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postponed until the 24th. It may be that Ezra's law-book also intended to drop the day of atonement, and therefore did not mention it. We are not able to decide whether the day was postponed or whether it was not mentioned at all in the law promulgated by Ezra, as we do not possess the law-book he read before the people (see EXPOSITOR for October 1910, pp. 307-316). The general fast and confession of sins on the 24th shows in any case that the customs of the day of atonement were not unfamiliar to the Jews of this period. So neither Ezekiel nor Nehemiah viii. prove that the day of atonement was an innovation of the fourth century B.C.

If we study Leviticus xvi. not only from a critical but also from an archaeological point of view we are compelled to assume that the day of atonement originated in the old Israelitic belief that the Lord rules mankind and that He destines the fate of men according to His severe righteousness.

B. D. EERDMANS.

DR. LEPSIUS ON THE SYMBOLIC LANGUAGE OF THE REVELATION.¹

A. INTRODUCTION (*concluded*).

In the second place, we must always keep in consideration the "astrological" views of the ancients. The heavens, as I have tried to show, following and simplifying Dr. Lepsius, were a book of Divine truth always open before them, and a guide and clock and calendar given by God to show them what was useful for them. This book and this calendar they had to learn by study to understand. The information was there; but teaching was needed before one could read what was written in the sky. Some familiarity with astronomical facts was far more necessary and far more

¹ On p. 466, l. 3 from bottom of text: for "December" read "October."

widely spread among the ancient peoples of the Mediterranean lands than it is at the present day among ourselves.

This interest in the reading of the sky influenced ancient thought just as deeply as the habit of using clocks and watches and the need for punctuality and exactness in respect of the lapse of time influence modern thought and expression. The author of the Fourth Gospel was habitually more exact in matters of time than the other Evangelists.¹ He watched the celestial clock more carefully, and noted the lapse of time more accurately. Similarly, we may well suppose that he was by nature inclined to study the heavens and to be interested in celestial phenomena. Certainly, the seer of the Revelation possessed that interest; and in this respect his character resembles what we observe in the author of the Fourth Gospel. It has long seemed to me a necessary inference from the Gospel and the Revelation that the author was an educated Jew, and not, like many of the Apostles, merely an illiterate fisherman; like Matthew he belonged to the educated middle class, which has to work, but works with method and knowledge, and he gives the impression of even higher education than Matthew; but that is a wider subject.

It is to be noted that Dr. Lepsius has to modify, in several places, the order of the text in order to make his theory suit the book, or rather to make the book suit his theory; and these proposed modifications have not as yet been supported by any demonstration that the meaning and the sequence of thought (apart from the theory of astronomical correspondence) are thereby improved. But no theory about any work of literature can ever win acceptance, while it depends on transpositions, until these transpositions are shown to be distinct improvements of the literary quality

¹ He makes more numerous and precise statements of time than they do, as any reader can easily satisfy himself. The facts are stated elsewhere.

of the book, and in fact to be necessary for its proper valuation. Perhaps this proof may follow, or perhaps Dr. Lepsius, as he has quite a good right to do, may remind us that he does not claim to be "able to interpret the Revelation of John," but only to be paving the way towards "reading it with more understanding than was possible before."¹ This claim on his part seems to me to have already been justified, but at the same time it concedes that his arguments are only tentative, and may assume a different aspect when they are regarded from a different point of view, which we shall reach in proceeding along the path that he himself has indicated.

The conclusion seems to be inevitable that the astronomical method, while it is (as I think) a useful servant, must not be taken as a master and director. That John on the lonely little island of Patmos was likely to have his eyes and mind constantly turned towards the sky, which was almost certainly the only book that a prisoner like him condemned to hard labour could study,² may, I think, be taken as practically certain on *a priori* grounds, and as proved by the general plan and tone of the Revelation, which, after all, is unquestionably a vision seen in the heavens.

