of prophecies. When St. John died in the year 98, "when Trajan came to the throne" (S. Irenaeus, *Cont. Hæc.*, iii), Clemens Romanus, as Bishop of Rome, was Head of the Church, and the transference of the Kingdom from the Jews to the Gentiles was then complete.

The first and only time that Antichrist is mentioned in the Holy Scriptures, the theory of a coming Antichrist, according to the modern idea, is condemned.

That is another of the surprises of this inquiry!

CHAPTER VII

"THE REVELATION OF JESUS CHRIST"

THIS Book, commonly called "The Apocalypse of St. John," is a prophetic history of *the Kingdom* given to St. John, about the end of the year 67, before the fall of the Temple, probably in time to warn Simeon, Bishop of Jerusalem, to take his Church to Pella.

It is a Revelation from God of things which must shortly come to pass, "*speedily happen.*"

It comes in here, in connection with the Book of Daniel. That Book was, by the command of God, shut up and sealed till the appointed time. The time had come, to unseal the Book. St. John was called to Patmos then, and in the spirit there he saw this Book, sealed with seven seals, opened by the hand of Christ. There is a constant stream of references to the prophecies of Daniel in the Apocalypse, which are explained in detail, and a great deal of light is thrown upon the meaning of "the Kingdom" of God.

God is visualized in the Book, generally, as residing in the Holy of Holies. The Ark of the Covenant, which was preserved in the Holy of Holies, had on its cover two cherubim of beaten gold. This was called the propitiatory, or mercy seat, because God said to Moses, "Thence will I give orders and will speak to thee over the propitiatory and from the midst of the two cherubim, which shall be upon the Ark of the Testimony, all things which I will command the children of Israel by thee" (Exod. xxv. 22).

"The Apocalypse of St. John"

I

(1) "The Revelation of Jesus Christ which God gave to him, to show to his servants what must speedily happen. And he signified it, sending by his angel to his servant John, (2) who bore witness to the word of God and to the testimony of Jesus Christ whatever he saw." (Dan. ii. 28).

(3) "Blessed is he that readeth and they that hear the words of this prophecy, and keep the things written in it, for the time is near."

("What must speedily happen" . . . "for the time is near," connote the general expectation of the kingdom, at that time. Note, that this Book is a prophecy.)

(4) "John, to the seven Churches which are in Asia: Grace be unto you, and peace from Him who is and who was and who is to come; and from the (5) seven spirits who are before his throne. And from Jesus Christ the faithful witness, the first born of the dead, and ruler of the Kings of the earth. To him who loveth us and hath cleansed us from our sins in his blood, (6) and hath made us a kingdom and priests to God and his Father, to him be glory and the dominion for ever and ever. Amen."

(7) "Behold he cometh with the clouds and every eye shall see him, and they also that pierced him, and all the tribes of the earth shall wail, because of him. Yea, Amen. (8) I am the Alpha and the Omega, the beginning and the end, saith the Lord God, who is and who was and who is to come, the Almighty." (Dan. vii. 13.)

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(9) "I, John, your brother and sharer in the tribulation and Kingdom and patience of Jesus Christ, was in the Island which is called Patmos, for the sake of the word of God and the testimony of Jesus."

(10) "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, (11) 'What thou beholdest write in a book and send to the seven Churches, to Ephesus, and to Smyrna, and to Pergamon, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.'" (Dan. vii. 28, viii. 1, 2.)

(Some of these churches are not known to have been in existence at that time. The existence of one of them, Thyatira, was denied by the Alogi, in an important religious controversy of the second century. But this book, so far from saying that they did exist, says that this is a prediction, concerned with the future. When, later, it comes to deal with these Churches, it says that they are a "mystery"—i. 20.)

(12) "And I turned to see the voice that spoke to me, and having turned I saw seven golden lamps. (13) And in the midst of the lamps, one like to a son of man, clothed with a garment down to the feet and girt about the breasts with a golden girdle." (Dan. vii. 13, x. 5.)

(St. John turned to see the voice of prophecy *behind him, i.e.*, after him in point of time.)

(14) "But his head and his hair were white as white wool, as snow, and his eyes were as a flame of fire. (15) And his feet were like bright brass, as when refined in a furnace; and his voice was as the voice of many waters. (16) And he had in his right hand seven stars, and out of his mouth issued a sharp two-edged

sword, and his face was as the sun shining in its strength."

(Dan. vii. 9, x. 6.)

(17) "And when I saw him I fell at his feet as dead, and he laid his right hand upon me, saying, Fear not, I am the first and the last, (18) And he who liveth, died, and behold I am living for ever and ever, and have the keys of Death and Hades."

(Dan. viii. 17 and x. 8.)

(19) "Write therefore the things which thou hast seen and what they signify, and the things which will soon happen, after these."

(20) "*The mystery of the seven stars which thou sawest upon my right hand, and the seven golden lamps; the seven stars are the angels of the seven Churches, and the seven lamps are the seven Churches.*"

(Dan. ii. 29.)

"Angels" and "Apostles" have the same root in Greek, signifying, "one sent."

II

(1) "To the angel of the Church in Ephesus, write. Thus saith he who holdeth the seven stars in his right hand, he who walketh in the midst of the seven golden lamps."

(2) "I know thy works and thy labour and thy patience, and how thou canst not bear evil men, and thou hast tried those who call themselves Apostles and are not, and hast found them liars."

(3) "And thou hast patience and thou didst bear for my name, and hast not wearied."

(4) "But I have against thee that thou hast left thy first charity."

(This description of the first Church, recalls that of our Lord, of the first Church, before the fall of the Temple.—Matt. xxiv. 9 f.)

(5) "Remember therefore from whence thou hast fallen, and repent and do the former works. But, if not, I will come to thee and I will move thy lamp out of its place, unless thou repent."

(6) "But this thou hast that thou hatest the works of the Nicolaites, which I also hate."

(The Nicolaites, apparently, were the distributors of the doles to the poor, in the first Church. Defrauding the poor was one of the things which God hated.—Amos v. 11, 21; Isa. i. 14-17.)

(7) "He that hath an ear let him hear what the Spirit saith to the Churches."

("He will teach you all things."—John xiv. 26.)

"To him that overcometh I will give to eat of the tree of life which is in the paradise of my God."

(8) "And to the angel of the Church in Smyrna, write. Thus saith the first and the last, who died and came to life."

(9) "I know thy tribulation and thy poverty, but thou art rich—and the blasphemy of those who say that they are Jews, and are not, but are a synagogue of Satan."

(10) "Fear not the things which thou art about to suffer. Behold the devil is about to cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be faithful unto death and I will give thee the crown of life."

(Dan. i. 12-14.)

(11) "He that hath an ear let him hear what the

Spirit saith to the Churches." "He that overcometh shall not be harmed by the second death."

(The second death is hell. See Rev. xx. 6-14, xxi. 8.)

(12) "And to the angel of the Church in Pergamos, write. Thus saith he who hath the sharp two-edged sword."

(We have no knowledge of a Church in Pergamos in the year 67. But the Romans, owing to the fame of their citadel, were called "Sanguis Pergameus" (Silius Italicus), from the Greek word *πέργαμον*, "a citadel." The "two-edged sword" was that commonly used by the Romans. The third Church is located at Rome.)

(13) "I know where thou dwellest, where the throne of Satan is, and thou holdest fast my name and didst not deny my faith even in the days when Antipas, my witness, my faithful one, was slain among you where Satan dwelleth."

(The throne of Satan was at Rome.—Rev. xiii. 2. St. Peter was a Galilean of the Tetrarchy of Antipas. He corresponds with the description "my witness, my faithful one." He was slain at Rome in the awful persecution of Nero; not long before St. John wrote.)

(14) "But I have against thee a few things, because thou hast some there holding the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things offered to idols, and commit fornication. (15) So also thou hast those holding the doctrine of the Nicolaites."

(16) "Likewise repent. But if not, I will come to thee quickly, and I will war against them with the sword of my mouth."

(The word *ομοίως*, "likewise," is transferred from

the end of verse 15, where it is redundant. It looks back to ii. 5.)

(17) "He that hath an ear let him hear what the Spirit saith to the Churches."

"To him that overcometh I will give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth except him that receiveth it."

(The manna was "hidden" in the Ark of the Covenant. Smyrna, the second Church, represents the second or Martyrs' age of the Church; and Pergamos, the third, that which obtained the Kingdom from decaying Rome.—Dan. vii. 18.)

(18) "And to the angel of the Church in Thyatira, write. Thus saith the Son of God, who hath his eyes as a flame of fire, and his feet like bright brass."

(Dan. x. 6.)

(19) "I know thy works and thy faith and thy charity and thy ministry, and thy patience and thy last works, more abundant than the former."

(20) "But I have against thee, that thou dost tolerate the woman Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat things offered to idols."

(21) "And I gave her time that she should repent, and she will not repent of her fornication. (22) Behold I cast her upon a bed, and they that commit adultery with her into great tribulation, unless they repent of their works. And her children I will kill with pestilence. And all the Churches shall know that I am he who searcheth reins and hearts."

(23) "And I will give to each of you according to your works."

(24) "But I say to you, to the rest in Thyatira, who-soever have not this doctrine, who have not known 'the depths of Satan,' as they say, on you I cast no other burden. (25) Only hold fast what you have until I come."

(26) "And he that overcometh and keepeth my works till the end, I will give him power over the nations, (27) and he shall rule them with a rod of iron; and as potters' vessels they shall be broken in pieces; even as I have received from my Father. (28) And I will give him the morning star."

(29) "He that hath an ear let him hear what the Spirit saith to the Churches."

(Thyatira, the fourth or middle Church of the seven, stands for the Church of the Middle Ages, which ended with "the great pestilence.")

III

(1) "And to the angel of the Church in Sardis, write. Thus saith he who hath the seven spirits of God and the seven stars. I know thy works that thou hast the name of being alive, and thou art dead. (2) Be watchful and strengthen what remains, yet is ready to die, for I have not found thy works full before my God."

(3) "Remember, therefore, what thou hast received and heard, and give heed and repent. If therefore thou dost not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come upon thee."

(4) "But yet thou hast a few names in Sardis that have not defiled their garments, and they shall walk

with me in white, for they are worthy. (5) He that overcometh shall thus be clothed in white garments, and I will not remove his name from the book of life, and I will confess his name before my Father and before his angels."

(6) "He that hath an ear to hear let him hear what the Spirit saith to the Churches."

(Sardis is the enfeebled Church of the Reformation period.)

(7) "And to the angel of the Church in Philadelphia, write. Thus saith the Holy One the True One, who hath the key of David, who openeth and no one shutteth, and shutteth and no one openeth."

(8) "I know thy works. Behold, I have given before thee a door opened, which no one can shut, because thou hast a little strength and hast kept my word, and hast not denied my name. (9) Behold, I give thee of the Synagogue of Satan, who say that they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

(10) "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which is about to come upon the whole world, to tempt those that dwell upon the earth."

(11) "I am coming quickly, hold fast what thou hast, in order that no one take thy crown."

(12) "He that overcometh, I will make him a pillar in the sanctuary of my God, and he shall never go out of it; 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, and my new name."

(13) "He that hath an ear let him hear what the Spirit saith to the Churches."

(Philadelphia is the present age of the Church, the age of conversions.)

(14) "And to the angel of the Church in Laodicea, write. Thus saith the Amen, the faithful and true witness, the beginning of the creation of God."

(15) "I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot. (16) So, because thou art lukewarm and neither hot nor cold, I am ready to vomit thee out of my mouth."

(17) "Because thou sayest, I am rich and have become wealthy, and have need of nothing, and knowest not that thou art wretched and miserable and poor, and blind and naked."

(18) "I counsel thee to buy of me gold refined by fire, that thou mayest be made rich; and white garments that thou mayest be clothed, and the shame of thy nakedness may not appear; and eye salve to anoint thine eyes that thou mayest see."

(19) "Whomso I love, I rebuke and chastize. Be zealous therefore and repent."

(20) "Behold I stand at the door and knock. If anyone hear my voice and open the door, I will come unto him and will sup with him, and he with me. (21) He that overcometh I will give to him to sit with me upon my throne, even as I conquered and sit with my Father on his throne."

(22) "He that hath an ear let him hear what the Spirit saith to the Churches."

(Laodicea represents the last age of the Church, characterized by wealth and tepidity. The message contains no hint of a coming Antichrist.)

(Note, Churches in the plural. These letters could not have been sent separately to the Churches of Asia without mutilating the papyrus scroll, in sense, as well as in substance. The Book was ordered to be sent to the seven Churches collectively (Rev. i. 11). The Churches named in the Book no longer exist, but in their day, at the Council of Laodicea, they dropped the Book out of the Canon of Scripture! It is not likely that they were its appointed guardians.)

IV

(1) "After these things I saw and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet speaking with me, said, 'Come up hither and I will show thee what must happen hereafter.'"

(2) "And immediately I was in spirit, and behold a throne stood in heaven, and upon the throne one seated, (3) and he who sat was in appearance like to a jasper stone, and a sard, and the throne was encircled by a rainbow, in appearance like to an emerald."

(Dan. vii. 9.)

(4) "And round about the throne were twenty-four thrones, and upon these thrones twenty-four elders sitting, clothed in white garments and golden crowns upon their heads."

(5) "And from the throne go forth lightnings and voices and thunders, and seven fiery torches burn before the throne, which are the seven spirits of God. (6) And in front of the throne, as it were, a sea of glass, like to crystal, and in the midst of the throne and

around about the throne four living creatures, full of eyes in front and behind. (7) And the first living creature like to a lion, and the second living creature like to a calf, and the third living creature having the face as it were of a man, and the fourth living creature like to an eagle flying. (8) And the four living creatures have each one of them six wings. Round about and within they are full of eyes, and they cease not day and night, saying, Holy, holy, holy, Lord God Almighty, who was and who is and who is to come."

(9) "And as often as these living creatures give glory and honour and thanks to him who sitteth upon the throne, to him who liveth for ever and ever, (10) the twenty-four elders fall down before him who sitteth upon the throne, and worship him who liveth for ever and ever, and cast down their crowns before the throne, saying, (11) 'Worthy art thou our Lord and our God to receive glory and honour and power, because thou hast created all things, and by thy will they were, and were created.'" (Dan. ix. 14.)

V

(1) "And I saw upon the right hand of him who sitteth upon the throne, a book, written within and upon the back, sealed down with seven seals."

(Dan. xii. 4-9.)

(2) "And I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose the seals thereof?'"

(3) "And no one in heaven, or on earth, or under the earth, was able to open the book or inspect it."

(4) And I wept much because no one was found worthy to open the book or to inspect it.* (5) And one of the elders said to me, 'Weep not, behold the lion of the tribe of Judah, the root of David, hath conquered to open the book and its seven seals.'

(6) "And I saw in the midst of the throne and the four living creatures, and in the midst of the elders, a lamb standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God sent forth to all the earth. (7) And he came and took (the book) out of the right hand of him who sitteth upon the throne."

(8) "And when he took the book the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden vials full of incense, which are the prayers of the saints. (9) And they sang a new canticle, saying, 'Worthy art thou to take the book and to open the seals thereof, because thou wast slain and hast redeemed to God in thy blood (men) from every tribe and tongue and people and nation, (10) and hast made them a kingdom and priests to our God, and they shall reign upon the earth.'"

(Dan. vii. 27.)

(11) "And I saw and I heard the voice of many angels round about the throne, and of the living creatures, and of the elders; and their number was ten thousand times ten thousand, and thousands of thousands. (12) Saying, with a loud voice, 'Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honour and glory and praise.'"

(Dan. vii. 10.)

(13) "And every creature which is in heaven and

* St. John wept because he recognized the Sealed Book of Daniel. The writing on the back, or outside, of the scroll, referred to prophecies already visibly fulfilled.

upon the earth and under the earth and upon the sea, and all that are in them, I heard saying, 'To him who sitteth upon the throne and to the Lamb, praise and honour and glory and power for ever and ever.' (14) And the four living creatures said, Amen. And the elders fell down and worshipped."

VI

(1) "And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, Come."

(2) "And I saw and beheld a white horse, and he who sat upon him had a bow, and a crown was given to him, and he went forth conquering that he might conquer."

(3) "And when he opened the second seal I heard the second living creature say, Come. (4) And another, a red horse, went forth, and it was given to him that sat upon him to take away peace from the earth, and that (men) should slay one another. And there was given to him a great sword."

(5) "And when he opened the third seal, I heard the third living creature say, Come. And I saw and beheld a black horse, and he that sat upon him had a balance in his hand, (6) And I heard, as it were a voice in the midst of the four living creatures, saying, A choenix of wheat for a denarius and three choenixes of barley for a denarius and oil and wine hurt not."

(A choenix was about a quart measure, and a denarius was a silver coin, about tennepence in value.)

(7) "And when he opened the fourth seal, I heard

the voice of the fourth living creature say, Come. (8) And I saw and beheld a pale horse, and he that sat upon him, his name was Death, and Hades followed with him. And there was given to them power over the fourth part of the earth, to kill with the sword and with famine and with pestilence, and by the wild beasts of the earth."

(9) "And when he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. (10) And they cried out with a loud voice, saying, 'How long, O Sovereign Lord, holy and true, dost thou delay to judge and avenge our blood on those that dwell upon the earth.'"

(Dan. vii. 21, 22, 25.)

(11) "And there was given to each of them a white robe, and they were told that they should rest yet a little time until the number should be complete of their fellow servants and of their brethren, who are about to be slain even as they."

(12) "And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood. (13) And the stars of heaven fell to the earth, as a fig-tree casteth its winter figs when shaken by a strong wind. (14) And the heavens were withdrawn as a scroll which is rolled up, and every mountain and island were moved from their places."

(Dan. viii. 10.)

(15) "And the kings of the earth, and the nobles and the tribunes and the rich and the mighty, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains. (16) And they

say to the mountains and to the rocks, 'Fall upon us and hide us from the face of him who sitteth upon the throne and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand.'*"

VII

(1) "After these things I saw four angels standing upon the four corners of the earth holding the four winds of the earth, in order that wind should not blow upon the earth or upon the sea or upon any tree."

(2) "And I saw another angel coming up from the rising of the sun, having the seal of the living God, and he cried out with a loud voice to the four angels, to whom it was given to harm the earth, and the sea, (3) Saying, 'Harm not the earth or the sea or the trees until we shall have sealed the servants of our God upon their foreheads.'"

(In the early Church, *σφραγίδα Θεοῦ*, "the seal of God," meant baptism.)

(4) "And I heard the number of those who were sealed, one hundred and forty-four thousand sealed out of every tribe of the sons of Israel. (5) Of the tribe of Judah, twelve thousand sealed. Of the tribe of Ruben, twelve thousand. Of the tribe of Gad, twelve thousand. (6) Of the tribe of Asher, twelve thousand. Of the tribe of Naphtali, twelve thousand. Of the tribe of Manasseh, twelve thousand. (7) Of the tribe of Simeon, twelve thousand. Of the tribe of Levi, twelve thousand. Of the tribe of Issachar, twelve thousand. (8) Of the tribe of Zebulun, twelve thousand. Of the

* Verses 12 to the end of 16 symbolize the completion of the roll of martyrs.

