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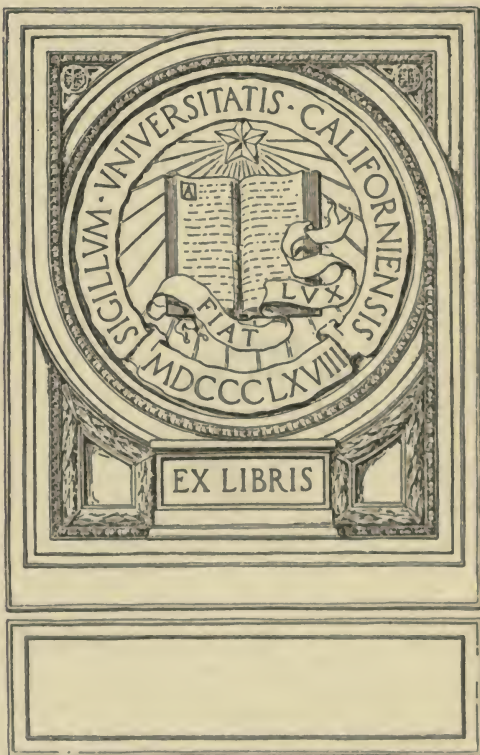
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THE REVELATION
OF JOHN

FARNSWORTH

GIFT OF

Edward C. Farnsworth



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THE REVELATION OF JOHN

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INTRODUCTION

INTRODUCTION

REVELATION is the most profoundly mystical of all the Biblical books. Never has it been interpreted as a whole, nor rarely even in part. This is not strange when we discover that its seemingly plainest statements are those which hide deepest whatever should be concealed until the appointed time. Hence the failure of all who attempt the book through western methods of interpretation, those which often favor an absurd literalness.

Revelation is no illogical rhapsody. Its seeming lack of order is deliberate and wholly outward. Its import cannot be over-estimated. Its times and seasons are as yet unaccomplished, for they have been fulfilled only in type. Falling Rome is but a hint of things to come; hence the difficulties and final failure of the contemporary historical method of interpretation, one which at first thought seems warranted. That certain of the prophecies of Revelation have been accomplished in type, proves the seership of the author, and hints that upon most of the book the present century, begun with wonderful and crowding events, will set the seal of truth fulfilled to the letter.

If the would-be interpreter is unable at the outset to perceive the peculiar astrological and zodiacal symbolism of Revelation, or if he fail to understand the mystery language which, like a shell, hides the kernel truth, it were well that he abandon at once an effort sure to lead him far afield, and result only in another of those many falsifications of the book which the centuries have been guilty of.

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On the other hand, if he be possessed of that special information which should qualify the interpreter for his office, another snare is waiting to trap him as we shall see. Study of Eastern religions and philosophies has revealed to many investigators that the pure, and noble, and uplifting, is not the sole property of Christianity. This discovery has sometimes resulted in a belittling of Jesus the Christ, whereas he is the chief cornerstone of that Temple of Truth into which many great and dedicated lives have been builded. This being so, let the qualified interpreter refrain from substituting for the name of Jesus Christ that of another, however exalted. If to such an interpreter the book of Revelation seem only a series of chapters taken from the initiatory rites of the Ancient Mysteries, it must be admitted that, for reasons to be explained presently, his ingenuity and special knowledge can make the book conform in a way to his theory, but it should be said that his meanings, however plausible, will be only secondary and, at a time like the present, his giving will be but a stone to those who cry for bread. Revelation deals with world-happenings, in fact with the renovation of the human race and the earth itself, and not with that merely personal development for which the Mysteries existed, and which is only a type, the little likeness of the large.

The founders of the Ancient Mysteries were men who, aided by the accumulated knowledge of long centuries of research behind them, had come to know that the past, present, and future of the earth are indicated in the Zodiac, but not in a definite way for, evidently, such determination would mean for

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man absolute fatalism. In the Divine plan, human free will was considered; hence an element of ambiguity in all zodiacal readings. The founders of the Mysteries discovered also that the development of the individual corresponds with that of the human race; that man the unit must undergo whatsoever is necessary to the race as a whole. So the Mystery teachings were intended to point out a path shorter than the circuitous road leading to the goal of human evolution. Evidently the mystery teachings epitomized the destiny of the race to which man belonged, and of the world from whose womb he in a way had been born. Hence, while Revelation is in a sense a series of chapters from the initiatory rites, the book is valuable to the world chiefly because these chapters have been remodeled by the Master himself into definite statements of times and events.

Beneath a thin disguise of days and months, Revelation deals with periods comprising thousands of years. To be as explicit as possible, it deals with the zodiacal time between the entrance of Pisces-Virgo and that of Capricornus-Cancer in the great equinoctial procession. Revelation treats of two judgments; the first and lesser of which was typified by the fall of Rome, and is now due at the coming in of Aquarius-Leo, for, as the Ancient Wise well knew, all foretellible times and events move as moves the great zodiacal wheel.

The second and greater judgment will occur at the entrance of the zodiacal Goat contemporaneous with the end of the millennial period over two thousand years hence. Even the second judgment is not the end of the world, but rather the culmination of the

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second great age, at which time a sifting, more thorough than that of the first judgment, will occur. Concerning the happenings due at the culmination of the third great age, Revelation only forecasts a condition of humanity and of the planet almost unbelievable to-day, because the new Jerusalem then shall have been for long that city of the world toward which all eyes are to be turned, and to which all pilgrim feet are to be directed.

As for John, he, like Paul, proves himself deeply versed both in the mystery teaching and the mystery language. Besides, his method of concealing his revelation from the profane is that of the Initiates. John was a true seer, and of the same order as Daniel, certain of whose prophecies dovetail into his own, but, because Daniel was of the Jewish period, he treats of three judgments, the first of which would descend upon his own home city, that Jerusalem which, before the writing of Revelation, had fallen as Jesus also had prophesied, but which in its glorious days was the type of the one beheld of John descending from the new heaven upon the new earth.

Let us now examine, verse by verse, the twenty-two chapters of Revelation and, though not lifting every veil, let us make plain as the times will warrant, the predicted events of these culminating years to which the last nineteen centuries have been leading.

REVELATION

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CHAPTER I

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." The explicit statement of the first half of this opening verse leaves nothing doubtful, and no middle ground of compromise. Revelation must be accepted as the prophecy of Jesus Christ himself, or else rejected as sheer imposture on the part of John. Furthermore, the word Christ is here coupled with that of Jesus, hence the Christ of this chapter and—for that matter—of all the others, is not the Gnostic Christ, that spiritual principle which exists in every man.

In Daniel 8:16, we read: "And I heard a man's voice between the banks of Ulai, who called, and said: Gabriel, make this man to understand the vision." Also in chapter 9:22, Gabriel said, "O Daniel, I am now come forth to give thee skill and understanding." Again in Luke 1:19, "And the angel answered and said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Again in verse 26, "And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth."

Gabriel is one of the seven angels of the Sephiroth; the one who in respect to times and happenings

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reflects the Mind of God even as the moon reflects the light of the sun: but, since the other planets each reflects chiefly some special quality of the sun's light, so each of the seven great archangels reflects some special attribute of the Mind of God. However, the deeper meaning of the verse hides in the fact that Gabriel comes not directly to John, but as a messenger of Jesus Christ.

In respect to our world, the fact mentioned indicates a new dispensation, for now it is Jesus Christ who reflects the Mind of God; therefore Gabriel is no longer second, but third. "Things which must shortly come to pass." Here the meaning of "shortly" is "surely," and should the word "shortly" be given a literal meaning, still immediate fulfillment will be only through those correspondents which typify certain greater events due in the fulness of time. At once, in this first verse, is discovered the reason for the curse contained in chapter 22: 19, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

"2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." This verse is to the first what one's signature is to a written statement; it vouches for the truth therein.

"3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." "He that readeth" means he that discovers real meanings, rather than he who is satisfied with out-

ward and often much-misleading statements. "They that hear the words of this prophecy," are those who assent to its reasonable elucidation, and watch and wait as did not the people in Noah's day. "For the time is at hand" is one of the paradoxes numerous throughout the book. Here John's measure of time is no earthly one. On the super-physical planes, that which will certainly be is clearly defined and seemingly in the present, or nearly so: whereas the conditioned is hazy and seemingly remote; hence the unveiled meaning of the quotation may be expressed thus: "for the time is sure."

"4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." The prologue ended, John salutes the seven Asian churches. The verse seems open enough, and yet why these seven? Why omit the greater churches at Jerusalem, and Rome, and Corinth, and elsewhere? Again, the purport of verse 20 is that the seven churches are enough for whatever design John may have in mind.

If on the map the position of the seven Asian churches be noted, it is easily seen that they form a figure much resembling the Pleiadic group of seven stars. Also, in its configuration, the island of Patmos—mentioned in verse 9—resembles both the Pleiades and the Asian group. Again, the mount of Patmos, generally conceded to be the place of the writing of Revelation, is central and compares to the position of Sardis on the map, and of the star Alcyone in the Pleiades.

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John's method of concealing this matter was peculiar to olden times, and was derived from hoary antiquity when the Cross, the Swastica, the Pyramid, the Egyptian Sphinx, the Scarabæus, the Boat of the Dead, and even the hieroglyphics of primitive peoples, were derived from certain star groups, while the alignment of their temples was made to accord with heavenly models.

In respect to the Pleiades, an ancient secret teaching is that they are the Divine Centre of the visible universe, while their own central orb is the Christ star, which in fact is the highest visible throne of the universe. This much is what, in his mystery-speech, John is telling us. Then, with the sweet influence of the Pleiades in mind, he continues: "Grace be unto you, and peace from him which is, and which was, and which is to come." This Pleiadic influence is to continue during the æons included in the three times—the present, the past, and the future—just indicated; the æons which measure the entire life-period of the earth. That life-period, typified by the seven days of Genesis, is divided into seven great ages over each of which one star of the Supreme Seven has or will have dominion. The rulers of these stars, or thrones, those whose names are unknown and whose attributes are beyond man's comprehension and so are not mentioned by John, are the seven spirits of God before his invisible throne.

"5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Right understanding of the verse does not support

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the doctrine of a triune God. Jesus Christ is the first-begotten of the dead, the first of mankind to be resurrected bodily; but explanation of the nature of his resurrected body would require a lengthy digression which is aside from our purpose. Those words, "the prince of the kings of the earth," reveal John's idea of the dignity and place of Jesus Christ in the Kosmic Scheme or, to be exact, in the scheme of our solar system. He is the ruler of this planet, the eighth angel of the Sephiroth whose complete number is ten; the ninth and tenth being secret as was once the eighth.

That these planetary rulers or star angels have risen from humbler conditions is revealed in chapter 22:8, 9, "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant and of thy brethren the prophets." Thus did the archangel Gabriel, in the sublime humility of the truly exalted, identify himself with such as John. "Unto him that loved us and washed us from our sins in his own blood." Love is the great Persuader; it caused the Supreme Architect to will the universe into being, and it brought the ruler of this planet into those humble conditions where best he could exemplify love and self-sacrifice even to the shedding of his life blood. Not only John, but also that innumerable host the "one hundred forty and four thousand," mentioned in chapter 14:1, had been transformed, had been made new creatures because of that blood, or, as John expresses it, they had been washed even to cleansing in the blood of the Master.

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"6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." The office of king and priest was an ancient one dating from the time of Melchizedek. John is referring to the order founded by Melchizedek, and of which Jesus was made a priest as the Psalmist had prophesied. Kingship in the order, to whose head Abraham made obeisance, was spiritual, but as John vouchsafes no hint concerning the specific duties of priest or king, let it suffice that the central aim of this most ancient and secret of orders was the bringing about of universal peace at a time known to Melchizedek, and perhaps to him alone.

"To him be glory and dominion for ever and ever. Amen." The glory and dominion of the Father is universal; that of Jesus the Christ is throughout the world for ever and ever, or, rather, while the world endures. Amen is a form of the Creative Word; it includes the meaning of Alpha and Omega and even more, for it signifies the creative, preservative, and renovative principles existing in the world, and in the universe.

"7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Coming with clouds means coming mysteriously, and at a time when little or least expected. The early church looked for him every day, and then every year, for they interpreted literally the dark sayings of Jesus concerning his advent. "And every eye shall see him," a specific

statement, if such a one exist in this book, couched as it is in the mystery language of the Initiates.

"And they also which pierced him." Evidently they who nailed him to the cross, and also the soldier of the spear, are to see him. Why, then, his non-appearance during the years immediately succeeding his ascension? In Jesus' day the doctrine of re-birth was commonly held by many of the Jews, as well as by whole nations beyond the limits of Palestine. If the doctrine of re-birth is to explain the matter, then those who pierced Jesus are to be on earth at his second coming, even if centuries later. However, there is another explanation; one to be derived from the answer of the Judge as rendered in Matthew 25:45, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Evidently those who at any time do good or evil unto the brethren, do so unto Christ.

"And all kindreds of the earth shall wail because of him." The sentence emphasizes the unpreparedness of the world as a whole in the day of his appearing. "Even so, Amen," is the most solemn of assurances that these things are to be fulfilled.

"8 I am Alpha and Omega the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." The Almighty here identifies himself with the Word, that Trinity of Trinities whose import is expressed for instance in the Hindoo three: Brahma, Divine Will, the Creator; Vishnu, Divine Love, the Permeater and Sustainer; and Shiva, Divine Wisdom, the Renovator and—in the fulness of time—the Destroyer.

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"9 I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." "Brother, and companion in tribulation," has a double meaning. To an Initiate it recalls certain rites of the Mysteries; while for the outside world it refers to that earthly pilgrimage which all must perform. "The kingdom and patience of Jesus Christ," signifies that spiritual kingdom in which the saints await with patience the coming of its visible counterpart.

"The isle that is called Patmos." These words are an example of the mystery language used throughout Revelation. Patmos signifies the earth considered as the center of things, or it signifies the center whether of the island of that name, or of the Pleiadic group, or indeed of man himself. The last meaning is the one we shall first explain. The central star of the Pleiades is that of Divine Love and Wisdom, and the spiritual center in man corresponds with it. That John was in Patmos signifies that he was in that calm center of his being which is comparable to an island amidst the troubled seas.

"For the word of God, and for the testimony of Jesus Christ." It is only when one retires deep into himself, within what is known as the cave of the heart, that the word of God, still and small as the voice to Elijah, can be heard and interpreted. "And for the testimony of Jesus Christ." This testimony is the confirmation of the message contained between the covers of the book of Revelation.

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"10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." To be in the Spirit is to be in the seven-fold cave of the heart. To be there on the Lord's day, rather than on the Jewish Sabbath, is to be a prophet of the new dispensation. "A great voice, as of a trumpet," indicates that the hearer then had reached that keenness of perception which augments every sound. The idea of loud and soft, and great and small, varies on different planes of being; thus the infinitesimal of the material plane enlarges as one ascends to higher and higher conditions. On the other hand, the large of the material plane diminishes if one descend to planes lower and lower than the objective. What is true of dimension is equally so of sound.

"11 Saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

In naming the seven churches—really pseudo-churches—John proceeds from left to right around something like a semi-circle. Verse 20 reveals a correspondence between these pseudo-churches and the seven planets. Since verses 14, 15, and 16 are to deal with these planets, we shall now name them in the order of the pseudo-churches with which they correspond: Saturn, Jupiter, Mars, Sun—substitute for a secret planet,—Venus, Mercury, Moon—substitute for a secret planet. This order is that of the Ptolemaic geocentric system which places the earth in the centre of the universe. There is an esoteric

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order of the planets, one revealed in the Mysteries, and so undoubtedly known to John, but, because the earth is the centre of the mystery drama of Revelation, and suns and planets attend upon it, John's order of the planets is the only suitable one.

"12 And I turned to see the voice that spake to me. And being turned, I saw seven golden candlesticks." "I turned to see the voice." This clause deals with one of the mysteries of vibration. The super-sensitive ear translates into sound octave after octave of color beyond the seven of the spectrum. So, to the prepared ear, every color is a voice; on the other hand, the prepared eye perceives sound as color. "And being turned, I saw seven golden candlesticks." These are the seven planets reflecting the gold of the sun.

"13 And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." See Dan. 7:9. "One like unto the Son of man," is not the solar orb, as some will contend, but that light of the world Jesus the Christ. "Clothed with a garment down to the foot," signifies the radiant aura which, though surrounding every man, is larger and more prismatically beautiful around the great souls, the elder brothers of the race. "And girt about the paps with a golden girdle." This girdle covers the breast and therefore the heart, of which the head is but the servant. Hence the planetary influence of Venus is here indicated, Venus being the planetary seat of wisdom.

"14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of

fire." This whiteness like wool and snow is that of the nimbus which corresponds with the rings of the planet Saturn. The eyes of flaming fire suggest Jupiter the fiery planet, the one whose bulk has not yet cooled. As the fires of Jupiter flame from its interior, so the eyes of the Son of man flame from the soul-fire within.

"15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." The verse recalls Daniel's account of the feet of iron and crumbling clay upholding the image seen by Nebuchadnezzar, that image whose feet typified the fourth and modern kingdom of cruel tyranny, the kingdom to be destroyed by the stone falling from the holy mountain. The feet of the Son of man are steadfast like brass, and swift in that love and mercy which are peculiar to the planet Mercury. "And his voice as the sound of many waters." John is comparing the voice of the Son of man to the sound which results when the lunar influence lifts the ocean tides and hurls them upon the shores.

"16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." The stars are the Pleiadic seven whose sweet influence is over the seven planets which in turn influence the earth in its seven-fold being, and also seven-fold man, both singly and collectively. "And out of his mouth went a sharp two-edged sword." Literally the sword is a weapon for the hand, but in the fulness of time the dispensing of justice should be sword-like, smiting not only the

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obviously guilty, but likewise those who, outwardly innocent, are inwardly no better than the others. The sword is that weapon of Mars which Anger uses to vent itself, but when one whose passions are purified thrusts against abuses, then is he like Jesus when denouncing with keen, cutting words the Scribes and Pharisees and Hypocrites. "And his countenance was as the sun shineth in his strength." This comparison with the mid-day sun needs no comment.

"17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last." "And when I saw him, I fell at his feet as dead." These words are reminders of certain others in Daniel 8, beginning with the 15th verse: "When I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man, * * * who called, and said, Gabriel, make this man to understand the vision. * * * So he came near where I stood; and when he came, I was afraid, and fell on my face. * * * Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright." "I am the first and the last." Jesus is speaking of himself as the most advanced member of the old Adamic race, and then as king of this world, but not as the Alpha and Omega of the universe.

"18 I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." "I am he that liveth, and was dead." This is an affirmation of the truth of the resurrection from the dead concerning which

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argument pro and con was common even in the first century. "Behold, I am alive forevermore, Amen." This meaning of the Amen is: I was! I am! I shall be! Because Jesus the Christ is the supreme ruler of the earth, there is no appeal from his decree; he is the final dispenser of justice to all men. Thus he has the keys of hell and of death. The word death may or may not refer to what in another chapter is denominated the second death, to be explained later.

"19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." "The things which are," constitute the type of the future. While to John the fall of Rome, for instance, was an event to be, that event was so vividly seen that he will picture it as if a thing almost of the present, whereas it was only the type of an event due long centuries later.

"20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Here the angels of the churches are the Pleiades, but, as already explained, these are the heavenly admonishers both of man the unit, and of mankind everywhere. As we have seen, the seven candlesticks are the seven planets; but also they are the seven principles or powers of man, and, for that matter, of the earth itself.

The Son of Man is our great eldest brother upon whom the seven stars, which he holds aloft, look down. These have influenced him on his way to perfection; that to which all men shall attain. Again,

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the seven planets also have had their share of heavenly influence upon him, even as ever they have upon the least of his followers.

CHAPTER II

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." As already shown, the symbology of Revelation makes the seven stars the angels of the seven pseudo-churches which here are the seven principles of man as follows: The Saturn principle, that of material mind; the Jupiter principle, that of spiritual will; the Martian principle, that of desire in its lowest and passional aspect; the Solar principle, that of life; the Venusian principle, that of the spiritualized mind; the Mercurian principle, that of spiritualized love; and lastly the Lunar principle, that of will in its personal aspect. Each of these principles is in process of development, and that element in each which makes for progress—that exerts an upward pull on the residue—is now to be considered as its angel.

"2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. 3 And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." In this wise John praises the angel of the Saturnian principle, because of his labor and patience and sagacity. The form of this opening address may be called a type of those which follow.

"4 Nevertheless I have somewhat against thee, because thou hast left thy first love." Here the

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angel is not the one addressed, but the material mind which as an entirety is not what it should be. "Thou hast left thy first love" refers to man's mental condition since he descended, or fell, into material conditions.

"5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." An ancient teaching is to the effect that Venus and Saturn originally were one planet. Their separation is symbolized by the fall of Satan from heaven. Lead is the heavy metal proper to Saturn, whereas indigo, a substance that floats on water, is appropriate to Venus. In respect to man, this about these planets symbolizes first the condition of Adam when he communed with angels, and, second, when expelled from Paradise he looked to the soil.

The threat to remove the candlestick is a dark saying touching the possibility of man's virtual extinction because of his perverted and wholly materialized mind. This possibility does not concern the animal kingdom, and not even the savage. Ability to perceive the right, to distinguish it clearly, entails a grave responsibility. Man shall be judged according to his light.

"6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which also I hate." These were guilty of an abomination of the heathen world, in fact that Phallic sorcery which accompanied the procreative act with a mental attitude intended to create a demoniacal thought form inimical to man.

"7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The opening sentence means that beneath the mere letter one should reach the inner meaning of the message to the churches. "The tree of life which is in the midst of the paradise of God." The original Eden was the home of the deathless pre-Adamic race, but of its tree of life, the fallen Adam might not eat lest he become immortal in evil. Only the wholly cleansed shall eat of it, and, eating, go out no more into re-birth.

The fruits of this tree are those of purified desire, and pure spiritual will. Man lives again and again because of desire toward the earth, and because of that personal will, that freedom to choose unwisely, which orders his going forth to the old material attachments. Purified personal will, when united with spiritual will, can hold purified desire to the heavenly paradise of God.

"8 And unto the angel of the church in Smyrna write: These things saith the first and the last which was dead, and is alive." John is addressing the Jupiter principle, that of spiritual will which in man rules the other six. It was the union of personal and spiritual will, accomplished in the garden and on the cross, that perfected the Master, so that without presumption he might speak of himself as the first and the last; the first to become faultless, and the one dying for the last time, and henceforth superior to mortal birth.

"9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy

of them which say they are Jews, and are not, but are of the synagogue of Satan." The masterful principle of spiritual will must experience tribulation, and know labor, since its duty is to bend, but not to break, man's contrary personal will, and also to purge his gross, passional nature, and at the same time to elevate his leaden material mind. Spiritual will cannot assert itself openly and ostentatiously as does personal will; hence its seeming poverty, but it is rich in this, that, in its collective manifestations, it is destined to rule not only man, but the entire universe.

"The blasphemy of these who say they are Jews, and are not." With John the real Jew is a member of the Christian fellowship, but, in the peculiar sense of the verse, he symbolizes the various powers in man which should aid the spiritual will. The non-Jew signifies that hypocritical attitude of mind which is denounced as of the synagogue of Satan.

"10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Since spiritual will has a high and sure destiny, let it hold itself in patience despite of hindrance. To understand the casting into prison, and the trial and tribulation for those ten days which of themselves have no esoteric significance, we must refer to the book of Daniel which bears a hidden likeness to Revelation.

Daniel, Shadrach, Meshach, and Abed-nego would not defile themselves with the king's meat and drink, so, by favor of Melzar—the man set over them—the

four were allowed to choose pulse and water, their own simple fare. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Moreover they had "skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

Were it our purpose, we could show that, like Revelation, the entire book of Daniel is symbolical, though, unlike Revelation, it is constructed around an historical framework which, while somewhat faulty, was evidently of secondary importance to the author. John makes the seven churches in Asia typify imperfect septenary man; but Daniel and his three companions constitute the perfect man considered as a quaternary. This according to another classification. Of the four, Daniel is the incorruptible spiritual will, the one set in authority. Evidently the casting into prison of the faithful of Smyrna is a comparison with the condition of Daniel when envy had thrown him into the den of lions.

