

should be Apocalypsed, or revealed, in the person of Michael, the Prince of princes, who shall appear to deliver Israel, and awake the dead; that in effecting this deliverance, the thrones, or kingdoms of this world, shall be cast down, and the Kingdom of Men transferred to the Saints, who shall possess it under the whole heaven *ad-ahlmah*, “during an Aion,” or Millennium, *we-ad ahlam ahlmayah* “even for the Aion of the Aions,” or “a season and a time” — ch. 2 : 44; 4 : 15, 16 ; 8 : 24 ; 7 : 21,22,25 ; 12 : 1,2, ; 7 : 9, 18, 27, 12.

The Apocalypse in Hosea.

HOSEA declares that Judah shall be saved by Jehovah their Elohim; that is, by Messiah; that in the countries where it is now said to them, “Ye are not the people of Jehovah,” there they shall be called, “The sons of the living God.” He says also, that at that time Judah and Israel shall become a united nation, and agree to place themselves under One Chief; that he shall betroth the nation to himself for the Aion; that they shall hear Jezreel; that he shall be a David; and that this shall come to pass in the Latter Days; and that these, the days of their national resurrection, shall be “*in the third day*” after their being rent, and removed out of his sight. This can only mean *during a third period of a thousand years*. The present year of Ephraim’s rending and dispersion is 2588, which is synchronical with that of our era 1861— ch. 1 : 7, 10, 11 ; 2 : 19, 22 ; 3 : 4, 5 ; 5 : 14, 15 ; 6 : 2.

The Apocalypse in Joel.

JOEL, though brief, is very explicit, and coincident with the above. After predicting terrible calamities upon Israel and their country by the lions of Assyria, and others, he consoles the nation with the assurance that after the Gentiles had filled up the measure of their abominations, Jehovah will be jealous for his land and will pity his people; and that they shall no more be made a reproach among the nations. He predicted that Jehovah will do great things, at which the children of Zion shall be glad, and that they shall rejoice in Jehovah, their Elohim, or Christ; that he would give them the latter rain of the Spirit, as on Pentecost, of the first month; and the former rain *litzdahkah*, on account of righteousness, in the seventh month, which is also the first of the civil year. That in this period there shall be restoration, and that henceforth Jehovah’s people shall never be ashamed. He foretold that between the two Spirit-Rain periods, Zion’s Sun should be turned into darkness, and the Moon of her ecclesiastical heavens into blood, before the great and terrible Day of Jehovah should be apocalypsed, or revealed, upon Israel’s enemies; whose destruction shall proceed from Mount Zion and

Jerusalem, in which shall be deliverance for the remnant whom Jehovah shall call. He further makes known, that in the days of the Restoration of Judah and Jerusalem, Jehovah will gather all national armies into the valley of Jehoshaphat or Armageddon; and there contend with them in battle for the possession of the Holy Land: that on the eve of this contest a proclamation shall be made among the nations, stirring them up to the war, which in the Apocalypse is styled "*the war of that great day of God Almighty:*" that, at this epoch of restoration, Jehovah shall lead down his warriors to the conflict in the valley of judgment; that the harvest-sickle, and the vintage press, shall then do their work; that Jehovah, as the Lion of the Tribe of Judah, shall roar out of Zion, and utter his voice from Jerusalem, and shake the heavens and the earth of the non-Jewish world, whose Sun and Moon shall be darkened, and the shining of their stars shall be destroyed; that when this is consummated, Jerusalem shall be holy; and no strangers, or enemies, shall henceforth pass through her any more; that the land shall be as Paradise, flowing with wine and milk, being so rich in vines and pasturage, fountains and running streams; and to crown the whole, Joel testifies with Ezekiel, Jeremiah, and Isaiah, that Jehovah then dwells in Zion, the place of rest, and city of the Great King—ch. 1 : 6 ; 2 : 18, 19, 23, 24, 26, 31, 32 ; 3 : 1, 2, 9, 11-18, 20, 21.

The Apocalypse in Amos.