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tribe of Joseph, twelve thousand. Of the tribe of Benjamin, twelve thousand sealed."

(These are the Messianic Jews, who inherited the Kingdom. They are treated in this book as a class apart. See xiv. 1-4.)

(9) "After these things I saw and beheld a great multitude, which no man could number, from every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and with palm branches in their hands. (10) And they cry with a loud voice, saying, 'Salvation to our God, who sitteth upon the throne, and to the Lamb.'"

(11) "And all the angels stood around the throne and the elders and the four living creatures, and they fell upon their faces before the throne and worshipped God, (12) Saying, 'Amen, praise and glory and wisdom and thanksgiving and honour and power and might be to our God, for ever and ever, Amen.'"

(13) "And one of the elders addressed me, saying, 'These that are clothed in white robes, who are they and whence have they come?' (14) And I said to him, 'My lord, thou knowest.' And he said to me, 'These are they that have come out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb.'"

(Dan. xii. 8.)

(These are the martyrs of whom it was said, "I know thy tribulation"; and "Ye shall have tribulation ten days."—Rev. ii. 9, 10.)

(15) "Therefore they are before the throne of God, and serve him day and night in his sanctuary. And he who sitteth upon the throne will encamp with

them. (16) They shall hunger no more and thirst no more, neither shall the sun oppress them, nor any heat. (17) For the Lamb, who is in the midst of the throne, will shepherd them, and guide them to fountains of waters of life. And God will wipe away every tear from their eyes."

VIII

(1) "And when he opened the seventh seal there was silence in heaven as it were for half an hour."

(2) "And I saw the seven angels who stand before God, and they were given seven trumpets."

(3) "And another angel came and stood at the altar, having a golden censer, and he was given much incense, in order that he should offer it up with the prayers of all the saints upon the golden altar that is before the throne. (4) And the smoke of the incense with the prayers of the saints, went up from the hand of the angel before God."

(5) "And the angel took the censer and filled it with the fire of the altar, and cast it to the earth, and there were thunders and voices and lightnings and an earthquake."

(6) "And the seven angels who had the seven trumpets prepared themselves to sound them."

(7) "And the first sounded the trumpet, and there was hail and fire mixed with blood, and they were cast to the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up."

(8) "And the second angel sounded the trumpet, and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became

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blood. (9) And the third part of the creatures in the sea, which have life, died, and the third part of the ships was destroyed."

(10) "And the third angel sounded the trumpet and there fell from heaven a great star, burning like a torch, and it fell upon the third part of the rivers and upon the fountains of waters; (11) and the name of the star is called Wormwood, and the third part of the waters became as wormwood, and many of the men died of the waters because they were bitter."

(12) "And the fourth angel sounded the trumpet, and the third part of the sun and of the moon and of the stars was smitten so as to darken the third part of them, and the day shone not as to a third part of it, and the night in like manner."

(13) "And I saw, and I heard, an eagle flying in mid heaven, saying with a loud voice, Woe, Woe, Woe to them that dwell upon the earth, by reason of the remaining trumpet sounds of the three angels, who are about to sound."

IX

(1) "And the fifth angel sounded the trumpet and I saw a star which had fallen from heaven to the earth, and to him was given the key of the bottomless pit."

(2) And he opened the bottomless pit and there went up smoke from the pit, like smoke of a great furnace, and the sun was darkened, and the air by the smoke of the pit. (3) And from the smoke went forth locusts upon the earth, and power was given to them as the scorpions of the earth have power. (4) And they were told not to harm the grass of the earth, or any green thing, or any tree, but only such men as have

not the seal of God upon their foreheads. (5) And it was given to them not to kill, but that they should torture them five months; and their torture was like the torture of a scorpion when it striketh a man. (6) And in those days men shall seek death and shall not find it, and they shall long to die, and death fleeth from them."

(It is explained presently that the locusts are Roman soldiers, *i.e.*, Nero's army, in Palestine.)

(7) "And in appearance these locusts were like unto horses arrayed for battle. And upon their heads, as it were, crowns like gold, and their faces like the faces of men. (8) And they had hair as the hair of women, and their teeth were as the teeth of lions.* (9) And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of many chariots of horses rushing to battle. (10) And they had tails like to scorpions, and stings in their tails. They had power to hurt men five months."

(11) "And they had over them a king, the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek he has the name Apollyon."

(An angel is not necessarily a "pure spirit," in this book. The "angels" of the seven Churches are bishops. Both "Abaddon" and "Apollyon" mean "the Destroyer." We shall find Nero in this Book, connected with the Abyss and with the Greek word *απολλυμι*, "to destroy."—See Dan. ix. 26.)

(12) "The first Woe hath passed: behold two more Woës are coming hereafter."†

* Daniel's fourth (Roman) beast, "had great iron teeth, eating and breaking in pieces" Dan. vii. 7.

† The invasion and siege of Jerusalem are depicted as "the first Woe."

(13) "And the sixth angel sounded the trumpet, and I heard one voice from the four horns of the golden altar, which is before God, (14) saying to the sixth angel, who had the trumpet, 'Loose the four angels who are bound upon the great river Euphrates.'"

(15) "And the four angels were loosed who were prepared for the hour and day and month and year, in order that they should kill the third part of men."

(16) "And the number of the army of horsemen was twenty thousand times ten thousand. I heard the number of them."

(17) "And thus I saw the horses in the vision, and they that sat upon them, having breast-plates the colour of fire and of hyacinth and of sulphur; and the heads of the horses were as heads of lions, and out of their mouths issue fire and smoke and sulphur. (18) By these three plagues were killed the third part of men, by the fire and the smoke and the sulphur issuing from their mouths. (19) For the power of the horses is in their mouth and in their tails, for their tails are like to serpents having heads, and with them they do harm."

(20) "And the rest of the men who were not killed by these plagues did not repent of the works of their hands, that they might cease worshipping the demons and the idols of gold and silver, and brass and stone and wood, which can neither see nor hear nor walk.

(21) And they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

(Dan. v. 23.)

X

(1) "And I saw another mighty angel coming down from heaven, wrapt in a cloud, and the rainbow upon his head, and his face was as the sun, and his feet were as pillars of fire, (2) and he had in his hand a little open book. And he placed his right foot upon the sea and his left upon the land, (3) and he cried out with a loud voice as a lion roareth, and when he cried out the seven thunders uttered their voices."

(4) "And when the seven thunders had uttered their voices I was about to write, and I heard a voice from heaven saying, 'Seal up the things which the seven thunders have spoken and write them not.'"

(Dan. viii. 26, xii. 4.)

(5) "And the angel whom I saw standing upon the sea and upon the land lifted up his right hand to heaven (6) and swore by him who liveth for ever and ever, who created the heaven and all therein, and the earth and all therein and the sea and all therein, that there should be no more delay. (7) *But that in the days of the sound of the seventh angel, when he shall begin to sound the trumpet, the mystery of God would be accomplished as he announced to his servants the prophets.*" (Dan. xii. 7.)

(8) "And the voice which I had heard from heaven again spoke to me and said, 'Go, take the book that is open in the hands of the angel, who standeth upon the sea and upon the land.'"

(9) "And I went to the angel, saying to him to give me the little book. And he saith to me, 'Take it and eat it up and it shall make thy stomach bitter, but in thy mouth it shall be sweet as honey.' (10) And I took the

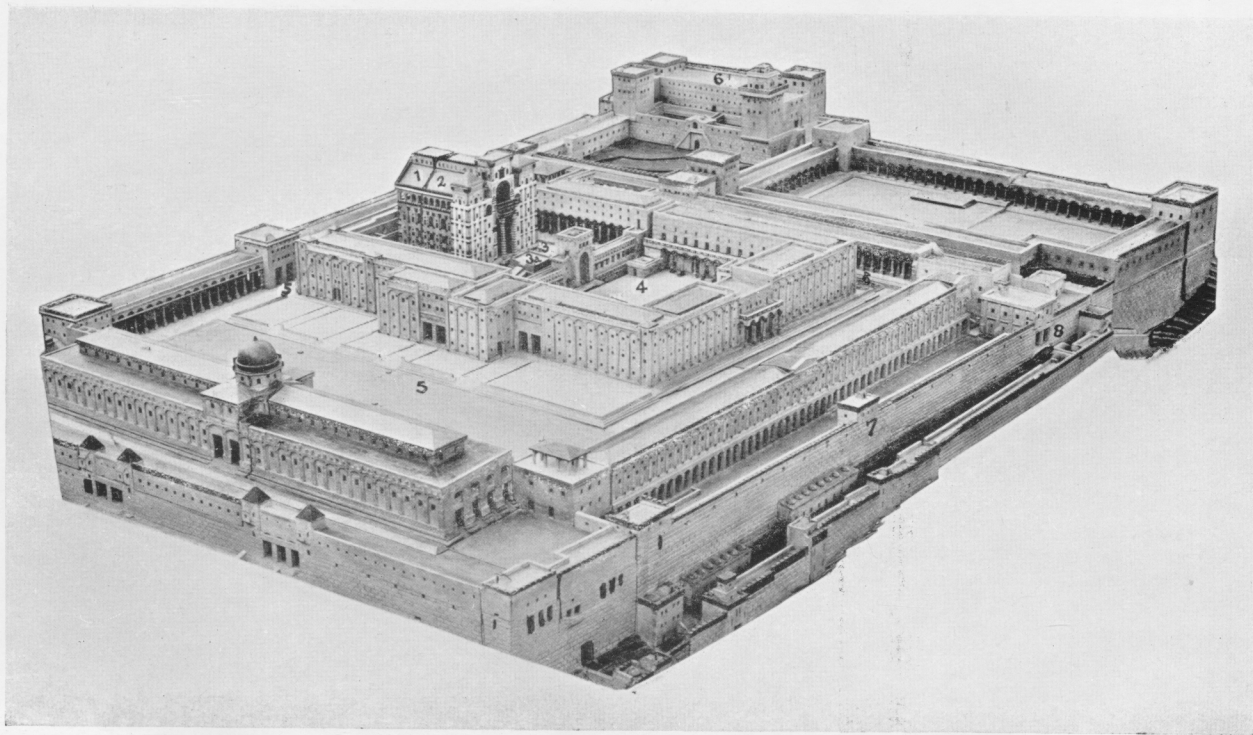


PLATE II.

The Temple of Jerusalem (Herodian, 30 B.C. to A.D. 70). 1, Holy of Holies. 2, Holy Place. 3, Priest's Court. 3a, Altar of Holocausts. 4, Woman's Court. 5, 5, 5, Outer Court. 6, Tower of Antonia. 7, Rampart Wall. 8, Golden Gate. The building marked 1 and 2 formed a single chamber, divided by a veil. It was called the *Naós*. The enclosed buildings, 3 and 4, formed the *Iepós*. The space within the rampart walls was called the *Oἶκος*, House, or Temple.

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book from the hand of the angel, and ate it up, and it was sweet as honey in my mouth, and when I had eaten it up it was bitter to my stomach."

(11) "And he saith to me, Thou must prophesy again respecting many peoples and nations and tongues and kings."*

(Dan. vii. 14.)

XI

(1) "And there was given to me a reed like to a rod, saying, Arise and measure the Sanctuary of God and the altar and those who worship therein. (2) And the court which is outside the sanctuary, cast out and measure it not, because it is given up to the Gentiles, and they shall trample upon the city forty-two months."

See Plate II.

(3) "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. (4) These are the two olive trees, and the two lamps that stand before the Lord of the earth."

(Three and a half years, forty-two months, and a thousand two hundred and sixty days, are all the same length of time.

(Dan. vii. 25, xii. 7.)

(5) "And if anyone would harm them, fire issueth from their mouth and devoureth their enemies, and if anyone would harm them, thus he must be slain."

* The "Little Open Book" contrasts with the Sealed Book of Daniel. It was concerned with the history of the Church and the world, especially the Roman Empire; not with the Jews.

(6) "These have power to shut the heaven in order that no rain may fall during the days of their prophecy, and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they will."

(7) "And when they shall have accomplished their testimony, the beast which cometh up from the Abyss shall make war against them and overcome them and slay them."

("The Beast which cometh up from the Abyss" is the "King, the angel of the Abyss," whose name is "the Destroyer."—Rev. ix. 11.)

(8) "And their corpses shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified."
(Evidently Jerusalem).

(9) "And they of the peoples and tribes and tongues and nations, see their corpses three days and a half, and do not allow their corpses to be laid in a sepulchre.
(10) And those who dwell upon the earth rejoice over them and make merry, and shall send gifts to each other, because these two prophets tortured those who dwell upon the earth."

(11) "And after three days and a half the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon those who beheld them. (12) And they heard a loud voice from heaven saying to them, 'Come up hither.' And they went up to heaven in a cloud and their enemies beheld them."

(13) "And in that same hour there was a great earthquake and the tenth part of the city was overthrown, and there were slain in the earthquake seven

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thousand names of men. And the rest were terrified and gave glory to the God of heaven."

(14) "The second Woe hath passed, behold the third Woe cometh quickly." *

(15) "*And the seventh angel sounded the trumpet and there were loud voices in heaven, which said, The Kingdom of this world has become our Lord's and his Christ's, and he will reign for ever and ever.*"

(This is Daniel's prophecy of the fall of the Temple, and the rise of the Kingdom, as related in Dan. vii. 21 f.)

(16) "And the twenty-four elders who sit upon their thrones before God fell upon their faces and worshipped God, (17) Saying, We give thee thanks, O Lord God Almighty, who art and who wast, because thou hast assumed thy great power and entered upon thy reign."

(Dan. vii. 14.)

(18) "And the nations were angry and thy wrath came, and the time to judge the dead, and to give the reward to thy servants, to the prophets, and to the saints, and to those that fear thy name, the small and the great, and to destroy the destroyers of the earth."

(Dan. vii. 22.)

(19) "And the Tabernacle of God, which is in heaven, was opened, and the Ark of His Covenant appeared in His Tabernacle, and there were lightnings and voices and thunders, and an earthquake and great hail."

(Here ends the Jewish theme and the prophecies of the Old Law regarding the fate of the Jews.) *

* The fall of the City and Temple of Jerusalem is depicted as the second Woe. The third Woe is the dispersal of the Jews, according to Dan. xii. 7.

XII

(1) "And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (2) And being with child, she cried out in travail and is in torture of delivery."

(3) "And another sign appeared in heaven, and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems; and his tail drew away the third part of the stars of heaven, and cast them to the earth."

(4) "And the dragon stood before the woman, who was about to bring forth, in order that when she should bring forth he might devour her child."

(5) "And she brought forth a *male child*, who is *about to rule all the nations* with an iron rod, and her child was caught up to God and to his throne."

(6) "And the woman fled into the desert, where she hath a place prepared by God, that there they should nourish her a thousand two hundred and sixty days."

(Dan. vii. 25, xii. 7, and Rev. xi. 2-3.)

(7) "And there was a battle in heaven, Michael and his angels battling with the dragon. And the dragon and his angels battled; (8) and they prevailed not, nor was their place found any more in heaven. (9) And the great dragon was cast down, the old serpent who is called the Devil and Satan, who seduceth the whole world; he was cast down to the earth, and his angels were cast down with him."

(Dan. x. 13, 21.)

(10) "And I heard a loud voice in heaven saying, 'Now are come the *salvation and the might and the Kingdom of our God, and the power of his Christ*,

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because the accuser of our brethren has been cast down, he who accused them before our God, day and night."

(11) "And they overcame him through the blood of the Lamb, and through the word of their testimony, and they loved not their life until death."

(12) "Wherefore rejoice ye heavens and ye that dwell therein. Woe to the earth and to the sea, because the devil hath gone down to you, having great wrath, knowing that he hath little time."

(13) "And when the dragon saw that he was cast down to the earth, he pursued the woman who had brought forth the male child."

(14) "And there were given to the woman two wings of the great eagle, in order that she might fly into the desert to her place, where she is to be nourished a time and times and a half a time, from the face of the serpent."

(Dan. vii. 25, xii. 7.)

(15) "And the serpent cast out of his mouth, after the woman, water as a river, in order that she might be carried away by the river. (16) And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth."

(17) "And the dragon was enraged at the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus."

(18) "And he stood upon the sand of the sea."

(The sea of life.—Dan. vii. 23.) *

* Chapter XII is the Preface to the Roman theme, which begins at Chapter XIII.

XIII

(1) "And I saw a beast rising out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads blasphemous names.
(2) And the beast which I saw was like to a leopard, and his feet were as a bear's and his mouth as a lion's mouth, and the dragon gave him his strength, and his throne, and great power."

(The beast with ten horns is Daniel's fourth beast, the Roman Empire.—Dan. vii. 7. Attention is drawn to one head, and various hints are given that this head is Nero.)

(3) "And one of his heads was as it were wounded to death and his deadly wound was healed, and all the earth wondered after the beast."

(Dan. xii. 6.)

(4) "And they worshipped the dragon, because he gave power to the beast, and they worshipped the beast, saying, 'Who is like to the beast and who can battle with it.'"

(5) "And there was given to him a mouth speaking great things and blasphemous, and power was given him to do, forty-two months."

(Daniel's little horn had a mouth speaking great things.—Dan. vii. 8. And they shall be delivered into his hands a time and times and half a time—forty-two months.—Dan. vii. 25.)

(6) "And he opened his mouth in blasphemies against God, to blaspheme his name and his dwelling and them that dwell in heaven."

(7) "And it was given to him to make war with the saints and to overcome them, and power was given to

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him over every tribe and people and tongue and nation."

(Dan. vii. 22-25.)

(8) "And all that dwell upon the earth will worship him, whose names are not written in the book of life of the Lamb that was sacrificed from the foundation of the world."

(Those who "dwell upon the earth," denote pagans in this Book.)

(9) "*If anyone has an ear let him hear.*"

(This expression denotes a mystery. It calls attention to the first hint, here given, as to the identity of the Destroyer.)

(10) "If anyone leadeth into captivity, into captivity he goeth. If anyone shall slay with the sword, with the sword must he be slain. Here is the patience and faith of the saints."

(Compare with Luke xxi. 24: "And they shall fall by the edge of the sword and shall be led away captives into all nations." It was at that time expected that Nero's army would take the Jews into captivity. He was slain by the sword in the year 68.)

(11) "And I saw another beast rising out of the earth, and he had two horns like a lamb, and spoke as a dragon."

(12) "And he exercised all the power of the first beast before him, and he maketh the earth, and those who dwell therein, to worship the first beast whose deadly wound was healed."*

(13) "And he doth great signs, so as even to make fire come down from heaven to the earth, before men.

* The beast from "the earth" (τῆς γῆς) represents priests of the pagan hierarchy, who had magisterial powers to enforce public worship of the Caesars. They could make the idols *speak* oracularly, by trickery; but they could "neither see, nor hear, nor walk." (Rev. ix. 20.)