In the prophetic drama known as the book of Daniel, Nebuchadnezzar is carnal mind, a tyrant controlling the physical body, or else he is carnality tyrannizing the enslaved world, while Babylon is that body, or that world.

The king's meat and drink are the things which minister to his failings, while the pulse and water are the simple and wholesome things which the humble great ones have ever chosen, and always to their betterment. "Be thou faithful unto death, and I will give thee a crown of life." In a way the saying hints at the experiences of Daniel whose life often

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was in deadly peril, but who, because remaining steadfast, finally triumphed over his enemies and every other obstacle.

"11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." During the second and the third chapters, the caution to hear what the Spirit saith unto the churches is made fully emphatic by giving it seven times. In respect to the second death, without the light which the philosophy of reincarnation throws upon it, this death remains a puzzle, or else leads to absurd conclusions.

At the beginning of each of certain great astronomical cycles, the earth takes on a new and higher rate of vibration. These cycles are separated by periods of about two thousand years. During the first century—more or less—of a cycle, the human race, or at least the major part of it, enters a new vista of truth. This advance is a blessing to the savage as well as to the normal civilized man. As for the abnormal civilized man, he whose past—despite of its opportunities for good—has consummated in evil, at the beginning of one of these cycles that man goes out never to return, or, being out, he can no more enter the world through the gates of re-birth.

In early ages, when little was required of normal man, perhaps none of these self-doomed beings existed, but, as the standard of true civilization advanced, the unfit appeared here and there, and more and more frequently. At the beginning of the Christian era, or thereabouts, the new cycle overtook many of these delinquents. At the dawn of the twentieth century a separation of the now numerous

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goats began, and it should continue for about twenty-one years. Revelation also deals with a later and more general weeding out of those unprofitable servants who shall have sinned against every opportunity offered by the modern world. This second death is not actual annihilation, but in fact a descent of the evolutionary ladder to some low rung, from whence, ages hence, the entity may rise with the evolution of a new planet.

"12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges." The address is to the Martian principle of desire.

"13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

The solar plexus is the center of the passional nature, and in the verse it is called Satan's seat. Red is the color proper to Mars whose metal is iron. Red blood, surcharged with iron, is essential to man's physical well-being; hence the Martian principle is not to be killed out, but rather to be purified. In the verse, purified desire is given its meed of praise. As for Antipas, his name and martyrdom, though remembered only here, serve to show the inflexible iron of the transformed passional nature when combined with the spiritual will.

"14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things

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sacrificed unto idols, and to commit fornication." The angel of verse 12 of course represents the ideal to which the pseudo-church must conform, but now an accusation is made against the passional nature which still is led into devious ways and corrupt and licentious practices, here symbolized as idolatry and fornication, vices taught by Balaam the magician to the children of Israel.

"15 So hast thou also them that hold the doctrine of the Nicolaitanes which things I hate." This verse refers back to verse 6 wherein the sins of the carnal mind are condemned. Verse 15 shows the affinity between the material mind and the impure passional nature.

"16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." This sword, first mentioned in chapter 1: 16, is the doom once pronounced upon Belshazzar who typifies the glutton and the sensualist. "God hath numbered thy kingdom and finished it." "Thou art weighed in the balance and art found wanting." "Thy kingdom is divided and given to the Medes and Persians." The interpretations of these indictments are: God hath shortened the days of thy mortal life, for thou hast disobeyed his law of temperance and chastity. The abused organs of thy body have rebelled even to its death, and thou shalt be food for worms and creeping things.

"17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that

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receiveth it." The hidden manna is spiritual sustenance which contrasts greatly with the living of the gluttonous and debauched. As for the white stone; in most secret orders, and in many other assemblies, it is customary to-day, when voting for or against a person or a measure, to use a white or a black ball. In John's time the voter used a white or a black stone. "And in the stone a new name written, which no man knoweth saving he that receiveth it." Strictly, a voting stone should contain the name of the one voted for; in which case it would show the secret name of Jesus the Christ as revealed to the Initiates, those enlightened even as were the Disciples to whom in secret Jesus explained the mysteries of the kingdom.

However, strict rendering of John's meaning requires for the secret name a personal application. An ancient teaching, doubtless known to John, is to the effect that human speech originated in the seven-syllabled Creative Word, and that all languages are amplifications of the seven secret vowels and consonants which compose the Word. In respect to personal names, each of the not many originals represented an idea sourced in the Creative Word, that epitome of Will, Desire, and Thought. As personal names became more and more differentiated, their derivation was more and more obscured until finally lost. In the rites of initiation into the greater Mysteries, the candidate received his secret and real name; one communicated to him alone, and which he was to withhold from the profane, and even from the Initiate of a lesser degree. This name was the potent link between himself and the Creative Word,

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and was the key to those mysteries of the Word with which he was in affinity. The legend of the lost Word of Hiram Abif preserves in mutilated form the ancient teaching above given.

"18 And unto the angel of the church in Thyatira write; These things saith the Son of God who hath his eyes like unto a flame of fire, and his feet are like fine brass." While the Jupiter principle of spiritual will, and the Mercury principle of spiritual love, are here alluded to, the address really is to the Solar principle of life, physical and spiritual, centered in the human heart from which the physical and super-physical life-currents radiate to the bodily parts, even as do the physical and super-physical Solar beams to the planetary worlds.

"19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." The metal appropriate to the Sun is gold, and it is from what is called the heart of gold that love and service and kindred things proceed in such progression that truthfully it can be said that the last work is better than the first.

"20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." By the Hindoos the sun and light of man the septenary is called Ishwara, while to the Greeks it was the Christos. Existing in the heart center, it is that reflector of spiritual things which enables the pure in heart to realize God, or to see him, as Jesus expressed it. Nevertheless, in many scriptural passages the heart is

called desperately wicked. This anomaly results from a loose classification which confounds the cardiac with the epigastric plexus.

In this verse John also adopts the exoteric classification, and attributes to the heart the evils which he condemns. The stern words against the pseudo-seeress Jezebel are really directed against what in the East is known as Hatha Yoga practices, which, without detail, may be said to be a concentration of the material mind upon the solar plexus for the purpose of developing certain psychical faculties which really are inimical to man's spiritual well-being. Fornication is the word here used to distinguish this practice from another whose object is to develop the higher powers. This other is known in the East as Râja Yoga, or kingly union of the higher with the purified lower faculties.

"To eat things sacrificed unto idols," is to participate in idol worship, but, in the peculiar meaning of the verse, it is to encourage such things as trance mediumship, for it is said by those who know, that this mediumship is chiefly obsession by earth-bound spirits. And ancient writing saith, in substance: "But they who, being mediums, utter in a trance things of which they have no knowledge, and of which their own spirits are uninformed, they are obsessed with a spirit of divination, a strange spirit, not their own." Again: "Of such beware for they speak many lies, and are deceivers working for gain, or for pleasure's sake." Again we read: "Inspiration may indeed be mediumistic, but it is conscious, and the knowledge of the prophet is from within."

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"21 And I gave her space to repent of her fornication; and she repented not." Whenever such as Jezebel surrenders personal will to that of some incarnate or disincarnate entity, it is well-nigh impossible to turn back or, as the verse has it, to repent.

"22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." To lose one's will is to be bound hand and foot, and to become the helpless prey of the obsessor. As for the obsessor, whether incarnate or disincarnate, he is a practitioner of sorcery, an infernal art which entails one of the heaviest of penalties.

"23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." These children are the divinations of the pseudo-seeress. Their falsity shall be proven, and this is their death. The churches are the entire man, or the entire populace, and he that searcheth the reins and the hearts is the Christos, the spirit of light and love and truth, the real seer who shall confound the false ones even as Elijah confounded the false prophets of Baal.

"24 But unto you I say, and unto the rest in Thyatira, and as many as have not known this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." In the verse the results of Hatha Yoga are called the depths of Satan, because this Yoga tends to drag down the lower four principles of man the septenary, and even tends to break the cord which holds them to the upper three, thus bringing the

unfortunate personality perilously near the second death.

"25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Purification of man's solar principle is like the refining of gold, that which of all metals is a sovereign power in the world. This being so, how much more regal shall be the dominion of its spiritual equivalent?

"27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." The verse is a variation of the second psalm, verse 9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This 27th verse is connected secretly with chapter 12:5: "And she brought forth a man-child, who would rule all nations with a rod of iron." The Psalmist was prophesying of Christ's kingdom, and the Revelator was foretelling his rule at his second coming. The authority of the little church at Thyatira was nil; so such authority is but a symbol. The reference openly is to perfected man's dominion over every atom of his composite self, and, secretly, to the reign of Messiah as king and judge. That this second reference is the vital one appears more fully in the words "as the vessels of a potter shall they be broken to shivers." "Even as I received of my Father," is the solemn assurance that these things shall be during the Messianic reign.

"28 And I will give him the morning star." Openly this star is Mercury, but secretly it is the

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day-star for whose millennial rising these nineteen hundred years have watched and waited.

"29 He that hath an ear, let him hear what the Spirit saith unto the churches." The fourth of the seven cautions to septenary man on his way to perfection; that which the Master said was possible to every one.

CHAPTER III

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." Scriptures may be written from the view-point of Love, or of Wisdom. In addressing the church in Sardis, John is addressing the Venus principle of wisdom in man. The Seven Spirits of God, and the seven stars under whose influence Jesus the Christ was perfected, were first mentioned in chapter 1:4, but not again the seven spirits until the address to the Venus principle. This we deem a hint that Revelation is written from the view-point of Divine Wisdom. Wisdom is a principle as yet little developed in the average man, and, as for the wisest, there yet remains much for him to acquire. In the verse, man is said to possess only the name of wisdom. Hence while seeming to live, he is really dead.

"2 Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." The seat of the higher wisdom is in the brain, or, to speak definitely, in the pineal gland; that which is called the eye of Shiva; its outward correspondent is the left eye. The internal or third eye is almost atrophied in the vast majority of the human race; hence it is here said to be ready to die.

"3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore

thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The opportunities to hear the teachings of Wisdom are manifold. All scriptures were written for that end, and all sages and prophets have lifted up their voices to justify Wisdom. Blameworthiness consists in not holding fast, in letting slip those wise precepts which, if pondered on, would naturally lead to repentance and reformation of life. His coming suddenly and stealthily as a thief comes, was often foretold by the Master. This coming may refer to a judgment at the end of one's life, or it may mean that visible coming to judge the world which Revelation surely prophesies.

"4 Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy." The verse refers to the wise who are even in Sardis. In Sodom and Gomorrah, those sinks of iniquity, only one was found worthy to wear the white robe of intellectual purity.

"5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." As it is given to the angels of the three higher planets, Jupiter, Mercury, and Venus, to raise the life of the four lower planets to the possibility of union with their own; so it is given to the trinity of spiritual will, unselfish love, and the higher mentality in man, to raise their opposites into rapport with themselves. If the higher mind, that which is associated with material things only through the material mind,

should fail in its specific duty, then a separation of the higher and the lower aspects of mind results. This catastrophe means ultimate extinction of the lower, and a stay to the progress of the higher, for the destinies of the two minds are linked together. Because of the natural activity of mind in any form, the staying of its progress may mean for the higher a descent which, though far more gradual, is none the less sure as is that of the lower. Hence the possibility of the blotting out or extinction threatened in the verse.

"6 He that hath an ear, let him hear what the Spirit saith unto the churches." This is the fifth of the seven admonitions to those who understand.

"7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." The address is to the Mercury principle of spiritual love the seat of which is the pituitary body, and whose outward correspondent is the right eye.

While the pineal gland is the organ of spiritual vision, the energizing fire of spiritual love is necessary to its activity. To be more effective, this fire should be augmented by that of the purified passional nature. Directed by spiritual will, these two fires unite with that of the higher mind, and thus the pineal gland becomes an all-seeing eye to whose mental vision past, present, and future becomes the now. This is the vision attained by the author of Revelation, and this vision is here called the key of David, and applies to the Hebrew king at his best

for, while in his failings David reverted to a grosser type, at other times he looked forward to one in some ways anticipated by himself.

"He that openeth and no man shutteth; and shutteth and no man openeth." In the sermon on the Mount, Jesus taught in an exoteric way the general principles of Râja Yoga, or kingly union. The virtues inculcated in this simple yet profound address are indispensable to the aspirant for that development which gives to him the key of David. Hence it can be said that the Master himself opens, while, on those who refuse his teachings, he can be said to shut the door of seership.

"8 I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." In the address to those pseudo-churches the seven principles of man, the principles of spiritual will and of spiritual love alone escape a certain condemnation, and perhaps for the reason that, being at the center of man's being, their safety is reasonably sure. These two have a little strength even in the average man, and to him the open door offers a possible passage from which only his own failings can debar him.

"9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but who lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." John is speaking of the honor which some day the enlightened through Love shall receive even from the hypocrites who secretly have scoffed at his teachings. In the words: "I will make them to come and

worship before thy feet," the writer has in mind the words from Isaiah 49:23: "they shall bow down to thee with their faces toward the earth."

"10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The prophet is here looking forward to a time of universal temptation, whereas ordinary temptation comes usually to individuals, and sometimes to groups. The prophecy hints at the time when evil in some form is to fill the world, and the decision for or against it shall be to every man. Then it is that the Mercurian principle of love must in patience stand against hate.

"11 Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Here "quickly" means "surely." Holding fast consists in not losing the spirit of long-suffering even in the most vexatious times.

"12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

At the entrance to the porch of Solomon's Temple were two pillars, each hollowed to conceal certain secret archives. The reference to the pillar is to convey the idea that the perfected principle under discussion will be custodian of the sacred Arcane Wisdom of the world. The words "he shall go out no more" signify freedom from re-birth. "The name of my God," would to many mean the name of

Jehovah the Jewish tribal god, the god of human generation, the god whom the Rosicrucians make the head of the Lunar evolution, whereas the secret name of Deity can be known only to those who have mastered the mystery of the Creative Word.

That the New Jerusalem is to be established on this earth, Revelation solemnly affirms, but, concerning the name of the Holy City, that, like the name of God, is a mystery of the sacred Word. So concerning the new name of Jesus the Christ, the intimation here is that his real status in the Cosmic scheme is to be known to the initiated who, finding in themselves the likeness of that name, shall straightway understand.

"13 He that hath an ear, let him hear what the Spirit saith unto the churches." This is the sixth of the admonitions to those who understand the mystery language. "14 And unto the angel of the church of the Laodiceans write; These things saith the Amen the faithful and true witness, the beginning of the creation of God." The address is to the Lunar principle of personal will. In a degree the verse reveals the nature of the Amen. Wherever else occurring in Revelation, Amen signifies the beginning, the middle, and the end of the creation of God.

"15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." Personal will is one of the most essential of human possessions. In the free exercise of this faculty ignorant primeval man fell into error, and perhaps unavoidably, since, without free will man is an automaton, a non-entity. In the meaning of the verse, the hot are the headstrong, temperamental enthusiasts whose chief

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need is restraint; whereas the cold are those as decided in their opposition. These also have character, in fact something for the reformer and equalizer to lay hold of.

"16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The lukewarm are on a dead level; they are unprogressive, in fact immovable, and so more hopeless than the greatest sinners.

"17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Faulty personal will is receiving a sterner condemnation than have the other six principles. Personal will largely controls the man, either to lift him up, or drag him down. Crude personal will deems itself sufficient unto itself, nor dreams of its real dependence on its spiritual opposite; so it is deserving of all the accusations in the verse.

"18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The counsel is that personal will should conjoin itself both with spiritual will—which here is called gold tried in the fire—and with white raiment. Clothed in this, personal will no longer is naked.

"19 As many as I love, I rebuke and chasten: be zealous therefore, and repent." Paul says: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This doctrine both

of Paul and the Revelator contains nothing hard or unjust. Chastening here means a bringing to the surface, for speedy removal, of some indebtedness which sooner or later must be paid to the law of inflexible Justice. Contrition results in that attitude of non-resistance to the Divine Will which facilitates the process of liquidation. Hence the beneficial afflictions of the righteous; whereas the self-willed only delay that day of reckoning when principal and interest shall be required.

"20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." When the loudly assertive personal will conforms to the spiritual will, a calm ensues, and the listening heart then can hear the universal Christos seeking to reach the individual Christos, that dweller in the heart of man and, for that matter, of every other creature. There is yet another Christos, that of the one who, in the cosmogony of Revelation, is the planetary ruler. Having taken upon himself the lifting up of this world, he comes to each and all for that spiritual breaking of bread and drinking of wine of which the last supper is the type.

"21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The two aspects of will are the two rulers of ordinary man; but when these are made one, man becomes a sovereign than whom no mere king is greater. Such a man has overcome even as Jesus in the garden; and with justice and truth it can be said of him that he shall sit with Messiah in his throne. Here is the

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answer to the request of the mother of Zebedee's children: "to sit on my right hand and on my left, * * * * * shall be given to them for whom it is prepared of my Father."

"22 He that hath an ear, let him hear what the Spirit saith unto the churches." Thus closes the seven admonitions to the seven spirits which in man, the image of his Maker, correspond with the seven spirits of God which are before his throne.

CHAPTER IV

HAVING interpreted according to our understanding the message of the Son of Man to the churches, let us proceed to make plain the nineteen chapters that follow, taking up each verse, or part thereof, whenever necessary.

"After this I looked, and, behold, a door was opened in heaven: and the first voice that I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." The open door in heaven signifies divine permission to enter for a special purpose into great and high mysteries. As will be shown in the exposition of certain verses of Revelation, John placed the central heaven in the north. Evidently the throne is the constellation of the Dragon. Hell, the bottomless pit, is the opposite of heaven and in fact is the place of the Red Dragon, the serpent that deceiveth the world. The one on the throne is the Ancient of Days.

"3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." The jasper was the last and the sardine stone was the first of the twelve in the breastplate of Aaron. Here they signify Alpha and Omega the beginning and the end; the north and the south. The jasper is the one first mentioned since the mystery of the end, the future, is all unknown; whereas, the beginning, the

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past, is somewhat known. The sardine in the breastplate signifies the cornerstone of the temple, whereas in the verse it means the cornerstone of the universe.

The rainbow round the throne is a semi-circle which, with its other half, is divisible into 360 degrees. This division is the same as that of the Zodiacal belt through which the Sun moves every twelve months, and every 26,000 years, or, according to the ancient enumeration, in every 25,920 short solar, or 25,500 long solar years. The semi-circle round the Throne symbolizes the Divine Model after which the belt of the earth was formed. The green rainbow is likened to an emerald because that gem cleaves naturally into hexagonal fragments. Following this clue, we find that the semi-circle of 180 degrees should be divided into six parts, each 30 degrees wide. This division is a clue to the six wings mentioned in verse 8.

"4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The twelve Zodiacal powers each contains the positive and the negative principles which, in man and the lower creation, become male and female. Hence the twenty-four elders, each a king, or rather a regent subject to the Throne, as will be seen.

"5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Lightnings and thunderings and voices here signify the might and majesty of Him of whom the Psalmist said: "Clouds and darkness are round about him," and again: "His

lightnings enlighten the world." The seven lamps are the seven Divine Pleiadic Colors or Rays invisible to mortal eyes, but made manifest through their material correspondents the seven spectrum colors, each of which is proper to a certain planet among what were known anciently as the sacred seven.

"6 And before the throne there was a sea of glass like unto crystal: And in the midst of the throne and round about the throne, were four beasts full of eyes before and behind." "A sea of glass like unto crystal" signifies the great heavenly space within the Zodiacal ring. This circular space was symbolized by King Solomon, that adept in the Eastern Wisdom, when, in constructing the circular molten sea of the Temple, he made its circumference 30 cubits, or one twelfth of 360 cubits, thus indicating a correspondence with the 360 degrees of the Zodiacal circle. The four beasts are the four archangels who guard the four corners of the earth or, as here meant, they are those who guard the four quarters of the heavens. Their watchfulness is indicated by the eyes before and behind.

"7 And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." The first beast is Michael the lion-like, that fiery one whose symbol is the Sun. He is the guardian of the north. Also he rules the springs and rivers. The second beast is Gabriel, ruler of the air, and whose symbol is the Moon. He is the guardian of the south. Gabriel is likened to a calf because he presides over human generation, and the pre-natal period of the calf is almost identical with that of the

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human infant. The golden calf worship of the Jews was, in a mysterious way, a perversion of the worship of Jehovah. The third beast with a human face signifies wisdom, and is Uriel whose symbol is the planet Venus. He is the guardian of the west, and also of the land. The fourth beast, like a flying eagle, is Raphael who signifies love. His planet is Mercury. He is the guardian of the east, and also of the ocean waters.

"8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Michael's province in heaven is a type of his guardianship in the world where it extends from the north pole to the equator, and is indicated by a vertical half circle of the earth. Gabriel's guardianship is indicated by the other half of the circle. Raphael's guardianship extends over the eastern half of the earth's equator, and Uriel's guardianship is commensurate with the other half.

Wings signify guardianship. The six wings of each beast signify the 180 degrees of the earth's circle proper to him; each wing signifying thirty degrees, because both the perpendicular and the horizontal belts of the earth are each divided into six sections, each thirty degrees wide. "And they were full of eyes within" means that the four beasts had spiritual vision of hidden things. Their attitude of perpetual praise shows that they ascribe all within them to the Divine Center of Being. Thus Michael ascribes strength, Gabriel foreknowledge, Uriel wisdom, and Raphael love.

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"9 And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying: 11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Thus in a wonderfully picturesque and dramatic way the Revelator makes these verses the prologue to the advent of the great being on which the next chapter centers its interest.

CHAPTER V

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The book written within is that of unliquidated earthly debts; the Judgment Book now full and ready for opening. "Sealed with seven seals" means seven kinds of judgment held in abeyance.

"2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" The strong angel is Michael, the announcer of judgment, and the first to take part therein.

"3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." "Worthy" in the second verse, and "able" in the third verse, really mean "fit:" that is to say, no man can rightfully open the book, or even look thereon.

"5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This verse shows the Revelator familiar with one of the great mysteries of the Sephiroth, a mystery which in these latter days can be unveiled that the wise may understand.

The offices and names of the guardian heads of the seven planets are knowable to those who properly seek knowledge of them, but, concerning the guardian

of our world, information has always been withheld, or rather kept from the many. While it is true that the Sephiroth guards certain sections of our planet, that guardianship is only secondary, since each angel of the seven indicated by John—whereas the Cabbala hints of ten—is the special guardian of his own planet. The eighth of the sacred planets, our world, has a special guardian; one who has become sponsor for its final perfection. Therefore when underlayable judgment must descend upon his world, the eighth angel alone of all beings in heaven and earth, is the rightful unsealer of that judgment. We know not what judgments, if any, are to come on other worlds, but in such possible event coming for instance to the planet Mercury, it would be the duty of Raphael to loose the seals. Between the estimate of Messiah which makes him Creator and Lord of all worlds, and that which makes him the greatest of men, the estimate here revealed is intermediate and reasonable.

“6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

The seven horns denote the full power, and the seven eyes the complete vision of God. The seven Spirits of God, and the seven horns, and the seven eyes, correspond with the seven planets and with the synthetic white glory of the Sun. According to the secret Wisdom of the Ancients, the Supreme acts through intermediates, through lesser and lesser hierarchies of being. As the Sun receives light and heat from a higher source, and as the planets receive

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from the Sun, and in turn transmit to the earth reflected light and super-physical energy, so operative Justice toward the earth is delegated to the Lamb who therefore corresponds with the Sun, and so stands in the midst of the throne. In turn he delegates power to the seven "Angels of the Presence" who, as will be seen, are typified by the seven trumpeters and the seven who pour the vials of wrath.

"7 And he came and took the book out of the right hand of him that sat on the throne." Taking the book from the right hand of the King emphasizes the authority of the Lamb who typifies not only the sacrificial lamb, but also the sign Aries, the heavenly Ram sacred to Israel.