AMOS, who was contemporary with Isaiah, adds his testimony to a like effect. He says that Jehovah will roar from Zion, and utter his voice from Jerusalem; but that he will do nothing without first revealing it unto his servants the prophets. He predicted that the ten tribes of Israel should be carried into captivity beyond Damascus; that there should come a famine of hearing the words of Jehovah, and that Israel should run to and fro to seek the word, but should not find it, as it has come to pass for the past eighteen hundred years. He foretold the desolation of the kingdom in all its elements, but also that Jehovah will not utterly destroy the house of Jacob; but that he would sift them among all nations as grain is sifted in a sieve, yet that not one good seed should fall to the earth to rise no more: for that when the indignation shall be completed, Jehovah will raise up the dwelling-place of David that is fallen, and close up the breaches thereof; he will raise up David's ruins, and build the kingdom AS IN THE DAYS OF OLD; that they who shall inherit it, may possess the remnant of Edom, and of all the nations when Jehovah's name shall be proclaimed to them: then Israel shall be planted upon their land, and rooted up no more from thence, saith Jehovah Elohim, who hath given it to them, and not to the Gentiles—ch. 1 : 2 ; 3 : 7 ; 5 : 27 ; 9 : 8, 11-15.

tional labors, aided by the Spirit, shall have conquered for them therein, “the rest that remaineth for the people of God.”

11. The Reaping of the Earth's Harvest

14. *“And I looked, and behold a white cloud, and upon the cloud one sitting like to a Son of Man, having upon his head a golden stephan, and in his hand a sharp sickle.*

15. *“And another angel came out of the nave, vociferating with a loud voice to him sitting upon the cloud, Thrust in thy sickle, and reap, because for thee hath arrived the hour of the reaping; for the harvest of the earth hath been ripened. 16. And he that is sitting upon the cloud, cast his sickle upon the earth, and the earth was reaped”.*

“And I looked,” saith John. Previous to this his ears, not his eyes, had been addressed. He had just been listening to the “voice from the heaven,” and the comment of the Spirit upon it. Having finished the writing of it in the book before him, he very naturally looked up, and thereupon perceived, that the scene had been changed. When he last wrote the words *“I looked, and, behold,”* he introduced us to a scene upon Mount Zion, where the Lamb with the 144,000 are seen standing. This is a Pentecostian scene, an exhibition of First fruit. But, before Pentecost, comes the Passover in its fulfilment in the kingdom of the Deity (Luke 22:15-18). We had not been informed whether the Lamb and the 144,000 had entered Zion without a conflict, or as the result of a great disaster inflicted upon the enemy. The reader will perceive a remarkable transition from the subject treated of in the latter half of the thirteenth chapter to that of the beginning of the fourteenth. They are altogether different and unconnected. The former treats of the Name of the Beast, and the manner of its establishment in the earth; the latter, of the Name of the Father, and what it effects after its Apocalypse; but as to how it established itself in Zion, this fourteenth chapter has hitherto afforded us no information.

Before the Lamb can enter Zion with the 144,000, it will be necessary for him to expel the enemy. He comes to redeem Zion from the power of the foreigners, who have “come in like a flood”, and afflicted her with “desolation and destruction, and the famine, and the sword”. At this crisis of Zion's history, coeval with “darkness covering the earth, and gross darkness the people,” Yahweh inquires through the prophet, “What have I here that My people is taken away for naught? They who rule over them make them to howl, saith Yahweh; and My Name continually every day is blasphemed”. “They have scattered Israel among

the nations, and they have parted My land;” and “the king of the north hath planted the tents of his entrenched camp between the seas to the mountain of the glory of the Holy One” (Isa. 59:19; 52:5; Joel 3:2; Dan. 11:45).