(14) And he seduced those who dwell upon the earth by the signs which were given him to do before the beast, saying to them who dwell upon the earth, to make an image to the beast which had the wound of the sword yet is alive. (15) And it was given to him to give life to the image of the beast, so that the image of the beast should speak, and should cause to be slain as many as would not worship the image of the beast. (16) And he maketh all small and great, rich and poor, freemen and bondmen, to mark themselves upon their right hand or upon their forehead. (17) And that no one may be able to buy or sell except he that hath the mark, the name of the beast, or the number of his name.* (The "sacrificial meat" stained the right hand. The name and number of the beast follow, showing that Nero is the Destroyer.)

(18) "*Here is wisdom. He that hath understanding* let him compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six."

(Dan. vii. 8, a man.)

(We shall see later that this number indicates, "Kaiser Neron." This is the second hint at the name of the Beast.)

XIV

(1) "And I saw, and behold, a Lamb stood upon Mount Sion, and with him one hundred and forty-four thousand, who had his name and the name of his Father written upon their foreheads."

* They must offer the sacrificial meat with the right hand, or swear by the genius of Caesar, or by his name: as "Nero Caesar." Apostates voluntarily took the meat, which stained their right hands with "the mark of the beast."

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(2) "And I heard a voice from heaven, as a voice of many waters and as a voice of loud thunder, and the voice which I heard, was as it were, of harpers harping on their harps."

(3) "And they sing, as it were, a new canticle, before the throne and before the four living creatures and the elders, and no one could learn that canticle except the one hundred and forty-four thousand, who had been redeemed from the earth."

(4) "These are they who have not defiled themselves with women, for they are virgins. These are they who follow the Lamb wheresoever he goeth. These were redeemed from men, firstfruits to God and to the Lamb, (5) and in their mouth no lie was found, for they are spotless."

(These are the Elect, Messianic Jews.)

(6) "And I saw another angel flying in mid-heaven, having an everlasting gospel, to evangelize those who sojourn upon the earth, and to every nation, tribe, and tongue and people."

(7) "Saying with a loud voice, 'Fear God and give glory to him because the hour of his judgment is come; and worship him who made the heaven and the earth and the sea and fountains of waters.'"

(8) "And another, second, angel followed, saying, 'Fallen, fallen, is Babylon the great, she who hath made all nations to drink of the wine of wrath of her fornication.'"

(Dan. iv. 27, 28).

(9) "And another, third angel, followed them, saying with a loud voice, 'If anyone worship the beast and his image, and take a mark upon his forehead, or upon his hand,' (10) He also shall drink of the wine of the

wrath of God, which is poured, undiluted, into the cup of his anger; and he shall be tortured with fire and sulphur before the holy angels and before the Lamb. (11) And the smoke of their torture goeth up for ever and ever, and they have no rest, day and night, who worship the beast and his image, and anyone who taketh the mark of his name."

(12) "Herein is the patience of the saints, who keep the commandments of God and the faith of Jesus."

(13) "And I heard a voice from heaven saying, write, 'Blessed are the dead who die in the Lord, from henceforth. Yea, saith the Spirit, in that they shall rest from their labours, for their works follow them.'"

(14) "And I saw and beheld a white cloud, and upon the cloud one sitting, like to a son of man, having on his head a golden crown and in his hand a sharp sickle." (Dan. vii. 13.)

(15) "And another angel came forth from the sanctuary, crying with a loud voice to him who sat upon the cloud, 'Send forth thy sickle and reap, because the hour has come to reap, because the harvest of the earth is ripe.' (16) And he who sat upon the cloud cast his sickle upon the earth and the earth was reaped."

(17) "And another angel came forth from the sanctuary which is in heaven, he also having a sharp sickle."

(18) "And another angel came forth from the altar, having power over fire; and he cried with a loud voice to him who had the sharp sickle, saying, 'Send forth thy sharp sickle and gather the clusters of the vineyard of the earth, because the grapes thereof are ripe.'"

(19) "And the angel cast his sickle to the earth, and gathered the vintage of the earth and cast it into the

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great winepress of the wrath of God. (20) And the winepress was trodden outside the city, and there came forth blood from the winepress, up to the bridles of the horses from a thousand six hundred stadia."

XV

(1) "And I saw another sign in heaven, great and wonderful, seven angels having seven plagues, the last, because with them the wrath of God is accomplished."

(2) "And I saw as it were a sea of glass, mixed with fire, and the conquerors of the beast and of his image and of the number of his name, standing upon the sea of glass, having harps of God, (3) and they sing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying, 'Great and wonderful are thy works, O Lord God Almighty, just and true are thy ways, O King of ages. (4) Who shall not fear thee, O Lord, and glorify thy name? Because thou alone art holy, because all the nations shall come and worship before thee, because thy judgments have been made manifest.'"

(Dan. vii. 26.)

(5) "And after these things I saw, and the sanctuary of the tent of the Covenant in heaven was opened, (6) and there came forth from the sanctuary the seven angels who have the seven plagues, clothed in linen pure and bright, and girt about the breasts with golden girdles."

(7) "And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever."

(8) "And the sanctuary was filled with the smoke from the glory of God, and from his might; and no one could enter into the sanctuary until the seven plagues of the seven angels should be accomplished."

XVI

(1) "And I heard a loud voice from the Tabernacle,* saying to the seven angels, 'Go and pour out the seven vials of the wrath of God on to the earth.'"

(2) "And the first went and poured out his vial on to the earth, and there came a bad and malignant sore upon the men who had the mark of the beast and who worshipped his image."

(3) "And the second angel poured out his vial on to the sea and it became as the blood of a dead man, and every living soul died in the sea."

(4) "And the third poured out his vial on to the rivers and the fountains of waters, and they became blood."

(5) "And I heard the angel of the waters say, 'Thou art just, who art and who wast, O Holy One, because thou hast thus judged.' (6) Because they have shed the blood of saints and prophets, thou hast given them blood to drink; they deserve it."

(Dan. vii. 21, 22, 25.)

(7) "And I heard the altar say, 'Yea, O Lord God Almighty, true and just are thy judgments.'"

(Rev. vi. 10; Dan. vii. 26.)

(8) "And the fourth poured out his vial upon the sun, and it was given to it to scorch men with fire, (9) and men were scorched by great heat, and they blasphemed

* The Holy of Holies, from which place God gave orders, was the Tabernacle of the Jews.

the name of God, who hath power over these plagues, and they did not repent and give him glory."

(10) "And the fifth poured out his vial upon the throne of the beast, and his kingdom was darkened, and they gnawed their tongues because of the pain, (11) and they blasphemed the God of heaven because of their pains and because of their sores, and they repented not of their works."

(12) "And the sixth poured out his vial upon the great river, Euphrates, and its water was dried up, in order to prepare the way of the kings, from the rising sun."

(13) "And I saw from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, three unclean spirits, like frogs; (14) for they are spirits of demons working omens, which go forth to the kings of the whole world to gather them together to the battle of the great day of God Almighty."

(15) "Behold I come as a thief. Blessed is he who watcheth and keepeth his garments, that he may not walk naked and they see his shame."

(16) "And they gathered them together to the place which is called in Hebrew, Armagedon."

(17) "And the seventh poured out his vial upon the air, and a loud voice came forth from the Tabernacle, from the throne, saying, It is done. (18) And there were lightnings and voices and thunders, and there was a great earthquake, such as never was since men were upon the earth, such an earthquake, so great."*

(19) "And the great city was made into three parts,

* The fall of the Roman Empire was the greatest political earthquake which the world had ever felt.

and the cities of the Gentiles fell; and Babylon the Great was remembered before God, to give her the cup of the wine of the wrath of his anger.*

(20) "And every island fled away, and the mountains were found no more. (21) And great hailstones, as of a talent weight, fell from heaven upon men. And men blasphemed God, because of the plague of the hail, because the plague thereof was exceeding great." †

XVII

(1) "And one of the seven angels, who had the seven vials, came and spoke with me, saying, 'Come, I will show thee the judgment of the great harlot, who sitteth upon many waters, (2) with whom the kings of the earth committed fornication; and they who dwell upon the earth were made drunk with the wine of her fornication.'"

(3) "And he bore me away in spirit, into the desert. And I saw a woman sitting upon a scarlet beast, full of blasphemous names, having seven heads and ten horns. (4) And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, holding in her hand a golden cup, full of abominations and the impurities of her fornication. (5) And upon her forehead was written a mystery name, 'Babylon the Great,' the mother of harlots and of the abominations of the earth."

(Dan. vii. 7; Rev. xiii. 1.)

(6) "And I saw the woman drunk with the blood of

* Babylon was the name given to Rome by the Apostles. (1 Pet. v. 13)

† The ballista stones with which its besiegers pounded Rome to ruins, were large white limestone balls, larger than footballs, weighing about a Jewish talent, about 114 lbs. Specimens are still preserved at Rome.

the saints and with the blood of the martyrs of Jesus, and seeing her I wondered with great wonder."

(Dan. vii. 21, 22, 25; xii. 6.)

(7) "And the angel said to me, Why dost thou wonder? I will tell thee the mystery of the woman and the beast which carrieth her, which hath the seven heads and the ten horns."

(8) "The beast which thou sawest was, and is not, and is about to come up from the Abyss, and go to destruction. And those who dwell upon the earth shall wonder, whose names are not written in the book of life from the foundation of the world, seeing the beast, because it was and is not, and shall appear."

(9) "*Here is the understanding that hath wisdom.* The seven heads are seven mountains on which the woman sitteth, and they are seven kings; (10) five are fallen, one now is, the other has not yet come, and when he shall come he must remain a little time. (11) And the beast which was and is not, is itself the eighth, and is of the seven, and goeth to destruction."

(This is the third hint that Nero is the Beast.—See Dan. vii. 23-27.)

(12) "And the ten horns, which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings for one hour, together with the beast."

(These kings did not exist in the first century, but they were in time permitted to reign as allies of the Empire, which they eventually destroyed, and themselves then passed away.)

(13) "These have one purpose, and their strength and power they give to the beast. (14) These shall

battle with the Lamb and the Lamb will conquer them, because he is Lord of lords and King of kings, and those who are with him are called and elect and faithful."

(Dan. ii. 37, 47.)

(15) "And he said to me, 'The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues.'"

(16) "And the ten horns which thou sawest, and the beast. These shall hate the harlot and shall make her desolate and naked, and they shall eat her flesh and burn her with fire."

(17) "For God hath put it into their hearts to do his purpose, and to carry out one purpose, and give their kingdom to the beast, until the words of God shall be fulfilled."

(18) "And the woman, whom thou sawest, is the great city which hath dominion over the kings of the earth."

XVIII

(1) "And after these things I saw another angel coming down from heaven, having great power, and the earth was lighted up by his glory. (2) And he cried out with a mighty voice, saying, 'Fallen, fallen is Babylon the Great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. (3) Because all the nations have drunk of the wine of wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched by the abundance of her luxury.'"

(4) "And I heard another voice from heaven saying, 'Come out of her, my people, in order that ye share not in her sins and partake not of her plagues. (5) For her sins have reached unto heaven, and God hath remembered her iniquities. (6) Render to her as she hath rendered, and give her double according to her works. In the cup which she hath mixed, mix double as much for her. (7) As much as she has glorified herself and wanted in luxury, so much torture and mourning give her. Because she saith in her heart, 'I sit as a queen and I am not a widow, and mourning I shall not see.'"

(8) "Therefore in one day her plagues shall come, death and mourning and famine, and she shall be burnt down with fire, for mighty is the God who judgeth her." (Rev. vi. 10.)

(9) "And the kings of the earth who committed fornication and wanted in luxury with her shall weep and wail over her when they shall see the smoke of her burning. (10) Standing afar off, for fear of her torture, they shall say, 'Alas, alas, the great city Babylon, the mighty city, because in one hour thy judgment hath come.'"

(11) "And the merchants of the earth weep and mourn over her, because no one buyeth their cargo any more; (12) cargo of gold and silver and of precious stones, and of pearls and of fine linen, and of purple and of silk and of scarlet, and all scented wood, and all ivory work, and all work in costly wood, and of brass and iron and marble; (13) and cinnamon and incense and perfume and frankincense, and wine and oil, and fine flour and wheat, and cattle and sheep and horses and chariots, and slaves and souls of men. (14) And the fruit of thy soul's desire hath gone from thee, and all costly

and bright things are lost to thee, and they shall never more be found. (15) The merchants of these things, who were made rich by her, shall stand afar off, through fear of her torture, weeping and mourning. (16) Saying, 'Alas, alas, the great city which was clothed with fine linen and purple and scarlet, and adorned with gold and precious stones and pearls, because in one hour so great riches have been laid waste.'"

(17) "And every shipmate and all on coasting vessels, and sailors and those who work at sea, stood afar off; (18) and cried out, when they beheld the smoke of her burning, saying, 'What is like to the great city?' (19) And they cast dust upon their heads and cried out, weeping and mourning, saying 'Alas, alas, the great city, wherein all those who had ships at sea were enriched by her wealth, because in one hour she hath been laid waste.'"

(20) "Rejoice over her, thou heavens, and ye saints and ye apostles and ye prophets, because God hath judged your cause upon her."

(Dan. vii. 22.)

("How long, O Sovereign Lord, . . . dost thou delay to judge and avenge our blood."—Rev. vi. 10.)

(21) "And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying, 'Thus shall Babylon, the great city, be cast down violently, and shall be found no more.' (22) And the sound of harpers and minstrels and flute players and trumpeters shall no more be heard in thee. And all craftsmen of every craft shall no more be found in thee. And the sound of the millstone shall no more be heard in thee. (23) And the light of a lamp shall no more shine in thee. And the voice of the bridegroom and of the bride shall

no more be heard in thee, because thy merchants were the nobles of the earth, because all nations have been seduced by thy sorcery. (24) And in her was found the blood of prophets and of saints and of all who were slain upon the earth."

XIX

(1) "After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, 'Alleluia, the salvation and the glory and the power of our God, (2) *Because his judgments are true and just; because he hath judged the great harlot who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand.*'"

(Dan. vii. 26; Rev. vi. 10.)

(3) "And again they said, 'Alleluia.' And her smoke goeth up for ever and ever."

(4) "And the twenty-four elders, and the four living creatures, fell down and worshipped God who sitteth upon the throne, saying, 'Amen, Alleluia.'"

(5) "And a voice came forth from the throne, saying, 'Praise our God all ye his servants and ye that fear him, small and great.'"

(6) "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Alleluia, because our Lord God, the Almighty, hath entered upon his reign. (7) Let us be glad and rejoice and give glory to him, because the marriage of the Lamb is come, and his spouse hath prepared herself.' (8) And it was given to her to clothe herself in fine linen, bright and pure, for the fine linen is the righteousness of the saints."

(Dan. vii. 27.)

(9) "And he saith to me, write, 'Blessed are they who are called to the marriage supper of the Lamb.' And he saith to me, 'These true words are of God.'"

(The end of Daniel's prophecy, the decline and fall of the Roman Empire and the transference of its power to the Church, the Bride, are here indicated.)

(10) "And I fell before his feet to worship him. And he saith to me, 'Forbear, I am a fellow-servant of thine, and of thy brethren who bear witness to Jesus. Worship God, for the witness of Jesus is the spirit of prophecy.'"

(11) "And I saw heaven opened, and behold a white horse, and he who sitteth thereon is called faithful and true; and with justice he judgeth and giveth battle.

(12) His eyes are as a flame of fire, and upon his head are many diadems, having a name written which no one knoweth but himself; (13) and he is clothed with a garment sprinkled with blood, and his name is called The Word of God."

(Dan. x. 6.)

(14) "And the armies of heaven followed him upon white horses, clothed in fine linen, white and pure. (15) And out of his mouth issueth a sharp sword, in order that he may strike the Gentiles therewith, and he himself ruleth them with a rod of iron, and he treadeth the winepress of the fierce wrath of God, the Almighty. (16) And he hath upon his garment and upon his thigh, a name written, King of Kings and Lord of Lords."

(Dan. ii. 37, 47.)

(17) "And I saw one angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, 'Come gather together to the

great supper of God; (18) that ye may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of those who sit upon them, and the flesh of all freemen and of bondmen, and of small and of great."

(19) "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him who sitteth upon the horse and against his army. (20) And the beast was taken and with him the false prophet, who wrought omens before him, whereby he seduced those who took the mark of the beast and those who worshipped his image. These two were cast alive into the pool of fire burning with sulphur, (21) and the rest were slain by the sword of him who sat upon the horse, which issued out of his mouth. And all the birds were gorged with their flesh."

(This pageant of victory over "the Beast" indicates Armagedon, the end of the Roman Kingdom and its transfer to the Church.—Dan. vii. 18, 26, 27.)

XX

(1) "And I saw an angel coming down from heaven, having the key of the Abyss and a great chain upon his hand. (2) And he laid hold of the dragon, the old serpent, who is the devil and Satan, and bound him for a thousand years; (3) and cast him into the Abyss and locked it up and put a seal upon it, that he might no more seduce the nations until the thousand years should have elapsed; and after that he must be loosed for a little time."

(4) "And I saw thrones and those that sat thereon, and judgment was given to them. And (I saw) the

souls of those who were beheaded on account of the testimony of Jesus and on account of the word of God, and whoever did not worship the beast or its image, and did not take the mark upon their forehead and upon their hand, and they lived and reigned with Christ a thousand years."

(Dan. vii. 22.)

(5) "The rest of the dead lived not, till the thousand years were finished. This is the first resurrection. (6) Blessed and holy is he who hath part in the first resurrection. Over these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

(This is the so-called "Millennium." It denotes a cessation of the Dragon's bloody persecution of the Church, for a thousand years.)

(7) "And when the thousand years shall be finished, Satan shall be loosed from his prison; (8) and shall go forth and seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the battle; their number shall be as the sand of the sea."

(9) "And they went up over the breadth of the earth, and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them; (10) and the devil who seduced them was cast into the pool of fire and sulphur, where are both the beast and the false prophet, and they shall be tortured, day and night, for ever and ever."

(This is a revelation of the last age of the world. It is followed by a picture of the general Judgment. There is no Antichrist in it.)

(11) "And I saw a great white throne and him who

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sitteth upon it, from whose face the earth and the heaven fled away, and no place was found for them. (12) And I saw the dead, the great and the small, standing before the throne, and the books were opened. And another book was opened, which is the book of life. And the dead were judged from the things written in the books, according to their works."

(13) "And the sea gave up the dead that were in it. And Death and Hell gave up the dead that were in them. And they were judged, everyone according to their works."

(14) "And Death and Hell were cast into the pool of fire. This is the second death, the pool of fire."

(15) "And whoever was not found written in the book of life was cast into the pool of fire."

XXI

(1) "And I saw a new heaven and a new earth, for the first heaven and the first earth were gone, and the sea is no more."

(2) "And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride, adorned for her husband. (3) And I heard a loud voice from the throne, saying, 'Behold the dwelling of God with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God; (4) and God shall wipe away every tear from their eyes. And death shall be no more, neither shall mourning or wailing or pain be any more, because the first things are passed away.'"