It may also be regarded as quite certain that in this vision there was some plan. Further, owing to the character of ancient thought, custom and training, it was unavoidable that this plan should have to a certain extent an astrological character. But we cannot assume either that the seer was fully master of the astronomical conditions to which the vision is supposed to have conformed, or

¹ EXPOSITOR, February, pp. 166 and 167.

² The sea and its moods was a sealed book to him. He cherished the hatred of the ancients for it. It was the enemy that separated him from his churches. Out of the sea rose the great beast, the Roman power coming on ships. In the celestial world of truth and justice "there shall be no more sea."

that it is allowable to transpose his text in order simply to find more complete conformity to the conditions which the present theory imposes.

In the article that follows Dr. Lepsius makes a very attractive suggestion as to the Jubilee period in its astronomical relations, and as to the value of the period mentioned in xi. 3 as 1,260 days, viz., 42 months or three and a half years, and as to the identity of this period with Daniel's "time and two times and an half" (xii. 7, so also Rev. xii. 14).¹ But this reckoning as 1,260 days implies that the 42 months consist uniformly of thirty days, whereas the reckoning of the Jubilee period presupposes that the astronomical duration of the solar year is observed with remarkable accuracy (equal to that of the Gregorian system), so that the years are of 365 days with 12 intercalated days (i.e., twelve years of 366 days) in every 50 years.

Even on Dr. Lepsius's theory, therefore, St. John does not carry out in the Revelation an absolutely uniform astronomical system. One should not dream of refusing the seer that freedom which Dr. Lepsius here claims for him; but equally one fails to be persuaded that freedom to be inconsistent or imperfect astronomically, must be denied him in other parts of his vision. His three and a half years, or half week, differs in the number of days from Daniel's, for the older prophet gives the number as 1290 (xii. 11) and as 1335 (xii. 25). This implies some difference of view from that of John.

Again, in his treatment of the letters to the Seven Churches, Dr. Lepsius finds that astronomical or astrological order is disturbed by geographical conditions. Professor Duckworth, on the contrary, in his remarks printed in the EXPOSITOR, April, 1911, finds that astrological order is strictly observed. For my own part, I venture to regard

¹ So in Daniel vii. 25 "a time and two times and the dividing of time."

the application to the seven letters as the least convincing part of Dr. Lepsius's theory. The writer was in those letters speaking as the overseer and guardian and responsible adviser of the Churches which were entrusted to his care, and did not consciously do such an artificial thing as to apportion them to seven planet-angels. He had, however, his eyes fixed on the sky, and his mind was filled with that class of imagery, so that his expression was often, perhaps almost unconsciously, guided by astronomical forms; but his choice of topics and the sequence of his thought were dictated by the character and the needs of those Churches. That must be the ruling principle in the interpretation of the seven letters.

W. M. RAMSAY.

H. THE CHRONOLOGICAL SYSTEM OF THE APOCALYPSE.

THE chronological systems of the ancient world rest on an astrological foundation. If the visions of the Apocalypse are based on a chronological scheme, we may suppose, to begin with, that this scheme is astrologically arranged. The visions of the seals, the trumpets, and the vials of wrath obviously comprehend a space of time which runs its course in distinct periods. This time cannot extend over great epochs of hundreds or thousands of years, for the future events which unroll themselves before the seer are held together by the idea that they, as forerunners of the judgement, as the natal pangs of a new æon, announce the end of the present and the beginning of the future age of the world. The events themselves which are described take place in close connexion, and give the impression that they are experienced by one generation. The judgements of the seal and trumpet visions follow one another with increasing energy and greater speed, until the successive catastrophes of the last plagues end with the judgement day of the great

battle of the nations. Thus the long period of the millennium, which is to follow the great day of battle, does not give us reason to conclude that great cosmic periods of time are dealt with in the visions of the seals, the trumpets, and the vials of wrath.