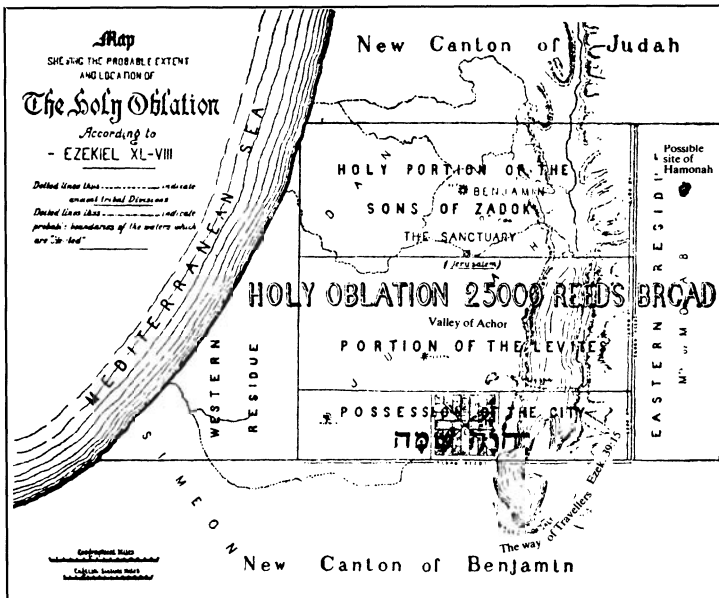
Such are Zion’s relations, domestic and foreign, social, civil, and spiritual, at the crisis immediately preceding the appearance of the Lamb and his company within her walls. Being assembled in the Valley of Jehoshaphat, and having laid successful siege to Jerusalem, they rifle its houses, ravish its women, and send half of its population into captivity, many of whom they sell to the Greeks for slaves at the vilest prices (Zech. 14:2; Joel 3:3). This prostrates Jerusalem in the dust, and fastens bands around the neck of the captive daughter of Zion. The uncircumcised and the unclean, then in possession of Tyre and Zidon, and the coasts of Palestine, are in high feather over their success. This will be truly the day of Jacob’s trouble, in which there will be none to help, nor



Jerusalem is to be the site of the outpouring of the Judgment of Armageddon; and for that purpose the nations are to be “gathered” there to battle (Zechariah 14:1-2). The Gogian forces will first attack Egypt by land, sea and air, and from there will be drawn north to lay siege to Jerusalem (Dan. 11:40-45). Meanwhile, the judgment of the Household having been completed, Christ’s forces will first subdue the Arabs, (Isa. 21:13-15; Hab. 3:7) then deliver Egypt from the occupying force left by the Russian Gog (Isa. 19:1,4,20-22; Hab. 3:8-12) and afterwards proceed north to Jerusalem to complete his destruction (Dan. 11:45; Zech. 14:3-14; Hab. 3:12-14) — Publishers.

any to uphold (Isa. 63:5; Jer. 30:7). But, Zion's extremity is her Redeemer's opportunity. "When," saith Moses, "he seeth that their power is gone, he will repent himself for his servants;" and saith Joel, "He will then be jealous for his land, and pity his people, who shall no more be made a reproach among the nations" (ch. 2:18,19; Deut. 32:36).

"The Harvest of the Earth," according to Joel, and John's angel that comes out of the nave, hath been ripened; "for their wickedness is great". The harvest is composed of vast multitudes of ripened wickedness in the plain, or valley of judgment, unconsciously awaiting a terrible overthrow. Joel in vision saw them all assembled there, as expressed in the words, "Multitudes, multitudes (*hamonim, hamonim*) in the valley of the judgment; for the Day of Yahweh is near in the valley of the judgment" (ch. 3:14). These *hamonim* are the *hamon-gog* of Ezekiel 39:11 — the multitude of Gog, which is buried in the valley of the judgment executed; and gives name to an adjacent city, called *Hamonah*, that is, *Multitude*. This and the preceding chapter of Ezekiel are parallel with Joel 3, and John's vision of the reaping. The prophet is indignant at their wickedness. He does not pray for their conversion, nor for their salvation; but for their sudden and complete overthrow, in the words, "Thither cause to come down with violence thy mighty ones, O



Showing the possible site of Hamonah, the City of the Dead, in contrast to the Temple, the City of the Living (Ezek. 39:11,16).

Yahweh!" Nor will Joel's prayer be in vain; for, referring to the same crisis, Zechariah says, "Yahweh Elohim shall come in, and all the Saints with thee" (ch. 14:5). This coming in to Jerusalem will be with violence, and a terrific outpouring of wrath upon the multitudes in arms. In the words of Ezek. 38:18, "Adonai Yahweh saith, my fury shall come up in My face: for in my jealousy and in the fire of My wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel . . . and all the men that are upon the face of the land shall shake AT MY PRESENCE, and the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground. And I will call for a sword against Gog throughout all my mountains saith Adonai Yahweh: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire and brimstone". Thus, Yahweh goes forth and fights against these multitudes, as in the days of old (Zech. 14:3).

