

**THE REVELATION OF
ST. JOHN THE DIVINE;
AN INTERPRETATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649498505

The Revelation of St. John the Divine; An Interpretation by A. H. Ames

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A. H. AMES

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5.27.22.

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Professor Benjamin Breckinridge Warfield
Bequeathed by him to
the Library of
Princeton Theological Seminary

THE
REVELATION OF ST. JOHN
THE DIVINE

AN INTERPRETATION

BY
A. H. AMES, M.D., D.D.



NEW YORK: EATON & MAINS
CINCINNATI: CURTIS & JENNINGS

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EATON & MAINS PRINTS,
150 Fifth Avenue, New York.

Preface

THE essay which follows is based upon a conviction that the closing book of the canon of the New Testament, known as the Revelation of Saint John, presents the thoughts of that holy man and inspired apostle upon the subject of the kingdom of Christ, as derived by him from the Old Testament Scriptures and from the teachings of Christ or as drawn from direct revelations made to himself. The book presents a single theme and has a well-preserved unity.

With those theories of interpretation which would make of the book an epitome of history, either as confined to particular epochs or as a whole, and which presuppose its design to be the prediction of events, great or small, in the progress of the world or the Church, the writer of this essay is not in sympathy. It is mainly because of the vagaries and conceits to which these theories have opened the way, which have clouded rather than cleared the mysteries

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of the Apocalypse and been more promotive of strife than of salvation, that so many thoughtful and pious minds have been driven from the study of what is one of the most beautiful, as it is one of the most practical, parts of the word of God. How readily the coincidences, for such they are, which have been appealed to as verifications of these theories may be explained and accounted for will be shown in the course of the essay.

Questions of criticism or scholarship do not lie within the scope of the essay. It is assumed, not, however, without examination and reflection, that the Revelation is the work of John, the son of Zebedee, one of the twelve, and "the disciple whom Jesus loved." It is also assumed that he was the author of the fourth gospel and of the epistles which bear his name.

Commentaries upon the Revelation have been so numerous that their titles would fill a volume. It is not likely that anything can be said concerning it which is entirely new and has not been somewhere set forth. The writer of this essay claims originality so far as that he has not seen the views here expressed elsewhere presented, al-

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though they may have appeared previously. It is not possible for him to say whence he has gathered the material which has grown into the essay, so as to make formal acknowledgment. Alford, Bengel, Hengstenberg, Wordsworth, *The Speaker's Commentary*, Ellicott's *Commentary*, *The Expositor's Bible* have been consulted freely, and also *The Symbolic Parables of the Apocalypse*, published by T. and T. Clark. The best commentary upon the Revelation he has found to be the Scriptures themselves.

Washington, D. C.