The construction of the whole necessitates the assumption that the book with seven seals contains the whole purpose of God with regard to the last days. Therefore the seven trumpets and the seven plagues must somehow be comprehended in the seven seals. As the seals, like the trumpets and the plagues, lead up to the same final event, viz., the battle in which the Antichrist with his army is defeated, and as the increasing severity of the judgements forbids us to assume that the visions run parallel to one another, the order of the thrice seven visions can hardly be otherwise understood than that in each case the last of the seven includes the following seven, so that the seven trumpets are an analysis of the seventh seal and the seven plagues an analysis of the seventh trumpet.

The order of the visions is interrupted by sections which serve the purpose of interpretation. The interpretation is put into the mouth of an angel in each case. The choice of the *angelus interpretes* (interpreting angel) may furnish a clue to the connexion between interpretation and visions. Thus the description of the vision of Babylon, xvii. 1, is put into the mouth of one of the seven angels who have the last plagues (xv. 6). The *angelus interpretes* of the trumpet visions is, as we can see from x. 5-7, the sun-angel described in x. 1, 2. The same angel too holds the little book in his hand (x. 8), from which we may conclude that the series of visions which are described in the little book (chap. xi. ff.) belong to the time of the seven trumpets. In the visions of the little book there is mentioned repeatedly a fixed period of time which is attested elsewhere in Scripture as

the last historical epoch. It is a period of $3\frac{1}{2}$ years = 42 months = 1,260 days. This period is mentioned also in the Epistle of James v. 17, as the time during which, in the days of Elijah, the heavens kept back their rain. Similarly, in the book of Daniel the last time is fixed as $3\frac{1}{2}$ years = 1,290 or 1,335 days (Dan. xii. 7, 11, 12; comp. vii. 25). This epoch, which in Daniel xii. 7, in accordance with Revelation xii. 14, is divided into "a time, two times, and half a time," is, as we shall see later, to be understood as equalising epoch between different cyclical periods, which are connected with the phoenix era.

From Daniel ix. 27 it appears that this epoch of three and a half years is to be regarded as the half of a prophetic week or a Schmittah-period (cycle of seven years). Thus we have to do with a chronological system which advances in cycles of seven years. This is also the case with the Mosaic jubilee period of $7 \times 7 + 1 = 50$ years. The equalising period of $2 \times 3\frac{1}{2}$ years thus appears to belong to the same chronological system as the jubilee period.

If, as we assume, the visions of the little book coincide with the period of the seven trumpets, the conclusion is suggested that this period of time also is to be reckoned as $2 \times 3\frac{1}{2}$, i.e. 7 years, so that every trumpet announces the beginning of a new year. Then the trumpets would have to be regarded as new year's trumpets (comp. Third Book of Moses xxiii. 24). The fiftieth year of the jubilee period, too, was introduced by trumpet blasts.

We assumed that in the chronological system of the writer of the Apocalypse the seven trumpet years coincide with the time of the seventh seal. Thus every seal would cover a period of seven years, and the seven seals together a period of $7 \times 7 = 49$ years, or a jubilee period. Chronologists are of different opinions as to the duration of the jubilee period. Some reckon it as $7 \times 7 = 49$ years, others

as $7 \times 7 + 1 = 50$ years; some regard the forty-ninth, others the fiftieth year as the jubilee year. The latter have the tenor of the law (Third Book of Moses xxv. 10, 11) on their side. The chronological system of the Apocalypse likewise, if the jubilee period is its basis, seems to speak for a cycle of fifty years, as we shall convince ourselves on closer calculation.

To obtain a chronological basis for the seal and trumpet years, we must look for yet another starting-point.

The astrological interpretation of the symbolic pictures of the seal-visions shows that every seal-period is marked by a planet. Whence arises this planetary designation of chronological periods?