Such is the Harvest of the Earth, and its reaping. John looked, and beheld it in symbol. He saw "*a white cloud*" — a cloud of mighty ones habited in fine linen, white and clean, which represents the righteousness of them who are clothed with it (ch. 19:8,14). *A cloud* indicates a multitude; and such a cloud, when looked upon in reference to its intrinsic excellence, would look *white* to the eye of faith. "All the Saints with Yahweh Elohim" are "Yahweh's mighty ones," numerically represented by 144,000; these are the white cloud, or Cherub, upon which the Spirit rides (Psa. 18:10); or, in the language of the Apocalypse, "upon which one like to a Son of Man is sitting". Here the Spirit sits upon the white cloud; while, in ch. 10, he is "clothed with a cloud". This tenth chapter is introductory to the fourteenth. The Ancient of Days must descend from heaven before he can be "clothed with a cloud," or ride upon a cloud, of Saints, now sleeping in the dust. Hence, the scene beheld represents events subsequent to the descent of Christ Jesus, and the resurrection and immortalization of the 144,000; and before they obtain possession of the Holy City. This is the epoch of the vision; and synchronizes with the concluding period of the Sixth Vial, and coeval with the gathering of the kings of the earth and their armies "into the place called in the Hebrew tongue Armageddon" (ch. 16:16).

The "one like the Son of Man" sits upon the cloud, "having upon his head a golden *stephanos*," rendered *crown*, but not a *diadem*. This indicates that he is the Generalissimo of the cloud of mighty ones; but not yet in possession of David's *diadem*, removed from David's house, when Zedekiah, the profane, wicked prince of Israel, was abased by

Nebuchadnezzar (Ezek. 21:26). The *stephan* indicates that he is going to compete for a prize, which he has not as yet acquired. If he had been seen with a diadem upon his head, it would have implied that he was the ruling monarch of one kingdom at least; or that such was his destiny. On the contrary, the scene before us exhibits him in the outset of his military career, whose course will be that of a strong man to run and win a race (Psa. 19:5). The prize set before him is, not one, but *diademata polla, many diadems* (ch. 19:12): and these he acquires by “the energy whereby he is able to subdue all things to himself”. He transfers the diadem from the ten horns to his own head, when their kingdoms have become his by right of conquest. He is then seen sitting no longer on a cloud, but “upon a throne set in the heaven,” the throne of his father David, which Yahweh Elohim hath given him (Ch. 4:2; Luke 1:31-33).

The sharp sickle in his hand is symbolical of his power to reap down the multitudes which have assembled on the valley or plain of their destruction. The sword called for throughout the mountains of Israel, their mutual slaughter, the pestilence, overflowing rain of hailstones, fire, and brimstone, the panic and blindness of the horses, and the madness of their riders (Zech. 12:4; 14:12-15) — all illustrate the sharp sickle cast upon the earth for its reaping at the appointed hour.

“*And the earth was reaped*” — the “Little Horn of the Goat; the King of Fierce Countenance is broken without hand; the Image of Nebuchadnezzar is smitten by the stone; the Gog Multitude is prostrate upon the mountains of Israel; the King of the North hath come to his end without anyone to help him; and Judah is delivered from the Assyrian by the Bethlehem-born Ruler of Israel, whose goings forth are from of old, from everlasting (Micah 5:2-7; Dan. 11:45; 8:9,23,25; 2:34). This confederacy against the East is shivered to pieces as a potter’s vessel, and Jerusalem is delivered. From henceforth she will be no more trodden under-foot of the Gentiles; nor will the uncircumcised and unclean be permitted to enter. Zion hath now put on her strength; and Jerusalem her beautiful garments. She is no longer rebellious against her King, but blesses him as her Redeemer who hath come in the name of Yahweh. She had thrown open wide her gates, that the King of Glory, Yahweh Tz’vaoth, strong and mighty in battle, might enter in. Standing with his feet upon the Mount of Olives, he beholds the *Passover fulfilled in the kingdom* — the Assyrian is slain, Zion is redeemed, and the Lamb with the 144,000 stand upon her holy mount: “Henceforth Jerusalem shall be holy, and no strangers shall pass through her any more” (Joel 3:17).