(5) "And he who sitteth upon the throne, said, 'Behold I make all things new.' And he saith to me, write, 'For these words are faithful and true.' (6) And

he said to me, 'It is done. I am the Alpha and the Omega, the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life freely. (7) He who overcometh shall inherit these things, and I will be his God and he shall be my son.'

(8) "But for the cowards and unbelievers and the abominations and murderers and fornicators and sorcerers and idolators and all liars, their portion shall be in the pool, burning with fire and sulphur, which is the second death."

(9) "And there came one of the seven angels who had the seven vials, full of the seven last plagues, and he spoke with me, saying, 'Come, I will show thee the bride, the spouse of the Lamb'; (10) and he bore me away in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. (11) Having the glory of God, the radiance thereof was like to a precious stone, as a jasper stone, crystal clear. (12) It had a great and high wall, having twelve gates, and upon the gates twelve angels, and names inscribed which are those of the twelve tribes of the children of Israel. (13) On the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates. (14) And the wall of the city had twelve foundation stones, and on them the twelve names of the twelve Apostles of the Lamb."

(15) "And he that spoke to me had a golden measuring rod, in order to measure the city and the gates thereof and the wall thereof. (16) And the city lieth four-square, and the length thereof is as great as the breadth. And he measured the city with his rod unto twelve thousand furlongs, the length and the breadth

and the height thereof are equal. (17) And he measured the wall thereof, one hundred and forty-four cubits, the measure of a man which is that of an angel."

(18) "And the material of the wall thereof was jasper, and the city was pure gold like pure glass. (19) And the foundation stones of the wall of the city were adorned with every kind of precious stone. The first foundation stone was jasper, the second sapphire, the third chalcidony, the fourth emerald, (20) the fifth sardonyx, the sixth a sard, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. (21) And the twelve gates were twelve pearls. Each one of the gates was of a single pearl. And the street of the city was pure gold, like transparent glass."

(22) "And I saw no Tabernacle therein, for the Lord God Almighty is the Tabernacle thereof, and the Lamb. (23) And the city hath no need of the sun or of the moon to shine in it, for the glory of God illuminates it, and the lamp thereof is the Lamb. (24) And the nations shall walk by the light thereof, and the kings of the earth shall bring their glory and their honour into it. (25) And the gates thereof shall not be shut by day, for night shall not be there. (26) And they shall bring the glory and the honour of the Gentiles into it. (27) And there shall not enter into it anything unclean or working abomination, or lies, but only those who are written in the book of life of the Lamb."

XXII

(1) "And he showed me a river of the water of life, clear as crystal, issuing from the throne of God and of

the Lamb. (2) In the midst of the street thereof, and on either side of the river, was the tree of life, bearing twelve fruit crops, yielding its fruit every month; and the leaves of the tree are for the healing of the nations.

(3) And there shall no more be any curse. And the throne of God and of the Lamb shall be in it. And his servants shall adore him; (4) and they shall see his face, and his name shall be on their foreheads. (5) And night shall be no more. And they shall have no need of the light of a lamp or of the light of the sun, for the Lord God shall shine upon them, and they shall reign for ever and ever."

(6) "And he said to me, 'These words are faithful and true. And the Lord, the God of the spirits of the prophets, hath sent his angel to show his servants the things which must come to pass quickly.'"

(7) "And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book."

(8) "And I, John, am he who heard and saw these things, and when I had heard and seen, I fell down to worship before the feet of the angel, who showed me these things. And he saith to me, 'Forbear, I am a fellow-servant of thine and of thy brethren the prophets, and of those who keep the words of this book. Worship God.'"

(10) "And he saith to me, Seal not the words of the prophecy of this book, for the time is near."

(Compare this with Dan. xii. 9. This revelation of St. John was given just before "the appointed time.")

(11) "He that is unjust let him be unjust still, and he that is filthy let him be filthy still. And he that is just, let him do justly still. And he that is holy, let him be holy still."

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(12) "Behold, I come quickly and my reward is with me, to render to each one according to his works.

(13) I am the Alpha and the Omega, the first and the last, the beginning and the end."

(14) "Blessed are they that wash their robes, in order that they may have a right to the tree of life, and may enter by the gates into the city. (15) Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolators, and every one that loveth and maketh a lie."

(16) "I, Jesus, have sent my angel to testify to you these things about the Churches. I am the root-shoot and the offspring of David, the bright, the morning star."

(Compare this with Rev. i. 1. It indicates that the Book is concerned with the future of the whole Church, "the Kingdom.")

(17) "And the spirit and the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come. He that willeth, let him take the water of life freely."

(18) "I testify to everyone that heareth the words of the prophecy of this book. If anyone shall add to them, God will add unto him the plagues described in the book. (19) And if anyone shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are described in this book."

(20) "He who giveth testimony of these things saith, Yea, I come quickly."

"Amen. Come Lord Jesus."

(21) "The grace of the Lord Jesus Christ be with all the saints. Amen."

The prophetic character of this book is insisted upon in its concluding words.

"Yea, I come quickly," refers to the Kingdom of Christ, since Christ Himself has not yet come.

The Kingdom was established on the ruins of the Temple (the Jewish theme), and on the ruins of Rome (the Roman theme).

To show that the "Kingdom" is in view, many passages taken from the prophet Isaiah, are incorporated in the account of the New Jerusalem.

"Arise, be enlightened, O Jerusalem, for thy light has come and the glory of the Lord has risen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. And thy gates shall be open continually. They shall not be shut day or night, that the strength of the Gentiles may be brought to thee, and their kings may be brought. Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee, but the Lord shall be unto thee for an everlasting light, and thy God for thy glory" (Isa. lx). "I will lay thy stones in order and will lay thy foundations with sapphires. And I will make thy bulwarks of jasper, and thy gates of graven stones, and all thy borders of desirable stones" (Isa. liv. 11, 12).

The Book of Revelation, dealing as it does with the fate of the tyrant, Nero, then living, and with the destruction of his empire and city, was not a book intended for the public. It was sent to a special class called "the Servants of God"; which was one of the titles of the Apostles, appropriated by the Bishops of Rome, "The Servants of the servants of God." It was

probably kept at Ephesus, and a copy sent to Simeon at Jerusalem and one to St. Paul, at Rome. It was not likely to have been seen publicly, until the time of Domitian's persecution, at Rome, in the year 96. At that time, we know from writers on the Millennium controversy, it was not understood.

The Millennium foretells the spread of the unpersecuted Church in the Middle Ages. Rev. xx. 7-9, reveals, apparently, persecution of the Church by all the great powers of the earth, one after the other, from the end of the Millennium, c. A.D. 1500, till the end of the world.

CHAPTER VIII

NERO

THE connection between Nero and "the Destroyer" of Daniel, in the Book of Revelation, merits a more detailed notice than could be given to it in the commentary on the text.

Chapter IX of Revelation, describing the army which invaded Jerusalem and destroyed the Temple, says : "They had over them a king, the angel of the Abyss, whose name in Hebrew is 'Abaddon,' and in Greek 'Apollyon' (which means 'the Destroyer')." This connects with Daniel's : "And a people with their king that shall come shall destroy the city and the Holy Place" (ix. 26).

The old Jewish concept of the Destroyer of Daniel was that of a Demon *from the Abyss*, "Beliar." But apart from that, there had gathered about Nero a certain superstition connecting him with the Abyss. The Abyss was not hell, which in Revelation is called "the pool of fire and sulphur." It corresponds with Hades of the Jews, which Josephus describes in his "Discourse to the Greeks" as a place wherein the souls of men are confined. At Rev. ix. 1, a fallen angel is given the key of the Abyss. At Rev. xx. 1, an angel came down from heaven with the key of the Abyss. At Rev. xx. 2, Satan is chained in the Abyss. At Rev. xx. 7, Satan is *loosed from his prison*. It is a prison.

The Neronian superstition was that Nero should die a violent death (go into the Abyss, according to Jewish



PLATE III.
NERO CLAUDIUS CESAR.
From the bust in the British Museum.

ideas), and reappear soon afterwards as a conqueror and regain his kingdom.

Suetonius, a contemporary Roman historian, says that Nero had been formerly told by astrologers that it would be his fortune to be at last deserted by all the world. Some of the astrologers promised him, in his forlorn state, the rule of the East (Parthia), and some in express words the *Kingdom of Jerusalem* (Nero, xl). This superstition had such a hold on the Roman public mind, at the time Revelation was written, that when Nero died (A.D. 68) Suetonius says: "Sometimes they placed his image in the rostra, dressed in robes of state; at another they published proclamations in his name, as if he were still alive and would shortly return to Rome and take vengeance on his enemies." Suetonius says also: "Twenty years after Nero's death, at which time I was a young man, some person of obscure birth gave himself out for Nero. That name secured him so favourable a reception from the Parthians that he was very zealously supported" (Nero, lvii).

Tacitus says that, "during the civil wars which immediately followed Nero's death, a report that Nero was alive still, and actually on his way to the province of the East, excited general alarm through Acaia and Asia" (*Hist.* ii. 8).

We are justified in assuming that towards the close of Nero's reign, there was a general belief that Nero would die a violent death, and after death would go to the Abyss, from whence he would return and regain his kingdom. Biblical students are generally agreed that St. John, in the Book of Revelation, makes use of this superstition in adumbrating the figure of Nero.

As a matter of fact it was Nero's army which destroyed "the city and the Holy Place." He was, therefore, the king of the fourth or Roman empire, referred to by the prophet Daniel. He was the king, the angel of the Abyss, hinted at in the Book of Revelation. We read in Revelation : "And I saw a beast coming up out of the sea, having ten horns." This is Daniel's fourth beast, "which was unlike to the other beasts which I had seen before it, and had ten horns" (Dan. vii. 7). In Revelation this beast is described as made up of the three kingdoms, of the lion, of the bear, and the leopard (which, according to Daniel, it had devoured), to prove that it was the fourth Kingdom of Daniel (Dan. vii. 4, 5, 6).

Daniel considered the horns of the fourth beast or Roman Empire, "And beheld another little horn sprang out of the midst of them, and three of the first horns were plucked up at the presence thereof. And beheld, eyes like the eyes of a man were in this horn, and a mouth speaking great things" (Dan. vii. 8). So likewise St. John, considering the blasphemous heads of the beast, noticed that one of them was wounded to death and his deadly wound was healed, and all the earth "wondered after the beast" (xiii. 3). "The earth" stands, in Revelation, for paganism.

All the earth wondered at Nero on account of the superstition about him; also on account of his superlative wickedness. He was "a little horn," degraded by vice, incapable of raising himself or his kingdom in the arts of peace or war. So sunk indeed was he, that he brought down his own Royal line, the Julian line. His legions in the West rebelled against him. He fled in panic to a villa near Rome, where he perished by the

sword. At his death, all sense of loyalty to the throne, as an institution, was lost. Ambitious generals, backed up by their legions, seized upon the throne. The first three of these "Emperors," or "Emperors," Galba, Otho, and Vitellius, were slain in civil war in consequence of Nero's failure to uphold the kingly honour. In this way he appears to have brought down three horns. There were "wars and rumours of wars"; civil warfare at Rome. The citadel was destroyed. All these things happened in the three years and a half, "the time and times and half a time" predicted by Daniel (vii. 25).

Daniel says of the little horn that "it had eyes like the eyes of a man . . . and a mouth speaking great things" (vii. 8).

Revelation says : "And there was given him a mouth speaking great things and blasphemous, and power was given to him to do forty-two months. And it was given to him to make war with the saints and to overcome them" (Rev. xiii. 5-7).

Daniel says "that horn made war against the saints and overcame them" (vii. 21).

Nero's persecution of the Christians at Rome lasted three and a half years, and the Jewish war, which overcame the Jews, lasted the same period.

St. Paul, writing of "the son of Destruction," another name for "the Destroyer," says : "Who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, showing himself as if he were God" (2 Thess. 4).

St. Paul looked back to Antiochus; and to Caligula, who tried to force the worship of his image upon the

Jews in the Temple of Jerusalem. His prophecy as regards the Destroyer seems to have been fulfilled in Nero.

Tertullian says that almost the entire religion of the Roman camp consisted in worshipping the ensigns, in swearing by the ensigns, and preferring the ensigns before all the other gods. Josephus tells us that when Pontius Pilate introduced Caesar's effigies, which were upon the ensigns, into the City of Jerusalem, and set them up there, the Jews threw themselves upon the ground and laid their necks bare and said that they would willingly suffer death rather than have their laws (against idol worship) transgressed; whereupon Pontius Pilate ordered the ensigns to be taken back to Casarea (*Ant.*, XVIII, iii. 1). In his account of the capture of Jerusalem, Josephus says, "that upon the burning of the Holy House itself and of all the buildings lying round about it, the Romans brought their ensigns to the Temple and set them over against its eastern gate, and there they offered sacrifices to them" (*Wars*, VI, vi. 1). There can be little doubt that the ensigns of the army which invaded Judea, in the twelfth year of Nero's reign, bore the effigy of Nero upon them, hence it follows that he was worshipped, in effigy, as a God, at the Temple.

Revelation says, of the wounded head of the beast, that "He opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle and them that dwell in heaven. . . . And all who dwell upon the earth will worship him" (Rev. xiii. 6-8).

Blasphemy, in the Jewish sense, was not a matter of words, but of actions. When Jesus, in the Temple, said to the Jews, "I and the Father are one," they took

up stones to stone him, as they said, for blasphemy, "Because that thou being a man, makest thyself God" (John x. 30, 33).

Nero's blasphemy consisted in his permitting Temples to be erected to himself, as God, in which his image was worshipped as God.

Our Lord's reference to the prophecy of Daniel throws a strong cross-light on these events. *When asked about the destruction of the Temple*, he said: "When, therefore, you shall see the abomination of desolation which was spoken of by Daniel the Prophet standing in the Holy Place, he that readeth let him understand" (Matt. xxiv. 15). "For these are the days of vengeance, that all things may be fulfilled that are written. . . . And they shall fall by the edge of the sword, and shall be led away captives into all nations" (Luke xxi. 22, 24).

Josephus has faithfully described "the abomination" in the Holy Place, in the time of Nero's invasion. The "desolation" continues still, and will do so till the end, as "Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled" (Luke xxi. 24).

St. John, in the Book of Revelation, gives three hints as to the identity of the beast, prefacing each of them by a request for special consideration, as for the elucidation of a *mystery*. The beast (in Greek *τὸ θηρίον*, "the wild beast") was a term of reproach, which St. John had to employ to keep in touch with the Prophet Daniel; but as the beast represented the tyrant, Nero, he had to indicate this in a very cautious way. He says (Rev. xiii. 9): "If any man has an ear, let him hear." This recalls our Lord's words to his disciples: "He

that hath ears to hear let him hear." And his disciples asked him what this parable might be. To whom he said: "To you it is given to know the mystery of the Kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not understand" (Luke viii. 8, 10).

Having prepared his hearers for a mystery, in this way, St. John goes on: "If anyone lea~~de~~th into captivity, into captivity he goeth. If anyone shall slay with the sword, with the sword must he be slain" (xiii. 10).

At that time, Nero's army, to the knowledge of all men, was killing Jews, and Christians, too, by the sword; and it was generally expected that Nero's legions would lead away the Jews captive, when the war was over. But the *point* of the remark was its clear connection with our Lord's Temple prophecy, and so with Daniel's prophecy: "And they shall fall by the edge of the sword and shall be led away captives into all nations."

Nero was killed by the sword, as related by Suetonius (*Nero*, xlix) and Josephus (*Wars*, IV, ix. 2).

A second special indication that Nero is the beast, is given in the same chapter (xiii. 18), as follows:

"Here is wisdom; he that hath understanding, let him compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six."

The beast is not a demon, but a man, and a man living at that time; and the letters of his name correspond with the number 666 (*in Hebrew gematria*). The correlation of letters, numbers and names, was a literary device of the Jews, called *Gematria*; like to that in use in the eighteenth century, when it was

usual to put the letters MDCCC for 1800; see also chapter headings, V—5, X—10, L—50, etc. In ancient days, Jupiter was invoked as 717, and the sun as 608, or XH.

As St. John wrote in Greek, commentators sought the solution of the problem in the letters of the Greek alphabet, and found various names, of no use in settling the question. If St. John had employed Greek *gematria*, Nero's name would have flashed upon the world at once, with disastrous consequences to Christianity in the East.

The name of the beast was not discovered until the nineteenth century, when German students, learned in Hebrew, found that the name "Kaiser Neuron," *written in Hebrew letters*, made up the number 666. The Revelation was sent to Hebrew "servants of God," though written in Greek.

One would think that this was enough. But to make the matter still clearer, a third indication of the name of the beast is given.

In the seventeenth chapter, an angel says to St. John, "I will tell thee the mystery of the woman, and the beast which carrieth her, which has the seven heads and the ten horns. The beast which thou sawest was and is not, and is about to come up out of the Abyss and go to destruction . . . 'Here is the understanding that hath wisdom.'" (The same form of words as used in the second indication of Nero's name.) "The seven heads are seven mountains on which the woman sitteth" (Rev. xvii. 7-9).

The woman is Rome. "On her forehead a name was written, 'Babylon the Great'" (Rev. xvii. 5). Babylon was the Apostolic name of Rome.

"And the woman which thou sawest is the great city which hath dominion over the kings of the earth" (Rev. xvii. 18).

In the first century that could be said of Rome alone. Moreover, she was called by the Romans, "The Seven-hilled City" (Ovid, *Trist.*, i. 5, 6, 9; Virgil, *Æn.*, vi. 782; Horace, *Carm. Sac.*, 7).

"And they are seven kings, five are fallen, one now is, and the other has not yet come, and when he shall come he must remain a little time. And the beast which was and is not, is itself the eighth, and is of the seven, and goeth to destruction" (Rev. xvii. 10-11).

It is generally admitted that the seven kings are Roman kings. Five are fallen, viz., Julius Cæsar, Augustus, Tiberius, Caligula, Claudius; "One is"; the sixth is alive. Nero was the sixth. And the other, the seventh king, "is not yet come" (Galba), "And when he shall come he must remain a short time." (Galba reigned only seven months.) "And the beast that was and is not, the same is also the eighth, and is of the seven, and goeth into destruction." It would be difficult to condense the Neronian superstition into fewer or more explicit terms.

It has been objected that Julius Cæsar was not a king. He was, however, the founder of the Julian line of kings, and he was one of the seven *heads* of the beast. The beast came out of the sea *with seven heads*, and upon its heads blasphemous names" (Rev. xiii. 1). That is, they were called gods. Julius Cæsar was raised to the altars of Rome, as a god, 45 B.C. With him the Roman line of Cæsar gods began. His statue was erected in the Temple of Quirinus, and inscribed

"The Invincible God." A Temple was dedicated to him as Jupiter Julius, and a special priest offered sacrifices in his honour (Dion Cassius, xxvii. 18-33).