The astrological system which underlies the designation of our weekdays is founded, as was already known to Dio Cassius,¹ on the association of the planets with the hours of the day. The planet which rules the first hour of the day rules the whole day. As every day has its governing planet, so also every month and every year. The ruling planet of any day, month, year, or cycle of years is always the planet which rules its first hour. If the year is reckoned as containing 365 days, it follows that the last or 365th day of the year ($52 \times 7 + 1$) must fall on the same weekday as the first day of the year. Consequently the series of planets moves forward by one with every New Year's day. If the first day of a year was a Monday, the first day of the second year is a Tuesday, of the third a Wednesday, of the fourth a Thursday, and so on; and correspondingly the first year is ruled by the Moon, the second by Mars, the third by Mercury, the fourth by Jupiter, etc. Thus the year planets of seven successive years correspond to the planets of their first day. So we may designate the years astrologically as Moon-year, Mars-year, Mercury-year, Jupiter-year, Venus-

¹ See EXPOSITIOR, February, 1911, p. 173.

year, Saturn-year, and Sun-year, if we name them after the planet which rules the first hour of the year. At the expiration of a period of seven years the same series of planets would repeat itself in the same way during the second period of seven years, unless an intercalation should take place. Then, of course, it would not be possible to designate the prophetic weeks (Schmittah periods of seven years) in the same way as the days, months and years. But we may begin by taking for granted that some kind of regular intercalation took place. A chronological period like the jubilee period may certainly be supposed to form an intercalary system, for all chronological periods have arisen from the practical needs of civic life. The circumstance that the designation of the seal years follows the order of the week-day planets may be simply and ingeniously explained by an intercalary system which may be gathered from this designation itself.

We had concluded that every seal embraces a period of seven years, i.e. the seventh part of a jubilee period. In this the first seal comprehends the first to the seventh year of the jubilee period, the second seal the eighth to the fourteenth, the third seal the fifteenth to the twenty-first, and so on. Now in the seal visions the successive periods of seven years are designated by the names of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, as being the planets which rule them. This is chronologically possible only if a day is added to each seventh year, so that it has 366 days instead of 365. Thus, in the six seal periods of seven years each, that is, in forty-two years, there would be six intercalary days. Since a half century, or jubilee period, has twelve intercalary days, six more days would have to be added to the last period of seven years in order to make the civil year of 365 days correspond to the solar year of $365\frac{1}{2}$ days, so that the last six years of the jubilee period would require

to have each 366 instead of 365 days. This conclusion appears to me to find confirmation in the chronological system of the Apocalypse.

If the seven trumpets are included in the last seal, then, according to the astrological system on which the whole is based, the trumpet years also would have to be called by the names of the planets ruling each of them. Therefore, if each of the trumpet years has 365 days, the planets of these years would again have to correspond to the order of the weekday planets. It is remarkable that this is not the case. We have already drawn attention to the fact that the planet order both of the trumpet visions and of the vial visions follows the horary order of the planets, and not the order of weekdays.¹ In the case of the trumpets and the vials (plagues) the sun does not appear, as in the case of the seals, in the seventh place, but in the fourth ; hence arises for the seven trumpets (or plagues) the following planetary order : Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. That is the horary order. Now if we must, in accordance with the underlying astrological system, assume that the trumpet years, like the seal periods, are named after the planets which rule their first hours, then it must of necessity follow that each of the trumpet years must be credited with 366 days instead of 365, in order that a Moon-year may be followed by a Mercury-year, a Mercury-year by a Venus-year, a Venus-year by a Sun-year, etc. If the last year which closes the jubilee period was again a year of 365 days, then the last period of seven years contained six intercalary days, which, when added to the other six intercalary days, give the necessary number of twelve days. There is some probability that the fiftieth year of the jubilee period was again an ordinary year of 365 days, for only in this case would it be possible to avoid beginning the next jubilee

¹ See above, p. 174.

period with the same planet as the one which has just been completed. If we carry the chronological system still farther, the jubilee periods also could be named after the planet under which each one begins.