12. The Vintage of the Earth

17. *“And another angel came out from the Nave, which is in the heaven, he having also a sharp sickle. 18. And another angel came out from the Altar, having power over the fire, and he shouted with a great outcry to him having the sharp sickle, saying, Thrust in thy sharp sickle, and cut off the clusters of the earth, for her grapes are fully ripe.*

19. *“And the angel cast his sickle into the earth, and cut off the vine of the earth, and cast it into the great winepress of the wrath of the Deity.*

20. *“And the winepress was trodden without the city, and blood came out from the winepress unto the bridles of the horses for a thousand six hundred furlongs”.*

“And another angel came out of the Nave.” This is the same form of expression as in the fifteenth verse. The word “another” in verse 15 implies, that the one sitting upon the cloud was an angel, or Messenger-Power, also. The angel of the seventeenth verse is, doubtless, identical with the symbolic Son of Man. This is to be inferred from the fact, that they both have possession, or command, of a sharp sickle. The power of the sickle is vested in the Commander-in-Chief, who executes, through his officers and brigades, the behests of the Supreme Power. In verse 17, the holder of the sickle is styled an angel; and “another” in relation to the one on the cloud, who reaps the harvest, because the situation of the sickling executive is changed.

Thus the symbolic Son of Man, “whose voice is as the sound of many waters” (ch. 1:13-16), sickled the harvest for the purpose of “opening a door,” through which the mighty ones of the Spirit, the Elohim of Israel, might enter in the heaven, and set up a throne therein — ch. 4:1-2. In this work, or labor, they succeeded gloriously. They opened a door, entered amid the acclamations of the people, planted themselves on Mount Zion, and established the throne of the Deity, before and around which they circle in faultless myriads (ch. 14:1,5). But, the other angel that sickles the vine of the earth comes out of the Nave “*which is in the heaven*”. The angel power of the harvest and vintage belongs to the Nave, or temple, in most holy manifestation; but between the advent and the harvest, it is the Nave “*which is not in the heaven,*” while after the harvest and before the vintage it is “the Nave which is in the heaven”, or “Air,” where it will continue evermore.

The reaping of the harvest of the earth, which puts the saints in possession of “the City of the Great King,” is only the beginning of national judgment. It is the smiting of the Babylonian Image upon its Russo-

Gogian clayey feet by the stone-power. This shatters its homogeneity as a political organization under one imperial ruler. But though the continuity of its political elements is broken, the dynasties represented by the gold and the silver, the brass, the iron and the clay, of the image, do still exist; so that the work remaining for the mighty ones of the Spirit is that of reducing the broken fragments of the Image to the condition represented by the chaff of the summer threshing floors, which the wind carries away into nonentity (Dan. 2:35). This is the work of the vintage in its simplest illustration.

The harvest and the vintage of the earth are still further distinguished in Daniel's vision of the Four Beasts of the Great Sea, in ch. 7. First, there is the slaying of the Fourth Beast; a process, the beginning of which is the harvest; then, there is the destroying of his body in the burning flame; and the taking away of the dominion of the other three Beasts; which consummates "the judgments written", and constitutes the Vintage of the Earth, which the angel Son of Man with the sharp sickle is to gather and to tread without the city.

But, before this angel issues forth from the heaven, the proclamation of the aionian gospel is made through midheaven — verse 7. It announces, that "the Hour of the Judgment," or the time of the treading of the winepress by the angel is come. When these causes and its result are manifested, it is found that the political organization symbolized by "the Beast and the False Prophet," "the King of the Earth," and "the Ten Horns," making in the aggregate the Powers "within" and "without" the great city Babylon — refuse to comply with the demands; in evidence of which, "the Beast and the kings of the earth and their armies, gather together to make war with the Lamb and them that are with him" (ch. 19:19; 17:14).

Affairs having arrived at this crisis, the Deity determines to exercise forbearance no longer. This decision is evinced by another angel coming out of the temple from the altar, having power over fire (verse 18). The angel is said to come out "*from the altar*". He issues thence as the avenger of those whose blood had been poured out beneath it. Hence, the altar is symbolical of the apostles, prophets, and saints, and of all slain upon the earth, for the witness of Jesus, and the word of the Deity (ch. 17:6; 18:20,24; 6:9,10; 20:4). All of these, accepted at the tribunal, are constituents of the avenging minister. They live again; and judgment being given unto them, they have "*power over fire*" — over that fire with which Babylon is utterly burned (ch. 18:8); that, into which the Beast and the False Prophet are cast alive (ch. 19:20); that, with which the worshippers of the Beast and his Image are tormented (ch. 14:10); that, which is mingled with the crystal sea; and that, the

smoke of which ascendeth to the end of the “*sixteen hundred furlongs*”. This is the “fire,” or “wrath of the Deity poured out unmixed in the cup of His indignation,” at their command. Their tribulations, sufferings and down-treading, have continued and accumulated for ages and generations; so that the cry for vengeance in the day when the Deity avenges his elect, is truthfully represented as the shout of a great outcry. The cry of Abel’s blood, though faint as that of one man, was loud enough to reach the ear of Deity; hence the loudness of the cry proceeding from the angel of the altar, is not because the avenger is hard of hearing, but symbolical of the multitudes to be avenged — “a great multitude which no man can number;” “a great cloud of witnesses,” of whom the world is not worthy (ch. 7:9; Heb. 12:1; 11:38).