8 "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." The beasts and the elders antedate man, while the elders are a different order of beings, nevertheless they fall down before the Lamb because he represents the King. "Golden vials full of odors, which are the prayers of saints." It is said of certain odors that they penetrate beyond the limits of gross matter. Hence the use of incense in ancient worship. The quotation means that the prayers of the saints have penetrated to the secret place of the Most High.

"9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The elders and the beasts sing not concerning themselves; they rejoice for the

redemption which comes to man. The nature of that redemption will be explained in another chapter.

"10 And hast made us unto our God kings and priests: and we shall reign upon the earth." The verse refers to the millennial period and its hierarchies, to be considered later. "11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." See Dan. 7:10. Ten is the perfect heavenly number, and here relates to the angelic condition. The addition thereto of many ciphers signifies the whole company of heaven.

"12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Here the Lamb is endowed with seven perfections to wit: power 1, riches 2, wisdom 3, strength 4, honor 5, glory 6, and blessing 7.

"13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." See Phil. 2:10. Let us note that the seven attributes enumerated in verse 12 are here condensed to four. Blessing whose number was 7 now becomes 1. Honor whose number was 5 now is 2. Glory whose number was 6 now is 3. Power whose number was 1 now is 4. Thus we have 1, 2, 3, 4, whose total is 10 the perfect number, or 7, 5, 6, 1, whose numerical equivalent is 19, in fact the 9 hidden in the 10, because heavenly blessing, honor,

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glory, power, include heavenly riches 2, and wisdom 3, and strength 4.

In the twelfth verse riches 2, and wisdom 3 and strength 4 are also earthly qualities whose numerical equivalent is 9. The teaching hidden in the two verses relates to the millennial king—honored on earth and approved on high—who, as the perfected Solomon—builder of the new temple—shall have in fulness the three earthly attributes omitted in the thirteenth verse.

“14 And the four beasts said, Amen, and the four and twenty elders fell down and worshipped Him that liveth for ever and ever.” The chapter ends with the sacred Amen which in hoary antiquity was OM or AUM. Let it be noted that the four and twenty elders fell down and worshipped not the Lamb, but the King in his own person.

CHAPTER VI

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." The beast that spake in the voice of thunder was Michael the prince of the heavenly host.

"2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." In the second, fourth, fifth, and eighth verses, horses typify that which cannot be stayed. Here white signifies spiritual authority. "He that sat on him" typifies Michael, and is in fact the angel of the secret super-physical planet that revolves within the orbit of Mercury. The bow symbolizes certain arrows or rays of the sun which ordinarily are inoperative. The crown shows that these rays emanate from the solar Crown, and are the eighth, ninth, and tenth rays now become operative as torrid heat upon the earth. "Conquering and to conquer" means that what is ordained shall be.

"3 And when he had opened the second seal, I heard the second beast say, Come and see." The second beast is Raphael. "4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." The rider on the red horse is the opposite of Raphael, love, whose planet is Mercury. He is in fact the angel Raguel, wrath, whose planet is Mars. The great sword is the red

ray become an inciter of warfare throughout the world.

"5 And when he had opened the third seal I heard the beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." The third beast is Suriel whose planet is Jupiter. The rider on the black horse—deep violet—is Gabriel whose planet is the moon. Here he is the opposite of Suriel who represents Divine Will. Man's personal will to do evil has brought about a judgment indicated by the balances.

"6 And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." A just judgment as is indicated by the words: "a measure of wheat for a penny." Hurting not the oil and the wine signifies that no harm will come to the righteous, nor to the regions inhabited by them.

"7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see." The fourth beast is Uriel, Divine Wisdom. His planet is Venus.

"8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with beasts of the earth." See Jer. 15:2, 3, and Ezk. 11:5, 17. It should be known that many of the testimonies of the prophets which concern the Jews, and such cities as Jerusalem, Babylon, Nineveh and Tyre, have a wide application, one extending even to our own day.

The most terrible rider of the four is the angel Jerahmeel who here represents judgment on the carnally-minded among men. His planet is Saturn now become malevolent to those who have perverted their intelligence to evil ends. Man is judged according to his light. Because in mental darkness, the savage slays with some excuse; but the enlightened wielders of the sword of tyranny and conquest shall now fall by the sword, and with physical hunger and spiritual death, and by the bestial violence of the multitudes who shall turn upon them. Beside a literal meaning, "the fourth part of the earth," here indicates the lower quaternary of man; and refers to those who have lost the upper and spiritual triad.

"9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." The force now liberated is that of Venus, and its angel Uriel. These souls are those of the saints and martyrs of all ages; in fact those again mentioned in chapter 7:14.

"10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The verse implies a long waiting for the moment when, in the cyclic progress of action and reaction, the full settlement of earthly grievances shall be consummated.

"11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." The verse indicates that

the world is governed by law; that times and seasons cannot encroach on others; that what is to come, cannot be hastened or retarded.

At this point begin certain difficulties which have always puzzled commentators. Do the unsealing of the seals and the sounding of the trumpets and the pouring of the vials indicate three kinds of wrath toward the earth, or do they indicate one judgment seen in three separate visions? We contend for the latter opinion, and also hold that the interpolations between the sixth and the seventh seals, and the sixth and the seventh trumpets, are there for a definite purpose.

To make the matter clear, we must now anticipate the course of those great events which culminate in the Judgment. The 7 seals, 7 trumpets, and 7 vials, make a total of 21. It is undeniable that the end of all things seems indicated in verse 17, coming after the sounding of the sixth trumpet. Moreover it is sure that Revelation requires a pre-millennial and a post-millennial judgment.

The sixth seal of chapter 6:12, and the sixth trumpet of chapter 9:13, are parts of the first judgment. Although a seemingly unmethodical insertion, chapter 7 veils a short probational period before the seventh seal of that judgment. The office of chapter 10, and a portion of chapter 11, is to divide the sixth trumpet from the seventh; therefore the verses are filled chiefly with other matter. The seventh vial is not separated from the sixth, and in it alone is the nature of the seventh woe hinted at. From the peculiar division of the seals is obtained the figures 6+1, and from like division of the trumpets is

again obtained the figures $6+1$, while from the vials is obtained the figure 7.

The results are, first, the divided $6+1+6+1+7=21$; and, second, the undivided $6+6+7=19$. The 21 or inverted 12, and the $19=10$ the perfect number, are keys to certain mysteries in Revelation. The six pre-millennial seals, the six pre-millennial trumpets, and the six pre-millennial vials, make the 666 of Chapter 13: 18, and indicate those against whom the three-fold pre-millennial judgment is launched.

Should it be argued that the division between the sixth and the seventh trumpets is interrupted by the account of the earthquake in chapter 11: 13, we reply that, because an Initiate, John—like the disciples of Pythagoras—was pledged not to reveal the secret number or numbers of the Tetragrammaton, the number or numbers that signify Jehovah $26=8$, and Adonai $65=11$, in fact the Amen or 19. Hence, to veil the division of the trumpets, the 13th verse of chapter 11 was introduced. The wise, the initiated, would understand despite this veiling of the Word.

"12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." See Joel 2: 10; Matt. 24: 29. The force now liberated is that of Mercury and its angel Raphael. This earthquake is a final warning before the seventh seal. One versed in the secret teachings would hold that a great sinking on one side of the globe, and a simultaneous volcanic upheaval on the other, would darken both the sun and the moon.

"13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she

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is shaken of a mighty wind." Showers of incandescent volcanic rock that had been hurled to a great height might be likened to stars falling from heaven upon the earth.

"14 And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." See Isa. 34:4. Oriental imagery signifying total obscuration of the blue sky and the heavenly lights. Also it indicates the leveling of mountains, and the submerging or the enlarging of islands. Evidently a cataclysm whose inciting cause is fire. Evidently one of a series which has overtaken the world since the beginning of the geological ages; in fact one of those which, according to the ancient Secret Teaching, manifest alternately as a fiery, or a watery outburst. Of that time Isaiah had prophesied thus: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig-tree."

"15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?" See Isa. 2:19; Zeph. 1:15.

Verse 15 mentions seven kinds of men that hide themselves. Here seven signifies that all men hide

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themselves. Saying to the mountains and rocks: "Fall on us, and hide us," does not imply that all are to be punished, since some are of the elect. The words of fear are used to heighten the dramatic effect, and to show that overthrow of poise which in such an unprecedented time would terrify the strongest. That they are terrified is indicated by the universal utterance: "For the day of his wrath is come: and who shall be able to stand?"

CHAPTER VII

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, nor on the sea, nor on any tree." The four angels are Michael, Gabriel, Uriel, and Raphael, the four guardians of the earth first mentioned in Chapter 4:6, and there described as the four beasts. "The four winds of the earth," typify the four powers of these angels,—the power of judgment, of execution, of guidance, and of amelioration. In ordinary times Raphael by the power of love holds back the torrent of the retributive law measured by Uriel, and proceeding through Michael, and guided by Gabriel; but in a time of reckoning, Raphael must give way, that the lost equilibrium of earthly things may be re-established. As will be seen in the third verse, holding the four winds here means a short season of respite both for man and his material environment.

"2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea." The angel of this verse is one of the Sephiroth, one of the "Seven of the Presence;" in fact Suriel whose planet is Jupiter, and he represents the Divine Will.

"3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Sealing in the foreheads

here signifies choosing openly; acknowledging in the sight of all men.

"4 And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Elucidation of the verse requires the use of the Arabic numerals. Sealing here means giving to each of the sealed that true number which is concealed in 144, or, what is the same, 144,000. Nine is the perfect number since it is the heavenly 10 when cramped into material conditions. The sum of the three digits 144 is 9; hence the 144,000 are the perfected ones of all the tribes of the children of Israel. Here the children of Israel signify the whole human family. The perfected ones have passed successfully through the 2160 years of trial.

"5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Neptholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issacher were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

To one unused to Eastern methods of concealing matters while seeming to reveal them, John's detailed enumeration of the elect of the twelve tribes would appear a redundancy of words. Now the secret

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reason for this detail is that Dan might thereby be rejected, and another assigned to his place.

Constructing their Zodiac the Jews gave to the twelve signs the names of twelve tribes. Because Joseph represented the Messiah to come, he with Levi—the priest of Jehovah—was hidden in the center of the circle, and to Ephraim and Manassah were given the station which otherwise the first two would have occupied. Dan corresponded with Capricornus the goat. Now with John, Dan is really a human condition, one typifying Judas the cast-out of the twelve Apostles; also one typifying Antichrist. As Judas' place among the apostles was wholly filled by Paul the divinely appointed apostle to the Gentiles, so, in the Revelator's scheme, the defection of Dan allowed place, in the name of one of the twelve tribes, for the worthy everywhere beyond the bounds of Jewry.

Although Reuben was the eldest son, in John's enumeration Judah is the first mentioned because the Jewish Zodiac gave to him the sign Aries, the Ram. Jacob and Abraham lived in the earlier centuries of Aries; and the promise to the seed of Abraham was fulfilled under the Ram; hence the appropriateness of the Jewish daily sacrifice. Because of the ancient promise of Jacob: "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come" the Jews believed their Messiah due in the reign of Judah the Ram. If any cryptic design exists in John's order of the eleven tribes following Judah, it is that Levi, 8, typifies Jehovah, and Joseph 11, typifies Christ; and the sum of 8 and 11 is 19, the equivalent of the Tetragrammaton.

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Having said in our explanation of the fourth verse, that 9 and 10 are the perfect numbers, we are at once confronted by the twelve twelves which make the 144. Our explanation of this anomaly is as follows: The most ancient Zodiacs recognize but ten divisions. Therein Virgo and Scorpio are deemed one sign, while Libra is unrecognized. Such a Zodiac contains the mystery of primeval man, the generic Adam before the creation of Eve from his rib, or rather from himself. By the separation of Virgo and Scorpio, and the introduction of Libra—the sign of reproductivity,—the fall of man into material generation was indicated. Because an Initiate of the Mysteries, John certainly knew all this; hence to him the 12 was a phase of the 10, and the 144,000 a phase of the true 100,000.

“9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

John was a Christian mystic, a converted Jew who believed that while the original promise was to Israel, the casting out of Dan made place for the Gentile world. Hence in the “great multitude” were many from all nations, the worthy of robes and palms.

“10 And cried with a loud voice, saying, Salvation to our God which sitteth on the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.” Those who fell before the throne were the angels, and not the elders, and the four beasts.

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"12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." The verse begins and ends with the sacred Amen. This word means vastly more than Verily, or, So be it. Rightly understood, it signifies the beginning, the middle, and the end. It is the tri-syllable unpronounceable by physical man as now constituted. As used by the white-robed multitude, it reveals the transmutation of their material generative principle into its spiritual equivalent. It is in fact the Sacred Word lifted from the bonds of matter, and become the property and expression of the sexless beings indicated in the next verse.

"13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." From the standpoint of a first century writer, these are the martyrs of the faith under the Roman Emperors; but in dealing with this verse, and many others in Revelation, it is unwise to be satisfied with surface showings. Every age of the Christian era had its martyrs and those tried in the fires of affliction.

Washing their robes means that purification whereby the natural body sown in corruption is raised a spiritual body, not at the judgment day, but at any earlier period as the verse and the chapter indicate. To an Initiate of the Mysteries "white in the blood of the Lamb," would have a meaning quite different

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from any now accepted. The redemptive work of Jesus consisted in assuming the world debt on which payment was due even before his advent. At that advent he became sponsor for the human family until the next great cycle. This sponsorship he confirmed by that determination which led him to Calvary. Those who have washed their robes white are they who have improved to the utmost the term of probation which Jesus' sponsorship made possible.

"15 Therefore are they before the Throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." An ancient secret teaching in respect to the earth and the planets states that all are inhabited, and the heaven or temple of each, and also its hell, surrounds and even penetrates the material sphere. The seven archangels composing the Sephiroth are the seven planetary rulers, each of whom is in the seventh heaven of his planet. The multitude said to be before the throne of God, are in the fifth and sixth heaven of our earth; the heaven of John and Daniel and every other prophet who spake in symbols; those intermediates which bring heavenly understanding of things down to the level of human comprehension.

As Swedenborg discovered, distance in the spiritual world, especially in its highest divisions, is dependent on mental and spiritual state. When an angel of the higher heavens is attuned to another, wheresoever existing, distance is annihilated. Hence in verse 9 we see the angels of our world contacting the throne of the Divine Center, so that God is said to dwell with them. While our explanation ignores certain intermediates between man and the Highest, it gives

the idea conveyed by John's picture, which, though only a symbol, well serves his purpose. Nevertheless, who can deny that, in the ages of progress ahead, the angels of this lowly earth will attain to the actual vision, and even to the actual presence of the Highest?

"16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." See Isa. 49: 10. Bodily hunger and thirst here symbolize the soul's hunger and thirst for truth. The tropical sun and the desert heat symbolize that spiritual drought which no more shall come upon them.

"17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." See Psalm 23: 21: Isa. 25: 8. One of those beautiful pictures of the future, one of the many messages of hope and consolation which, aside from the profound inner significance of the book, have placed Revelation among the greatest messages of God to man.

CHAPTER VIII

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This opening releases the power of the planet Jupiter whose angel is Suriel. The little time of probation now is over. The seventh seal, that of full judgment, is opened and the four harmful winds, of Chapter 7: 1, being no longer restrained, can work their evils upon the world. The import of the inner voice of that silence is not revealed by John. Only what to physical ears would be silence, for the space of half an hour, indicated the magnitude of the deed to be performed against the earth.

"2 And I saw the seven angels which stood before God; and to them were given seven trumpets." These are the angels of the Sephiroth already described. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." The golden censer shows the angel to be serving for Michael. The cry of the saints in chapter 6: 10, was largely answered at the opening of the sixth seal. Much incense signifies that like it the prayers of the saints of all ages have penetrated to the golden altar, of which every sacrificial altar is but a symbol.

"4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." The smoke of the

incense has here no hidden significance. It only completes the picture painted with the temple service in mind.

"5 And the angel took the censer and filled it with fire from the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake." The seed fire from the altar cast upon the earth is the cause of the disturbances mentioned in the verse, for the earth womb is now ready to receive it. The material scientist will assert that earthquakes and volcanic outbursts depend wholly upon material causes located deep in the earth's crust, and working there in a wholly mechanical way. The wise ancients knew much concerning what may be called occult chemistry. They knew that between mankind and the earth exists a subtle sympathy which manifests at certain times and seasons: they knew that human passion, if sufficiently aroused and widespread, would eventually manifest as a correspondent in the earth's crust, and so prepare the earth womb for the negative and destructive solar fire. Hence in all sacred writings, wars—for instance—and earthquakes are coupled together. Understanding of such matters will make plain that the judgments described in Revelation are really induced by man himself. Man acts with violence, and the earth reacts in like way. Thus in Isaiah, 29: 6, "Thou shalt be visited of the Lord of hosts with thunder and with earthquake," and in Matthew 24: 7, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

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Again in Mark 13: 8, we have the same prediction, and then in Luke 21: 11, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." In Matthew 27: 51, we read: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." In the 28th chapter, second verse we read: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone." Finally in Acts 16: 26; "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every-one's bands were loosed."

"6 And the seven angels which had the seven trumpets prepared themselves to sound." The seven angels are those of the Sephiroth already described. These are now prepared to sound the Creative Word in its destructive aspect, and in seven ways each of which results in the birth of an event. The seven births are the seven children of earth's abnormal condition.

"7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees were burned up, and all green grass was burned up." See Ezek. 38: 22. The angel is the representative of Michael. He is the angel of the first seal and of the bow. What his seed arrows produced when shot into the earth is now revealed as hail and fire and blood. Hail and lightning together are not infrequent, but the word blood indicates a result of volcanic action,

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namely: quantities of descending lava or ashes of a dull red hue destroying vegetation over a large tract; not one-third of the earth, but one-third of a certain area.

"8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood." The second angel is Raguel, he of the red horse and the great sword. Evidently the cataclysm here described is to occur in the region where the sword of battle is red with slaughter. "As it were a great mountain, burning with fire was cast into the sea:" may mean that the bulk of some huge volcano is hurled into the water, or it may signify a volcanic mountain rising from the sea. A burning mountain in the midst of the sea would be reflected as blood upon the waters around it.

"9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Because of the sea-volcano, a third part of the fish are scalded, and the third part of the ships burned in an area of water perhaps as large as the Mediterranean sea.

"10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters." To make evident the nature of this star we shall paraphrase a page from the Mystery Teachings: Aries and Libra are the axial ends of the Zodiac. Because in the equinoctical procession the north pole of the earth describes a circle, the immovable Zodiac seems to turn westward like a great wheel. So Aries and Libra never are seen as stationary signs. Aries the Lamb symbolizes Divine

Love, and Libra the balance symbolizes Divine Justice. Now Divine Love and Justice change not however much their heavenly signs may seem so to do. Therefore when Aries-Libra gives way to Pisces-Virgo, the earth still experiences love and justice, but modified, though still expressed by this doublet; and then by Capricornus-Cancer and the doublets which follow. Thus Aries-Libra is an all-inclusive and ever-present sign, and hence the honor accorded to the Lamb throughout Revelation.

The great star whose influence has fallen from heaven, is the planet sacred to Gabriel, and also to Libra. This planet is the now invisible one known to the ancient Wise, and for which modern Astrology has substituted the dead and fallible moon. Gabriel's planet is indicated by the number 10, and its movements, together with those of the visible moon whose number is 9, reveal the correct time of earthly events. Lastly, Gabriel's planet is the one composed of that finer than terrestrial substance through which the Sun pours a pure violet light. This planet becomes visible from time to time in the world's history, but then only because of certain psychical conditions which great happenings cast upon the human race. It is the star of the Magi and of the Cradle; and the star of generation which must have shone upon Abraham what time the Lord promised that from him should spring a mighty nation. If in Aries-Libra the star meant generation, and in Pisces-Virgo it signified promise, so in Aquarius-Leo it will foretell judgment upon the wicked.

"And it fell upon the third part of the rivers, and upon the fountains of waters." As the dead moon

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affects the ocean waters, so with many the violet planet, grown visible, will affect harmfully the life currents, and the heart, that fountain of the blood.

"11 And the name of the star is called Worm-wood: and the third part of the waters became worm-wood; and many men died of the waters, because they were bitter." This is the star of that equalizer of accounts who, after the third seal, went forth on a black horse. Evidently the star of Gabriel—that knower of all secret events—is to appear at the end of a short and black cycle of years. This event will indicate bitter things to that one-third of mankind who deserve them.

"12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." This is the trumpet of the angel who, at the opening of the fourth seal, was symbolized as riding on a pale horse with Death and Hell in his train. The darkening of a third part of the sunlight and the moonlight and the starlight is brought about through the power of Saturn whose angelic ruler is Jerahmeel. The verse indicates spiritual blindness, and evidently more affecting a third of the human race, also it may indicate peculiar atmospheric conditions which obscure the heavenly lights.

Again, this darkening of the sun, moon, and stars, also foretold in chapter 6:12, and which had been prophesied by the Master himself in Matthew 24: 29, and in Mark 13: 24, and by Isaiah, will admit of a third interpretation; one unknown to physical

science, but no doubt familiar to John. The Sun is a huge dynamo whose source of light, heat, and electricity, is in the unseen Centre of Being. For our solar system the sun is the positive pole of light, and every planet and its every creature has within itself the negative pole of that light; hence the connection is complete.

Normal man and his normal world are receptive of that quantity and quality of the Sun's light which, through the ages, they have been accustomed to. However, when whole nations become as abnormal as single individuals sometimes do, then through sympathy the earth itself is similarly affected, and is receptive of less than its proper sunlight, or else it receives some abnormal phase thereof. As for man, because the human eye is but an outward material organ dependent upon the soul within, to him in abnormal times the Sun will seem as dark as to the devils of whom Swedenborg tells; also the reflected light of the moon will undergo a change, and even the light of the stars.

"13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by the reason of the other voices of the trumpet of the three angels, which are yet to sound." The verse can be passed without comment since by means of it the drama is continued into the next chapter.

CHAPTER IX

AND the fifth angel sounded, and I saw a star fall from heaven upon the earth; and to him was given the key of the bottomless pit." The star is Venus whose angel is Uriel of the fifth seal. Because of the abnormal condition of the earth womb indicated in chapter 8:5, that womb is here likened to the pit of hell the key to which is the penetrating negative Venusian rays which, like the negative solar rays, become operative under certain conditions.

"2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." The verse indicates abnormal conditions like those described in the preceding chapter, or else it means wide and deep fissures in the earth crust from which escape sulphurous fumes and smoke of hidden fires filling the air, and darkening the sun.

"3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." The locusts can be explained in two ways; the first explanation is that they are gases poison to man, hence they are likened to venomous serpents. They are in fact the negative sun seeds quickened by the negative Venusian fires, and risen from the earth as countless atoms of gaseous poison.

"4 And it was commanded them that they should not hurt the grass of the earth, neither any

green thing, neither any tree; but only those men which have not the seal of God in their foreheads." See Ezek. 9:4. The command that the locusts hurt not the vegetation should be noted. Many gases inimical to animal life are innocuous, or even beneficial where vegetable life is concerned. That the locusts should harm only the unsealed, those not of the 144,000, would indicate that the plague is confined to certain localities.

"5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." While not fatal, the plague is to last for five months. The key to these months is the lunar cycle of nineteen years, here reckoned as one year; hence the plague is to last a little less than eight years; in fact five-twelfths of nineteen years. That its torment is compared to that of a scorpion would indicate some eruptive disease affecting the entire cuticle.

"6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." The fiery nature of this eruption is such that death would seem a relief. The above in respect to the locusts is but a literal interpretation of a distemper which probably is physiological, and burns as a fever in the minds of men, thus inciting them to civil strife, and anarchy like that witnessed in France during the Revolution. Our interpretation of the next five verses will conform to this second explanation.

"7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were

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as it were crowns like gold, and their faces were as the faces of men." This description warrants the second theory in respect to these creatures. The Revelator is describing things visible only to super-physical sense.) The locusts are hellish thought forms evolved and shaped by human hatred, and violence. They move swiftly even as hatred flies from one to another among men. They enact the part of tyrant kings, for they are crowned with spurious gold. That they have human intelligence is evident since their faces are those of men.

