

which he speaks of. But Jesus did *literally* send the "*division*" which the word or sign "*fire*" symbolized; for wherever his gospel was preached, there was "*division*" immediately. If the heathen son became a Christian, his father opposed him; but if it happened to be the father who became a Christian, then the heathen son frequently rose up against his parent; so that there might often be "five in one house *divided*"; three against two, and two against three," &c. Moreover, "*division*" is most fitly symbolized by "*fire*," inasmuch as it consumes a community as effectually as fire consumes a building.

Again, Jeremiah interprets another remarkable sign, viz., "*horn*," when he says, "The *horn* of Moab is cut off, and his ~~right~~ arm is broken." Now, we know that the "~~right~~ arm" of a man symbolizes his *power*, and we know also that the "*horn*" of an animal is to the animal what the "~~right~~ arm" is to a man, viz., his *power*; therefore we conclude that "*horn*" symbolizes *power*. So when Jesus is represented by "a Lamb having seven horns," we know that the idea of his perfect or almighty power is intended to be conveyed to us; for "*horn*" symbolizes *power*, and "*seven*" is evidently the whole or perfect number; therefore "*seven horns*" symbolize *perfect power*.

Again, we find that as *seven* is the whole or perfect number, so *ten* is the indefinite number; for some Christians are told that they "shall have tribulation *ten* days" (Rev. ii. 10). Now, we know that no large body of Christians have ever been remarkably distinguished for having endured tribulation for *precisely* "*ten*" days, or "*ten*" years, or "*ten*" hundred years; therefore we naturally conclude that "*ten*" is the indefinite number, signifying *many*, just as "*seven*" is the perfect or whole number.

So when the "beast," which is represented as "rising out of