Another objection is that as a matter of fact, Nero died and did not come to life again, as here set forth. But St. Jerome tells us that, "Many things are set forth in Scripture according to contemporary opinion and not according to intrinsic truth" (in Matt. xiv. 8; Jer. xxviii. 10).

There are three things in the Book of Revelation which *are actually described as "mysteries."* There is the mystery of the Seven Churches (at i. 20), which we take to be that they stand for the whole Secular Church, the Visible Kingdom of God. There is the mystery of God, as declared to his servants the Prophets (x. 7), which we take to be the transfer of the Kingdom of God from the Jews to the Gentiles. And there is the mystery of "the woman and the beast," which we take to be the mystery surrounding the Roman capital, Babylon, and the name of the beast, Nero.

Apart altogether from the Book of Revelation, Nero's share in "the second mystery," the transference of the Kingdom, is not adequately recognized by historians, even now.

It was "given to him" to prepare Rome for the reception of the seat of the Divine Kingdom, by watering its soil for three and a half years with the blood of the martyrs, "the seed of the Church." He put to death, at Rome, St. Peter, the Rock on which the Church was built, and St. Paul, the great "Apostle of the Gentiles;" thus securing that their bodies should distinguish and sanctify the throne of "the Kingdom."

He sent the army to Jerusalem, which destroyed "the city and the Holy Place and scattered the band of the holy people" thereby bringing desolation for ever upon the Temple and worship of the Old Law.

This same army took from the Temple of Jerusalem the sacred emblems of the Jewish religion, and brought them in triumphal procession to Rome, thus providentially symbolizing the transference of the seat of the Kingdom of God from Jerusalem to Rome.

Owing to the invasion of Judea, by Nero's army, the Nazarene Church, the Mother Church of Christianity, Messianic and Jewish, fled to Pella, in the mountains, as commanded by our Lord (Luke xxi. 21). In consequence of this eclipse of the Nazarene Church, the headship of the Kingdom passed from Jerusalem to Rome, and from the Jews to the Gentiles. Linus, an Italian, succeeded St. Peter as Bishop of Rome. He was followed in the Apostolic Chair by Cletus, a Roman. And he by Clemens Romanus, whose Epistle to the Church at Corinth, in the year 96, shows that at that time the Bishop of Rome was recognized as head of the Church. It is a remarkable fact that the Arch of Titus, showing in sculpture the triumphal entry of the seven-branched lamp of the Temple into Rome, has survived the repeated sieges, conflagrations, and vandalisms, which destroyed the other pagan monuments of Rome (Plate IV).

From the time of Nero, Daniel's prophecy began to be fulfilled. "Judgment shall sit that his power may be taken away and be broken in pieces and perish even to the end. And that the Kingdom and power and the greatness of the Kingdom under the whole heaven may be given to the people of the saints



PLATE IV.

Panorama of the ruins of the Roman Forum, showing the Arch of Titus and the Colosseum in the distance.

of the Most High" (vii. 26). Civil wars and Emperors followed Nero, who himself set fire to and destroyed a great part of Rome.

It may be objected that it was not Nero, but Titus, who destroyed the Temple. It was Nero's army which carried out Nero's design, and did so in spite of Titus, who wished to preserve the Temple and Jewish sacrifice. Besides, Titus was not then a king in any sense, though he became an Emperor afterwards.

Josephus tells us that when Titus received the message that the Temple was on fire, as he was resting himself in his tent, after the last battle, "He rose in great haste, as he was, and ran to the Holy House, in order to have a stop put to the fire . . . Then did Caesar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire. . . . And now, since Caesar was in no way able to restrain the fury of the soldiers, the fire proceeded on, more and more" (*Wars*, VI, iv. 6).

Josephus wrote his great books on the *Antiquities* and the *Wars of the Jews* at the end of the first century. He seems to have recognized the fulfilment of the prophecies of Daniel. He says: "And indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision; and what he wrote many years before, came to pass. In the very same manner Daniel wrote concerning the Roman Government, and that our country should be made desolate by them. All these things did this man leave in writing, as God had showed them to him; inasmuch as such who read his prophecies and see how they have been fulfilled, would wonder at the

honour wherewith God honoured Daniel" (*Antiquities*, X, xi. 7).

Josephus was present with the army of Titus, and wrote his book afterwards at Rome, under the reign of Titus.

CHAPTER IX

THE SECOND CENTURY

AT the beginning of the second century the Churches of the chief cities of Hellenized Asia exercised a great influence on the Christianity of the East. The Greek word "Antichrist," coined to connote the Beliar tradition of the Jews, emphasized the antagonism of the Destroyer *against* Christ, to the exclusion of his predicted function as the Destroyer of the city and the Holy Place. The Jews still looked for the coming of the Messias to give them the Kingdom of the Romans. Many Christians in the East, more or less influenced by Judaizers, expected Christ to return and establish upon earth the Kingdom which He had proclaimed. Moreover, the learned Jews no longer expected Beliar, whose identity with Nero, the Destroyer of the city and the Holy Place, they could not doubt. In the Ascension of Isaias, a Jewish apocrypha of the second century, Beliar is identified with Nero. We find no more about Beliar in Jewish Talmudic writings, which began in this century. As for "Antichrist" it never was a Jewish word. It first appears in Jewish literature, in *Abraham* (fifteenth century). To all Hebrews, whether Jews or Christians, the coming of the Destroyer *after* the destruction of the city and the Holy Place, would be an absurd anachronism.

In the second half of the first century the complete dispersal of the Jews took place, which Daniel indicated as the end of his prophecies, "When the scattering

of the band of the holy people shall be accomplished all these things shall be finished" (xii. 7).

Before the end of Trajan's reign, in the year 117, the Jews again revolted, and were again crushed by the Romans. In the year 133, Bar-Cochab (Son of a Star), calling himself the Messias, raised a great Messianic revolt against Rome, and gathered to his banner the remnant of the Jews, who believed in his mission. Then Hadrian sent a large army under Julius Severus, to stamp out the rebellion. In the space of two years 985 Jewish towns and 50 fortresses were taken and sacked. Those Jews who escaped death were sold into slavery like cattle. The name of the Jewish city was changed from Jerusalem to "Aelia," in honour of the reigning Emperor, Aelius Hadrian. And no Jew was allowed to approach the city, nearer than three miles, for years afterwards. Our Lord had warned the Jews of this false Messias who should come in his own name (John v. 43).

After this terrible punishment, the Jews, convinced that a great mistake had been made in their calculation of the times of the prophecies concerning the coming of Christ, turned their backs upon their own Scriptures. Bishop Bossuet, learned in Hebrew, who studied this subject in the Hebrew writings of the period, gives an account of the Jewish policy at that time. He says: "They made an article of faith of this sentence, which we read in the Talmud. 'All the dates which have been indicated for the coming of the Messias having passed away, cursed be those who calculate the time of the Messias.' Their whole study was to elude the prophecies in which the time of Christ was marked. 'They had no hesitation in upsetting the tradition of their

fathers, so long as they could deprive the Christians of these admirable prophecies.'"—(*Discours sur l'Histoire Universelle*, "Suite de la religion, II.")

Justin Martyr gives similar testimony. He records also certain prophetic declarations, in his discussion with Tryphon, showing that the Jews had expunged them from their Scriptures (*Dial.*, lxxi, lxxii).

At the beginning of the second century, the great Hellenized Province of Proconsular Asia was one of the richest portions of the Roman Empire. The Temple of Diana, at Ephesus, was one of the seven wonders of the world. Other cities of the Province rivalled Ephesus in wealth, and in the number and magnificence of their public buildings. Christianity had made considerable progress in this quarter. Born in the East, its early strongholds were in the East. We may mention Ephesus, Smyrna, Magnesia, Tralles, Laodicea, Colosse, Hieropolis, and Philadelphia; all having Christian Churches. The Oriental Greeks were men of speculative and philosophical minds. The old faiths in the heathen gods were partially uprooted. New ideas, Gnosticism, and others, were publicly discussed by peripatetic philosophers in the open porticos of the temples. An event which excited the imagination of the Christian world had lately taken place, viz., the publication, so to speak, of The Revelation of Jesus Christ, since called "The Apocalypse of St. John."

It is inferred from a work of St. Irenæus, Bishop of Lyons in the second century, who spent his youth in Proconsular Asia, that the Apocalypse was seen about the end of Domitian's reign, i.e., about the year 96, when there was the scare of a Domitian Persecution. At that time St. John was still alive at Ephesus, but in

extreme old age; carried from his chamber to the room which served for public worship that he might bless his people. Nero (the Beast) had been dead some thirty years. Apparently St. John saw no danger then, and did not therefore object to the publication of his book.* He died not long afterwards, in the year 98.

This new and important apostolic work fell into the hands of the Christians of Proconsular Asia, who naturally made the first attempts to solve its mysteries and explain them. They were the proselytes of Hebrew Christians, who were impressed with the importance and the nearness of the coming Kingdom, and they were living in the midst of Judaizing Christians who were apt to give this Kingdom a material aspect.

Justin Martyr refers to these Judaizers in his Dialogue with the Jew, Tryphon, held at Ephesus, c. A.D. 134. The Rev. J. Lebreton says: "The place of this Dialogue is not definitely told, but Ephesus is clearly enough indicated; the setting lacks neither probability nor life; the chance meetings under the porticos, the groups of curious onlookers, who stop awhile and then disperse, during the interview, offer a vivid picture of such extempore conferences. St. Justin lived certainly some time at Ephesus" (*The Cath. Encyc.*, "Justin").

In answer to Tryphon, who asked about Judaizing Christians who were circumcized and in other respects followed the customs of the Jews, Justin said: "There are some who are bold enough to refuse to hold communion either in conversation or in domestic life with men of this description with whom I do not agree." Justin was for accepting all good men who placed their

* St. John's original text, preserved at Ephesus, was copied and, in that way, "published."

hopes in Christ. St. Ignatius of Antioch wrote a letter to the Philadelphians, in Proconsular Asia, at the beginning of the second century, advising them in like manner: "But if anyone shall preach the Jewish law unto you, hearken not unto him; for it is better to receive the doctrine of Christ from one who has been circumcized, than Judaism from one that has not" (vi). This was written about A.D. 107.

At the beginning of the second century there was no visible "Kingdom"; the Christian religion was under the ban of the Neronian "Institutes," according to Tertullian (*Ad. Nat.*, i. 17); and the Christian people were for the most part poor and despised.

Under these circumstances the Revelation of Jesus Christ became a fascinating study; and it was no doubt frequently discussed in its relation to the Kingdom, to the Beast (Nero), and to the fall of the Roman Empire.

The generality of Christians fastened upon its Millennium, the thousand years in which the devil should be chained up and the saints should reign with Christ in bliss, as its most important prophetic passage. This they thought was "the Kingdom," long expected, in which Christ would reign gloriously upon earth with His people. Moreover, He would come quickly. Twice the expression is repeated, "Behold I come quickly." Antichrist was also found in the book, by St. Irenæus, towards the close of the second century.

The distinction of having made the Millennium discovery is given to Cerinthus, a Gnostic-Ebionite heretic, who distinguished between Jesus, and Christ. He lived at Ephesus during the lifetime of St. John.

St. Irenæus, in his third book, *Against Heresies*, relates a story told by St. Polycarp about Cerinthus:

John, the disciple of our Lord, went into a bath at Ephesus, and seeing Cerinthus within, ran out without bathing, and exclaimed, 'Let us flee, lest the bath should fall in, as long as Cerinthus, that enemy of truth, is within' (Euseb., *E.H.*, iv. 14).

Eusebius quotes Caius, author of the *Disputation*, as follows: "But Cerinthus, by means of revelations, which he pretended were written by a great apostle, also falsely pretended to wonderful things, as if they were shown to him by angels, asserting that after the Resurrection there would be an earthly Kingdom of Christ, and that the flesh, *i.e.*, men, again inhabiting Jerusalem, would be subject to desires and pleasures. Being also an enemy of the Divine Scriptures, with a view to deceive men, he said that there would be a space of a thousand years for celebrating nuptial feasts" (*E.H.*, iii. 28).

In the same chapter, Eusebius says that "Dionysius, also, who obtained the episcopate of Alexandria, in our day; in the second book, *On Promises*, where he says some things as if received by ancient tradition, makes mention of the same man in these words: 'But it is highly probable that Cerinthus, the same that established the heresy that bears his name, designedly affixed the name of John to his own forgery. For one of the doctrines that he taught was that Christ would have an earthly Kingdom. And as he was a voluptuary and altogether sensual, he conjectured that it would consist in those things that he craved in the gratification of appetite and lust, *i.e.*, in eating and drinking and marrying.'"

Dionysius of Alexandria was so disturbed by Millenarianism, that he was willing to oppose it by

assuming that "the Revelation" was a forgery. But this was in the next century, when Millenarianism had developed into Montanism, a heresy eating into the life of the Church in the East.

Papias, Bishop of Hierapolis, Justin Martyr, and Melito, Bishop of Sardis, were Millenarians, to the extent of believing in an earthly Kingdom of Christ, which should endure for a thousand years. About the year 156, Montanus, an inhabitant of the city of Pepuza, in Phrygia, not far from Philadelphia, announced that Christ was coming quickly to establish the seat of His Kingdom at Pepuza. He pretended to be inspired; but he could point to the letter "*addressed to the Church in Philadelphia*," in the Book of Revelation, in which this passage occurs: "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown" (Rev. iii. 2). This is a good example of the result of taking the "Letters" in Revelation literally, assuming that there is no mystery about them. Montanism rent the Church in the East, in the second century.

Millenarianism was a thing apart from Montanism. Whereas Montanism died out, in consequence of its condemnation at the Synod of Iconium in the year 253, Millenarianism spread to the West, where it had many notable followers down to the end of the fourth century.

"The Antichrist-coming-before-the-Millennium" idea, also spread to the West, where it was modified in time, by the lapse of Millennial hopes, into "Antichrist-coming-at-the-end-of-the-world."

As we have seen, the name of "Antichrist" is first mentioned in the Epistles of St. John the Evangelist, who notices the Antichrist idea solely to condemn it. It is next mentioned in the Epistle of St. Polycarp to

the Philippians, also to condemn it. One of the greatest churchmen of the second century was St. Polycarp, Bishop of Smyrna, the friend and disciple of St. John the Evangelist, who made him Bishop of the great city of Smyrna, next to Ephesus in position and importance. Eusebius gives an account of his glorious martyrdom, and, quoting St. Irenæus, who had seen him, says: "And Polycarp, a man who had been instructed by the Apostles and had familiar intercourse with many who had seen Christ, and had also been appointed Bishop by the Apostles in Asia, in the Church at Smyrna, whom we also have seen in our youth." (*E.H.*, iv. 13, 14.)

St. Polycarp wrote to the Philippians, about A.D. 115: "Everyone who has not confessed that Jesus Christ has come in the flesh is Antichrist . . . Wherefore, leaving the vanity of many and their false doctrines, let us return to the word that was delivered unto us from the beginning." St. Polycarp classifies the coming-Antichrist-idea with false doctrines, and urges men to follow the teaching of the Word, of which St. John was the principal exponent.

The third mention of Antichrist is in the book of St. Irenæus, *Against Heresies*. But the exposition of the teaching of St. Irenæus regarding Antichrist requires a chapter to itself. Whether directly or indirectly, all writers on Antichrist have drawn their inspiration from St. Irenæus. All their arguments are found in his writings.

We cannot overlook the testimony of St. Ignatius of Antioch, in the second century, even if it be only of negative value. J. B. O'Connor, O.P., in the *Cath. Encyc.*, says: "The martyred Bishop of Antioch constitutes a most important link between the Apostles and

the Fathers of the early Church. Receiving from the Apostles themselves, whose auditor he was, not only the substance of revelation but also their own inspired interpretation of it, dwelling as it were at the very foundation-head of Gospel truth, his testimony must necessarily carry with it the greatest weight and demand the most serious consideration. Cardinal Newman did not exaggerate the matter when he said ("The Theology of the Seven Epistles of St. Ignatius," in *Historical Sketches*, I, London, 1890) that "the whole system of Catholic doctrine may be discovered, at least in outline, not to say in parts, filled up, in the course of his seven epistles" (Ignatius).

These Epistles, written to the great Churches of Hellenized Asia, Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna, and to Polycarp, do not contain one word about the twin doctrines of Antichrist and Millenarianism!

Justin Martyr seems to have held both doctrines; but St. Irenæus is the first exegete who built up the Antichrist legend from Daniel, the Gospels, St. Paul, and the Apocalypse.

Bossuet points out that the guesses of St. Irenæus as to the interpretation of the number of the Beast, 666, shows that there was no enlightened tradition on the point in the second century. He points out, moreover, that the gift of prophecy is not always accompanied by the gift of enlightenment to those who read the prophecy; and that prophecies have been fulfilled without people being aware of it (*The Apocalypse*, Preface).

Many other exegetes have trodden in the path of St. Irenæus, but judging from his writings, no one traced the way before him. He quotes no other writer.

CHAPTER X

ST. IRENEUS

WE gather from his name and writings that St. Irenæus was a Greek of Hellenized, or Proconsular, Asia. He tells us that as a boy, "in budding youth," he had seen and listened to St. Polycarp of Smyrna. We do not know when he was born. But he succeeded St. Pothinus, Bishop of Lyons, in the year 178. If we give him sixty years of age when made a bishop, it would place his birth in the year 118, and "budding youth" (15 years) in A.D. 133. At that time, Gnostic, Antichrist, and Millenarian views were held and taught in the great Hellenized cities of the near East; some of them with the support of Bishops, such as Papias of Hierapolis, who was a pronounced Millenarian. St. Irenæus calls Papias a hearer of John and of Polycarp (Euseb., *E.H.*, iii. 39).

Having been brought up in this atmosphere, highly charged with Eastern ideas, St. Irenæus, in the course of time, found his way to the West. There we find him a Presbyter of the Church of Lyons, *c.* A.D. 177, on a mission from that Church to Eleutherius, Bishop of Rome, interceding for the Montanists of Phrygia (Euseb., *E.H.*, v. 4; Tertullian, *Against Praxeas*).

As further showing his Eastern origin, it may be mentioned that when Pope Victor condemned the manner of celebrating Easter, practised by the Bishops of the Province of Asia, St. Irenæus protested: "This severe procedure did not please all the bishops.

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ST. IRENEUS

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Irenæus of Lyons and others wrote to Pope Victor; they blamed his severity, urged him to maintain peace and unity with the bishops of Asia" (J. P. Kirsch, *S.T.D., Cath. Encyc.*, "Victor"). This Irenæan letter was written in the last decade of the second century.

We know from his writings, which we shall see presently, that St. Irenæus was a Millenarian. He wrote five books, *Against Heresies*, chiefly against Gnosticism; and incorporated his views on Antichrist and the Millennium, in the fifth book. This book must be of later date than the third, written when Eleutherius was Bishop of Rome, A.D. 175-90, as pointed out by Dr. Chase, Bishop of Ely. We cannot be far wrong in placing its date in the last decade of the second century. The date is of importance in this way. It is the date of the first appearance of the Antichrist exegesis in the writings of any member of the Church. St. Irenæus professes to be drawing largely on the memory of his youthful impressions of what he heard in Proconsular Asia.