But the Angelhood of the Altar, though possessing power over the fire, does not apply it to judicial purposes of its own accord. It appeals to the Angel of the Sickle, the Head of which is Christ the Lord. He being the Commander-in-Chief, all things await his mandate. Hence, the loud outcry must be understood, not as a command, but as an entreaty, that he would now “thrust in his sharp sickle, and gather the clusters of the vine of the earth”. Remembering their former sufferings in the flesh, which they endured without retaliation; and seeing that the day of vengeance has come, and that they are now in power, they long to begin the work of vindicating the truth, which cost many of them their lives, by overthrowing Babylon, destroying the Beast, and grinding to powder the broken fragments of the Image, so that these evil and accursed powers being abolished, they may enter upon “the rest that remaineth for the people of God”, in which there is abundant peace so long as the sun and moon endure.

“*The Vine of the Earth*” is a phrase representative of the civil, military, and ecclesiastical, constitution of what is called “Christendom”. The grapes of this vine are the nations *clustered* together into empires and kingdoms upon it. To gather the clusters of the vine is to cause the armies of the nations to assemble together for war, so that they may be cut off and trodden down. Wherever the trampling of them occurs, there is the winepress into which they are cast — “the great winepress of the wrath of the Deity”.

The great outcry shouted forth by the Angel of the Altar is promptly responded to by the Angel of the Sickle, who puts his forces into motion against the enemy. The sickle he handles in the sanguinary vintage of the earth, is “the Remnant of Jacob” who are then “among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both *treadeth down*, and *teareth in pieces*, and none can de-

liver. And I will execute vengeance in anger and fury upon the nations, such as they have not heard" (Micah 5:8,15). Such is the instrumentality of the Spirit in the down-treading of the wine press. Judah and Israel in their dispersion are handled by the King of the Jews as his sword, bow, arrow, battle-axe, sickle, fan, and so forth. "Behold," saith the Spirit in Isaiah 41:15, "I will make thee a new sharp threshing instrument having teeth; thou, worm Jacob, shalt thresh the mountains (empires), and beat them small, and shalt make the hills (lesser states) as chaff. And thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel". This has never come to pass since it was written. It will, however, assuredly be fulfilled, when He who hath been raised up "shall come upon princes as upon mortar, and as the potter treadeth clay" (v. 25). And in Psa. 44 they say, "Thou art He, O Elohim, my King: command thou deliverances for Jacob. Through thee will we push down our enemies: through thy Name will *we tread them under* that rise up against us". Then "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked: so that a man shall say, Verily, there is a reward for the righteous: verily there is Elohim judging the earth" (Psa. 58:10,11). Jesus and his Brethren in command of the twelve tribes of Israel, are the Sickle of the Spirit by which he cuts off the vine of the earth, and treads its clusters in the great winepress of Divine wrath. Behold them all in battle array in ch. 19:11-16! There is the Faithful and True One, the Commander of the forces, who makes war in righteousness; His brethren in arms, who are "the called, and chosen and faithful;" and their hosts, the horses they ride, and the sharp sword of their warfare. These constitute the instrumentality symbolized in ch. 14 by the Angel of the Sickle who treads the winepress. This is evident from the fact that his mission is the same as theirs, which the reader may see by comparing verse 19 of this chapter with verse 15 of the former, where it is written "He treadeth the winepress of the fierceness of Almighty God". Thus, those who "go forth, and grow up as calves of the stall, *tread down* the wicked: for they shall be ashes under the soles of their feet in the day that I shall do, saith Yahweh Tz'vaoth".

13. The Bridles of the Horses

The winepress of Divine wrath is trodden "without the City." That is, the fearful judgments to be manifested will not be confined to the Ten-Streeted Babylon, which is geographically bounded by the Rhine, the Danube, and the Euphrates, the English Channel, and the Atlantic. There are extensive regions beyond, or "without," these limits, equally