A further conclusion for the jubilee period itself may be drawn from the chronological system of the Apocalypse and the planetary designation of the seven trumpet years. If we begin the jubilee period with a Moon-year, then its eighth year is a Mars-year, the fifteenth a Mercury-year, the twenty-second a Jupiter-year, the twenty-ninth a Venus-year, the thirty-sixth a Saturn-year, and the forty-third a Sun-year. If the trumpet period embraced the forty-third to the forty-ninth years, it would have to begin with a Sun-year. But this is not the case. The planet of the first trumpet year is not the sun, but the moon. But the moon only falls in the forty-fourth year, and it appears contrary to what we should expect that the trumpet years must be reckoned not from the forty-third to the forty-ninth, but from the forty-fourth to the fiftieth year, according to the tenor of the jubilee law which assigns to the jubilee period not forty-nine but fifty years. Thus the seventh seal embraces a period of eight years, the first year of which, the forty-third, is ruled by the sun. It is the moment when, in chapter x. 1, the Sun-angel descends from the heaven and the seven thunders sound. With the second, a Moon-year, the seven trumpet years begin. The last of the seven trumpet years is also the last year of the jubilee period (comp. Rev. x. 7). The forty-third year, as it interrupts the course of the prophetic weeks, is specially marked out, likewise the fiftieth year. As the seven thunders are allotted to the forty-third year, so the seven plagues are assigned to the fiftieth year.

Our interpretation of the apocalyptic system of the seal and trumpet visions, which arises out of the naming of the

seal and trumpet years by the planets which govern them, has unexpectedly brought us to regard the jubilee period as a system of intercalation. This system is based on the number seven, and gives a remarkably simple and exact intercalary method of reckoning. The Mosaic jubilee period, regarded as a system of intercalation, excels the Julian calendar in exactitude, and already anticipates the Gregorian calendar. Two jubilee periods, covering together a hundred years, contain, according to this system, not twenty-five intercalary days like the Julian calendar, but twenty-four intercalary days like the Gregorian calendar.

We shall endeavour later to prove the assumption that the Mosaic jubilee period of fifty years is connected with the Egyptian Phœnix period of 500 and 1,000 years. The period of the millennium would thus be drawn into the same chronological system.

I. THE TRUMPET VISIONS.

According to our interpretation of the construction of the Apocalypse, the period of the seven trumpets coincides, as we have already said, with the time of the seventh seal. The seventh seal being assigned to the sun, it follows that the Sun-angel is the *angelus interpretes* of the seven trumpets. In the present order of the text, the three sections in which the Sun-angel is introduced as *angelus interpretes* are contracted and placed after the six trumpets. The section of the seventh trumpet with the final verse of the sixth is cut out and placed amongst the visions of the little book. The section x. 5-7, which from the character of the facts must come immediately before or after the seventh trumpet, shows clearly that the Sun-angel introduced in x. 1-4 is the interpreting angel for the trumpet visions. Therefore section x. 1-4 belongs to the beginning of the trumpet visions. The same Sun-angel is also *angelus interpretes* for the little book in x. 8-11.

As regards section vii. 1-17, a doubt might be felt whether it had not its place originally between the fourth and fifth trumpets, for the sealing which is spoken of in this intermezzo only becomes significant under the fifth trumpet. But the analogy of Ezekiel ix. tells in favour of placing the sealing by the scribe-angel before the judgments of the seven trumpet-angels.

The angel in vii. 2, who undertakes the sealing of the servants of God, is the scribe-angel of Ezekiel ix. 1-4. He is the angel of the planet Mercury, the archangel Michael, who corresponds to the Babylonian scribe-god Nebo and the Egyptian Thoth. As appears from Ezekiel ix. 1, this scribe-angel is one of the seven "that have charge over the city"; and these seven angels are in all cases the angels of the seven planets or the archangels, the "angels which stand before God." The four angels (vii. 1) who stand at the four corners of the earth, may best be understood as the four cherub-angels (who introduce the first four seals). The command to spare earth, sea and trees, until "the sealing of the servants of God on their foreheads" is accomplished, refers to the judgements of the trumpet-angels in chapter viii. 1 ff.