In a letter to Florinus, of Lower Asia, St. Irenæus wrote: "I remember the events of those times much better than those of recent occurrences. As the studies of our youth grow, growing with our minds, unite with them so firmly. . . . These things I attentively heard, noting them down, not on paper, but in my heart" (Euseb., *E.H.*, v. 20).

Eusebius, who reports these things in his *Ecclesiastical History*, challenges the accuracy of St. Irenæus's memory. He says: "Irenæus also makes mention, 'These things are attested by Papias, who was John's hearer and the associate of Polycarp, an ancient writer.' So far, Irenæus. But Papias himself, in the preface to his discourses, by no means asserts that he was a hearer

and an eye-witness of the holy Apostles, but informs us that he received the doctrines of faith from their intimate friends" (*E.H.*, iii. 39).

St. Irenæus seems to have been in two minds, also, about the Nicolaïtes. In one place he says: "John, the disciple of the Lord, desirous by preaching of the Gospel to remove the error which Cerinthus had been sowing among men, and long before him, those who are called Nicolaïtes, who are an offshoot of 'the knowledge falsely so-called.' That is, of 'the Gnosis,' which he is here refuting. But in a previous book he wrote: 'But the Nicolaïtes have for their master Nicolas, one of the seven, who were first ordained to the Diaconate by the Apostles, and they live as though things were indifferent. However, the Apostle John declares most fully what they are, teaching as they do, that it is indifferent whether or no, one commits adultery and eats idol sacrifices'" (*Against Heresies*, i. 26).

St. Irenæus refers here to the Book of Revelation, in which St. John twice mentions the Nicolaïtes (Rev. ii. 6, 15). Nicolas, a proselyte of Antioch, was one of the Deacons appointed to distribute money and doles to the poor in Jerusalem (Acts vi. 5). Their business exposed them to the temptation of defrauding the poor, a deed which God hated. When the Nazarene Church fled to Pella, they probably went with it, *i.e.*, about the year 67. They were working people, not cultured philosophers, such as those who propagated the intricate theory of Gnosticism. And as to their fornication and eating things offered to idols, the two practices specially condemned at the Council of Jerusalem, it is not very likely that the Bishops of Jerusalem, St. James, or Simeon, or for that matter St. John the

Evangelist, would permit it. At any rate, St. John does not "declare most fully" in the Book of Revelation that they did these things.

Again, St. Irenæus makes an extraordinary statement as to the age of our Lord. He says: "The fact is, being thirty years old when he came to baptism; afterwards, at the complete age of a teacher, he came to Jerusalem, so as to be properly called by all men, 'Master.' For he did not seem one thing whilst he was another . . . Then also he was an elder amongst elders, in order to be a perfect master in all things, not insetting forth the truth only, but in age too, sanctifying the elder persons as well, becoming an example to them also . . . And how did he teach if he had not a master's age? . . . but after the fortieth and fiftieth year it begins to verge towards elder age, which our Lord was of, when he taught, *as the Gospel and all the elders witness, who, in Asia, conferred with John, the Lord's disciple, to the effect that John had delivered these things unto them* . . . Yea, and the Jews also, who were then disputing with our Lord, Jesus Christ, did most clearly signify this. For when our Lord said to them, 'Your father Abraham rejoiced to see my day, and he saw it and was glad,' they answered him, 'Thou art not yet fifty years old, and hast thou seen Abraham?'" (John viii. 57). "Now this is with consistency said to him who hath now got beyond forty years, but hath not yet reached fifty years, though he be not far distant from it. Whereas to one thirty years old, of course, it would be said, 'Thou art not yet aged forty years' . . . He preached not, therefore, one year only . . . For the time from the thirtieth year to the fiftieth year can never be made out one year only. *As the*

Gospel and all the elders witness, who in Asia conferred with John, the Lord's disciple, to the effect that John had delivered these things unto them" (italics ours).

There is evidently some failure of memory in these recollections of St. Irenæus. Even a saint may have a defective memory. His five books against heresies were written in Greek. Of the original Greek there remain only extracts preserved in the books of Eusebius and other Greek writers who dealt with the works of St. Irenæus. But Latin copies of his books *Against Heresies* have been preserved. The translation from the Latin, we give here, is taken from the *Pusey Library of the Fathers*, which translation, it will be observed, is scrupulously literal. St. Irenæus does not appear to have been a martyr. Eusebius, the historian of the early Church, has left us an account of the principal martyrs, Polycarp, for example. But although he gives a good deal of space to the life and writings of St. Irenæus, there is no hint of his martyrdom. Tertullian, Augustine, and Theodoret, also fail to notice his martyrdom. Albert Poncelet, S.J., in the *Cath. Encyc.*, says: "In spite of some isolated and later testimony to that effect, it is not very probable that he ended his career with martyrdom" (Irenæus).

St. Irenæus describes his Antichrist as follows—"By the things which shall be under Antichrist, it is shown that the devil, being a rebel and a thief, desires to be adored as God; and being a slave, wants himself to be proclaimed a king. For he, taking to himself all the might of the devil, will come, not as a just king, nor as one in God's obedience, sanctioned by law, but being impious, unjust, and lawless, as a rebel and unrighteous, and a murderer, as a thief summing up the rebellion of

the devil and himself. And while he setteth aside idols, to persuade men that he, himself, is God, he will exalt himself, the one idol, containing in himself the various errors of all other idols, that those who by many abominations adore the devil, may by this one idol, be slaves to him,* of whom the Apostle, in the Second Epistle to the Thessalonians, thus speaketh. 'For except there have come a *departure* first, and the man of sin shall have been revealed.' The Apostle, you see, plainly declareth his apostacy, and that he is exalted above all that is called God, or that is worshipped, *i.e.*, above every idol (for it is these, who are called of men gods, but are not such), and that he, after the manner of tyrants, will endeavour to show himself God" (*A.H.*, v. 25).

The Greek word used by St. Paul, and probably by St. Irenæus, was "a revolt." The "King" and the "lawless" one, go back to Daniel.

St. Irenæus goes on: "This Temple of Jerusalem, in which Temple the adversary will sit, trying to exhibit himself as Christ, as the Lord also saith. 'But when you shall see the abomination of desolation, that which is spoken of by Daniel the Prophet, standing in the Holy Place, he that readeth, let him understand, let them which be in Judea flee to the mountains' . . . Daniel, too, with an eye referring to the end of the last Kingdom of those upon whom the son of Perdition will come, saith, 'that ten horns spring up unto the Beast, and that another little horn springeth up in the middle of them, and that three horns of the former are uprooted before it.

* St. Irenæus expected his Antichrist to appear in the idolatrous, pagan Roman Empire of his own day.

And behold (saith he) eyes, as it were the eyes of a man in this horn and a mouth speaking great things.' Afterwards, in the explanation of the visions, it was said to him, 'The fourth beast shall be the fourth Kingdom in the earth, which shall be high above the other Kingdoms, and shall devour the whole earth . . . and shall think to change times and laws. And it shall be given into his hands unto a time of times and half a time, *i.e.*, for three years and six months, wherein at his coming he shall reign upon the earth.'

St. Irenæus makes it perfectly plain that his "coming-Antichrist" legend is founded upon Daniel's prophecy of the destruction of the Temple.

St. Irenæus continues: "Again the Apostle Paul also in the Second Epistle to the Thessalonians, announcing at the same time also the cause of his coming, saith thus, 'And then shall the unrighteous one be revealed.' And the Lord for his part saith this also, unto those who believed him not, 'I am come in my Father's name and you received me not; when another shall come in his own name, him you will receive.' By 'another,' meaning Antichrist, who is also from the Lord."*

He continues about Antichrist: "And the same is the unjust judge spoken of by the Lord, as one who feared not God nor revered man, to whom a widow had recourse, forgetful of God, for redress upon her enemy. Which things also he will do in the time of his Kingdom. He will transfer the Kingdom unto her, and will sit in the Temple of God, beguiling those who adore him as though he himself were Christ."

"Wherefore Daniel saith again, 'And the Holy

* Bar-Cochab came as the Messiah, in his own name, in the year 133.

Place shall be desolated, and sin is given for sacrifice, and righteousness is cast down upon earth, and he practised and it prospered.' And Gabriel the Angel, explaining his vision, said, of this same being, 'And in the last time of their Kingdom shall arise a king very stubborn in countenance and understanding questions, and strong shall be his might, and wonderful, and he shall corrupt and direct and banish the strong men and the holy people, and the yoke of his collar shall be straightened. In his hand shall be deceit, and in his heart he shall be lifted up, and by guile he shall destroy many, and shall stand for the destruction of many, and as eggs shall he bruise them in his hand.'"

St. Irenæus goes on: "And he proceeds to signify the duration of his tyranny, in which time the saints shall be exiled who offer up to the Lord a pure sacrifice. And in half the week, saith he, the sacrifice and the drink offering shall be taken away, and into the Temple shall come the abomination, and even to the completion of the time shall a completion be given, over the desolation. Now the half of the week is three years and six months" (*A.H.*, v. 25). "From all of which, not only the circumstances of the apostacy (revolt ?) are revealed, and the circumstances of that being who sums up in himself all diabolical error, but also that it is one and the same God, the Father, who was announced by the prophets and manifested by Christ" (*A.H.*, v. 25).

"And the ten kings which shall be therein, among whom will be parted the Empire, which now reigneth, expounding the ten horns which were seen by Daniel, when he says that thus was it spoken unto him."

St. Irenæus follows Daniel in believing that the "and

* These are not literal quotations from Daniel.

of these wonders" will be in the time of the Roman Empire—"which now reigneth"—which he refers to presently as Babylon. He goes on: "And the ten horns which thou hast seen are ten kings, which have not yet received a kingdom, but they shall receive power as kings for one hour *with* the Beast * . . . Evident therefore it is, that of these he that shall come shall slay three, and the rest shall be subject unto him, and he himself the eighth among them, and they shall waste Babylon and burn her with fire, and give their kingdom unto the Beast, and drive out the Church, then, afterwards, they shall be destroyed by the coming of our Lord."

"For that the Kingdom must be divided, and so perish, the Lord saith, 'Every kingdom divided against itself shall be laid waste, and every city, or house, divided against itself shall not stand.' Both the kingdom, then, and the city, and the house must be divided into ten; and, therefore, he already prefigured partition and division. And Daniel saith, with exactness, that the end of the fourth kingdom is the toes of the feet of that image which was seen by Nebuchadnezzar, upon which came the stone cut out without hands, and he saith himself, 'The feet were some part iron and some part clay, until a stone was cut out without hands, and smote the image on the feet of iron and clay, and ground them small unto the end' . . . Then, afterwards, in the explanation he saith, 'And whereas thou sawest the feet and toes, part of iron and part of clay, the Kingdom shall be divided, and there shall be

* *With* is italicized to show how this old rendering of *μετὰ τοῦ θηρίου* agrees with the Westminster version. The Vulgate "*after*" has led many to think that the ten kings would come after the end of the Roman Empire.

in it of the iron root, as thou sawest, the iron mingled with the potsherd. And the toes some part of iron and some part of clay . . . Therefore, as to the ten toes they are ten kings, among whom the Kingdom shall be divided, of whom some will be strong and active or energetic, others again will be slothful and good for nothing, and they will not agree . . . For when he cometh and of his own purpose summeth up the apostacy into himself, and by his own will and decree, doeth whatever he shall do, and sitteth in the Temple of God, that as Christ they may adore him, who shall be seduced by him."

"Whose coming John, in the Apocalypse, hath thus intimated. 'And the Beast which I saw was like unto a leopard and his feet as of a bear, and his mouth as the mouth of a lion,' etc. (to the end of Rev. xiii. 9).

"Then afterwards concerning his armour bearer, whom he also calls the false prophet, 'And a mark, too (saith he), he will cause to be put upon the forehead and in the right hand, that no man may buy or sell unless he have the mark of the beast's name, or the number of his name, and that is 666, *i.e.*, six hundred and ten sixes and six individuals, for the summing up of all his apostacy, which took place in a thousand years. For in what number of days the world was made, in the same number of thousands of years it is brought to its consummation.' And, therefore, saith the Scripture, 'And the heaven and the earth were finished, and all the host of them. And God ended on the sixth day his works which he made; and God rested on the seventh day from all his works.' Now this is a narrative of the past and a prophecy of the future. For the day of the Lord is as a thousand

years (2 Peter iii. 8). In six days, then, were completed the things which were made, evidently then their consummation is the 6000th year" * (*A.H.*, v. 28).

"And therefore in the beast, when he cometh, there ensues a summing up of all iniquity and all deceit, that in time all the power of 'rebellion,' running into one, and shut up in one, may slip down the furnace of fire. Suitably, then, will his name also have the number 666, he summing up in himself all the wickedness which was before the flood, the commixture caused by the angels' revolt. I mean that Noe was 600 years old when the flood came upon the earth, for the blotting out of the 'rebellion' of the earth, caused by that most wicked generation which was in the time of Noe. Summing up also the error which hath been since the flood, devising of idols, and the slaughter of the prophets, and the burning of the just. For the image of Nebuchadnezzar which was set up was in height sixty cubits and in width six cubits. . . . For that image was altogether a prefiguring of the coming of Antichrist, decreeing that he himself alone should be worshipped by all men together . . . The 600 years, then, of Noe, in whose time the flood happened, because of the apostasy (rebellion) and the number of cubits of the image, on account of which the righteous were thrown into the furnace of fire, signify, as was said, the number of the name, into which number is summed up out of the 6,000 years all apostasy (rebellion) and iniquity and wickedness and false prophecy and deceit, because of which also the Flood of Fire will come on" (*A.H.*, v. 29).

"Now such being the state of the case, and this

* The Epistle of Barnabas, an anti-judaizing and millenarian writing of about A.D. 130, contains this item (xx.).

number being set down in all the good and old copies, *and testimony being given by the persons themselves who had seen John with their eyes*, and reason teaching us that the number of the name of the Beast, according to the Greek lettering by the letters therein, will have 600 and 60 and 6, i.e., as many tens as hundreds and as many hundreds as units; for the number or digit, six, being retained in all alike indicates the summing up of his whole apostasy (rebellion), which shall be, both in the beginning and in the intermediate times and in the end" (*italics ours*).

"Some, I know not how, have erred, following a particular reading, and have taken liberties with the middle number of the name, subtracting the value of fifty, and choosing to have one decade instead of six. And this I suppose to have been the fault of the transcribers, as often happens, since numbers also are expressed by letters. But all who, through vainglory, lay it down that names of a mistaken number are enacted by law, and define the name contrived by themselves as being that of him who is to come, these will not go away guiltless, having, moreover, deceived both themselves and those who put confidence in them. . . . Such, then, must learn, and quickly turn back to the true number of the name, that they may not be accounted false prophets. But knowing the fixed number which has been declared by Scripture, i.e., 666, first let them await the division of the Kingdom into ten. Then he that shall come suddenly, claiming the kingdom for himself, and shall alarm those whom I have spoken of, having the name in which is the aforesaid number, Him they must know to be truly the abomination of desolation."

Here we may remark that St. Irenæus evidently made a special study of the Apocalypse of St. John, from which his Antichrist and millenarian views are mainly derived. He had examined many copies of the book, in some of which, *i.e.*, the newer ones, the number of the beast is given as 616, "subtracting the value of fifty," as he says. These newer copies would be those found in the West, where he wrote. They may have been Latin copies. At all events, Nero written in Latin, *i.e.*, without the final n (which counts fifty in Hebrew gematria), would reduce the number 666 to 616. This is a remarkable confirmation of the discovery that the number 666 indicates "Kaiser Neron."

"And Jeremias hath signified not only his sudden approach, but also the tribe of which he shall come, saying, 'From Dan we heard the sound of the swiftness of the horses,' and therefore the aforesaid Tribe is not named in the Apocalypse, amongst those which are saved."

"It is then safer and less perilous to await the event of the prophecy, than to make aims and auguries about the name. And it being perhaps possible for the same number to be found in many names, this same question will nevertheless continue. For if many names are found having the same number, it will be asked which of them he that cometh will he bear? . . ."

"Now to show that not for lack of names having the number of this name, do we so speak, but in fear of God and jealousy for the truth. I say that the name EYANΘAZ hath the number of which we are inquiring, but we affirm nothing of it. Yea, and the name AATEINOS hath the number 666, and it is very probable that the last Kingdom hath this word. For they who now

reign are Latin. But not in this will we boast ourselves. Yea, and TEITAN, also, if you write the first syllable by the two Greek vowels E and I, is most worthy of credit of all the names we have. For it both contains in itself the aforesaid number, and is of six letters, each syllable has three letters, and it is old and withdrawn (from use). For neither of our own kings hath anyone been called Titan, or any one of the idols which are publicly adored among Greeks or Barbarians hath this name; and this name is thought amongst many to be divine, so that even the sun is called Titan by those who now prevail; and it hath in it a certain show of revenge and of one inflicting a penalty, in that he, of whom we speak, feigns himself the avenger of the wronged. And for the rest it is also ancient and trustworthy, and a royal, or rather even a tyrannical name. Since, therefore, this name of Titan hath such a store of plausibilities, it hath however just so much likelihood as that we may many ways infer, that he who shall come may possibly be called Titan."

"We, you see, do not venture anything as concerning the name of Antichrist in the way of positive affirmation. For if it were met that at this time his name should be expressly proclaimed, it would have been spoken by him who also saw the Apocalypse, for at no long time ago was it seen, but almost in our generation in the end of Domitian's reign."

"By this number of his name he showed that we should be upon our guard against him when he cometh, as knowing who he is. Though of his name he is silent, for it is not worthy to be proclaimed by the Holy Ghost. For had it been proclaimed by him, perhaps also it would be of long endurance."

"But now since he was and is not, and shall come up from the Abyss and go to destruction, as though he were not, so neither is his name proclaimed. However, when this Antichrist shall have wasted all things in this world, reigning three years and six months, and shall have sat in the Temple of Jerusalem, then shall the Lord come from heaven in the clouds in the glory of the Father, on the one hand, sending him and his subjects into the lake of fire, on the other, bringing with him to the just the time of the Kingdom, *i.e.*, the rest of the seventh day sanctified, and restoring to Abraham the promise of the inheritance in which Kingdom the Lord saith that many coming from the East and the West, sit down with Abraham, Isaac and Jacob" (*A.H.*, v. 30).*

Referring to the blessing of Jacob, in Gen. xxvii. 27-29, he says: "Wherefore the aforesaid blessing relates unquestionably to the time of the Kingdom, when the just shall reign, rising again from the dead; when also the creature being renewed and delivered, shall bring forth plenty of all kind of nourishment, of the dew of heaven and of the fatness of the earth. *As the Presbyters who had seen John, the Lord's disciple, remembered that they had heard of him, how the Lord used to teach concerning those times, and say, 'Days shall come wherein vineyards shall grow, having each ten thousand main shoots, and in one main shoot ten thousand branches and in one branch again 10,000 sprigs, and upon every sprig 10,000 clusters, and in every cluster 10,000 grapes, and every grape when pressed shall yield twenty-five measures of wine. And when anyone of those saints shall lay hold of a cluster, another cluster*

* This is the Jewish "Messianic" terrestrial kingdom.

shall exclaim, "I am a better cluster, take me." In like manner also, that a grain of wheat would bear 1,000 ears, and that every ear would have 1,000 grains, and every grain ten pounds of clear and clean flour; and the fruits too, and the seeds and the grass, in the proportions following on this. And that all animals using as food the things which are received from the earth should come to be at peace and agreement one with another, submitting themselves to men with entire submission. And these things Papias also, who was a hearer of John and companion of Polycarp, an ancient man, testifies in writing, in the fourth of his books, for there are five books compiled by him. And he added, and said, 'For these things are such as believers may believe'" (*A.H.*, v. 23—*italics ours*).