"8 And they had hair as the hair of women, and their teeth were as the teeth of lions." See Joel 1:6. Long hair usually denotes strength, but here it denotes that these thought forms emanate from the minds of evil women as well as evil men. Besides hate, like love its opposite, is a feminine quality. That these forms have lion's teeth shows a savage nature and an ability to rend their victims.

"9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle." Breastplates of iron signify that they are not easily vanquished being in fact almost invulnerable. Though the sound of their wings is as described, that sound is audible only to the super-physical ear.

"10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." The five months are the eight years already mentioned. Evil thought forms are always of fantastic or horrible shape. Horses eager for battle, lions hungering for prey, and scorpions ready to strike, are similes intended to

depict the utter malignity of the men, and even the women, who created these creatures.

"11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Abaddon is the beast; the antipodes, and dark counterfeit, and natural antagonist of the leonine Michael.

"12 One woe is past; and, behold, there come two woes more hereafter." The verse requires no comment. "13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." The golden altar is the sun now in Aquarius. The four horns of the altar are the four quarters of the heavens, and the four corners of the earth guarded by Michael, Gabriel, Uriel, and Raphael.

"14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." The sixth angel is Raphael whose planet is Mercury. The mysterious Euphrates flows from the holy mountain of the Lord, the Olympus of the Greeks, the great and high Meru of the Hindoos. That mountain is the solar orb, the fountain-head wherefrom the streaming rays nourish the earth even to its four corners. Not only in Genesis, but in certain other occult writings, the solar rays are divided into four streams. To Michael belong the golden rays, to Gabriel the violet, to Uriel the dark blue, and to Raphael the yellow. That these angels and their rays have never been bound is evident from their activities already described. The loosing means that the energy of the so-called angels

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of the four divisions of the Zodiac is now to be liberated against the earth. These divisions are those of Aries, Taurus, and Gemini, the sky controllers; Cancer, Leo, and Virgo, the rulers of the rivers; Libra, Scorpio, and Sagittarius presiding over the land; and Capricornus, Aquarius, and Pisces, the lords of the oceans.

"15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Here, as in verses 5 and 10, the measure of time is the lunar cycle of about 19 years of 360 days each. Prophetic time and astronomic time rarely agree to a nicety; hence the impossibility of determining exactly the falling due of any prediction of the Hebrew prophets. The time indicated in verse 15 is 19 hours, 19 days, 19 months, and 19 years. At first thought it seems absurd that these hours and days should be added to the months and years. Since weeks are here omitted, it may be that nineteen weeks would make the total excessive, and that a nearly correct period could be better indicated by the days and hours. The sum of the four periods is about twenty years, seven months, and nineteen days, reckoning 360 days as a year, or twenty years and four months, reckoning $365\frac{1}{4}$ days as a year.

This period almost equals the three and one-half days of chapter 11:9. In the light of the verses which follow, the words "to slay the third part of men" evidently mean war on a huge scale. This war of the ages began in 1898 on the super-physical plane, but was not brought down to the material plane until 1914.

"16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." The horsemen are what are known as "fiery lives." They are the sun atoms or seeds whose normal office is to enter into every kind of seed sown in the earth. In the abnormal times of which Revelation treats, these seeds enter the human mind and germinate as those impulses which set nation against nation in universal war. "Two hundred thousand thousand" means a vast but indefinite number.

"17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." To the well-informed it is evident that the Revelator holds firmly a belief in Zodiacal, solar, and planetary influence upon this earth and its inhabitants. In an age of discovery which has made known and usable the material currents of force circulating around the globe, are we not warranted in arguing that like currents flow from planet to planet, and even from star to star? In an age which is demonstrating that super-physical currents emanate from mind to mind, can we not contend that the collective life of one planet can influence the collective life of another? Assent to these questions will place the ancient Astrology—once the serious study and occupation of the wise—upon its former footing, and vindicate the claim of Revelation to be a reliable forecast of things to come at the end of the Piscean age.

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Like the horses of verse 7, those of verse 17 are prepared unto battle, but battle more dreadful than any civil strife; battle more general than any previous ones, for this is the first Armageddon, the type of the final Armageddon to be fought at the end of the millennial period. "Breastplates of fire, and of jacinth, and brimstone" constitute a triple armor more defensive than that of the locusts. The lion-headed horses are of solar origin, for Leo the heavenly lion symbolizes the sun. The fire and smoke and brimstone from the horses' mouths suggest hell rather than heaven, but John is describing the negative solar force-atoms, and hell is but heaven reversed.

"18 By these three were the third part of men killed by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." The negative solar atoms enter the minds of evil men whose arms and swords and every means of aggression become theirs. These aggressive forces are here named smoke, and fire, and brimstone. The multitudes killed by them are denominated the third part of men.

"19 For their power is in their mouth, and in their tails: for their tails were like unto serpents and had heads, and with them they do hurt." The serpent is the emblem both of Divine Wisdom and fiendish cunning. The fire from the mouths of the serpents may be the pure creative fire, or its lurid and destructive opposite. That the heavenly and the hellish should emanate from the solar source is indeed paradoxical. To speak plainer than in our explanation of verse 12, chapter 8, the solution of

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the matter is that, when emanated, these solar forces are neutral, but afterwards they take to themselves the characteristics of the soil wherein they germinate, whether that soil be the human heart, or the earth womb. Evidently the sting like that of the serpent is an enforced characteristic for, according to the ancient Secret Science, the venom of snakes and the savagery of beasts have in a large degree been thrust upon them by the obsessing will of evil men.

"20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." As already stated, the sixth trumpet corresponds with the sixth seal. From the awful happenings following the opening of that seal, one would suppose the end of all things to be at hand; but, from what is stated in the above verse, it is evident that that exaggeration which characterizes oriental imagery has entered largely into the description from verse 12 to the end of chapter 6. Moreover, it is very probable that the entire book of Revelation is highly colored, in fact over-colored if judged by Western standards. Nevertheless, we object to the methods of those who interpret Revelation as if in every particular a symbolical book: those to whom, for instance, earth always represents society; mountains, kingdoms; heavens, the power of spiritual control; seas, the restless, turbulent, dissatisfied masses; fire, devastation; and earthquake, social revolution and anarchy.

Notwithstanding this, the intent of verse 20 is

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plain enough. It declares that, despite of every warning and portent, the world at large will continue in the old way, eating and drinking gluttonously, and marrying and giving in marriage in its most carnal sense, and bowing down to Mammon, and selling itself for those things which perish in the using.

"21 Neither repented they of their murders nor of their sorceries, nor of their fornications, nor of their thefts." In this indictment the Revelator depicts that deep of degradation into which the wicked have sunk themselves. This condition is possible in a time of revealing when all things, bad as well as good, are thrown to the surface of human life that there the good may be gathered up and preserved, and the bad may be destroyed as by fire.

CHAPTER X

FOLLOWING our usual method we now take up, verse by verse, the great matters symbolized in chapter 10.

“And I saw another mighty angel coming down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.” “Clothed with a cloud” signifies mystery, as appears in the fourth verse. The rainbow upon his head promises peace after the world storm has spent its fury; also it is a clue to a matter mentioned in the next verse. “And his face was as it were the sun” shows that he acts for Michael the Sun as judgment matured and operative. “And his feet as pillars of fire” reveals him to be the archangel Raphael who understands all things through Love. His planet is Mercury the guardian of the East and of the ocean waters, whereas Uriel, or Venus is the guardian of the West and of the dry land. As Swedenborg did not believe in archangels, nor in any ranks between God and man, his explanation of this chapter is much aside from the meaning of John.

“2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.” The little book open held matters which, though relating to the end of the age, are yet revealable at a somewhat earlier time. To one who understands the next sentence, the angel looks to the South, that land of mystery, symbolized by Gabriel’s moon, the planet of generation both of

men and events, while his left foot touches that part of the Tetrad over which stands the Great Pyramid, and his right foot rests upon the opposite point of the Tetrad near the Hawaiian Islands. The Tetrad is explained in the next chapter. As the rainbow is an arch spanning the sky, so the curve of the globe below the feet of the angel is a half circle. A mystery above and a mystery below.

"3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." Acting for Michael, Raphael is lion-like, and his voice is that of the king of beasts; a voice whose appropriate reply would be the seven thunders containing the fulness of mystery.

"4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not." The Revelator gives in number and symbol many things for our deciphering; but other things are not for our knowing save as the months and years reveal them. Full knowledge of the future would paralyze human effort, and leave man a prey unto dread of the inevitable. No doubt the unwritten things were specific statements, detail of events due at the end of the age.

"5 And the angel which I saw stand upon the sea, and upon the earth lifted up his hand to heaven,
6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer." The angel's hand up-

lifted signifies truth in respect to great matters. His swearing by God and his creation, both in heaven and earth, that time should be no longer, signifies a mighty event affecting the whole earth, and consequently its established order of time, also it hints mysteriously at the destruction of the mystic Babylon. The ancients made 360 days a divine year and, to conform with the material facts, they added five and one-fourth days, those which inharmony had added to the earth's true orbital time. This addition because they believed that, in the golden age before the flood, the 360-day year obtained. The Revelator would have us understand that after a prophesied event earthly time would again be changed.

"7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The voice of the seventh angel is to be followed by the final and greater earthquake and the Judgment of Babylon due before the beginning of the millennial period. This period should last nearly 2,000 years.

"8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." A simple statement requiring no comment.

"9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but shall be in thy mouth sweet as honey." The learned in the Secret Science will understand that the angel's right foot upon the sea indicated the spot at the

edge of Raphael's dominion, where the nucleus of a continent shall be lifted up. Perhaps the book revealed the beauties of that land and the perfection of its people. So at first thought, or in the mouth, it would be like honey.

"10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." See Ezek. 3: 3. The verse means that while the fair promises of the book were to be fulfilled, digestion of it, or consideration of its contents, revealed that the rise of old Lemuria would cause a corresponding depression on the globe's opposite side; perhaps a great enlargement of the Mediterranean basin northward and perhaps southward. This calamity would involve regions well known to John and no doubt dear to him.

"11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Evidently the prophecy would refer to the judgment upon the European peoples; and for nineteen centuries have not peoples and nations and tongues and kings had before their eyes the tenth chapter of Revelation?

CHAPTER XI

NOTWITHSTANDING the fact that chapter 9:16 dealt with the sixth trumpet, the eleventh chapter deals with events begun when, in the great Zodiacal cycle, the sun entered the outskirts of Pisces-Virgo about two hundred and sixty years before the year that, according to general belief, witnessed the birth of Messiah. That he did not appear at the possible beginning of the cycle was due to several causes. His number then was Pisces 11 and Virgo 10. From these, according to the method of John, is derived the secret number 111. Therefore Messiah would not appear until 111 years after the Sun's faintest contact with Pisces. Again, other reasons still further delayed his advent, for instance, the maturing of the Jewish period of which he would be the Judge. The cycle of Pisces-Virgo ended its direct influence in the sign of Capricornus on December 21, 1899. These are the corrected figures.

Often our figures are the uncorrected ones, those of the Initiates and Prophets; in fact the ideal figures proper to the geometrically constructed universe when undisturbed by marring influences. These figures allow 360 days for the solar, and 354 1-3 days for the lunar year. To the solar year the Initiates added $5\frac{1}{4}$ days of travail, or delayed delivery; whereas to the lunar year they added about 11 days. That the Initiates always obtained results satisfactory to modern astronomers, is proved by the measurements preserved in the Great Pyramid.

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Following our usual method, let us take the entire chapter verse by verse and discover the central meaning of each. As for the secondary meanings contained in every verse, we leave them to those who interpret Revelations from a merely astrological, or a wholly theosophical viewpoint.

"And there was given me a reed like unto a rod; and the angels stood saying: Rise, and measure the temple of God, and the altar, and them that worship therein." See Ezek. 40: 3-5. To make this verse plain we must explain the mystery of the Tetrads. The ancient Initiates well knew the earth to be outwardly a sphere, and inwardly a ^{cube} double pyramid joined at its ~~two rectangular bases, thus forming the square~~. This was placed within the spherical shell so that one point touched the north pole, and the other the south pole, while the remaining six points touched the globe's circumference at places sixty degrees apart.

The center and the upper and lower ends of the Tetrads were stable, while the six points revolved around them. The upper point of the Tetrads corresponded with the Sun, and was the earthly Mount Meru of the Hindoos, the material Olympus of the initiate Greeks, the holy mountain of Isaiah, and the primal Eden of Genesis from which originated the four rivers flowing to the earth's circumference where four points of the Tetrads touch it. Much of this has been set forth by the great pyramid of Cheops which stands on one of the six points of the Tetrads. We may be sure that John had knowledge of the facts above given.

"The Temple of God" is the upper half of the Tetrads and the immovable center is the altar, that

which in most ancient times, before the shifting of the earth's poles, was approached from the north; therefore the entrances to the Egyptian pyramids are on the north side. In the Great Pyramid the entrance leads by a straight and narrow way to the king's chamber, once frequented by such as John proves himself to be.

"2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." The outer earth is the spherical shell of the true earth. This outer is the appropriate dwelling of those who live in external truth and in the worship of Mammon. Because impermanent, the outer was not worthy of measurement.

The holy city is both literally and spiritually beneath the careless feet of those typified as Gentiles, and for forty and two months. Following the ancient method, our elucidation employs the occult Arabic numerals. These months are the 1260 days or years to be explained in our exposition of the next chapter. 1260 is a blind. The real number is 2160. The numerical equivalent of 2160 is 9, while 42 is expressed by its reduced number 6. If 9 express perfect conditions, then the inverted 9 here will indicate the opposite, therefore the 6 signifies the treading under foot of the holy city during the 1260 days, or 2160 years. Our interpretation is not arbitrary, for it conforms to the method of the ancients.

"3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days clothed in sackcloth." The

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witnesses are the Zodiacal powers Pisces and Virgo the dispensers of rigid Justice, and their term of office is the 2160 years above mentioned. The clothing in sackcloth indicates unpleasant duty performed.

"4 These are the two olive trees, and the two candlesticks standing before the God of the earth." The two olive trees symbolize the physical good and the spiritual hope and refreshing which they mete to the deserving. The two candlesticks symbolize the light of those two equal truths action and reaction. By means of these in operation equilibrium is established, and the poise of the world is preserved.

"5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." The verse makes plain that the Zodiacal powers, those loftiest beings knowable by man, are instruments of the Law. That Law, which proceeds from the great Center of Being, requires that they dispense impartial justice; hence the symbol of devouring their enemies and killing those who hurt them.

"6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Whatever of drouth and famine and pestilence these bring upon the earth will be but the recompense of man's demerit. See I Kings 11: 1; Ex. 7: 10.

"7 And when they shall have finished their testimony, the beast that ascendeth out of the bottom-

less pit shall make war against them, and shall overcome them, and shall kill them." Toward the close of the Pisces-Virgo period, when the power of the two has diminished almost to the vanishing point, the dark forces seizing the opportunity, counteract and finally nullify their efforts. Hence the symbol of overcoming and killing.

"8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." See Heb. 13: 12. By the great city is meant the spherical earth here likened, by way of emphasis, to Sodom the place of destruction, and Egypt, the house of bondage. In its original intent Jerusalem typified the holy Tetrad, the new Jerusalem. Hence Christ was crucified beyond the city walls, and on a mount which typified the outer material earth; afterward his body was laid in a tomb which typified the streets of the great city. In that tomb the Lord typified the vanished power of Pisces-Virgo at the end of the age.

"9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." The peoples and kindreds and tongues and nations are the great multitude who, having heard the warnings of these witnesses, are still in unbelief. In computing the three days and an half, the 2160 years should be considered one great year. The three days and an half are 21 years of 360 days each from 1898, or 20 years and 8 months, if 365 days be a year. During that time the witnesses are held in scorn and contempt; hence the symbol of their lying unburied.

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"10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." The verse is not an overdrawn picture of multitudes to-day, eaters and drinkers and careless merry-makers even as in the days of Noe. This despite of the seriousness which universal war forces upon others. The warning prophecies of dire calamity which the unworthy were compelled to hear, are now in their overdue or travail period; hence they seem proven false and fit only for jest and laughter.

"11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." The travail period of $20\frac{3}{4}$ years ended, the prophets live again to fulfill their predictions; they stand upon their feet ready for the crowding events foretold, wherefore a revulsion of mood, a great fear, falls upon the unworthy.

"12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

The loud command from heaven: "Come up hither" signifies supreme confirmation of their authority. Their ascent in a cloud before their enemies is their majestic approach to those seats of judgment where, as regents of the Divine, they now must officiate for a season.

"13 And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake was slain of men seven thousand: and

the remnant were affrighted, and gave glory to the God of heaven." It would be misleading to give to the opening sentence of the verse only a symbolical meaning. That cataclysms occur at the termination of certain cycles, and that man himself is a potent factor among the causes of their bringing about, was well known to the Initiates in whose school John always gives evidence of having been a deep student.

The number proper to man is 9, whereas to woman, because of her capacity for motherhood, was given the number 10. The woman who avoids motherhood, in its material or else its spiritual form, is deemed sterile and loses one-tenth of her true number. Because from her womb the earth brings forth her yield, the number 10 is proper to her. The barren fig-tree which Jesus cursed, typified the unfruitful parts of earth in the judgment coming at the end of the age. The wise ancients knew the earth to be a sphere, and its great circle of 360 degrees they divided into ten equal parts. The words: "the tenth part of the city fell" mean the tenth part of the world as generally known in John's time, or it may signify one-tenth of the globe's surface. In either case the one-tenth becomes a barren waste.

This unproductive part may consist of desert land, but more likely of desert water. In this latter case the rising of a continent—or the nucleus thereof,—and the submergence of certain sections of the continental areas, will no doubt result. However, the earthquake possibly may signify the destruction of temporal kingdoms and powers.

By the words: "and in the earthquake was slain of

men seven thousand" the Initiate seer shows knowledge concerning the seven divisions of the human race. In this separation of the sheep from the goats, the doomed lowest of the seven divisions would not necessarily comprise the world's ignorant peoples. Far more likely is it that in the earthquake will be caught the sinners against the full light which a high civilization supposedly gives. In a time of wide judgment those of kindred natures gravitate each to each, so that the destruction of the seven thousand, who here signify conditions rather than numbers, would not greatly involve the comparatively good. Those of this intermediate class are the remnant so-called, who, through fear rather than repentance, give glory to the God of heaven.

"14 The second woe is past; and behold, the third woe cometh quickly." Since it is not the Revelator's purpose here to discover the nature of the second woe, let us proceed directly to the next verse, where is resumed the narrative broken off with chapter 9:21.

"15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." 7 is the exoteric number denoting fulness, and interiorly it is connected with 10, the real number of completeness. As man is born into completeness after three lunar months of incipient life, and six months of increasing growth, so, according to the Secret Science, while the world was created in six ages and then reached completeness, these stages were preceded by three of secret preparation unmentioned in

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Genesis. These secret ages correspond with Uranus and Neptune and a planet beyond.

Beginning with the year 1898, or thereabouts, three trumpets, corresponding with the influence of those planets, had sounded in secret, and their voices and effects had been apparent in the super-physical world before the first trumpet of Revelation, and what is true of the trumpets applies to the seals. Because of the ten seals and the ten trumpets, and the outcome as foreseen on high, the great voices in heaven utter the triumphant words: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

"16 And the four and twenty elders, which sat before God on their seats, fell upon their faces." The twelve Zodiacal powers are all bi-sexual. Each includes that which, in the human race and all lower creatures, becomes male and female. The word bi-sexual here indicates a condition far above sex as generally understood. The words: "which sat before God on their seats," hints at the mystery of the Supreme Throne, the secret place of the Most High, the Spiritual Sun invisible to mortal eyes, and in fact the Divine Center of the Zodiacal Ring before which all the hosts of heaven humble themselves.

"17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Although the Zodiacal circle is in time, and its time is the standard of measurements adopted by the prophets and seers of old, the center of the circle is in Eternity indicated by the words: "which art, and wast, and art to come." The Center

is the real source from which, through its Zodiacal representatives, eternal Law and Justice are administered to the world, as notably now at the end of the age; therefore: "thou hast taken to thee thy great power and hast reigned."

"18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." The words "And the nations were angry," refer to matters found in the next chapter. Commentators easily discover in Revelation a lack of sequence, and a disregard of chronological order. Nevertheless there is always a method beneath this outward confusion. It would seem that the twenty-two chapters were given to John at intervals, and in visions whose contents sometimes overlap what is to follow. At other times events are repeated, for instance, the sixth verse of chapter twelve is almost duplicated in the fourteenth verse. Such duplications often contain information not incorporated in the first account.

"And thy wrath is come." Wrath, as generally understood, has no place in the Divine Nature. Matured Judgment is here meant. Concerning that Judgment, there is a mystery long known to the few. Judgment was due at the beginning of the great cycle of Pisces-Virgo, but because Messiah became sponsor for the human race, that judgment was deferred during the entire cycle, and no longer. This sponsorship is the base on which the doctrine of the Atonement was reared. Now sponsorship and atonement are not

the same. Messiah was the burden-bearer, humanity's strong elder brother who assumed the world's crushing load until, at the end of another cycle and through a slow but sure attainment, it would prove itself worthy. Since both worth and unworth have resulted, judgment upon forty-two hundred years of accumulating evil is at hand.

Gross misunderstanding of the words: "and the time of the dead, that they should be judged," and other texts of like import, have given rise to the absurd doctrine that the dead sleep until the Last Judgment. The dead here designated are the unawakened, the dead in trespasses and sin. "And that thou shouldest give reward unto thy servants the prophets, and the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth," means that the sowers of good seed, each according to his ability and worth, shall now reap the long-delayed harvest, and that those who with tares destroyed the good sowing, shall be cut down and cast out.

"19 And the temple of God was open in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The open temple of God signifies Divine Truth, and the ark of his testament signifies the light of that truth on the revealed law which Jesus summarized in two commandments applicable to all men regardless of creed or caste. "And there were lightnings, and voices, and thunderings, and an earthquake." This is the third woe, the one closing the trumpet series, which now is to be separated from the vial series.

CHAPTER XII

THE twelfth chapter of Revelation has been a stumbling block both to theologians and to Bible students. This their attempted interpretations amply show. Sectarian bias, and preconceived theories touching the ways of God toward man, have blinded most of these expounders of this great and pregnant chapter, so they looked not above creedal limits; much less did they look beyond this little world to others which, as instruments of the Divine Plan, have a regulative purpose towards humanity as a whole; a purpose whose accomplishment is Justice fulfilled, especially at those seasons when the means to that necessary end are most available.

Let us now examine this chapter, taken from the deepest Mystery Teachings, and, verse by verse, throw upon it the light at present permissible.

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” Dismissing as inadequate, and even false, the notion that the woman signifies the Jewish Christians, or the mother of the Babylonian sun-god Marduk, or that of Grecian Apollo, or of Egyptian Osiris; or that she is the New Church of Swedenborg, or Divine Science as revealed by Mrs. Eddy, let us say that the Mystery Teaching shows her to be Aquarius when the sun in apparent backward motion reaches that constellation. Clothed with the sun, the woman

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then assumes the office of the Zodiac; wherefore she is crowned with twelve stars. Since Aquarius, or any other sign, influences man primarily through the Sun, and secondarily through the Moon, the latter is beneath the feet of the woman. Moreover, the Sun above and the Moon below are mystically related to the Word about to be made manifest.

"2 And she being with child cried, travailing in birth, and pained to be delivered." While this verse is chiefly an introduction to the events described in verse five, it also indicates the travail years extending beyond the ideal time of delivery, even as five days prolong the ideal solar year of 360 days.

"3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." The dragon is neither the constellation of that name, nor is it Rome; therefore the mistake of those who would find in the chapter a meaning wholly astrological, and of those who find a meaning quite external. The method of "John" the Initiate was to veil in the likeness of other things the real matter, that so it might be preserved until the time when momentous events would prepare the world for the truth thus skillfully hidden.

