interpretation, which assumes that the *prophetic part  
is a history of the Christian Church. Nay! the prophetic part does not begin* till *the churches*, as unfaithful witnesses, *are rejected by God*. A defective translation, by rendering the clause, “the things which  
shall be *hereafter*,” covered up this pit-fall. Taken in  
so general a sense, it was supposed to mean only the  
prophetic part of the book. But when the full force  
is given to the words, and when we compare it with  
the statements at the opening of the prophetic portion,  
the *proof against the usual theory is complete*. At the  
opening of the prophetic vision, notice is given that  
the third division is commencing, by the *repetition of  
the words of Jesus*. “*After these things*, I saw, and  
behold a door opened in heaven, and (there was) the  
first voice which I heard, as of a trumpet, talking with  
me; saying, Come up hither, and I will show thee *the  
things which must take place after these things*.”  
 This bears again upon the half-way view, which  
would reconcile the opinions of the Futurists and the  
Preterists. Some assert, that there are two interpretations of the Apocalypse, a longer and a shorter scheme.  
*But no*! if the third part speaks only of things which  
are to take effect when the churches have ceased to be  
recognized of God, then *either* the *churches are not now  
recognized*, and have not for eighteen hundred years  
been owned; *or* the *prophetic part is not yet begun*.  
 As the four Evangelists and the Acts give us the  
transition from Judaism to Christianity, so does *this  
book* give the *transition from Christianity to Israel*, the  
Millennial age, and the eternity beyond it.

20. “(Write) the mystery of the seven stars which thou sawest  
upon my right hand, and the seven golden lamp-stands. The  
seven stars are the angels of the seven churches: and the seven  
lamp-stands are the seven churches.”  
  
 A portion only of the vision which John first beheld