heaven only.” By this expression much light is  
thrown on the state of the question, and of their  
minds.  
 A new dispensation has opened since the prophetic portion of this book began. God is proclaiming  
Himself by His angel as the “Lord of heaven and of  
earth.” But this full title, which would have expressed faith, men will not give. They have fallen  
back to polytheism together with idolatry; and deny  
the existence of One Supreme God. With them  
every region and nation has its own God. They have  
already one whom they worship as the God of *earth*.  
Therefore they dispute the full title of the Most High.  
Satan, as the next chapter shows us, has lost all power  
in heaven after being cast down to earth; and therefore man, when hardly pressed, owns a God on high.  
There is the refuge of the Witnesses, and of the Great  
Multitude. “But who,” say they, “can resist the  
Mighty One *on earth?*” They overlook the Witnesses’  
power over both earth and heaven; and God’s interfering to pluck His martyrs away from the very presence and hold of the Usurper of earth.  
 Is not this a mighty war? where the question lies  
concerning absolute Godhead, between Satan and his  
False Christ owned by men on the one hand, and the  
Father and the Son worshipped by the angels on the  
other?  
 Gnosticism has yet to appear in our day. In early  
Christian times, Gentile philosophers speculated about  
the place held by Jesus and His Father. They severed  
between the Creator, the God of the Jews, on the one  
hand, and the Father of Jesus on the other. Between  
the Creator and the creature man they interposed a  
variety of subordinate emanations or gods, whom they  
called OEons. This doctrine will invade the Christianity  
of later times and will pave the way with its “fables”