The red dragon is a real being, the leader of the hosts of darkness, the head of what is known as the Black Lodge. His seven heads and their seven crowns indicate that he draws to his cause the entire evil of every planet, including the earth; while the ten horns indicate the fulness of evil found at the pole opposite that summit of perfection which in the Solar Logos, is indicated by the number 10.

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"4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This verse, together with the first, has misled many to suppose that in part the chapter is an interpolation of certain so-called heathen myths, but we do not so read. The reference is to the war of the ages which begins in super-physical realms and later is transferred to the material world as the prophesied rising of nation against nation. See chapter 9: 15.

The tail of the dragon is the evil persuasion by which he draws to his earthly cause the evil hosts of Mars and Saturn, and the other planets from the moon to Jupiter inclusive. The evil drawn from those higher planets Venus, Mercury, and Jupiter, is small in bulk, but more and more concentrative in quality. Knowledge of all this fact is necessary to the understanding of the seven heads and seven crowns mentioned in verse three.

As regards the child about to be born, the dragon's purpose was not to devour, for that is but a symbol. Rather it was to deprive him of his power by diverting the force of Aquarius, and so leaving him empty of his message and purpose.

"5 And she brought forth a man-child who would rule all nations with a rod of iron; and her child was caught up to God, and to his throne." Christian commentators generally agree that the child is Christ; but why he should be caught up to God and to his throne has greatly mystified them. We teach that the man-child is the Aquarian Avatar to be, and, through that execution of Divine Justice which precedes his

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coming, Messiah in a way already is ruling the nations with a rod of iron. Are not old scores being settled? Are not the people being tried as by fire? Shall not all who worship the dragon be dashed in pieces like a potter's vessel? Before the very eyes of men are not the sheep being separated from the goats in a universal judgment? As for the child, in this time of his danger is he not under the special protection of the Solar Powers and their throne of God, the highest of which man can have knowledge?

"6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Conforming to a custom long approved by the wise, the Initiate author here conceals the real figures while seeming to reveal them. The 1260 days are equivalent to the 2160 years of chapter 11: 3; but whereas the first 2160 years are now time fulfilled, the like years of chapter 12 date from about 1898 A. D., and terminate at the end of the millennial period. The wilderness prepared by God for the woman is the comparatively empty space between Aquarius and Capricornus. The feeding of the woman signifies that her power over the earth shall continue during her entire period.

"7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." The great war was hinted at in the comment on verse 4. Christian commentators have been puzzled because the archangel Michael, and not Christ himself, should lead the heavenly hosts. Now Michael here represents the Sun, the solar Logos, the great channel through which

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the Aquarian forces are brought down to this planet and to others in their turn; therefore the angels of light acknowledged Michael as their head.

"8 And prevailed not; neither was their place found any more in heaven." In a cause whereof Michael is the solar head, and in which the Zodiacal hosts are by no means remotely interested, the outcome cannot be doubted if one understand the nature of the forces pledged to maintain the right.

"9 And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The verse makes plain that the dragon, otherwise the serpent or the Devil, is not an astrological symbol, or the incorporeal power of evil, but in fact embodied wickedness. If there be angels and archangels, the law of opposites requires that there also be fiends and archfiends. Casting out into the earth means not total defeat, but great humbling and a resulting painful condition of the Satanic hosts.

"10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." The verse contains a statement not to be understood in any age of the world prior to the present one. No imperial tyrant of pagan Rome would accuse the righteous before their God in whom he believed not; neither would Satan, that beguiler of men, accuse them directly.

The mouthpiece of the accuser is a king born at

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the beginning of the Aquarian Age. Because the dupe and the servant of the Evil One, not only will he proclaim his own cause justified in the sight of heaven, but also he will denounce before God all who in the cause of humanity adhere to the right.

The voice of thanksgiving heard in heaven is for victory which there is seen as accomplished, whereas that victory has not yet been won on the earth. This because on the physical plane events are in time as there measured, while on the highest heavenly planes they are in Eternity.

"11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The word "they" in the first line makes evident that the war in heaven had extended to the human race; while the words "overcame him" mean that, strictly, the righteous overcame not Satan, but in fact his adherents among men. The expression, "blood of the Lamb," is much misleading to those employing ordinary methods of interpretation. The author, known to the world as John, was a Christian mystic and seer of the type of Swedenborg, but one of much higher rank, and withal a revelator having access to certain secret knowledge of which Swedenborg's writings show no trace as is made plain by his idea that the days given in the sixth verse make three and one-half years.

According to Swedenborg, "the blood of the Lamb," is Divine Truth proceeding from the Lord's Divine Humanity. Now we teach that while the life of the physical body of Jesus was the red blood, the blood meant by John was the principle of Spiritual Will;

that life principle which sustained the Master through every trial and temptation from Jordan to Calvary; in fact the blood was that principle which, because severely tested in the garden, manifested outwardly as the bloody sweat. Emulating the Spiritual Will of Jesus, the followers of the Lamb found in it the means essential to the overcoming mentioned.

By that other factor: "the word of their testimony;" is meant a bold and clear assertion of right principles. The Revelator is dealing with actual warfare on the physical plane where the right word stimulates the sword arm. "And they loved not their lives unto the death" certainly refers to the martyrs; but is it not evident that in the world war men and women are being martyred even as in the times of Nero and Diocletian?

"12 Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." While in heavenly places there is rejoicing that the warrior brothers among men faint not, the earthly conflict grows ever fiercer for, seeing his end in sight, the devil has instilled his venom into the hearts of the enemy.

"13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." Here, as elsewhere in Revelation, the word "dragon" signifies one perfected in the use of infernal arts. The persecution of the woman who represents Aquarius, consists of the dragon's attempt, through these arts, to divert the liberated Zodiacal force manifesting through Aquarius,

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and thus to render impotent its effort to benefit the world.

"14 And the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." See Dan. 12: 7.

The metaphor of the eagle's wings half reveals the nature of the woman who, as Aquarius, floats in the sky, or seems so to do, in the diurnal cycle of the earth, and in its yearly cycle, and also in the Zodiacal cycle. By many commentators the remainder of the verse is rightly identified with the sixth verse. This to them means redundancy and lack of sequence; in fact careless arrangement, but with the aid of the Arabic numerals we shall show to the contrary.

The time, and times, and half a time, are 2160 years whose reduced number is 9. 48 is the half a time, and 96 is the time. Together they are 144 years whose reduced number is 9. The remaining 2016 years are 21 times. The total is $22\frac{1}{2}$ times. According to ancient methods, this total indicates some important happening $22\frac{1}{2}$ years after 1898. Prophecies hidden in such a way were meant to reveal only approximate dates.

In this connection let it be said that 9 is the number peculiar to initiation, the one which meant much to Plato, also the one which Apollonius said must be passed over in silence, for it was the key to the great secrets of initiation, and of the powers which fructify the earth.

9 is the number sacred to the solar influence controlling the human uterus which itself corresponds

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with the universal matrix. Therefore as man is born after nine solar months, or ten lunar months, so world events are brought forth soon after nine solar days, weeks, months, or years, or soon after any solar period divisible by 9. This number is a favorite with John, but his enigmatic figures usually conceal it as if in a womb.

"15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." The symbology of this verse has led commentators to suppose it a free transcription of certain solar myths, for instance: that of Apollo whose mother escaped from the Python. Because an Initiate, John well knew that the key to all mysteries is hid in the Zodiac, but that his symbology is not always astrological our interpretation would show.

We do not find that the "water as a flood" necessarily indicates a cataclysm upon the physical earth. We shall here call it a mighty and perhaps vast effort of the dark hosts, and their representatives among men, to achieve complete victory against the work which the woman was missioned to accomplish; they would sweep away every vestige of it.

"16 And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Continuing the metaphor of the flood, the writer here reveals the defeat of the woman's human enemies, and their wholesale slaughter, wherefore their power is buried with them.

"17 And the dragon was wroth with the woman and went to make war upon the remnant of her seed,

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which keep the commandments of God, and have the testimony of Jesus Christ." From this it appears that the new Golden Age of the second Eden comes not in the immediate wake of this victory. Though vanquished in heaven, the dragon is for a season unchained in respect to the earth. Therefore must the righteous resist even as before. Spiritual growth like physical growth is gradual. The Millennium has a slow dawning, but its first faint glow is touching the remote East.

CHAPTER XIII

AND I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." See Dan. 7: 3. The beast is Worldliness, and he rises from the mobile sea of human passions; a sea often troubled by the storm of capricious desire. Again, the beast has no defined birthplace, hence the pathless, indefinite sea. The seven heads are those crowning sins wherein all others have origin: Luxury, Wrath, Idleness, Envy, Avarice, Gluttony, and Pride.

The ten horns are ten evil powers. 10 is the full number of heavenly perfections and so of their antithesis the totality of hellish evils. In this connection blasphemy signifies the assumption of righteousness; it is hypocrisy in its most blatant expression.

"2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him power, and his seat, and great authority." See Dan. 7: 6. This nondescript creature is a pseudo-lion, a counterfeit of the king of beasts, and also of Leo the heavenly lion. The words of his mouth are high-sounding, but empty of wisdom. Power, and place and authority, in fact every opportunity for evil is given to him by the dragon. Of such composite creatures, Swedenborg says that they derive their existence and shape from the lusts of the spirits of hell.

"3 And I saw one of his heads as it were wounded

to death; and his deadly wound was healed: and all the world wondered after the beast." The wounded head is the one named Pride. Jesus the greatest of earthly kings came in humble garb, and not to be ministered unto, but to minister. His true humility, the chief insignia of his greatness, caused a powerful reaction among the early Christians. Because of his illustrious example, pomp and pride, even in high places, seem doomed to extinction; but, afterward, even in the church itself, pride of place and all its attendant evils gradually obtained, and so in respect to that wound the beast was made whole. No wonder the world said: "After such failure who can conquer pride?"

"4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" So in its unchanged condition the great world goes its usual way, even as did decadent Rome and voluptuous Corinth in the long ago; yes, even as before the lowly Nazarene had spoken, the world falls down before the dragon and the beast who reigns in his likeness.

"5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." The mouth is that of the pseudo-lion, and the great things are its hollow wisdom, and the blasphemies its assumption of truth. In the forty and two months is hidden the secret of the nature of the beast, a secret veiled so skillfully that would-be interpreters have been led far astray, or else the meaningless months have caused them to discard

this chapter as a hopeless puzzle. This notwithstanding the assurance of chapter 22:19, that the matter and arrangement of Revelation entire is as it should be.

The forty and two months are indeed 1260 days, but, as previously shown, the first two digits should be reversed to reveal the secret of the 2160 days which evidently are years. Thus the beast will continue through one Zodiacal sign; in other words, from the beginning of the reign of Pisces-Virgo until that of Aquarius-Leo. Of a truth the beast, here named Worldliness, has lived in every age and therefore under all Zodiacal signs, but its expression changes with each sign. Under the present signs, the pseudolion must meet the heavenly lion, and, as the Revelator elsewhere intimates, to the utter humiliation of the former.

"6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." He sets his opinion against what right judgment has declared to be heavenly things. His life gives the lie to humility, mercy, meekness, peacefulness, and the like, the ideal and practice of those in heaven.

"7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." By the words to "overcome them," the Revelator means the beast's power to swerve them from the paths of right. Pride is the most subtle of vices. Even the saint may be proud of his humility, and thus find himself in the drag-net which he had escaped were it labeled: luxury, wrath, or any of the obvious

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sins. As for the world at large, history all too often shows the power of the beast's pride over the majority of the human family.

"8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The multitudes here mentioned are those to whom the beatitudes do not apply; they are guilty of some, or even of all of the great sins. Those whose names are written in the book of life are the 144,000 mentioned in the next chapter.

"The Lamb slain from the foundation of the world" requires some little elucidation. Sacrifice is one of the greatest means whereby God-Wisdom will bring about finally that divine event the unification of mankind. As originally instituted—not by priest-craft, but by Divine revelation and command—sacrifice was wholly substitutional. Things not lightly valued, but rather of undoubted worth, for instance, the firstlings of the flock, were offered at stated times upon the altar. This act of devotion and generosity was one whereby the links binding man to God were kept ever in mind.

In due season, the most advanced peoples being ready—or rather the most spiritual individuals among them—the Master appeared who would reveal by his life, and if need be by his death, that true sacrifice is wholly personal; that any other is but for a lesson to the beginner in the school of life. Sacrifice, the giving of what we prize to aid others, creates between giver and receiver a bond of sympathy destined to grow till it girdles the globe and branches to its every nook and corner.

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Concerning those who yet cling to the idea of substitutional sacrifice in any form, it must be said that, despite their understanding of other matters, they are, in respect to sacrifice, only in the period of immaturity. If our reasoning have any force it is to the effect that the necessity and outcome of that personal sacrifice, of which to John the Lamb was the symbol, existed in the mind of God before the world was.

“9 If any man have an ear let him hear.” That is to say he should ponder not only the contents of verse 8, but also of verse 10, and so discover their relation. “10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” This is a statement of the doctrine of eternal Justice, that rigid Justice which rules the world. It is a statement of the doctrine that whatsoever a man soweth that shall he also reap. Because this doctrine is held by the God-enlightened, the saints have patience and faith.

“11 And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.” The world-beast of verse 1 was a sea-born pseudo-lion, a nondescript creature. Now behold the pseudo-lamb earth-born and of the dust, and having a local habitation. He may be a nation outwardly a cultivated people, a lamb supposedly peaceful, but thinking and speaking otherwise, and from whom shall arise Antichrist concerning whose nature and time of appearing learned theologians have argued and speculated, and against whom, in

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the guise of those who differed from them, bigots have hurled their execrations.

The kingdom of Antichrist is either a corrupt religious system, or, more likely, a military nation devoid of conscience, in fact an iconoclastic people bent on world conquest, and using the words of the Master: "I came not to bring peace but a sword." Amidst their most atrocious deeds they will declare themselves the manifest right arm of God.

"12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." The pseudo-lamb—the nation—is the epitome of Worldliness. Here the earth is not necessarily the whole world, but no doubt it comprises entire peoples corrupted by the example and methods of the pseudo-lamb until they worship the beast his prototype who represents pomp and pride and who, like himself, strives for that universal dominion which belongs to Christ alone.

"13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." This calling down of fire is a reminder of the incident recorded in II Kings, chapter 1: 10: "And Elijah answered and said to the captain of fifty: If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty." Also the Revelator brings to mind the rebuke administered by Jesus when James and John said to him: "Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?"

Fear of the king whom he had displeased, and wrath against his emissaries, caused Elijah to forget mercy: so, as John the Baptist, he paid the penalty with his head. Does not this payment vindicate the inflexible justice declared in verse 10 of the present chapter; that justice which such as even Elijah could not escape?

Concerning the fire brought down from heaven by the pseudo-lamb, the age of miracles such as the one recorded of Elijah seems gone forever; hence but two interpretations can be given to the verse. 1st: As the crowning evil of many come to maturity, the acts of the pseudo-lamb precipitate the portents indicative of the general judgment, and those portents are symbolized as descending fire; or, 2nd: The passage requires a literal interpretation. If so, it is evident that fire hurled from airships would seem a great wonder to any seer of the olden times.

"14 And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." To deceive them that dwell on the earth means that, aside from those whom he persuades, he deceives others by his great show of power, thus causing even his enemies to fear the outcome. The image of the beast to be made by the dwellers on earth is a single person, one in authority, in fact Antichrist, the outward head and the tool of the nation. This man-image is that seeming impossibility to-day, the corrupt head of a corrupt Christian church, or else he is to wield the sword. If so, he will

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think himself invulnerable as the beast whose sword wound was healed, for if the first beast survived the sword of the spirit which Christ brought, should not he, the image of that beast, laugh at the sword of man? For an earlier description of Antichrist see Dan. 7: 8, 11; also 8: 23 to 26; also 11: 36 to 39. In this connection it should be said that many utterances of the Hebrew prophets which concerns ancient times, have also a vital modern application, while others reach down the centuries even to the twentieth.

"15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." In the early centuries of the Christian era, Antichrist was identified with Nero or Diocletian, those chief persecutors of the incipient Church. In the time of Luther, and at intervals thereafter, Antichrist was the Pope, the perverter of truth, and the persecutor of those who reverted to the original teachings of the Master. On the other hand, intolerance and persecution were rife among the heretics themselves, for these things reflected the spirit of an intolerant age. Since the beginning of the present century, the trend of events has revealed to the discerning that the spirit of Antichrist exists not necessarily in creed, but more likely in absolute autocracy based on military prowess, and that its desired world-wide domination should radiate from some political centre, rather than from an ecclesiastical one. Our reading of verse 15 is in accord with this conclusion. The figure-head of the political system is the natural exponent of its most extreme views. So rabid is he

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that death is meted to those who do not bow down to his will.

"16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Speculation concerning the nature of this mark has resulted in many curious theories, for instance: that those who observe the Christian Sunday, instead of the Jewish Sabbath, are the branded ones. The name by which we have designated the beast is Worldliness, but of course any name indicating that idea would be applicable. The mark signifies children or disciples of the beast. This to distinguish the followers of worldly things from those who look higher. The mark in the right hand means performance, while that in the forehead means to think; hence to perform all or any of the seven deadly sins, or even to think them, is to receive the mark.

"17 And that no man might buy or sell, save he that hath the mark, or the name of the beast or the number of his name." Antichrist, the man-image, seeks absolute control of the commerce of the world both for his people and for those in close affinity with them, all of whom are here said to have the mark, or the name, or the number of the beast.

"18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six." As explained, the beast is not the Roman Empire, nor is he a Roman tyrant, for his term is 2160 years. History repeats itself, hence the type of Antichrist's kingdom did exist in the long ago. Six hundred, or the greatly multiplied six,

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is the number of the beast. He is the condemned of the six seals, the six trumpets, and also the six vials, for the verse in its meaning looks to the chapters to come, as well as to those behind. Sixty, or the multiplied six, is the number of the nation ruled by Antichrist. Six is the number of the man-image, the very essence of the sixty, as well as of the six hundred. His number is therefore 666. The kingdom of Antichrist is that one-tenth of the world-city which, at the sound of the sixth trumpet, fell as described in chapter 11:13. The third part of men killed as described in chapter 9:15, are the children of the beast wherever existing throughout the world. At the seventh seal, the seventh trumpet, and the seventh vial, the number 666 will be changed to 777 which means the fully judged.

In chapters 12 and 13, the Revelator has contrasted those two characters of his drama in whom human interest centers. The first is the heaven-born man-child, the lion of Judah; the one to rule the nations with a rod of iron; with prompt and exact justice; the second is Antichrist the man-made image of the pseudo-lion, in other words, the tool of unjust and autocratic Authority. This man lifts his insolent sword against the great brand Excalibur that ancient and sure defence certain to rise again in the hour of the world's direst need.

CHAPTER XIV

AND I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Evidently the Mount Zion here mentioned is in no material situation, nor are the twelve times twelve thousand to be numbered with the inhabitants of the physical world. Chapter 1:4, tells of the seven Spirits before the throne, and from the addresses to the seven churches was learned that man also is seven-fold. To understand the location of the non-material Zion, some knowledge of the seven-fold earth is necessary.

The solid globe is a nucleus around and within which are six others. Proceeding from lowest to highest, each is more tenuous and of larger girth than the one before it. The ethereal Mount Zion is in one of the higher and larger of the seven; and the angelic company are those of mankind perfected during the slow equinoctial turning of the Zodiacal wheel. This immense period of evolution began in Atlantean times and dates from that period in the soul's progress when it became fully responsible, and so quite capable of engendering merit and demerit.

This perfected company, whose individual number is 144—or 9 the number of assimilated earthly experience—and whose collective number is formed by adding cyphers to the 144, have outstripped their fellows, the great majority of whom have had equal time and opportunity, for that the human race is old indeed on this planet the Secret Science confidently affirms.

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Having his father's name in their foreheads signifies knowledge of the Word, and also that in a way the one hundred forty and four thousand have become the Word and the wielders of its power. These are in fact the guardian angels of this lower earth which still is the abode of those who re-enter and depart through the gates of birth and of death.

"2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." The verse has reference to vibration, the rate of which increases gradually from the lowest to the highest of the seven globes comprising the earth septenary. Though inaudible to the physical ear, to super-physical hearing these vibrations may be compared to the voice of many waters, and even to that of a great thunder. That on the higher planes of our globe there are no discordant vibrations, is intimated by what is said concerning the harps.

"3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This new song is not necessarily music as we understand the art; rather it is that higher vibration, indicated by the 10 into which the company has entered in its rise toward the condition of the four beasts and the twenty-four elders. "No man could learn that song" means that no man can function with full consciousness on the planes of high vibration unless he be of the redeemed, in fact of the evolved of the race.

"4 These are they which were not defiled with

women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." See II Cor. 11: 2; Jas. 1: 16. On the words: "they are virgins" the Secret Science throws needed light, for it teaches that before the separation of Eve from Adam's rib, man was a sexless being, and that perfecting man tends towards the sexless condition. The defilement with women has a secondary meaning, for the word women can signify the unpurified passional nature in any of its various expressions.

"These are they which follow the Lamb whithersoever he goeth" reveals the Master's status as the chiefest, not of ten thousand, but of the entire angelic host connected directly with this planet. "These were redeemed from among men," shows, even as the seer Swedenborg had discovered, that angels were once men. The words "the first fruits" hint at a greater company eventually to be added to the host first mentioned in verse 1.

"5 And in their mouth was found no guile: for they are without fault before the throne of God." To speak with guile is to speak falsely not in ignorance, but in full knowledge of the truth. These beings have achieved what the Psalmist desired, saying: "He shall redeem my soul from guile." These are without fault before the throne, that is they are blameless, even though judged by the highest standard.

"6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation,

and kindred, and tongue, and people." The angel is the representative of Michael whose orb, the Sun, sheds its light over all the earth. Unfortunately this everlasting gospel has many interpretations. In lands supposedly Christian, a multitude of sects each claims to be the real custodian of truth. How many of these would accept the Revelator's teaching concerning zodiacal, solar, and planetary influences? How many would acknowledge his star angels, in other words, his planetary rulers? How many would give to Jesus the Christ the unique position of ruler of this planet and this only? Touching the Master, the Nicene creed reads: "God of God, Light of Light, very God of very God," while in Jesus, Swedenborg discovers Jehovah God made flesh; a unity, a single person with a trinity of attributes.

In dealing with any problem thoroughly Eastern, especially a religious problem, the Western mind arrives at queer conclusions, and always will unless it strives for the Eastern view-point. Occidental theology must be modified by Oriental philosophy before "the everlasting gospel" can be adapted to Eastern nations, and kindreds, and peoples. For the last forty years or more, Greek thought and philosophy have been yielding increasingly to their Oriental equivalents; wherefore the deed mentioned in the verse is brought nearer and nearer.

"7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." "For the hour of his judgment is come:" contains nothing of immediateness. The verse relates a thing visioned

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on a plane of consciousness where earthly divisions of time do not obtain, or at least they obtain but imperfectly. However, it is only reasonable to say that judgment will not come until the everlasting gospel has been preached to the understanding of all the earth, and men everywhere have had opportunity to "worship him that made heaven, and earth and the sea, and the fountains of waters."

"8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." See Isa. 21:9. The angel is Raguel the ruler of Mars, and the warrior against Babylon. Commentators who follow the historical method have agreed that the wicked city was pagan Rome; and so, in a sense, it was; for Rome furnished an adequate type of the mystic Babylon. In the words: "Babylon is fallen, is fallen," a peculiarity both of Isaiah and Revelation is revealed. The words "is fallen," are written twice; outwardly for emphasis, but inwardly to signify that Babylon is to fall twice; first in type to wit, as the Roman Empire, and, second, in reality. We hold that the real fall is yet to occur, and at a time not far removed from the present.

The spell of warlike Rome at the zenith of her power was an intoxicant to other nations, and the wine of the wrath of her fornication—lust for power—wrought the destruction of weaker states. History repeats itself and if not faithfully, at least as a general likeness, and so again Rome, no longer pagan, but materialistic and filled with lust of gain, must cast the spell of war upon the world. This modern

Rome, not the city so named, but its new prototype, is the one whose fall is to affect profoundly, and for the better, the future of the world.