It is remarkable that among the names of the twelve tribes of Israel (vii. 5-8) that of Dan is missing. It is idle to seek a reason for this. As Manasseh is named as well as Joseph, which is improbable—for Ephraim would have to be mentioned along with Manasseh—there is probably a textual error here. The first half of the name Manasseh, "Man," has been misread for "Dan," the second half, "asse," is possibly a misplaced dittography of Asher.

The marking of the twelve times twelve thousand from all the tribes of Israel may be most simply understood as the saving of "all Israel" (comp. Rom. ii. 25). Israel is to be spared in the last judgment because of its repentance.

Beside the people of Israel appears the innumerable multitude which was won out of all nations, an obvious symbol of the Gentile Church.

The visions of the seven trumpets and the seven plagues correspond to the seven planets and the cosmic points in the following fashion :—

Moon .	Land	Lion	Vernal equinox.
Mercury ⁶	Sea	Ox	Summer solstice
Venus .	Rivers and springs	Water-carrier	Autumnal equinox.
Sun .	Sun, moon and stars	Eagle	Winter stolstice.
Mars ⁶ .	Abyss	Under altar .	South pole.
Jupiter	The great river Euphrates	Upper altar .	North pole.
Saturn .	Air	Centre of world or universe.	

The judgement of the seventh trumpet is not described, as its contents are explained in the seven plagues.

We still lack sufficient understanding of astrological symbolism for an explanation in detail of the trumpets and plagues. But the following remarks may help to guide us. The “ eagle ” is again in the fourth place, as in the case of the seals. The “ golden altar ” appears in the sixth place, i.e. the north pole. In the ancient cosmology the place of the throne of God is the north pole. From under the throne of God springs the celestial river of life, the milky way, which is called the Euphrates of heaven in Babylonian astrology. It is probably this celestial river that we must think of when the “ great river Euphrates ” is mentioned. Just as, at the fifth trumpet, infernal hosts issue from the bottomless pit (the south pole), so correspondingly we must understand by the hosts of riders of the sixth trumpet the army of stars of the milky way, i.e. the fixed stars which are associated with the great Euphrates or the milky way. The colours of the breastplates, red (fire), yellow (sulphur), dark blue (smoke), correspond again to the symbolic colours of the planets, Mars (red), Jupiter (yellow), Mercury (dark blue).

On the other hand the riders on white horses (xix. 14) are characterised by the colour of Venus (white). The planets were also supposed to be the leaders of the celestial hosts of the army of fixed stars.

After the trumpet-judgements are ended, the *angelus interpretes* again speaks, to give assurance that the judgments are to reach an end with the seventh trumpet.

The following table shows how the astrological scheme of the Apocalypse may be derived from a chronological scheme.

THE JUBILEE PERIOD OF THE APOCALYPSE.