"Nevertheless in the resurrection of the just (it will be so) with those animals. For God is rich in all things, and it is meet that the creature, being recalled, all living things should obey and be subject unto man, and that as they were subject unto Adam in their obedience, they should return to the food which was first given of God, *i.e.*, the fruit of the earth" (*A.H.*, v. 33).

Here are three stories which Irenæus heard in his youth, in the first half of the second century, in Proconsular Asia, and which he, in his old age, embodied in his books *Against Heresies*.

Theologians reject the first one, regarding the age of our Lord, and the third, regarding the Millennium, unanimously. But many of them accept the middle story about Antichrist, although it is founded on the Apocalypse of St. John, who explicitly condemned the coming-Antichrist idea in his Canonical Epistles; and also upon his disciple St. Polycarp, who rejected the

coming of Antichrist, as a heresy. And that is perhaps the greatest of the surprises of this inquiry.

Note that St. Irenæus held that "the Millennium" of the Apocalypse corresponds with "the Kingdom" of Daniel, and that Antichrist would come before the Millennium; at the end of the Roman Empire, not at the end of the world. He saw that in the Apocalypse (Rev. xix. 20) the beast is cast into the Pool of Fire, burning with sulphur, *before* the Millennium. The Pool is not the Abyss, but the hell of the damned, from which there is no exit.

It was only when the idea of an earthly Millennial Kingdom was finally abandoned by writers on the Apocalypse, and the Roman Empire ceased to be thought the limit of Daniel's prophecy, that the coming of Antichrist was transferred to the end of the world.

It has been generally assumed that St. Irenæus's suggestions as to the name of the beast were pure guess-work; but perhaps he may have disguised his meaning in that way, to convey the idea of Nero to the minds of his readers, without inflaming the passions of the Casars.

He had lately experienced the rigors of the persecution of Marcus Aurelius, which afflicted his own Church of Lyons; and that was the fourth persecution. He, like St. John, had to be cautious in holding up one of the Casars as the beast of the Apocalypse. He says, "If it were meet that at this time his name should be expressly proclaimed, it would have been spoken by him who also saw the Apocalypse, for at no long time ago was it seen, but almost in our generation, in the end of Domitian's reign." The first point is, did he

mean Domitius Nero, or Flavius Domitianus. Guerke, a German writer, who had at one time advocated the Domitian date of Revelation, on the strength of these words of St. Irenæus, afterwards, in his *Introduction to the New Testament*, called attention to the Greek "πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς," "towards the end of Domitian's reign." He says that the adjective Δομετιανῶν (for adjective it may be, and if so it is one which is *generis communis*, and not the proper name of Domitian) belongs in accordance with Greek formations to the name of Domitius, and not to the name of Domitian, which would make an adjective in the form Δομιτιανικός. If it were a proper name it should be written Δομετιανον. Now Nero's name was *Domitianus* Nero. It follows that St. Irenæus himself testified to the fact that the Apocalypse was written in the time of Domitius Nero."

Suetonius tells us that Nero belonged to the gens Domitii, and that his father's name was Domitius (Nero I, f.). Tacitus says that, up to the time he was naturalized into the Claudian family, as Nero, he was known as Domitius (*Annals*, xii. 25-26).

The Rev. Moses Stuart, in his *Commentary on the Apocalypse*, says that Guerke, in his *Beitrage and Fortgesetzte Beitrage*, maintained the late or Domitian date of the Apocalypse in accordance with the tradition, founded on this passage in St. Irenæus' *Contra Hæreses*; but in his later work he most fully and unreservedly retracted his former views. With reference to the phrase "almost in our generation," M. Stuart says, "I feel no difficulty about that. Irenæus was born near the beginning of the second century, and he might say of the Apocalypse that it was seen almost in his

generation, whether it was seen in Nero's time (A.D. 68) or in the time of Domitian" (i. 282, note).

Viewed in this light the "guesses" of St. Irenæus as to the name of the beast are instructive. He was a native of Hellenized Asia, in which place the superstition of Nero *redivivus* flourished. Tacitus tells us that in the reign of Galba, a report that "Nero was still alive and actually on his way to the provinces of the East excited a general alarm through Achaia and Asia" (*Hist.*, ii. 8).

This idea of the return of Nero as Antichrist, Augustine informs us, existed in the Church down to his own time, the fourth century. We may infer that it was derived from the writings of St. Irenæus, who is the source from which all Antichrist tradition is drawn.

St. Irenæus apparently believed that the name of Nero would be found in the letters of the Greek alphabet, corresponding with the number 666. But they could not; so he described Nero in two words, ΛΑΤΕΙΝΟΣ and ΤΕΙΤΑΝ. First he puts forward a name ΕΥΑΝΘΑΣ, as if he were guessing; but he says "We affirm nothing of it." Then he mentions ΛΑΤΕΙΝΟΣ, and says "It is very probable that the last kingdom hath this word; for they who now reign are Latini." In this he follows Daniel, that the Destroyer should come from the fourth and last kingdom, which was known to all, as the Roman or Latin Kingdom. Then he proclaims the name of ΤΕΙΤΑΝ as being nearest the mark, as "this name is thought amongst many to be divine, so that even the sun is called Titan by those who now prevail; and it hath in it a certain show of revenge, and of one inflicting a penalty, in that he of

whom we speak feigns himself the avenger of the wronged. And for the rest it is also ancient and trustworthy, and a royal or rather even a tyrannical name."

In this way St. Irenæus perhaps identifies Nero, by his reputed divinity, by his coming to revenge himself, by his royalty, and by his tyranny. Nero was known as the Tyrant.

Where did St. Irenæus get his idea that the Beast, Belial, or Antichrist, feigned himself as "the avenger of the wronged," if not from the Neronian superstition, in which Nero was supposed to return and take revenge for his wrongs? (*Suet., Nero*, lvii.)

Further, he says of this name: "Had it been proclaimed by him (St. John) perhaps it would be of long endurance." This cryptic phrase may mean that if all the world knew that Nero was Antichrist, his prestige would have saved him from his rebel soldiers, and preserved his life to a hoary old age. He continues, "But now, since he was and is not, and shall come up from the Abyss and go to destruction, as though he were not, so neither is his name proclaimed." It is generally allowed now that this is of the essence of the Neronian superstition.

CHAPTER XI

THE THIRD CENTURY

IN the second century, what may be called the Cerinthian school of Proconsular Asia, had it all its own way in the interpretation of the "Revelation of Jesus Christ," as we gather from the writings of St. Irenæus; and Antichrist and Millenarian views went hand in hand.

In the third century very little is heard about Antichrist; but Millenarianism and Montanism gave rise to a great controversy. Students of Revelation were divided into two classes, those who believed, like Montanus, in the literal interpretation of the "Letters to the Seven Churches," and the coming of an earthly kingdom; and the Allegorists, who gave the Book a mystic meaning. The former looked for the speedy coming of our Lord to Proconsular Asia, to begin his Millennial Reign upon earth; and they had a great following.

Nepos, a bishop in Egypt, wrote a book on the refutation of the Allegorists, defending the literal Millenarian view of the Revelation, against the mystics of the Alexandrian school. Eusebius says: "This, therefore, was warmly opposed by Dionysius of Alexandria, in his work on *The Promises*, in which he says, 'When I was at Arsinoë, where, as you know, long since, this doctrine was afloat, so that schisms and apostasies of whole Churches followed. When they had produced this book as a kind of armour and impregnable fortress, I sat with them for three days, from

morning till evening, attempting to refute what it contained'" (*E.H.*, vii. 24).

Dionysius, the disciple of Origen, seeing that this new and strange doctrine was founded on the Book of Revelation, and being ignorant of the real meaning of the Book, endeavoured to defeat the Montanists by pleading that the Book was not written by St. John the Evangelist, and therefore was not canonical. He says, "For my part I would not venture to set this Book aside, as there are many brethren who value it much; but having formed a conception of its subject as exceeding my capacity, I also consider it to contain a certain concealed and wonderful intimation in each particular. For though I do not understand, yet I suspect that some deeper sense is wrapped up in the words, and these I do not measure and judge by my private reason; but allowing more to faith, I have regarded them as too lofty to be comprehended. For 'Blessed,' says he, 'is he that keepeth the words of the prophecy of this book, and I, John, who have seen and heard these things.' I do not therefore deny that he was called John, and that this was the writing of one John, and I agree that it was the work of some holy and inspired man. But I would not easily agree that it was the Apostle, the son of Zebedee, the brother of James, who is the author of the Gospel. I am of opinion that there were many of the same name with John the Apostle. I think, therefore, that it was another one of those in Asia" (*Euseb.*, *E.H.*, vii. 25).

This frank confession of Dionysius of Alexandria, who succeeded Heracles as head of the Catechetical School of Alexandria, about the year 232, shows how little was known about the meaning of "The Book of

Revelation" in the third century. He goes on to argue from the literary style of the Book, as compared with the Gospel of St. John, that it was written by another hand. Dom Chapman, O.S.B., in the *Catholic Encyclopedia*, says of Dionysius, that "he was undoubtedly, after St. Cyprian, the most eminent bishop of the third century." Evidently he rejected St. Irenæus' exegesis of the Apocalypse.

Montanism was condemned at the Synod of Iconium in the year 253, and Millenarianism, thereafter, declined in public favour. But the Antichrist legend, on the contrary, gained in credence, although, as described by St. Irenæus, it was an Ante-Millenarian-Antichrist. This was to some extent due to the action of Hippolytus, a Grecian disciple of St. Irenæus, who wrote, about the middle of the third century, a treatise on *Christ and Antichrist*, which he sent to his friend Theophilus. This book is mentioned by St. Jerome in his catalogue of the works of Hippolytus (Cat. 61). Photius also mentions that he read it, and says that Hippolytus was a disciple of St. Irenæus. According to an inscription over his grave, composed by Pope Damasus (fourth century), Hippolytus was a follower of the Novatian schism, while a presbyter; but before his death exhorted his followers to become reconciled with the Catholic Church. He has been referred to as Bishop of Rome, which is the same thing as Pope of Rome, which would give his writings very great importance. It has only recently been discovered that he was a stubborn Antipope.

The Rev. J. P. Kirsch, S.T.D., Professor of Patrology, Fribourg, writes of Hippolytus, as follows, in his article in the *Cath. Encyc.*: "Hippolytus was a

presbyter of the Church of Rome at the beginning of the third century . . . In the reign of Pope Zephyrinus (198-217) he came into conflict with that pontiff and with the majority of the Church of Rome, primarily on account of the christological opinions, which for some time had been causing controversies at Rome. . . . Hippolytus on the contrary, stood uncompromisingly for a real difference between the Son (Logos) and the Father, but so as to represent the former as a Divine person almost completely separate from God (Ditheism) and at the same time altogether subordinate to the Father (Subordinationism). As the heresy in the doctrine of the Modalists was not at first clearly apparent, Pope Zephyrinus declined to give a decision. For this Hippolytus gravely censured him, representing him as an incompetent man, unworthy to rule the Church of Rome, and as a tool in the hands of the ambitious and intriguing deacon Callistus, whose early life is maliciously depicted (*Philosophumena*, ix. 11-12). Consequently, when Callistus was elected Pope (217 or 218), on the death of Zephyrinus, Hippolytus immediately left the communion of the Roman Church, and had himself elected Antipope by his small band of followers. These he calls the Catholic Church, and himself successor to the Apostles, terming the great majority of Roman Christians, 'the School of Callistus.' He accuses Callistus of having fallen first into the heresy of Theodotus, then into that of Sabellius; also having, through avarice, degraded ecclesiastical, and especially the penitential, discipline, to a disgraceful laxity. These reproaches were altogether unjustified. Hippolytus, himself, advocated an excessive rigorism. He continued in opposition, as Antipope, throughout

the reigns of the two immediate successors of Callistus, Urban (222 or 223) and Pontius (230-5). . . . He was banished to the unhealthy island (*insula nociva*) of Sardinia, at the same time as Pontianus; and shortly before this, or soon afterwards, he became reconciled with the legitimate bishop and the Church of Rome" (Hippolytus). From another article by the same writer, in the same *Encyclopædia* ("Pontian"), we learn that "Pontianus" was Pope Pontius, who was banished in the persecution of Maximinus, the Thracian, to Sardinia, "and who resigned his see in the year 235 to make the election of a new Pope possible."

In his treatise on *Christ and Antichrist*, Hippolytus says: "Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion on account of his royalty and glory, in the same way have the Scriptures, also aforetime, spoken of Antichrist as a lion, on account of his tyranny and violence. For the deceiver seeks in all things to liken himself to the Son of God. Christ is a lion, so Antichrist is also a lion. Christ is a king, so Antichrist is also a king. The Saviour was manifested as a lamb, so he too, in like manner, will appear as a lamb, though within he is a wolf. The Saviour came into the world in the circumcision, and he will come in the same manner. The Lord sent Apostles amongst all the nations, and he in like manner will send false apostles. The Saviour gathered together the sheep that were scattered abroad, and he in like manner will bring together a people that is scattered abroad. The Lord gave a seal to those who believed in him, and he will give one in like manner. The Saviour appeared in the form of a man, and he too will come in the form of a man. The Saviour raised

up and showed his holy flesh like a temple, and he will raise a temple of stone in Jerusalem. Moses says Dan is a lion's whelp, and in naming the tribe of Dan he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus we see also from the words of Jacob, 'Let Dan be a serpent lying in the ground, biting the horse's heel' (Gen. xlix. 17). What then is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis iii. 1?"

It will be seen that Hippolytus both develops and modifies the Irenæan Antichrist. In particular he identifies him with "the great red dragon, the old serpent who is called the Devil and Satan" (Rev. xii. 9).

Referring to Daniel, Hippolytus goes on: "He says that three horns are plucked up by the root by him, viz., the three kings of Egypt and Libya and Ethiopia As these things then are in the future, and as the ten toes of the image are an equivalent to democracies, and the ten horns of the fourth beast are distributed over ten kingdoms, let us look at the subject a little more closely. These things, beloved, we impart to you with fear, and yet readily, on account of the love of Christ. For if the blessed prophets, who preceded us, did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mysteriously, in parables and dark sayings, speaking thus, 'Here is the mind which hath wisdom' (Rev. xvii. 9). Let us see now whether John has spoken to the same effect.

For he saw, when in Patmos, a revelation of awful mysteries . . . Here follow long quotations from the Book of Revelation, which Hippolytus says are "The particular judgments which are to come upon it (the earth) in the last times, by the hand of the tyrants who shall arise then. The clearest statements have been given in these passages."

He goes on to consider the name of Antichrist, as contained in the number 666, and says, "He should be powerful, and it is manifest to all, that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes Latinus."

This refers to St. Paul's "He who holds" (power, understood).

"In those times, then, he shall arise and meet them. And when he has overmastered three horns out of the ten, in the array of war, and has rooted them out, viz., Egypt, and Libya, and Ethiopia . . . he will begin to be lifted up in heart and to exalt himself as God, as master of the whole world. And his first expedition will be against Tyre and Beyritus. These things, then, are in the future, beloved, as when the three horns are cut off he will begin to show himself as God."

All this reads very curiously at the present day; but Hippolytus looked at the Roman Empire, and the world politics of his day, as being fixed and changeless.

Referring to St. Luke (xviii. 2-5), he says: "By the unjust judge who fears not God, neither regards man, he means, without doubt, Antichrist, as he is son of the devil (Beliar) and a vessel of Satan." He previously identified *Satan* with Antichrist.

Hippolytus describes the Church as fleeing from city to city, and seeking concealment in the wilderness, among the mountains, when persecuted in the tyrant's reign of three and a half years, as if the Church of the last days would continue to be a small body.

"These things, then, being come to pass, beloved, and the one week being divided into two parts, and the abomination of desolation being manifested then, and the two prophets and forerunners of the Lord having finished their course (Rev. xi. 7-8) and the whole world finally approaching the consummation, what remains but the coming of our Lord and Saviour Jesus Christ from heaven?"

It may well be asked how is it that the Coming-Antichrist theory survived the manner of its proclamation by the Millenarian Irenæus and the Antipope Hippolytus, in the second and third centuries? The advocacy of an Antipope, so far from strengthening the doctrine of Antichrist, should have suggested caution to the minds of men, in the third century, warning them from accepting it. But the ecclesiastical position of Hippolytus was, apparently, unknown. It was known, however, that Hippolytus did but expand the teaching of St. Irenæus, who claimed to have received his ideas from those who were in touch with St. John and St. Polycarp, in Proconsular Asia. No doubt St. Irenæus did hear the discourses of casual followers of St. Polycarp, who were Millenarians and possibly Cerinthians, but it is evident that he could not have gathered his views from St. Polycarp himself, or from true disciples of St. John. It is all hearsay evidence at second or third

hand. But the boy Irenæus believed it and assimilated it.

Inasmuch as the Antichrist doctrine was based largely on the Apocalypse of St. John, it enhanced the mystery of that Book which was much disputed in the East, and gave it a new interest, and possibly helped to preserve it to our day. And that is to the credit of St. Irenæus.

CHAPTER XII

THE FOURTH CENTURY AND AFTERWARDS

IN the fourth century, Eusebius, Bishop of Caesarea, in Palestine, wrote his *Ecclesiastical History*. As he records the defeat of Licinius in the year 323, and refers to Crispus as "Constantine's most pious son" (who died in 326), his book must be dated between those years. This book is a perfect mine of information concerning the early Church. It mentions the martyrs, for example, but does not include either St. Irenæus or Hippolytus in the list, though both are referred to. He gives a list of the books of Hippolytus, from which that on *Christ and Antichrist* is omitted. Eusebius disliked this teaching, which was linked up with Millenarianism, and had no root in the teaching of the Apostles, and no sanction from the Bishops of Rome.

Eusebius was strongly opposed to the Montanists and Millenarians, and quotes Dionysius, of Alexandria, at large against them. He seems to have followed Dionysius in rejecting the Apocalypse of St. John from the Canon of the Scriptures. When Constantine the Great asked him to prepare fifty sumptuous copies of the Bible for the new seat of Empire at Constantinople, he did so, but left out the Book of Revelation, as we learn from his *Life of Constantine* (iv. 36). Eusebius mentions Antichrist three times. First with reference to the Domitian Persecution. He quotes St. Irenæus: "If, however, it were necessary to proclaim his name (*i.e.*, Antichrist) openly at the present time, it would

have been declared by him who saw the Apocalypse, for it is not long since it was seen, but almost in our own generation at the close of Domitian's reign" (*E.H.*, iii. 18).