"9 And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand." The angel is Gabriel ruler of the lunar sphere, and also the representative of that equilibrium which results from the dispensing of rigid justice. As explained in chapter 13, the number of the beast is 600, while that of the image is 6. To make the beast and its image the model of one's life is to have the mark, and to be judged both from the thought of the brain and the work of the hand.

"10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." The verse threatens dire and unescapable penalties to those who have the mark of the beast and of Antichrist his image. This tormenting with fire and brimstone is symbolical of purgatorial purification. Righteous punishment is in no wise vindictive, else how could the holy angels and the Lamb look on with feelings not inimical to the serenity of the blessed?

"11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." The meaning of "for ever and ever" is for ages and ages. The 144,000 were each freed from the chain of re-birth

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only after many thousand years of right living; but for those who, in the great Cycle of Necessity, take two steps forward and one backward, the period of regeneration must be far longer; while for those who have been contaminated by the world evil and branded by the mark, the period of purification must seem indeed an eternity.

"12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The patience of the saints is rooted in the knowledge that all wrong shall be righted, and that demerit must undergo the penalty which teaches that only in the way of pure living, that is of obedience and faith, can peace be found.

"13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." These blessed dead are they who, profiting by the life of their great Elder Brother, shall fit themselves during material life for death-entrance into the great company that go out no more. Resting from labor here means change of activity. "Their works do follow them" means that whatever of immaterial treasure is gathered on earth, can be assimilated in the life beyond.

"14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle." The one seated on the white cloud is Suriel the angel of Jupiter. He represents the divine Spiritual Will whose earthly representatives are addressed in chapter 2:8, as if they were but one.

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There they are called the angel of the church in Smyrna. As the spiritual will in man is ruler, so in the planetary system Jupiter rules. Hence the golden crown of Suriel, and his likeness to the Son of man who triumphed in Gethsemane. The sharp sickle indicates a judgment harvest.

"15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud: Thrust in thy sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe." The one coming out of the temple of higher Wisdom is Uriel the angel of Venus. The command is to reap those in every way the best, to wit, the self-governed; hence the harvest is necessarily small. This reaping symbolizes that first separation of peoples which takes place at the first judgment; the one due at the end of the Piscean age; and which in a way prepares the earth for that greater judgment due at the end of the Aquarian age.

"16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." This reaping is a spiritual one of no great significance to the world at large: however the wise will see and understand.

"17 And another angel came out of the temple which is in heaven, he also having a sharp sickle." This is Jerahmeel, the angel of Saturn.

"18 And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." See Joel 3: 13. The one from the altar is the angel

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of Mercury, Raphael whose hosts are the sons of the flame and fire. "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe" signifies that the vine of the earth branches out to every land, and that its grapes are a human harvest ready for the judgment.

"19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." The verse really refers to Armageddon, and the wine-press is the centre of the field of battle. The name Armageddon which appears in chapter 16:16, was chosen to symbolize the battle of the nations because the song of Deborah and Barak contains a clue to the outcome of the conflict: "The kings came and fought, then fought the kings of Canaan in Taanach by the waters Megiddo, they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera."

"20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." See chapter 19:11-17. The battle, which is against the hosts of Antichrist, is fought outside the city, in other words outside the limits of his kingdom. The blood unto the horse-bridles by the space of a thousand and six hundred furlongs indicates the sanguinary nature of the conflict, and the length of the battle line which literally would be two hundred miles, or rather a little less because the Greek stadium is a little short of a furlong. Thus ends the second act in the prophetic drama of Revelation.

CHAPTER XV

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." The third act of the drama opens with the seven angel-dispensers of the seven plagues or judgments which in fact are the seals and trumpets seen from a different angle so to speak. The angels are those of the Sephiroth already described.

"2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." The sea of glass and fire is one of the six ethereal envelopes of the physical earth. Fire is a universal element, though not always recognizable as such. The crude physical fire which scorches and burns is but one of many. Mind is a fire, and so also is love. The fire here mentioned is akin to that which Moses saw when on Horeb he marvelled that the burning bush was not consumed.

Those on the shining sea, which to them is hard like glass and as transparent, have overcome the world evil which is the beast, and have not followed the lead of Antichrist, nor taken part in his schemes for material gain and power, and so are not judged by the six judgments indicated in the number of his name. These now have entered into that harmonious condition meant by the simile of the harps of God.

"3 And they sing the song of Moses the servant

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of God, and the song of the Lamb, saying: Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." The song of Moses is the one beginning: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." The inference is that in the present instance the song is a pæan of victory over the hosts of Antichrist in the great battle of Armageddon. Pharaoh was swallowed up of the sea, and in some unrevealed way the fate of Antichrist is comparable to that of the Egyptian tyrant. The song of Moses was to the Lord who had triumphed gloriously, but now direct praise is to the Lamb who is equally victorious. The words: "Great and marvellous are thy works," is rightful praise to the Lord God since he, the ruler of the spheres, is over all.

"4 Who shall not fear thee O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." The verse continues the praise of God to whom all nations henceforth shall come in worship, for his judgments in the great matter of Antichrist are manifest to the world.

"5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." This temple of the tabernacle contains the heavenly law whose correspondent is the Decalogue to which Jesus added two commandments inclusive of the others, even as the Zodiacal signs Aries and Libra incorporate the substance of the other ten.

"6 And the seven angels came out of the temple,

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having the seven plagues, clothed in pure and white linen, and having their breasts girdled with golden girdles." Like the Son of man, as described in chapter 1:13, these angels are enveloped in shining auras whose diamond luster synthesizes the seven prismatic colors. Ordinarily the golden girdles would indicate Venusian wisdom.

"7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Gold being the metal sacred to the solar powers, the giving of golden vessels is a hint that Michael is the beast or archangel spoken of. As for the seven golden girdles, it now appears that they indicate authority from the highest source. "The wrath of God, who liveth for ever and ever," means the judgment of God whose decrees are sure, however long in the carrying out.

"8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Here smoke signifies the mystery of the Divine purpose. "And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled," means that human understanding is unable to solve the mystery of that purpose until the events themselves shall furnish the key.

Only the unexpected and unparallelled events of the opening years of this century have furnished that key; and while certain seals have been opened, and certain trumpets sounded, and certain vials poured, whoever enters the temple cannot hope to approach the central mystery until the consummation.

CHAPTER XVI

AND I heard a great voice out of the temple saying to the seven angels: Go your ways and pour out the vials of the wrath of God upon the earth." The voice is that of one who spake in tones of thunder at the opening of the first seal. It is in fact the voice of Michael who rules the heavenly host even as the sun rules the seven planets.

"2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." This angel is he who, as ruler of the inter-Mercurial planet, represents Michael in the Sephiroth, and whose trumpet awoke the earth's volcanic fires. The verse would indicate a pestilence choosing the followers of Antichrist. These bring to mind the plague of boils which chose out the Egyptian oppressors of the Jews. From the modern view-point, the affliction of the followers of Antichrist would result from their assembling in some unsanitary place.

"3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." This angel is Raguel the ruler of Mars who sounded the second trumpet whereat what seemed a great mountain was cast into the sea, and the third part of the sea became blood, and a third part of the fishes died. Now, from a different view-point, the blood was that of slaughtered men, and all life in the sea was destroyed. The one-third of the sea and the one-third of its creatures

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might be a correct estimate when the whole sea was in the mind of the writer, whereas, if at another time he considered only the locality, he could say that the entire sea was tinged with human slaughter, and all life therein was destroyed.

"4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." This angel is Gabriel at the sounding of whose trumpet a great star fell from heaven; in fact the star of judgment which brought bitter things to those who deserved them. The additional particulars of this fourth verse indicate that human slaughter will not be confined to the sea; the rivers and the fountains are to receive their dreadful contribution.

"5 And I heard the angel of the waters say: Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus." The angel of the waters is Gabriel, ruler of the lunar sphere. After God, he is the foreknower of all events, their causes and consummations; hence he is the one to pronounce on the righteous judgment of the Lord.

"6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink." "For they have shed the blood of saints and prophets," see Matt. 23: 34, and Luke 11: 49. "And thou hast given them blood to drink," see Isa. 49: 26. The verse is one of many in which John in a way draws from the older writers.

"7 And I heard another out of the altar say: Even so, Lord God Almighty, true and righteous are thy judgments." This angel is Michael who stands to Gabriel as positive to negative, or, from

the Zodiacal point of view, as north to south, as Aries to Libra.

"8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." This is the angel Jerahmeel whose sounding of the fourth trumpet caused a third part of the Sun, the Moon, and the Stars to be darkened. As one explanation of this event we said that none of these luminaries, but man's perception of it was darkened. Now it appears that, notwithstanding this seeming darkness, men are to be scorched with solar heat. This heat is an internal one, and proceeds from some abnormal condition of the solar plexus which is known as the sun of the body. The condition indicated is psychological, rather than physical.

"9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." In the mind of the Revelator the afflicted are likened to Pharaoh and Nebuchadnezzar who hardened their hearts under the punishments of heaven.

"10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." This angel is Uriel whose sounding of the fifth trumpet caused—according to the second explanation of chapter 9: 2,—seismic disturbances which filled the air with carbonic acid gas and sulphurous fumes, thus poisoning the atmosphere and obscuring the face of the sun. By the seat of the beast, whose

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kingdom extends to the earth's four corners, is meant the definitely located realm of Antichrist. That this realm was full of darkness, and that its inhabitants gnawed their tongues for pain, is due to conditions described in dealing with chapter 9:1 to 11 inclusive. Verse 11 of the present chapter indicates that, like Pharaoh of old, this people will remain obdurate notwithstanding the warning in this visitation.

"12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the sunrise might be prepared." This angel is Raphael whose sounding of the sixth trumpet loosed the four angels bound in the great river Euphrates. The puzzle now presented is most ingenious, for at first thought it might be supposed that the solar Euphrates is the only one designated. The drying up of the sun's beams would in no degree facilitate the progress of the kings of the east; neither would the drying up of the literal river much further the movement of an army bent on achieving some definite end. Of this matter Isaiah speaks figuratively thus: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in its seven streams, and make men to go over dry-shod."

John was a Gnostic Christian and a Jew to whom his nation was the greatest of eastern peoples, in fact the kings of the east. In the exodus the Egyptian sea seemed an obstacle to the flight of the chosen people, and the Euphrates in the vicinity of Babylon was the scene of the captivity under Nebuchadnezzar.

So in a metaphorical sense the Euphrates was an obstacle to the return of the Jews to Zion. In these facts is found the key to the riddle of the verse. The sounding of the sixth trumpet was the battle call of earth's armies, and the equivalent of that trumpet was the pouring of the sixth vial which removed, by means of those armies, the obstacle to the return of the Jews to their own land.

"13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Here the devil, the world-evil, and Antichrist are all of one mind; and their evil thoughts are likened to the plague of frogs which troubled the Egyptians.

"14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." See II Thess. 2: 8, 9. These miracles are those of persuasion. They are those ideas which arouse the heads of great nations either to lust of gain, or jealousy, or fear, or to that desperation which is sourced in the instinct of self-preservation. From these causes, and no doubt from others—for much is left to conjecture—come a gathering together of armies such as the world had not before seen, or even dreamed of; for this is the great day of God Almighty in which the future welfare of the world trembles in the balance.

"15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." See Matt. 24: 42. Why is this verse here introduced abruptly and with-

out apparent relation to the subject matter unless it is a hint and a warning of the sudden and stealthy approach of the Master? Concerning exact dates, no man knoweth the day, nor the hour; but surely the trend of events should aid our effort toward an approximate time. The garments spoken of are those of righteousness. In the great day of searching, the unrighteousness of men will be apparent; they will be naked so to speak.

"16 And he gathered them together in a place called in the Hebrew tongue Armageddon." This is the battle to which veiled allusion was made in chapter 14: 20. Strict sequence is not to be expected of a book like Revelation. No doubt the events there depicted are in the order of their appearance to John, but then, as already said, earthly ideas of time, and events in time, do not obtain on the higher planes of being.

"17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying: It is done." The angel of this last vial is Suriel, at the sounding of whose trumpet there were great voices in heaven saying: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." The earth, the sea, the rivers and fountains, the sun, the seat of the beast, and the river Euphrates all have received their dread portions; and now the last vial is poured into the air to indicate some momentous happening perhaps not far above the surface of the earth. The great voice out of the temple of heaven is that of Michael: "the great prince who standeth for the children of thy people."

"18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." At the opening of the sixth seal there was a great earthquake, and the seeming end of all things; but evidently this happening was more or less local. The removal of every island and mountain does not necessarily include all in the world. Soon after the sounding of the sixth trumpet there was a great earthquake and the tenth part of the city fell; but at the pouring of the sixth vial no mention was made of this earthquake. It is apparent that the record of the happenings at the opening of the seven seals conveys certain information which is supplemented in the record of the seven trumpets, and still more enlarged in the record of the seven vials. Hence it is no unreasonable finding if two earthquakes are deduced from the particulars in respect to the last two seals, and trumpets. Possibly these earthquakes symbolize internal discord like that of the French Revolution, but on a scale surpassing anything in the history of the world. See comment on chapter 9: 20.

"19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The great city is the kingdom of Antichrist of which one-tenth had already fallen. The dividing into three parts would indicate dismemberment, or it might mean that the city was divided as is the crater of a volcano sometimes during an eruption. This second theory is strengthened by the account in

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chapter 18. There the friends and lovers of Babylon stand afar off and lament at her burning. "And the cities of the nations fell" would indicate that the disturbance, of whatever kind, will spread to other kingdoms. "The cup of the wine of the fierceness of his wrath" means the meed of severe judgment which the iniquity of the doomed city has brought upon herself.

"20 And every island fled away, and the mountains were not found." In chapter 6: 14, it was said that: "every mountain and island were moved out of their places." This occurred at the opening of the sixth seal; but now, at the pouring of the seventh vial, every island and every mountain were annihilated. That even this is not a universal cataclysm is indicated by the contents of the next verse.

"21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." A Jewish talent is about ninety pounds; hence the hail may be a meteoric shower—which seems improbable—or else it is a descent of volcanic rock. In the mind of the Revelator the men who yet blasphemed God are like Pharaoh of whom we read: "And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments."

Concerning the hail out of heaven, the verse holds a hidden comparison between it and the hail which

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devastated Egypt, but did not trouble the land of Goshen where the children of Israel had dwelling.

In this comparison, Goshen is the land outside the kingdom of Antichrist, and the inference is that none save those having the mark of the beast are to suffer the dread punishments due at the end of the age. Revelation elsewhere makes certain veiled comparisons between the Pharaoh of the Oppression and Antichrist who would enslave peoples beyond his empire proper, and who, notwithstanding many reverses or judgments, will not relent until driven to extremities.

According to Jewish history, Pharaoh was drowned in the Red Sea. Now concerning the manner of the physical death of Antichrist, Revelation saith not, but the inference is that the wave of retribution loosed by the seals and trumpets and vials, will overtake him as well as his hosts. As for the new Moses, the instrument of the Divine purpose, unfolding events alone will reveal him to the children of the new dispensation. May there be no latter day wandering in the wilderness! Nor should there be, because, if Revelation is to be trusted, mankind is assured of a speedy entry into the Promise.

CHAPTER XVII

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me: Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." The angel is Gabriel who, according to chapter 1:1, was sent by Jesus Christ to reveal unto John things which must surely come to pass. The great whore sitting upon many waters is the kingdom of Antichrist. Through the prophet Jeremiah, the Lord long before had pronounced judgment upon the original Babylon that dwelt "upon many waters," and the words of John were yet to be fulfilled against the Roman Empire; but the prophecy ended not then, for Rome itself was but a type of the Babylon with which the seventeenth and eighteenth chapters of Revelation deal in an extended way.

"2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Although a superficial explanation would indicate that all kings and all inhabitants are here included, only those rulers and peoples are meant who, because of a community of interests, have leagued themselves with the kingdom of Antichrist. "Made drunk with the wine of her fornication" means that against their better judgment, these have yielded to the wiles of Antichrist and his followers.

"3 So he carried me away in the spirit into the

wilderness: and I saw a woman sit upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns." "In the spirit" as the words are here used, means a trance condition unlike that of those who have communication with familiar spirits. Here the wilderness means the place where one loses his way even as the Israelites who, because of disobedience, were compelled to wander therein for forty years.

The scarlet colored beast typifies the dragon mentioned in chapter 12, as making war on the woman in the sky, and his seven heads and ten horns and blasphemies have already been described in what was said of the beast that rose out of the sea.

"4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." In chapter 13 was described the pseudo-lion, the pseudo-lamb or ram, and the pseudo-Christ; and now is described the pseudo-queen, the mother—not after the flesh—of Antichrist even as Aquarius, the other woman, the one in the sky, was the spiritual mother of Christ at his second coming. The golden cup is the fair and even royal external of the deeds of the queen mother which inwardly are but intrigue and injustice. No doubt John had in mind the saying of Jesus: "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Also John may have considered the words of Jeremiah: "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken." Had the earth been guiltless, Babylon

would not have been a golden cup to make her drunken.

"5 And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The name in Capitals upon the forehead signifies that the woman is branded in the sight of the whole world.

"6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great wonder." The verse describes the Roman Empire and especially the city of Rome under the pagan emperors, particularly Domitian and Nero, and so commentators generally have deemed the prophecy fulfilled, whereas the verse looks forward to a far later time when the reincarnation, so to speak, of Roman cruelty would occur, and would manifest in a way even more brutal. The Revelator wondered greatly when he beheld the deeds of Nero and his kind surpassed by the harlot mother and the tyrant Antichrist, and his followers.

"7 And the angel said unto me: Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns." The thought is that John would cease to wonder when he was made to know the identity of the beast with whom the woman was in close fellowship.

"8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book

of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." The words "the beast that was, and is not, and yet is," have given rise to much speculation, but in fact the solution is easy enough, for the key is in chapter 13:2, and in the words: "and the dragon gave him his power, and his seat, and great authority." The real seat of the dragon is in hell. That seat he did not relinquish, nor any power peculiar to his own proper place. Verse 8 of the present chapter refers to the Dragon's dominion and seat in the abode of men. It is as if a king should choose a temporary regent. Then it could be said that as a sovereign he was, but now is not, and yet is, for he upholds the regent and can at any time thrust him aside and resume his rightful place. John's play on words is to emphasize the fact that never before was the dragon so nearly personified as he would be at the time indicated.

"And shall ascend out of the bottomless pit and go into perdition:" includes in its meaning those characteristics of the regent which are derived from hell. When the regent—the scarlet beast—goes into perdition, then his followers everywhere, those who hung upon his words and paid him all reverence, will wonder at him as unmasked before their opened eyes.

"9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." The opening sentence is a dark saying like the words: "Here is wisdom," in chapter 13:18, and like the words: "He that hath an ear, let him hear" which concludes each of the seven addresses to the seven churches in Asia. The seven mountains are seven kingdoms, each of which is guilty of some

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or even all of the seven deadly sins, to wit: luxury, wrath, idleness, envy, avarice, gluttony, and worldly pride.

"10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The prophecy first indicates five great dynasties whose representative kings had departed before the days of John. Much speculation concerning these kings and kingdoms has proved wide of the mark, and no wonder for the zodiacal key is the only one which can unlock the mystery of their time and reign. Each of these dynasties flourished during the passage of the sun through the major portion of a zodiacal sign in the equinoctial procession.

The sixth king or kingdom, under Pisces, was the Roman Empire, which, as a nation, came into prominence about 600 B.C., and ended with the fall of Constantinople in 1453 A.D. The fifth kingdom, under Aries, was Israel, which attained to some importance about 1800 B.C., and ceased with the fall of Jerusalem in 70 A.D. The fourth kingdom, under Taurus, was Babylonia, originating at least 4000 B.C., and virtually ending with the death of Alexander. The third kingdom, under Gemini, was Egypt whose history is traceable beyond the year 5000 B.C. The second kingdom, under Cancer, 8900 B.C., was one of those prehistoric civilizations concerning which the Secret Science of the Initiates has revealed much. The first kingdom flourished under Leo at least 11,100 B.C., and was ruled by the last of the Atlantean kings, the remnant of whose land sunk many thousand years before Plato in that cataclysm which the account

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in Genesis, makes the Noahic Deluge. The seventh king, or kingdom, the one to come, is now here and must endure for a short space, but just how long the seventh seal, and trumpet, and vial will reveal.

"11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." In respect to this one, evidently he is the world beast who, acting for the dragon, is the beast that was and is not. "And is of the seven." The dragon is of himself, but the world beast has grown and matured during and because of the reign of the seven kings. The dragon goes into perdition after the second judgment, but the beast and Antichrist after the first judgment. See 20: 10 and 19: 20.

"12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." It would seem that after the rule of the seventh king, which is the kingdom of Antichrist, that the beast will begin a reign which is no reign since it means lawlessness and chaotic conditions. Then the ten kings—who are no more kingly than is the beast—are to represent ten factions; evidently those ten evils which are the fulness of hellish conditions. This for one zodiacal hour, or about ninety days.

"13 These have one mind, and shall give their power and strength unto the beast." Notwithstanding the chaotic conditions above mentioned, there is an inward conformity among the ten since they hate what the beast hates, and love what he loves, and this is power and strength to him.

"14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of

lords, and King of kings: and they that are with him are called, and chosen, and faithful." See I Tim. 6: 15. Whether these shall make war with the Lamb as a visible presence, or as an unstayable force making for their complete overthrow, is left open. See 19: 11-20. In deciding the question, one should bear in mind that Revelation is an Eastern book which treats matters and things largely though not wholly in a symbolical way. As explained in a preceding chapter: "Lord of lords, and King of kings:" refers to sovereignty over this world, and not to universal dominion. The chosen and faithful are perhaps embodied men in actual battle.

"15 And he said unto me: The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." The writer has in mind the symbolical Euphrates which brings only harm to the peoples ruled by the symbolical Babylon. The figure is suggestive of the contrast presented by the heavenly Euphrates, that bringer of blessings to the four corners of the earth.

"16 And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." In a way the ten horns resemble the ten plagues brought upon Egypt; only now there is no Moses to call off the ten plagues brought upon itself by the kingdom of Antichrist. In her days of prosperity the ten kings were with the harlot, but because of her reverses which involved them, they revenge their loss in the manner symbolically described. Thus, to burn her with fire is to turn furiously upon her. To make her naked is to commit

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every vandalism; and to eat her flesh is to rend and dismember, and disintegrate her kingdom.

"17 For God hath put it in their hearts to fulfill his will and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." The verse expresses the truth that oftentimes evil men do of their own free will, and so without extenuation, that which God intended toward those who had broken his law. Giving their kingdom unto the world beast means that the ten evil kings will unconsciously work a destruction which includes the harlot, and the beast, and themselves also. The words of God, as meant in this verse, concern the fate of Babylon as told in the next chapter.

"18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth." The verse is to the effect that Babylon is the molder of the opinions and the fosterer of those vices whose like have long enslaved the world.

CHAPTER XVIII

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

This angel is Michael, prince of the heavenly host that fought against Babylon even to her destruction.

"2 And he cried mightily with a strong voice, saying: Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Michael announces the fulfillment of the prophecies found in Isaiah, 11th, 13th, and 14th chapters wherein Babylon, Assyria, Egypt, and such names are but symbols of nations and peoples of this twentieth century. The saying of Isaiah: "And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah," were in the mind of the Revelator when he put into the mouth of the archangel the words of this verse of the 18th chapter.

To become the habitation of devils is to be uninhabitable by normal men. By every foul spirit is meant bandits and murderers and other outcasts. The cage of every unclean and hateful bird is the rendezvous of such creatures as those mentioned. Concerning the condition of Babylon, Isaiah saith: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it * * * * and it shall be an habitation of dragons, and a court for owls."

"3 For all nations have drunk of the wine of the

wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." The verse contains little not already declared in chapter 17:2. "The abundance of her delicacies" gives the idea of luxurious living which is one of the deadly sins.