1. Seal Lion Vernal equinox	1. Moon-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of the moon. Rider on white horse.
	2. Mars-yr.	$52 \times 7 + 1$	=365 "	
	3. Mercury-yr.	$52 \times 7 + 1$	=365 "	
	4. Jupiter-yr.	$52 \times 7 + 1$	=365 "	
	5. Venus-yr.	$52 \times 7 + 1$	=365 "	
	6. Saturn-yr.	$52 \times 7 + 1$	=365 "	
	7. Sun-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
2. Seal Ox Summer solstice	8. Mars-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of Mars. Rider on red horse.
	9. Mercury-yr.	$52 \times 7 + 1$	=365 "	
	10. Jupiter-yr.	$52 \times 7 + 1$	=365 "	
	11. Venus-yr.	$52 \times 7 + 1$	=365 "	
	12. Saturn-yr.	$52 \times 7 + 1$	=365 "	
	13. Sun-yr.	$52 \times 7 + 1$	=365 "	
	14. Moon-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
3. Seal Water- carrier Autumnal equinox	15. Mercury-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of Mercury. Rider on black horse.
	16. Jupiter-yr.	$52 \times 7 + 1$	=365 "	
	17. Venus-yr.	$52 \times 7 + 1$	=365 "	
	18. Saturn-yr.	$52 \times 7 + 1$	=365 "	
	19. Sun-yr.	$52 \times 7 + 1$	=365 "	
	20. Moon-yr.	$52 \times 7 + 1$	=365 "	
	21. Mars-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
4. Seal Eagle winter solstice	22. Jupiter-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of Jupiter. Rider on yellow horse.
	23. Venus-yr.	$52 \times 7 + 1$	=365 "	
	24. Saturn-yr.	$52 \times 7 + 1$	=365 "	
	25. Sun-yr.	$52 \times 7 + 1$	=365 "	
	26. Moon-yr.	$52 \times 7 + 1$	=365 "	
	27. Mars-yr.	$52 \times 7 + 1$	=365 "	
	28. Mercury yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
5. Seal Altar of burnt offerings south pole	29. Venus-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of Venus. Hades. Martyrs under the altar.
	30. Saturn-yr.	$52 \times 7 + 1$	=365 "	
	31. Sun-yr. †	$52 \times 7 + 1$	=365 "	
	32. Moon-yr.	$52 \times 7 + 1$	=365 "	
	33. Mars-yr.	$52 \times 7 + 1$	=365 "	
	34. Mercury-yr.	$52 \times 7 + 1$	=365 "	
	35. Jupiter-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	

6. Seal	36. Saturn-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of Saturn. Rest of the souls, prayers of the saints.
	37. Sun-year	$52 \times 7 + 1$	=365 "	
Altar of	38. Moon-yr.	$52 \times 7 + 1$	=365 "	
incense	39. Mars-yr.	$52 \times 7 + 1$	=365 "	
north	40. Mercury-yr.	$52 \times 7 + 1$	=365 "	
pole	41. Jupiter-yr.	$52 \times 7 + 1$	=365 "	
	42. Venus-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
7. Seal	43. Sun-yr.	$52 \times 7 + 1$	=365 days	} prophetic week of the Sun. Earth,Sea, Streams Sun,Abyss, Euphrates, Air.
1. Trumpet	44. Moon-yr.	$52 \times 7 + 1 + 1$ interc. day	=366 "	
2. Trumpet	45. Mercury-yr.	$52 \times 7 + 1 + 1$	=366]	
3. Trumpet	46. Venus-yr.	$52 \times 7 + 1 + 1$	=366 "	
4. Trumpet	47. Sun-yr.	$52 \times 7 + 1 + 1$	=366 "	
5. Trumpet	48. Mars-yr.	$52 \times 7 + 1 + 1$	=366 "	
6. Trumpet	49. Jupiter-yr.	$52 \times 7 + 1 + 1$	=366 "	
7. Trumpet	50. Saturn-yr.	$52 \times 7 + 1$	=365 "	
$50 \times 365 + 12$ intercalary days = 18,262 days				

JOHANNES LEPSIUS.

Helena Ramsay, transl.

THE ODES AND PHILO.

(III.) The Mysticism of Philo is found, in his writings, under three expressions: 1. The Ascent of the soul; 2. The Vision of God; and 3 the state of Ecstasy; and we wish now to show how closely the Odist agrees with Philo, not only in similarity of conception, but also of expression.

1. *The Ascent of the Soul.* In summarising Philo's teaching on this subject, Windisch calls attention to two kindred modes of expression: (a) The celestial journey of the soul (*die Himmelreise der Seele*); according to which it is not God who comes down to dwell in the house prepared for Him in the human breast, but it is the soul which soars up from the ends of the earth to the distant God. (b) The Ascent of the soul (*der Aufstieg der Seele*); under which phrase Philo pictures how the soul of him who loves God in truth springs up from earth heavenward, and soaring beyond the stars, moves on in eager desire to associate with the holy choir.¹

¹ *Die Frömmigkeit Philos*, 14.