Afterwards, in connection with "the statements of Irenæus, respecting the Sacred Scriptures," Eusebius repeats the above quotation about Antichrist, saying, "In the fifth (book) he thus descants on the Revelation of John, and the calculation of Antichrist's name," and he closes the quotation with "These are what he states respecting the Revelation" (*E.H.*, v. 8). Again, with reference to the historian Judas (A.D. 211), Eusebius says, "At this time also, another historian, discoursing on the seventy weeks of Daniel, extends his chronology down to the tenth year of the reign of Severus; who also thought that the appearance of Antichrist, so much in the mouths of men, was now fully at hand. So mightily did the agitation of persecution, then prevailing, shake the minds of many" (*E.H.*, vi. 7).

Eusebius gives a long account of the Jewish war, taken from Josephus, and draws attention to the wonderful way in which Daniel's prediction and that of our Lord, concerning the fall of the Temple, were fulfilled; including "The abomination of desolation standing in the very Temple of God." In his view, evidently, the prophecy of Daniel was fulfilled by Nero in the first century (*E.H.*, iii. 5).

We have seen that Eusebius rejected the Revelation, or Apocalypse, on account of the use made of it by St. Irenæus and others. His personal opinion of St. Irenæus may be gathered from the way in which he refers to his treatise "on the Ogdoad," or the number eight—in which book he also shows that he was the

first that received the original succession of the Apostles. There, also, at the close of the work, we found a most delightful remark of his, which we shall deem incumbent on us, also, to add to the present work. It is as follows: "I adjure thee, whoever thou art, that transcribest this book, by our Lord Jesus Christ, and by his glorious appearance, when he shall come to judge the quick and the dead, to compare what thou hast copied, and to correct it by this original manuscript, from which thou hast carefully transcribed. And that thou also copy this adjuration and insert it in the copy" (*E.H.*, v. 20).

Eusebius was born about the year 260, and died before the year 341. As Bishop of Cesarea, in Palestine, he appears to have held a high position in the Church in the time of Constantine. He was a great personal friend of the Emperor, and sat at his right-hand side at the Council of Niceæ. He had the honour of addressing the Emperor in the name of the whole assembly of 318 bishops on that occasion. He is called "The Father of Church History," in consequence of his great work on the early history of the Church. "It would be difficult to overestimate the obligation which posterity is under to Eusebius for this monumental work. Living during the period of transition, when the old order was changing and all connected with it was passing into oblivion, he came forward at the critical moment, with his immense stores of learning, and preserved priceless treasures of Christian antiquity" (F. J. Bacchus, in the *Cath. Encyc.*, "Eusebius").

The address which Eusebius read to the Emperor Constantine, at the Council of Niceæ, was "The Faith: As we have received from the bishops before

us, both in our first catechetical instruction and when we were baptized, and as we have learned from the divine Scriptures, and as we have believed and taught in the prebterate and in the office of bishop itself, so now likewise, believing, we offer to you our faith, and it is thus——” Then follows a formal creed (*op. cit.*).

Eusebius is our chief witness to the beliefs of the early Church, the *Ante-Nicene Church*, and we might close this book on “Antichrist: An Historic Review,” here, but it is of interest to carry the inquiry a little further.*

It may be remarked that Daniel’s prophecy, as regards time and place, was located in the fourth or Roman Kingdom, which was in full power when St. Irenæus and Hippolytus wrote. And they were justified by public opinion in supposing that the end of the Roman Empire would mean the end of all things. St. Jerome, in view of barbarian invasion, thought that the end of the world and Antichrist were coming in his time (In Dan. vii, xi, xii). We, of the twentieth century, have no such justification, for we know that the Roman Empire has fallen. Gibbon has recorded its decline and fall in his learned history. We know, therefore, that Daniel’s prophecy was fulfilled, centuries ago.

Cardinal Newman, in giving his countenance to the Antichrist theory, does so expressly on the understanding that the Roman Empire still exists (*The Patristical Idea of Antichrist*).

In the fifth century, St. Augustine wrote of Millen-

* The historian of the Early Church, writing in the fourth century, is sarcastic about Antichrist, and the originator of that idea, St. Irenæus. He ignores the work of Hippolytus on the subject; and, tracing Antichrist, Millenarianism and Montanism to the Apocalypse, drops that Book out of the Bible of Asia.

arianism: “This opinion might be allowed if it proposed only spiritual delights unto the saints, during this space. (We were once of the same opinion ourselves.) But seeing that the avouchers hereof affirm that the saints after their resurrection shall do nothing but revel in fleshly banquets, where the cheer shall exceed both modesty and measure, this is gross and fit for none but carnal men to believe. But they that are really and truly spiritual, do call those opinionists ‘Chilists.’ The word is Greek, and may be interpreted Millenarism, or thousand-yearists” (*Civ. Dei*, xx. 7).

St. Augustine explains the Millennium as follows: “The binding of the devil began when the Church began to spread from Judea into other regions, and lasts yet, and shall do, until his time is expired. For men, even in these times, do refuse the chain wherein he held them—infidelity—and turn unto God, and shall do, no doubt, until the world’s end” (*Civ. Dei*, xx. 8).

St. Augustine, with reference to St. Paul’s Epistles to the Thessalonians, says: “And now you know what ‘withholdeth,’ that is, what stays him from being revealed. This implies that they knew it before, and therefore he does not relate it here. Wherefore, we that know not what they then knew do strive to get understanding of this knowledge of the Apostles; but we cannot, because his addition makes it the more mysterious. For what is this? ‘The mystery of iniquity doth already work, only he that withholdeth shall let, till he be taken out of the way’? Truly, I confess that I am utterly ignorant of his meaning; but what others conjecture hereof I will not be silent in.

Some say St. Paul spoke of the State of Rome, and would not be plainer lest he should incur a slander; that he wished Rome's Empire evil fortune, whereas it was hoped that it would continue for ever. By the mystery of iniquity, they say that he meant Nero, whose deeds were great resemblances of Antichrist's, so that some think that he shall rise again and be the true Antichrist. Others think he never died, but vanished, and that he lives (in the age and vigour wherein he was supposed to be slain) until come that he shall be revealed and restored to his Kingdom."

"But this is too presumptuous an opinion. Only these words, 'He that withholdeth shall let till he be taken out of the way,' may not unfitly be understood of Rome, as if he had said, 'He that now reigneth shall reign until he be taken away, and then the wicked man shall be revealed.' This is Antichrist, no man doubts it" (*Civ. Dei*, xx. 19).

If St. Augustine had set out to show that St. Paul referred to Nero, he could not have proved his case more convincingly. When he wrote of "Nero, whose deeds were great resemblances of Antichrist's," he was as near discovering the great mystery of Revelation as possible; and yet he failed, even although the Neroian legend survived to his time, because he was under the influence of St. Jerome, who was under the influence of St. Irenaeus and Hippolytus.

St. Augustine also writes of "the little horn" and "the time and times and half a time" of the persecution of the saints, and explains how the latter depends upon the dual number in Greek; without adverting to Nero, whose persecution lasted precisely the time indicated. He says: "'Times' in this place seems

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indefinite, but the dual number is here used by the LXX, which the Latins have not, but the Greeks and Hebrews have. 'Times' then stands for 'two times'" (*Civ. Dei*, xx. 23).

St. Augustine, referring to the opinions of Churchmen in his day, says, "But in what Temple of God, he is to sit as God, is doubtful; whether it be in the ruined Temple of Solomon, or in the Church. For it cannot be in any heathen temple. St. Paul would never call any such the Temple of God. Some, therefore, do by Antichrist understand the devil and all his domination, together with the whole multitude of his followers; and imagine that it were better to say he shall sit in *Templum dei*, as the Temple of God, that is as though he were the Church; as we say *Sedet in amicum*, 'he sits as a friend,' and so forth" (*Civ. Dei*, xx. 19, J. Healey).

St. Augustine's testimony that, in his time, St. Paul's "to the Thessalonians" was interpreted as referring to the Roman Empire, and to Nero, is very important evidence as to the feeling of the Church in the fifth century. He further says: "Read Jerome's *Commentaries on Daniel*, and there you may have full instruction" (*Civ. Dei*, xx. 23).

St. Jerome, in his *Commentaries on Daniel*, writes of Antichrist: "Let us say that which all ecclesiastical writers have handed down, viz., that at the end of the world, when the Roman Empire is to be destroyed, there will be ten kings who will divide the Roman world amongst them, and then will arise an eleventh little king, who will subdue three of the ten kings, that is, the King of Egypt, of Africa, and of Ethiopia."

St. Jerome, accepting the Apocalypse as a prophecy

of the future, held that the destruction of the Temple could not be in it, because, according to St. Irenaeus, the Apocalypse was seen in the year 96 (*E.P.*, 53, 30, "Paulinum").

St. Augustine's view, that the Roman State was Antichrist, adds a third Antichrist idea to the two already expressed by St. Irenaeus and Hippolytus. His view, that the Millennium meant the expansion of the Church on earth, was generally accepted, and put an end to Millenarianism in the Church. In "the Revelation," this Millennium is definitely dated as beginning at the end of the Roman Empire, and lasting for a thousand years. St. Augustine lived in the Roman era, and his exegesis was coloured by his environment, and by the *Commentaries of St. Jerome on Daniel*.

If "Antichrist" was the Roman State, then Antichrist has gone and cannot be brought back into the new vision of the end of the world, which has taken the place of that of St. Augustine and of those who lived in the time of the Roman Empire.

At the time of the Reformation, the Antichrist idea gained a great accession of strength. The Rev. Moses Stuart, in his book on the Apocalypse, says of Martin Luther: "This Reformer, when he published his German translation of the New Testament, thrust the Apocalypse from the canon and printed it merely in the way of an Appendix and an apocryphal book. His main reason was that the book was unintelligible, and that there was no Christ in it. Subsequent writers, more keen sighted than Luther, found, or thought they had found, good reason for applying John's description of the beast to the Pope and his adherents. As the

contest waxed warmer, Luther perceived the advantage of such an ally, and it was not long before consent was given to a reception of the Apocalypse. Thus the book was restored to its place of honour at the close of the canon, and John was converted into one of the most formidable assailants of the Romish camp" (i. 206).

Later, in the "Articles of Schmalkald," composed by Luther himself, the proposition that the Pope is Antichrist was made an article of faith (Part II, art. iv.).

From that time until the last quarter of the nineteenth century, Antichrist was used as a polemical weapon against the Catholic Church. The Irenaeus and Hippolytan views of Antichrist were explained and illustrated by the lives of the Popes and teaching of the Church. This led to a searching analysis of the Apocalypse of St. John, by Catholic writers, headed by Bossuet, Bishop of Meaux. Bossuet clearly showed that there were two great themes in the Book, first the Jewish theme and then the Roman theme. He praises Louis d'Alcasar, S.J., whose work on the Apocalypse he followed (1554).

The Tübingen school of Biblical critics studied this question exhaustively, and gradually established the correctness of Bossuet's view. Moses Stuart's book, which is founded on the Tübingen inquiries, warmly supports the view that Nero is the Beast of the Apocalypse. English Protestants, Dallas, Cumming, and others, were the chief supporters of the Papal Antichrist.

Since Harnack's article was written for the *Encyclopaedia Britannica*, there has been no more writing of books on the Pope and Antichrist (1883). Harnack wrote: "All impartial scholars are now agreed that

in Chapters XIII and XVII of the Apocalypse we must look for the key to the comprehension of the Book, as well as to the date of composition. That the beast (xiii. 1 *et seq.*; xvii. 3 *et seq.*) is the Roman Empire, that the seven heads are seven emperors, that the woman (xvii. 3-9) is the city of Rome, that the ten horns (xiii. 1; xvii. 3-12 *et seq.*) are imperial governors—all this is now beyond dispute" (V, xx. p. 499).*

Mgr. Bossuet thought that the Antichrist tradition lacked the note of unity which distinguishes truth. There is no unity about it. We have already had three different Antichrists propounded by St. Irenæus, Hippolytus, and St. Augustine. There were many others, as the following extract, taken from the *Catholic Encyclopædia*, will show: "Nearly all commentators find Antichrist mentioned in the Apocalypse, but they do not agree as to the particular chapter of the book in which the mention occurs. Some point to the beast of xi. 7, others to the red dragon of xii, others again to the beast having seven heads and ten horns of xiii, whilst many scholars identify Antichrist with the beast which had two horns like a lamb and spoke as a dragon (xiii. 11-59), or with the scarlet coloured beast having seven heads and ten horns (xvii) or finally with Satan loosed out of prison and seducing the nations" (xx. 7-59).

How can we apply "*quod semper quod ubique, quod ab omnibus*" to this confusion of ideas?

As an example of the astonishing freedom of prediction practised in the case of Antichrist in modern times, we take the following from *The Spiritual Trumpet*, a book published in the year 1875:

* The ten horns were, without doubt, ten kings. See Dan. vii. 12, and Rev. xviii. 12.

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"Antichrist shall be born of Jewish extraction and will profess the Jewish religion. The Jews will allow themselves to be deceived by his Satanic power, signs and lying wonders, and will enthusiastically receive him as their long expected Messiah . . . Antichrist will oppose all that is duly or unduly worshipped, and be lifted up by his Satanic pride and ambition above all that is called God, not allowing men to worship any other thing but himself, as if he were the only God . . . Antichrist will exceed in malice, perversity, lust, wickedness, impiety and heartless cruelty and barbarity, all men who have ever disgraced human nature . . . He shall, through his great power, deceit and malice, succeed in decaying or forcing to his worship two-thirds of mankind, the remaining third part of them will most steadily continue true to the faith and worship of Jesus Christ. But in his Satanic rage and fury Antichrist will persecute these brave and devout Christians during three years and a half, and torture them with an extremity of barbarity, with all the old and his newly invented instruments of pain, as to exceed all past persecutions of the Church combined. He will oblige all his followers to bear impressed upon their foreheads or right hands the mark of the beast, and will starve to death all those who refuse to receive it. Henoch and Elias will appear in person to oppose Antichrist. They will greatly strengthen the courage of the persecuted Christians, and convert to the faith of Jesus Christ the majority of the Jewish followers of Antichrist. This unexpected disappointment will make them blaze with incredible fury against those holy men, upon whom, after the most strenuous efforts, he will, at the end of three years and a half, succeed in inflicting

a most cruel death." Finally, "Our Lord Jesus, in person, shall kill him with the spirit of his mouth and shall destroy this human monster of pride, impiety, wickedness and cruelty with the brightness of his coming" (2 Thess. ii. 8).

The doubts and difficulties of the fourth century, we notice, have given place, somehow, to the most confident predictions of an absolutely certain type, regarding Antichrist. This picture fills in the details of the sketch painted in outline by Cardinal Newman, but it lacks the atmosphere of the Roman Empire, which Newman thought a *sine qua non*. With the history of the first four centuries before us, we can hardly call the picture Patristic. Rather is it a Protestant view by a Protestant writer.

Moreover, the picture takes no heed of the march of time—the progress of the world, and of the "Kingdom" predicted, "And that the Kingdom and power and greatness of the Kingdom under the whole heaven may be given to the people of the saints of the Most High, whose Kingdom is everlasting and all kings shall serve him and obey him" (Dan. vii. 27). The Church is firmly rooted now in every country of Europe and America, in Asia, Africa, Australia, Canada, New Zealand. The population of the world has grown enormously; education, science, and the arts, civilization, in fact, has spread abroad. Christianity permeates the whole world, and it may be confidently expected, that any diabolical Kaiser or King, coming in human guise to proclaim himself as God, would be almost universally scouted. The Antichrist view is out of perspective and incongruous as things present themselves to our eyes at the present time. That would not matter, of course, if

Daniel, or our Lord, or St. Paul, or St. John the Evangelist, had predicted these things. But they did not. Our Lord, especially, when asked for the information by his Apostles, gave them the signs of his second coming, without giving them the least hint of Antichrist. He referred to "the abomination of desolation," "spoken of by Daniel the Prophet," in connection with the destruction of the Holy Place (the Temple). It was recognized by the early Church that our Lord's prediction, and Daniel's, were fulfilled in the first century. For the Antichrist legend there is absolutely no authority other than St. Irenæus; and St. Irenæus does not profess to have been moved by the spirit of prophecy. His Antichrist lies before us in this book, in the making. It is ingeniously compounded of many scraps of Scripture, interpreted by St. Irenæus according to his previously conceived idea of the "Beast" of Revelation, coming at the end of the Roman world.

In conclusion, we are entitled to consider how the Irenæan prediction compares with *genuine prophecies* of the end of the world.

Our Lord says: "But of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone. And as in the days of Noe, so shall also the coming of the Son of man be . . . And they knew not till the flood came and took them all away . . . Wherefore be ye also ready, because at what hour ye know not the Son of man will come" (Matt. xxiv. 36 f.). St. Peter says that men will say then, "Where is his promise of his coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation . . .

For the day of the Lord shall come as a thief."
(2 Peter iii. 4-10).

Can it be true that for three years and a half an awful monster "Antichrist" will make the wireless telegraphic installations of the world quiver with the news of his prodigies; that the newspapers of all the world will spread the news to all men; and then, at the end of three years and a half, when these Antichrist anticipations have been fulfilled, our Lord will come, just when everyone will expect him? This view seems to be in flat contradiction with the authentic prophecies of Jesus Christ our Lord.

Finally, it may be noted that Millennium views are by no means dead at the present time. A large section of the Low Church Anglicans, or Evangelicals, as they are called, together with many Evangelical Dissenters, believe firmly in the coming of Antichrist in connection with a coming earthly Millennial Kingdom. But the Millennium of Revelation concerns Church history. It began after the fall of the Roman Empire; according to "The Revelation," at the end of the fifth century, and continued till the end of the fifteenth century; when the blood-red dragon of religious persecution was again let loose upon the Church.

Since writing the above, a book has come into my hands, dated June, 1916, written by a Nonconformist minister, who claims to be one of the 144,000 "sealed," of the Apocalypse. He proves, to his own satisfaction, that the Papacy is Antichrist; and that Rome and the Jesuits have engineered the present world-wide war for the purpose of benefiting the Papacy. But the engineers will be hoisted by their own petard, for the

Church of Rome will disappear after this war, and Jesus Christ will come and establish his Millennial Kingdom upon the earth.*

The writer takes "the predicted Antichrist," as he calls him, for granted, all through his book.

It is about time that someone inquired into the credentials of "the predicted Antichrist." If this book stimulates inquiry on that point, in the right quarter, it will have fulfilled its mission.

* This Millennial Kingdom is not Daniel's "everlasting" kingdom. Neither is it the kingdom expected by the Jews. It is of a piece with "the predicted Antichrist."

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