"4 And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Jer. 50:8. The voice is that of the Lamb. That Revelation is no mere drama of initiation into the Greek mysteries is proved by the fact that many sayings, scattered through the twenty-two chapters, are variants of originals found in Isaiah, Ezekiel, Jeremiah, and others of the Hebrew prophets. Thus Jer. 51:45, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

"5 For her sins have reached unto heaven, and God hath remembered her iniquities." The verse states what every great religion of the world teaches, that sin and punishment are inseparably joined together. That her sins have reached unto heaven means that they have attained all possible limit in quality and quantity, and that the action of the retributive Power is called into being.

"6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Exact justice would seem to require only the equalization of the debt due the law, but when the transgressor in some way delays or obstructs the law, then,

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like the dammed waters of a river, retribution bursts through in an over-whelming flood. The idea of doubling either good or evil recompense occurs quite often in the Hebrew Scriptures.

"7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Again we have the idea of luxury and its requital; and besides the idea of self-glorification and arrogant pride, another of the deadly sins. The queen that knows not of her coming widowhood, and laughs at the thought of sorrow, had been described by Isaiah in these words: "I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children."

"8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Of this matter Isaiah saith: "But these two things shall come to her in a moment, in one day, the loss of children and widowhood." In Revelation one day usually means six years, but Isaiah's coupling of a moment and a day would indicate for the modern Babylon a period much shorter than six years. The burning with fire was the deed of the ten kings; see 17: 16.

"9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying: Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." The judgment of

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Babylon foretold by the Hebrew prophets, is to occur when the mystic Euphrates shall be dried up that the Lord may gather the remnant of his people from the four corners of the earth as described in Isa. 11:15: "And the Lord shall utterly destroy the tongue of the Egyptian sea * * * and make men go over dry-shod." The one hour mentioned should be about ninety days. That the kings of the earth stand afar off to witness the fate of Babylon means that its downfall shall be felt to the ends of the earth.

"11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

The Revelator's description of the luxury of Babylon is in line with Jeremiah's utterance against ancient Tyre. Through his doctrine of correspondences, Swedenborg would discover a special meaning in every item of such verses as those just given; but endeavoring to prove too much he weakens his case, for the impartial reader ere long discovers the strained and the artificial in the Swedish seer's over-application of his principles.

"14 And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty

and goodly are departed from thee, and thou shalt find them no more at all." In verses 12 and 13 were enumerated the "fruits" which ministered to the sumptuous living of the queen, and many others might be named. It is a habit of a certain class of critics to read into an author meanings of which he little dreamed. We would consider the contents of verses 12 and 13 only as a list of luxuries; those which the soul of Babylon, in other words her entire being, lusted after. These dainty and goodly things are gone never to be enjoyed again.

"15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" These merchants are the people affiliated with Babylon while living outside her borders. These indeed escape her destruction, but are punished by intolerable sorrow because of her fate. In the mind of the Revelator the doomed city is like unto that of which Isaiah said: "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?"

"17 For in one hour so great riches is come to naught. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off." Here also Babylon is likened to Tyre concerning whom: "Howl ye ships of Tarshish for it is laid waste."

"18 And cried when they saw the smoke of her burning, saying: What city is like unto this great

city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying: Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate."

In a like lamentation over Tyre, Ezekiel says: "And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships—and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes—and lament over these sayings: 'What city is like Tyrus, like the destroyed in the midst of the sea! When thy wares went forth out of the sea, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.' "

"20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you upon her." This verse is a sequel to the words in chapter 6:10, "And they cried with a loud voice saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

"21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The angel is Michael who in verse 2 announced the fall of Babylon. The verse is a reminder of Jeremiah 51:63 and 64, "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon

sink, and shall not rise from the evil that I will bring upon her."

"22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee." Of the judgment at the end of the age Isaiah saith: "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Concerning the saying: "and no craftsman of whatsoever craft he be, shall be found any more in thee;" Swedenborg says that it signifies that no more wisdom, intelligence, and knowledge shall be found in Babylon. The explanation seems reasonable, and we willingly acquiesce, but at the same time contend that a literal explanation is also proper.

"23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." By the absence of the light of a candle is meant spiritual darkness, as well as the night gloom of a ruined and deserted city. Telling of the restitution of Jerusalem, Jeremiah said that again would be heard in that place: "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride." Elsewhere Jeremiah speaks not unlike John when he is denouncing the modern Babylon: "Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem the voice of mirth, and the voice of gladness, the voice of the bridegroom

and the voice of the bride, for the land shall be desolate." In another chapter John compares the new Jerusalem to a bride prepared for her husband, but the ceasing of the voice of the bridegroom and the bride from Babylon indicates conditions which are the antithesis of those in the Holy City to be.

In the 23rd verse, sorceries that would deceive all nations mean cunning methods of ensnaring, for instance, that spoken of by Daniel: "And in the latter times of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up * * * * And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

"24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." As all roads led to Rome, so all iniquities converge to Babylon as a common center. As already said, this Babylon is not only ancient Rome, but also the modern kingdom of which Rome was the prototype. In chapter 17:6, is written: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:" but in the present verse the kingdom of Antichrist is deemed guilty of the blood of all that were slain upon the earth. Adequate explanation of this accusation requires not only the reincarnation of Roman cruelty as suggested in the explanation of chapter 17:6, but even the reincarnation of Nero, Domitian, and in fact many more of those whose brutality has made them the loathed of all subsequent times.

CHAPTER XIX

AND after these things I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." As we have before said, the scheme of Revelation allows interpolated passages, and even entire chapters. Because of this peculiarity, certain commentators have declared the book to be a piecing together of writings made at different times by one author, or perhaps by a number of authors. We contend for a book wholly written at one time, and in a way to serve several purposes, one of which was to mystify the superficial reader and hold the unprepared from the real meaning of Revelation until the time of the fulfillment of its prophecies. The song of praise beginning with this first verse, opens nearly like that in chapter 4:11, "Thou art worthy, O Lord, to receive glory and honor and power."

"2 For true and righteous are his judgments: for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." The avenging is that called for in chapter 6:10. The words: "hath avenged the blood of his servants" are much like a passage in the song of Moses wherein the Lord declares that he will avenge the blood of his servants. See Deut. 32:43.

"3 And again they said Alleluia. And her smoke rose up unto the ages of the ages." See Isa. 34:10. Alleluia is Hallelu-Jah; praise ye Jah.

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"4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: Alleluia." The beasts and the elders were first mentioned in chapter 4, where the drama of Revelation really began, and now again they occur at the approach of the millennial period. The words "Amen; Alleluia," mean praise to Jehovah that was and is and is to come. The word Jehovah is not in the New Testament, and outside of this chapter the word Alleluia is not found there.

"5 And a voice came out of the throne, saying: Praise our God, all ye his servants, and ye that fear him, both small and great." The voice is that of Michael who throughout the drama speaks from the throne, because he symbolizes the Sun the center of the planetary spheres of which the angels of the Sephiroth are rulers. The words "small" and "great" have respect to differences and ranks not only among men, but also among the angels of heaven.

"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 thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth." In chapter 14:2, the angelic song was: "as the voice of many waters, and as the voice of a great thunder;" but now is heard the very climax of praise from the entire heavens which John the Gnostic no doubt deemed seven-fold, but which Paul condensed into the first, second, and third heaven.

"7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." See II Cor. 11:2. This verse contains the earliest hint of the millennial

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era which the fall of Babylon and the first Judgment are to usher in. The marriage of the Lamb is the reign of Christ in the regenerate world; but whether that reign is to be in person, or in spirit, is with many a debatable matter. Our contention is that the tenor of the chapters and verses which treat of Christ's second coming, whether they are found in Revelation, or whether they embody the sayings of the Master himself, would indicate the corporeal presence of the Lord: but in respect to the nature of the visible body of the king, that is a mystery concerning which all scripture is silent.

"8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The fine linen, clean and white, symbolizes the kingdom of the saints which may have or may not have a central city. The new Jerusalem could be the purified earth, or some particular locality therein. That the bride is to be arrayed as described, signifies that purity shall distinguish the new Jerusalem above every city that the world before had held.

"9 And he saith unto me: Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me: These are the true sayings of God." Those who are called unto the marriage supper of the Lamb are the ones who have come worthily through the troublesome times culminating in the great battle of Armageddon which includes many minor conflicts preparatory to one great decisive day. Blessing upon the worthy is assured by the word of God.

"10 And I fell at his feet to worship him. And

he said unto me: See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." See chapter 22: 8, 9. The angel guide is no less than Gabriel who in true humility calls himself John's fellow-servant, a prophet of the line. Nevertheless Gabriel is the chief of prophets, for he stands in the presence of God and reflects the Divine Mind. "And of thy brethren that have the testimony of Jesus:" refers to the brotherhood of angels and of men who acknowledge Jesus the Christ in his true relation to this world. The command "Worship God:" means that John should worship the Ruler of all worlds, rather than him who rules only this world. "For the testimony of Jesus is the spirit of prophecy," means that the truth, as announced by Jesus, is in accord with the utterances of the Hebrew prophets, or, for that matter, with all prophecy which is God-inspired.

"11 And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." In a consecutive narrative, this verse would follow chapter 16: 16, but, as before said, it was for a specific purpose that John adopted the peculiar arrangement of Revelation. The wondrous happenings when the seventh vial was poured into the air, rather than upon the earth, are now to be depicted in the second half of chapter 19.

"And I saw heaven opened, and behold a white horse;" indicates a spectacle in the sky. Though not the one mentioned in chapter 6: 2, this white horse also indicates spiritual authority. Before John's day

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the author of the book of Daniel had written: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Now it appears that one more closely related to this earth than Michael could be, is the rightful principle in the great scene to be enacted in the drama of Revelation. The one called "Faithful and True," is of course he who said unto Thomas: "I am the way, the truth, and the life." "In righteousness he doth judge and make war." In Isa. 11:41, it is written: "But with righteousness shall he judge the poor * * * * he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

"12 His eyes were a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." In the description of the Son of man, chapter 1:14, we read that "his eyes were a flame of fire." "And on his head were many crowns;" signifies that he is king over all the sovereigns of the earth. The name: "that no man knew but he himself," is not to be revealed until after the seventh plague is fulfilled. See chapter 15:8. No doubt his name would indicate definitely the place of Messiah in the cosmic scheme.

"13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God." In speaking mystically of the great day of God Almighty, Isaiah said: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat?" In the present verse the red garment signifies the blood of the slain. In the Ancient Mysteries it was taught that every man is the Word made flesh

but, according to the individual, the manifestation of the Word varies. Therefore the name of Messiah would really be The Supreme Word of God. In this connection, the Word indicates power.

"14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." The description indicates that, according to his attainments, each angel was like unto the leader. That the heavenly host were white and clean means that, even as Isaiah had prophesied, Messiah treads alone the wine-press of the wrath of God. The host of his followers only look on the carnage.

"15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." The sword is the one mentioned in chapter 1:16. In Isa. 11:4, this sword is called: "the rod of his mouth," but whether sword or rod, it is no doubt the mysterious energy which the Hindoos call Kundalini. This force is the basic energy of life, and for him who is its master it can both create and destroy. That he shall rule them with a rod of iron was foretold in chapter 12:5, the little understood chapter which symbolizes the second coming of Christ. That he treadeth the wine-press has already been explained.

"16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." These words from Isaiah are written on the vesture of Messiah because it bears the sanguinary evidence of his victory. The words are also

written on his thigh because he treads the wine-press.

"17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." See Ezek. 34: 17, 18. The angel is Michael the regent of the solar sphere. The marriage supper of the Lamb was a feast of spiritual blessings to which the worthy were asked; whereas the supper of the great God, in fact the judgment supper, is that of carrion, the very antithesis of the other.

"18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both great and small." "That ye may eat the flesh of kings." Far from being asked to the supper, the kings and great ones, even as their beasts, are to be eaten by the scavengers of the skies. A satire on pride and worldiness, the verse gives hope that in the new order of ages such sins will be a stench in the nostrils of men.

"19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. See chapter 16:16. The statement is general rather than specific. It is unreasonable to assume that all kings whatsoever and their followers are with the beast. If this were so, then would the human race prove a failure, and none would be worthy to partake of the marriage supper of the Lamb. No doubt certain great armies and their kings and leaders are those indicated as gathered to make war against Messiah.

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"20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." As we made evident in dealing with chapter 13: 1, 2, the beast is the evil existing in the world as a whole. The false prophet is Antichrist that wrought miracles before him. This was explained in chapter 13. The fate of both the beast and Antichrist was foretold in chapter 7 of the allegorical book of Daniel.

"21 And the remnant was slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." In this verse is found the consummation of things prepared for in verses 15, 17, and 18.

At the beginning of certain world cycles the human race is decimated through war, earthquake, tidal waves, famine, and pestilence. All this that a new race with a new outlook may be brought forth, the remnant of the old being the progenitors of the new; thus fulfilling the command given to Noah and his sons: "Be fruitful, and multiply, and replenish the earth." The only historic cataclysm was known as the Deluge, that which occurred at the close of the Atlantean epoch. In the fall of Babylon, Revelation treats of the one to come. The Ancient Arcane Science teaches of periodical cataclysms both watery and fiery. These occur alternately; hence the fiery outburst is next in order.

CHAPTER XX

THIS chapter has proved a veritable stumbling-block to commentators, and so it is not strange that many fantastic beliefs have been tortured from its contents. In John's day the doctrine of re-birth was held, not only beyond the bounds of Jewry, but also by many thinkers within her borders. The rationale of the doctrine was taught in the philosophic schools of Plato, Pythagoras and others, while among the Gnostics—with whom we believe John to have been affiliated—it was a central tenet derived no doubt from the mysteries as taught in the secret initiations of Egypt, India, and Greece.

In the chapter before us, re-birth is taken for granted even as in certain portions of the four gospels; and it is indispensable to a correct explanation of the mystery veiled in the fifteen verses which now require elucidation.

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand." Often this verse has received a literal rendering; in support of which can be quoted the words of chapter 1: 18: "I am alive for evermore, Amen; and have the keys of hell and of death." We deem the language of the verse we are considering to be allegorical, and for reasons which will be set forth.

"2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him,

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that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." See Matt. 24: 24. With John the Arch-fiend is a being real as are the archangels, and we hold his position to be a logical one. In other respects, a literal interpretation of verses 2 and 3 is absurd. Why should Satan be bound for a season and then be loosed to work vengeance upon mankind? In truth Satan is bound only by the chain of enforced idleness, and for what is here called a Millennium.

Employing the Zodiacal key, we unlock the mystery of the millennial years, and discover that the entrance of the Sun into Capricornus, a little over two thousand years hence, will indicate the time of Satan's release for a little season. That Satan is to be absolutely inactive during the nineteen hundred or more years of his so-called chaining should not be taken literally. With ages of hereditary behind them, men cannot be changed radically in a month, or a year, or even a century; still wonderful improvement will be brought about by means which Divine Wisdom has provided. A certain teaching is in substance this: Because of unsuitable environments resulting from the presence and permeating influence of the world-beast, of which the kingdom of Anti-christ is the essence and he the quintessence, thousands of great souls have for centuries been held back from re-birth. To preserve the equilibrium of the moral world, certain great ones—and a much larger number of lesser calibre and attainments—have at all times been drawn into physical life by those supreme Intelligences whose office it is to regulate the repro-

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duction of the race, and thus to maintain its possible standards.

The overthrow of the beast and his prophet will clear the moral atmosphere, and makes it breatheable by the greatest among the world's discarnate host whose total is said to be many billions of egos. On the other hand, if the discarnate man of evil deeds would return—and it is a teaching that souls return not through compulsion, but through free will—then, because of the much purer conditions existing throughout the earth during the millennial period, that soul will find little to attract it to the earth life; in other words, the strands which somehow bind and draw that soul to the physical plane will fail to exert their accustomed power. However, the time cometh when that soul shall be drawn back to the world. The return of such in large numbers would give employment to the Evil One, and, because of this, it might then be said of him that he is released from his prison, or, in fact, from his enforced term of idleness.

“4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years.” See Dan. 7:9, also I Cor. 6:2. Jesus said: “Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

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It is taught that Jesus chose for his disciples men who corresponded with the twelve zodiacal signs. It is also taught that the twelve powers symbolized by these signs are the administrators of the law to this earth as well as to many others. Because of their fitness, the twelve disciples are to be exalted to a position comparable with that of certain administrators of the zodiacal law to our world. The "beheaded for the witness of Jesus, and for the word of God," are a type of all the faithful unto death in any great cause which harmonizes with the teachings of the Master. Evidently none of these have worshipped the beast, or his Antichrist; nor have they received the dooming mark.

"And they lived and reigned with Christ for a thousand years." Many believe that under the dispensation treated in the first six verses of the chapter, the lives of the saints will rival that of Methuselah. This belief is against reason unless one admit the possibility of some miraculous change in the constitution and functions of the human body. Now in fact the verse requires no such change. That the saints should reign with Christ for a thousand years demands no longer life for the individual than is implied in the statement that the Romans lived, and ruled their possessions for a thousand years and more.

The words: "reigned with Christ a thousand years," together with the vivid descriptions of what followed the seven seals and trumpets and vials, have led many to imagine that Christ would be present visibly on the new earth throughout the millennial period. The farewell words of Jesus to his disciples:

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"lo, I am with you alway, even unto the end of the world," is true both figuratively and literally; therefore we hold that in a degree never before equalled, the saints shall be aware of his ever-presence because they live wholly in conformity with his law. Of that latter time Ezekiel wrote: "And David my servant shall be king over them and they all shall have one shepherd."

"5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." During "the thousand years" if only the martyrs and the most saintly are to people the globe, then for that period must vast numbers of progressive egos be debarred from necessary earth experiences. On the other hand, we have reasoned that some day the evil souls are to come again into re-birth. See comment on verse 3. The verses from the seventh to the fifteenth inclusive show beyond question that the world remains material enough for Satan's purposes after his release.

In explaining the first sentence of verse 5, it should be said that no doubt it is a comment because not found in the earliest manuscripts; hence latitude should be given its meaning. Otherwise it is unreasonable, and a source of narrow notions touching the elect. "This is the first resurrection." To live again upon this earth as verse 8 proves it to be, even at the close of the thousand year resurrection period, one must pass through the gates of re-birth; and yet to live there during that period is to have part in the first resurrection.

"6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no

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power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." A part of the verse points to the general judgment due at the end of the Millennium: at that time the wicked are to be born again.

This judgment is not the first meted to the wicked multitude, for in the days of Noah the waters covered them all, and, in an earlier age, the expulsion from Eden was a minor judgment upon a race not yet evolved to definite ideas of right and wrong. Each judgment succeeding the first in the series is more severe than its predecessor, and for the reason that, with growing intellect, evil men sin more and more wilfully against the Light. The second death will be explained as we proceed. The "priests of God and of Christ," will have various duties before unknown to the sacerdotal office, for unless the physical world is to be wholly unlike what now it is, many indispensable material tasks will demand their attention.

"7 And when the thousand years are expired, Satan shall be loosed out of his prison." In the third verse it is written that he must be loosed for a little season. In comparison with long periods of time, a hundred years or more, and even two hundred years, may be called a little season.

"8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sands of the sea." For Gog and Magog to become numerous as the sands of the sea would require the longest term mentioned in the comment on verse 7. In describing God's future judgment upon Gog and Magog, Ezekiel gives his

message a Jewish coloring; thus to him the chosen people were the ones warred against in the valley of Hamon-gog; but notwithstanding the signs and wonders to be wrought by the Lord upon his enemies, the old world is to abide, for the prophecy adds that: "seven months shall the house of Israel be burying of them, that they may cleanse the land." Magog was the grandson of Noah, and his evil descendants who shall be gathered to battle, are presumably the reincarnation of certain among the multitudes drowned in the Deluge; a judgment which was final only for the vilest contemporaries of Noah.

"9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." The beloved city is of course the new Jerusalem. The Revelator's descriptions of battles are very brief, particularly so this description; one almost lacking in particulars, since only a fragment of a sentence is granted to what surely is the last and greatest and most far-reaching conflict that a war-wearied world shall be compelled to endure. As for details, Ezekiel is more explicit albeit he gives the prophecy a Jewish setting: "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, * * * * * Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall

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be thrown down, and the steep places shall fall, and every wall shall fall to the ground * * * *
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 people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

"10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." See chapter 19: 20. The verse makes plain that, among the armies of Gog and Magog, Antichrist is not present in any capacity. Those informed in respect to the seven-fold constitution of our globe will understand that he is in that place of debasement known as the eighth sphere; a globe condition from which there is no rise into re-birth. As for the Arch-fiend, once he sinks deep into that sphere, he cannot emerge to trouble the race of men.

The eighth sphere is that of men who have fallen below the human, but not quite to the brute level; hence there exists upon the earth no type of body, human or animal, to which they can conform. This condition is that of the second death in which these unfortunates must await the birth of a new planet and there take their chance on some low rung of the evolutionary ladder. The spirits in prison, to whom Christ brought some word of hope, were probably of this class. Concerning Satan, for ages he has led a vampire life upon the mental and moral fiber of his victims. Deprived of this ghoulish sustenance, he becomes impotent chiefly through loss of his mentality.

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"11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place for them." See Pet. 3:7. This is the Great Judgment under the sign Capricornus, at which time the goats are to be separated finally from the sheep. This last of the four judgments is the only one final for a multitude of beings. For all save Antichrist, condemned at the advent of Aquarius-Leo, and those whose accumulated iniquities approached his own, an opportunity to save themselves yet remained. The great white throne, of which the Sun is the symbol, signifies that height of spiritual vision from which all world happenings are beheld, so that impartial Justice shall be rendered to the doers of good and of evil.

The words: "from whose face the earth and the heaven fled away," is one of many sayings tending to show that periodical cataclysms accompany the periodical judgments of the human race. Speaking of the flood, the Apostle Peter says: "the world that then was, being overflowed with water perished." Immediately he adds: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." From Peter's language which, if taken literally, contains a contradiction—since the world did not perish—we argue that the words of the Revelator touching the fate of the earth and the heavens would not indicate their dissolution, but, at most, some radical change in the configuration of the terraqueous globe.

"12 And I saw the dead, small and great, stand before God; and the books were opened: and another

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book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. See II Cor. 5:10. In Dan. 10:4, the book containing the prophecy of what is generally deemed the events connected with the last Judgment, is shut and sealed until the opening of the books seen by the Revelator.

As instanced by the flood, the physical earth experiences the outward results of a judgment, but the essentials of every judgment occur in the super-physical world, and its vital effect is upon the disembodied. Swedenborg believed that in the spiritual world a judgment occurred just prior to the inception of the earthly church of the New Jerusalem. In respect to the opened books, it is well known to certain students of the occult that the seven-fold aura surrounding every being contains the record of all his deeds. This aura is his individual book of judgment, comprising seven volumes. The eighth book is the synthetic book of life, to be explained.

"13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works." See Dan. 12:2. By the sea is here meant that intermediate condition of the disembodied which corresponds with the purgatory of the Roman Catholic church. By death and hell are meant those upper strata of the eighth sphere which as yet are not wholly doomed. That these were adjudged evil would appear from the statement of the next verse.

"14 And death and hell were cast into the lake of fire. This is the second death." To swine the filth

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in which they wallow is no uncleanness; likewise to those who merit death and hell, their condition therein, though fiery to the observer, is not necessarily so to them. Hence it is the fate of those who suffer the second death, not to realize that they are dead to every possibility of rise during the life period of this planet. "And whosoever was not found written in the book of life was cast into the lake of fire." The seven-fold human aura, in other words man's individual judgment book in seven volumes, derives peculiar significance from the purity or impurity of the seven spectrum colors, one of which is proper to each volume. Thus, in the red division of the seven-fold aura of the man of purified passions, that color has evolved to a delicate shade of rose, or lilac pink; whereas in the corresponding auric division of the sensualist, the red has become dull and heavy.

A greyish hue, permeating one or more divisions of the human aura, denotes entire lack of spirituality; while ultra-marine, and indigo, and golden yellow, when resplendent in their divisions, signify lofty ideals wholly realized. To the Revelator the golden and the extremes of blue, together with the perfected violet, red, green, and orange, constituted the book of life, for these are the infallible evidences of great thoughts, words, and actions which no hypocrite can simulate. On the other hand, the heavy, clouded, and ill-looking aura is of itself condemnatory, and truly may be called the book of death.

