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nate and ordinary cause. Here then we have additional  
proofs that no mere social revolution is in question.  
There the hardy man of courage, and the military,  
would not be overpowered with dread, nor rush to hide  
from God. Nor are the social and physical distinctions  
here enumerated erased by revolution.  
Whenever that day arrives, the literal interpretation  
will drive out the figurative from men’s minds, as with  
a whirlwind’s speed and violence.  
Men trace these terrible appearances to the wrath of  
God and Christ. The former seals were comparatively  
secret actings of God ; and mankind appear to regard them  
not. But at each opened seal, God more and more  
manifestly interferes with the present quiet order of  
things. And men discern it at length. They perceive  
design in these successive judgments, or at least in this  
last complication of terrors. They understand it to imply  
His displeasure, and rightly.  
The nations at this point of time are nominally  
Christian. They speak of, and own God, and His Son  
slain. They have received this teaching from the  
Harlot, with whom the kings of the earth commit  
fornication.  
They do not speak of, or rest in, the blood of Jesus,  
as their confidence. Even this confession is but for a  
moment. When next mankind are terrified at Jeru-  
salem, Antichrist has risen, and the Son of God is no  
longer owned: Rev. xi. 138. The Antichrist is to dis-  
own both the Father and the Son: 1 John ii. 22. And  
when men acknowledge him, they refuse the true God,  
and assert the indivisible oneness of the Godhead.  
It is instructive to compare this scene with that of  
the seventh bowl (vial). Rev. xvi. 17-21.  
This takes place at the close of the Great Day of  
wrath. The commotion of the sixth seal is great: this  
far greater. The effect of the earthquake on the abodes