CHAPTER XXI

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

See Isa. 65:17. Because of the metaphorical language wherewith both prophets and apostles have described the state of the earth and the heavens after the last Judgment, it would seem unwise to attempt any specific statements concerning conditions at that remote time. Peter speaks of "the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Immediately he continues: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

From passages of like tenor scattered throughout the biblical books, it would seem that many inspired teachers, including the Master himself, foretold a veritable cataclysm due at the time indicated in chapter 20, beginning with the ninth verse. Evidently they foretold an earlier cataclysm due at the fall of the mystic Babylon.

The Ancient Arcane Science, always known to the few, but now accessible to quite a body of students, treats of cataclysms which, while sinking certain continents, at about the same time uplifted others. Thus when Lemuria vanished beneath the waves of the Pacific, Atlantis appeared in the Western Ocean. Of these lost continents it was taught that each in its appointed cycle would rise again; Lemuria first, and afterward Atlantis; but the re-birth of Lemuria

means the disappearance of one of the historic continents and the extinction of its civilization. From this fact it might be argued that the words: "there was no more sea," meant to John that some large body of water had been displaced by dry land.

"2 And I John saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." See Isa. 52: 1, also Gal. 4: 26. Chapter 19: 8, states definitely that "the marriage of the Lamb is come, and his wife hath made herself ready." This should be just after the fall of Babylon under the sign Aquarius. Again in chapter 20: 9, it is said in respect to the New Jerusalem, that her foes "compassed the camp of the saints about, and the beloved city." But how can these things be reconciled with the descent of the Holy City at a much later period, unless here John would convey the thought that the New Jerusalem had now taken on a splendor which, compared with its former condition, amounted to a veritable re-birth? Moreover the descriptions that follow demand for their fulfillment some radical change in the nature of the earth.

In the comment on chapter 11: 2, the doctrine of the Tetrad was revealed. John the Initiate may have held that after the Second Judgment the purified world, throughout certain areas of its surface, would reveal uncovered portions of that true earth the double pyramid: in other words, some continental division would be uplifted so that the sacred mountain of Isaiah, that Eden of the Adamic race, could become the ideal habitation of the saints.

"3 And I heard a great voice out of heaven, saying:

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Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." See Lev. 26: 11, also Ezek. 37: 27. Ever the tabernacle of God was with devout men ages before its outward correspondent was built by the wandering Israelites. As a movable temple, this tabernacle indicated that God could not be confined to localities, whereas the fate of the fixed temples of Solomon and of Herod demonstrated that in the midst of a froward people, the most imposing structure shall retain no indication of the Divine favor. The teaching of the verse is that in the New Jerusalem the like cannot occur.

"4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." See Isa. 35: 10. Touching the ideal conditions to which the verse looks forward, Paul had already written: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be overcome is death." Evidently the real Millennium is that in which there is neither death, as we understand it, nor sorrow, nor crying. Messiah's rule is over the earth, but since God is over all worlds, Messiah reigns by his permission. Christ's acknowledgment of this in the hour of his triumph is what Paul calls delivering up the kingdom to God the Father.

"5 And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write:

for these words are true and faithful." He that sat upon the throne is the Father: see chapter 4: 2, 3. Prophesying of this new era of the world, Isaiah, as the mouth-piece of God, said: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

"And he said unto me, Write: for these words are true and faithful." Revelation contains more than one solemn assurance of the truth of its foretellings, thus the first and second verses of chapter 1, and the sixth verse of the closing chapter.

"6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." All ancient alphabets derived the form of their every letter from a zodiacal constellation, or some other star cluster, and these letters were sacred to them. The Hebrew and the Greek letters are modifications of older ones; therefore the Greek Alpha and Omega have an esoteric relation to the star-groups from first to last. The meaning of Alpha and Omega really is: I am the total of the heavenly hosts. See chapter 1: 8.

"I will give unto him that is athirst of the fountain of the water of life freely." Foretelling that golden time which, according to Revelation, will come after the pouring of the seventh vial, Isaiah said: "Therefore with joy shall ye draw water out of the well of salvation." Concerning that well Jesus said: "If any man thirst, let him come unto me and drink."

"7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son." To inherit all things is "to eat of the tree of life, which

is in the midst of the paradise of God." Paul truly says that to be a son of God is to be a joint heir with Christ. This mutual heirship makes Christ man's elder brother, but does not give him supreme place in the universe.

"8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." See I Cor. 6:9, 10; also Eph. 5:5. Swedenborg would have explained these offences as against the Lord and his church; thus adultery and fornication would mean to falsify the truth of the Word, while murder would mean to be rashly incensed against the Lord, and even to be desirous of blotting out his name. We hold that the eight classes of crime enumerated in the verse, some of which are named by Paul, are literal offences against the laws of God, and in fact conducive to that debased condition which the Revelator calls the second death.

"9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." The angel is Gabriel who was sent to enlighten John even as, according to Moslem belief, he enlightened Mahomet, and dictated to the Prophet the sacred volume of the Koran.

"10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The great and high mountain is the

northern point of the Tetrad ~~or double pyramid~~. The ancient teaching is that this was the primal Eden, but, because of a cataclysm accompanied by great climatic changes, the original habitat of man has for ages been hidden under the frozen Polar seas. The teaching adds that at some remote period the imperishable Sacred Land shall be restored, and the new Eden shall be the abode of the evolved Adamic race.

colors "11 Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;" the stone is the diamond, or, more likely, the opal, for, as later verses show, the city was enveloped in the colors of the prism. That this aura is around objects, as well as men and animals, will appear when mankind develops ability to see beyond the violet of the spectrum. The verse pre-supposes that ability in the inhabitants of the Holy City.

"12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The wall is the radiant aura of the city. That the tenor of the verse and those to follow is astrological is quite evident, for the city is likened to man into whom the twelve zodiacal powers radiate their influence by means of the twelve gates of his body. To make the chapter less openly astrological, it is given a Jewish coloring by substituting for the names of the zodiacal constellations those of the twelve tribes. The angels themselves are however the personified powers of the Zodiac.

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"13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates." The eastern gates are Capricornus, Aquarius, and Pisces. The northern gates are Aries, Taurus, and Gemini. The southern gates are Libra, Scorpio, and Sagitarius. The western gates are Cancer, Leo, and Virgo.

"14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." John may have had in mind the saying of Paul that the faithful "are built upon the foundation of the apostles and prophets," nevertheless the twelve foundations of the walls of the city corresponded with the twelve constellations. The names of the apostles engraved on these foundations show that each apostle corresponded with a zodiacal group.

"15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." Zechariah saw in a vision a man with a measuring line to measure Jerusalem, but the new Jerusalem is measured more fitly with a golden measuring stick.

"16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Evidently the city is a cube, and the cube is the Tetrad ~~or double pyramid~~. From this it would appear that in shape the city is like that greater Tetrad the purified earth.

The words "twelve thousand furlongs" reveal nothing of the city's dimensions. They are used for

a different purpose as will be explained. 12 is the zodiacal number, and the city is a cube having six sides each twelve thousand furlongs in length, as also in breadth. If the city were wholly measured, the total length covered by the golden reed would be one hundred forty and four thousand furlongs. This total is an esoteric way of indicating that the city is adapted to the one hundred forty and four thousand saints. Also this total length indicates that from every point of view the city is under the protection of the twelve zodiacal hierarchies.

In chapter 14 the one hundred forty and four thousand were seen standing on Mount Zion; whereas now they are to stand on the purified earth; for heaven, under the name of New Jerusalem, has descended to the abode of men. This fact is in conformity with an ancient secret teaching; one probably known to John, the Initiate. The teaching is in substance that every world contains its own heaven and its own hell. The teaching further reveals that the hell of this earth shall eventually be cast out as a dead planet which, like the moon, will contain only the coarse material atoms, whereas the finer material particles are to shape themselves into the lowest division of the new earth which, for æons, is to be the home of the all but-perfected human race.

"17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." The cubit is not a defined measure; the Jewish cubit may be eighteen or twenty-two inches. In any case the height of the wall could have been only a little over two hundred and forty feet, although the height of the city was

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said to be twelve thousand furlongs. In the present verse, as in the preceding, the measurement given is only for enlightenment concerning another matter.

In John's day the wall of a city was its chief defense; hence to intimate that the city is protected by the twelve zodiacal powers—each of which is divisible into twelve minor powers—the height of the wall was given as one hundred and forty-four cubits, a reasonable height, and therefore satisfactory to the surface reader, while at the same time revealing the truth to the real investigator.

This interpretation contains the key to the remainder of the verse. One hundred and forty-four is the number of a perfected man, and so of an angel, because, like the Holy City, these are under the protection and guidance of every aspect of the zodiacal powers. Hence for the word "measure" in the verse, the word "number" should be substituted.

"18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." As already stated, jasper here is undoubtedly the irridescent opal. Gold is the metal sacred to the Sun, but this gold is transparent as glass. The matter hinted at can now be understood much better than before the discovery of the X-ray. The gold is transparent because of the evolved organs of sight proper to the humanity of future ages. When purified, even as this earth is to be, every planet shall have its characteristic color: thus for Jupiter, light blue; for Mercury, yellow; for Venus, indigo; for Saturn, green; for Mars, red; while for the perfected invisible Luna planet, violet is already attained. Evidently orange is the color proper to the perfected

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earth, which color was its own until the fall of man into dense material conditions. The pure gold of the New Jerusalem is the prevailing and permeating orange, minus the brown and coarse slag from which somehow the gold shall separate itself.

"19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." See Isa. 54: 11, 12.

These twelve precious stones correspond occultly with the twelve zodiacal powers, and as follows: the many-colored opal with Aries; the rich blue sapphire with Pisces; the blue-grey chalcedony with Aquarius; the bluish-green emerald with Capricornus; the red sardonyx with Sagitarius; the bright red sardius with Scorpio; the yellowish-green chrysolite with Libra; the yellow beryl with Virgo; the greenish-yellow chrysoprasus with Cancer; the azure jacinth with Gemini; and the violet amethyst with Taurus.

"21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." The twelve gates are of pearly hue because through them radiates the white light, the synthesis of the spectrum colors which are upon the city walls. The street of a city is its least honorable part, hence to emphasize the glory of the New Jerusalem, John says that its street was pure gold.

"22 And I saw no temple therein: for the Lord

God Almighty and the Lamb are the temple of it." The verse pre-supposes a condition of the human family immeasurably beyond that of the foremost races living to-day. Considering the ages of ancestry behind those races, it may with reason be said that nothing short of the miraculous could make true the Revelator's words unless, as we contend, the chapter as a whole contains the outcome only, and is silent concerning the ages necessary to the absolute consummation. When God is deemed afar off, the temple is the place wherein he seems to draw near his children; but when his nearness is fully realized, and almost seen, then the temple becomes obsolete.

"23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Much of this had been foretold in Isa. 24: 23, also in 60: 19. It is taught by certain wise ones that the Sun is seven-fold, and that the physical sun, that to which John refers, is a veil between man and the true light. The glory of God is that brightness which Swedenborg called the spiritual Sun. It is a brightness visible to angels, and eventually to be seen of angelic men. Swedenborg says that oftentimes the angels behold in the midst of the spiritual sun the figure of a Lamb.

"24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Propheying of that Zion which is to be, Isaiah said: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The nations mentioned by John are those of the post-millennial period. Presumably these all are saved, or at least well on

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the way to salvation. In the verse the word "kings" has a wide meaning which includes the pre-eminent in every important field of human activity.

"25 And the gates of it shall not be shut at all by day: for there shall be no night there." Literally, the Holy City shall have neither gates nor walls. Its enveloping aura is a sure defense. The twelve gates sacred to the zodiacal powers are the avenues through which only those beings shall be admitted whose individual auras shall resemble that of the city. Since the sun's light is ever upon the earth, though shut out during certain hours of the twenty-four because of the earth's axial rotation, it is obvious that if the earth were transparent to the observer, there would be no night, but in its place an agreeable twilight.

"26 And they shall bring the glory and honor of the nations into it." Every excellence which the nations have evolved in their individual components, or have perfected through the work of human hands and brains, is here indicated.

"27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." See Dan. 12: 1. In the great sifting known as the Second Judgment, the evils mentioned have disappeared in what the Revelator calls the second death.

Certain commentators regard verses 24-27 as an abandonment of the idea of a heavenly Jerusalem for an earthly one; whereas, we have endeavored to show that the earthly city is indicated both in 19: 7, and in 21: 2, 10.

CHAPTER XXII

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." See Ezek. 14: 8. This river, which Ezekiel saw flowing from under the threshold of the temple, is synonymous with what Eastern philosophy names the Great Breath, in other words, the vital life principle; that which the Lord God breathed into Adam. This life principle proceeds from the Spiritual Sun of our planetary system which here is called the throne of God. The throne of the Lamb, which is the spiritual center of the earth, receives the Great Breath, and transmits it not only to man, but to every breathing thing in earth, water, and air.

"2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." As in chapter 2:7, so here, the expression "tree of life" is a figure of speech. This tree is a zodiacal tree, and its twelve manner of fruits are the twelve zodiacal influences, each of which descends when in its month the Sun enters the sign proper thereto. The tree of life exists on the earth to-day, but its spiritual fruits are few indeed, for gross material conditions are most unfavorable to its bearing.

Only the world tree, yielding twelve kinds of fruit, one kind every two thousand years, is really acclimated and productive. The fruits of this tree

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are given to us through those world teachers whose line began in pre-historic times, and whose last and greatest representative was known as Jesus, the Christ. The leaves of the world tree are the application of the spiritual truths revealed by these leaders; but because in the course of centuries truth becomes perverted and ineffectual, the leaves may be said to wither and die. Under the new order of things, all spiritual truths are to remain fresh as when delivered, and so the leaves of the zodiacal tree will always be for the healing, or, more precisely, the preservation of the nations.

"3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Zechariah says of Jerusalem that in it "there shall be no more utter destruction." The promise that the throne of God shall be in the Holy City must not be taken literally. Wheresoever the imminence of God is wholly believed in, and his service worthily performed, there his omnipresent throne will seem to be. In respect to this planet, the same is true of the throne of the Lamb, for, as the Master said: "lo I am with you alway, even unto the end of the world."

"4 And they shall see his face; and his name shall be in their foreheads." This verse has led many to suppose that in the New Jerusalem—but whether on earth or in heaven they do not know—an anthropomorphic God would be visible to the saints. The Revelator refers to the Lamb, but, as the majority of Christians have not yet learned to distinguish between God the Father, and Jesus the Christ, the promise means to them the visible presence of the Trinity.

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The sealed in their foreheads are of course the one hundred forty and four thousand; those whose number indicates the entire host of the redeemed.

"5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." The verse is almost a replica of 21:23, and its insertion in this closing chapter may be to emphasize the extraordinary prophecy of that verse. In his vision of the judgment of Antichrist, Daniel saw that after his dominion was taken from him, the saints would possess the whole earth for ever and ever.

"6 And he said unto me: These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." It is Gabriel who assures the Revelator of the truth of the message given to him, and in words which prove John to be of the greater rather than of the lesser order of inspired writers. The words: "must shortly be done," have no reference to time as measured on the physical plane.

"7 Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." On the highest plane of being where, because clearly seen, cause and effect are conjoined, to act surely is to act quickly. The separation of cause and effect begins just below the highest plane, and increases as the material plane is approached.

"8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me

these things. 9 Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

We have endeavored to show that John himself saw and heard whatever is recorded in these twenty-two chapters. We have rejected the theory of compilation from various authors; also the theory of the incorporation of old legends. We do not admit that Revelation is the piecing together of Johannine writings of different dates. Rather we contend for a composite whole, and hold that the interruptions of the narrative, wherever occurring, are deliberate and for a purpose which is common in occult writings. In his rebuke of John, the great Archangel calls himself a fellow-servant which indicates that, in the presence of the Supreme, the mightiest are small indeed.

"10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." In the early centuries especially, and at intervals ever after, the words: "Seal not the sayings of the prophecy of this book: for the time is at hand," were taken to mean immediate fulfillment of the event foretold in Dan. 12:9, thus: "for the words are closed up and sealed till the time of the end." Our explanation of the warning in chapter 3:11, and in verse 7 of this chapter, "Behold I come quickly," applies also to the words: "the time is at hand." From the highest view-point, that which is inevitable is at hand.

"11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is

holy, let him be holy still." Thus is indicated the solemn fact that when the time of Christ's return draws near, the world will be fixed in its usual way, so that only the always-ready will be prepared.

"12 And behold I come quickly; and my reward is with me, to give every man according as his work shall be." See Isa. 40: 10, also Matt. 16: 27. Behold I come surely; then, whatsoever a man hath sown, that shall he also reap.

"13 I am Alpha and Omega, the beginning and the end, the first and the last." See Isa. 44: 6. Within its limit, the verse is almost a replica of chapter 1: 8.

"14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The zodiacal tree was described in the comments on verse 2; and the gates in the comments on chapter 21: 12, 13.

"15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The verse was explained in the comment on chapter 21: 8. Evidently the city is the purified earth, since all without is the place of the condemned.

"16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Already the churches have been explained as the seven principles of man. Isaiah prophesied of Jesus the Christ thus: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Jesus the Christ is also the star out of Jacob of which Balak had prophesied before Balaam.

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"17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The great seven-fold Breath, the *vis vitæ* which issued from the spiritual Sun at the creation of this world, and which at the prime of our planetary life turned back to its heavenly source, is that plenteous and free draught of which Isaiah said: "Ho, every one that thirsteth, come ye to the waters."

"18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

There is no doubt that before the days of printing, religious zealots sometimes undertook to improve the New Testament books, especially when certain passages seemed to contradict their own views, or those borrowed from others. It is also true that if certain commentators had had the re-writing of Revelation, its inner meaning would now be lost to the world. It is our great good fortune to have in the Apocalypse a pure text, and perhaps solely because of the warning contained in the verse. Such warning is not peculiar to the last book of the Bible, for Moses issued a command that the Jewish statutes and judgments should not be tampered with.

"20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

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21 The grace of our Lord Jesus Christ be with you all. Amen." The words, "I come quickly," or, as we interpret them: "I come surely," first occur in chapter 3: 11, and then three times in chapter 22. This warning derives peculiar emphasis from being those final words of Revelation which precede the benediction.

That Revelation survived the adverse criticisms of many early theologians and, later, those of Luther and some of his contemporaries, is due in part to the lofty hope and unquenchable faith which many of its messages have brought to the hearts of the faithful down the Christian centuries. From one view-point Revelation continues too rigidly the attitude of the Hebrew prophets when declaring God's wrath toward the unrighteous.

John seemingly forgets the message of mercy and forgiveness announced by Jesus; but it should be seen that John is dealing largely with the two Judgments, concerning the last of which Jesus himself uttered a terrible warning. Despite the many promises of mercy to the contrite, repentance may come too late, for in the face of doom it is but a surface expedient of the terror-stricken—those eaters and drinkers as in the days of Noe—and can have no determining influence on their fate.

To the sentimentalist, who fears in that fate a resulting unhappiness of friends and families among the redeemed, we would say that from the view-point of the redeemed doubtless there are mitigations of grief which cannot enter the minds of mortals yet in the flesh.

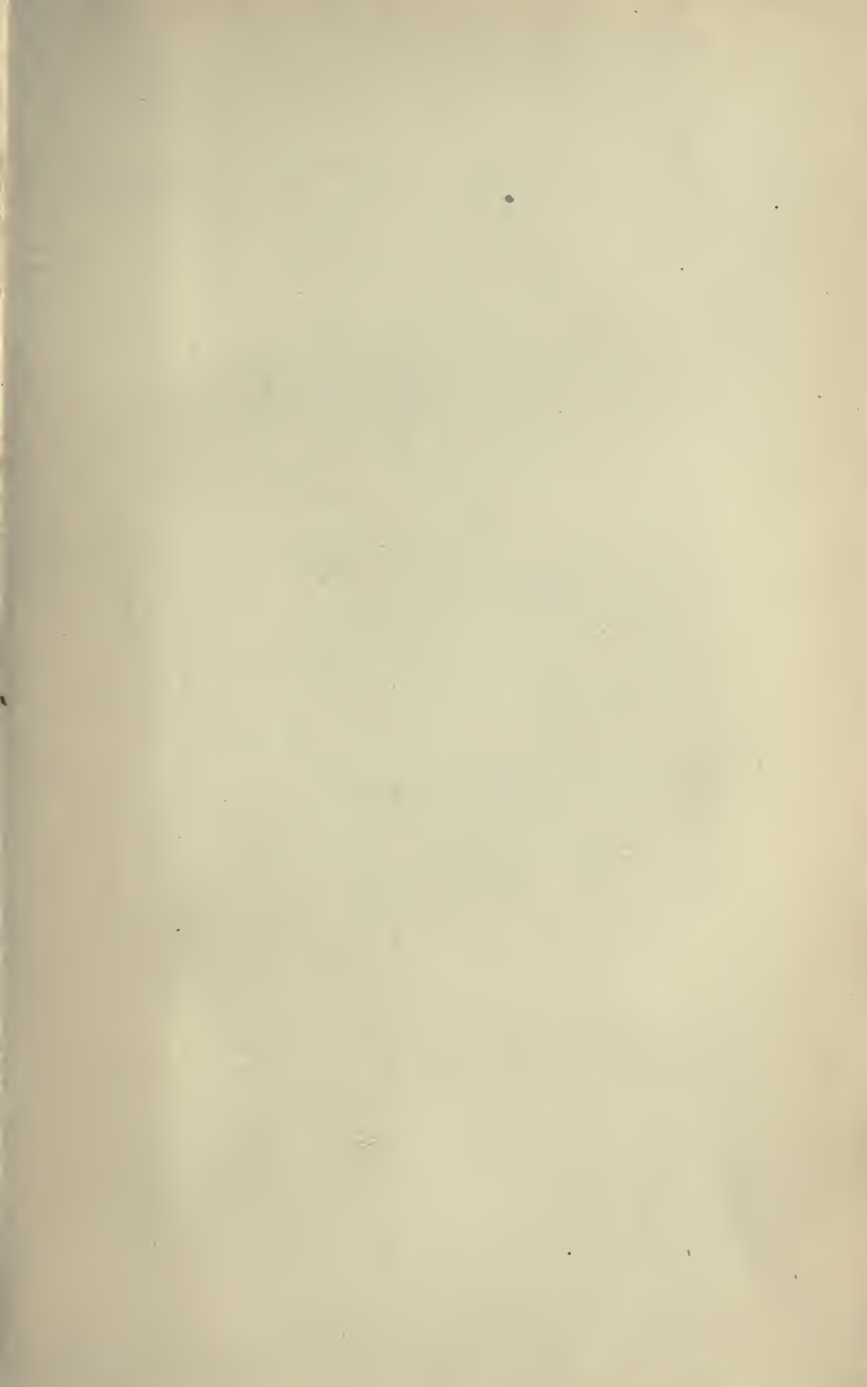
Because the universe is dual, there can be no final loss. God Supreme is the pinnacle of the evolved half

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of the universe; that which has come to be perfect if judged by the standard of the negative half, but not wholly so by its own standard. Because naturally heavy and lethargic and slow of progress, the negative half of the universe—that which includes mankind and all finite beings—is yet on the way to perfection, aided by the positive half which contains attributes proper only to itself. Since the negative contains certain attributes peculiar to itself alone, we gather that positive and negative are mutually dependent; and, until every atom of the negative is redeemed and purified, the positive will to that extent, fall short of full and rounded perfection.

On the other hand appears the paradox that to the Divine Mind the perfect whole exists in the eternal Now, and that Now results from God's encompassing vision of past, present, and future; each as clearly defined as the other two, and so all three be held as timeless Eternity. For those who see no more with mortal eyes, some part of that veil which we call time is lifted, wherefore results one of those mitigations whose total will nullify the sorrow which otherwise would come to the redeemed because of the separation of the sheep from the goats in the great cycle of Capricornus.





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