

A
PERPETUAL COMMENTARY
ON THE
REVELATION of St. *JOHN*;

WITH A
PRELIMINARY DISCOURSE

CONCERNING

The PRINCIPLES upon which the said REVELATION
is to be understood.

BY

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Late Vicar of Brotherton in Yorkshire.

New Modell'd, Abridg'd, and render'd plain to the
meanest Capacity,

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L O N D O N :

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T O T H E

Right Reverend Father in GOD,

J O H N,

LORD BISHOP of OXFORD.

My LORD,

THE *Revelation* of *St. John*
being a compleat System
of Divinity, and of all
the main Events which were to
happen to the Christian Church,

A 2 from

DEDICATION

from its first Rise to the Consummation of all Things; I know no one to whom an Exposition of it can be more properly dedicated than to *Your Lordship*: Your Lordship, for *Learning and Piety, Humility, Judgment, a well temper'd Zeal, and Soundness in the Faith,* being universally and justly esteemed, as one of the Greatest, and Best Divines, that this, or any other Age has produc'd.

The Performance, from whence I have chiefly taken what I offer to *Your Lordship*, is of so large
a Size,

DEDICATION.

a Size, and abounds with such a Variety of Learning, as made it in great Measure useless to the Generality of Readers.

This *Inconvenience* I have endeavour'd to rectifie, by reducing the Author into a much less Compass, and setting him in such a Light, as to render him plain to the meanest Capacity.

But, the greatest *Misfortune* is, this excellent Writer, for a considerable Time, lay conceal'd from, and is even as yet but little

D E D I C A T I O N.

tle known to the Learned World; *which*, however prejudiced Persons might be against reading any Thing of this Nature, by reason of the numerous and absurd Explications which have been given by others, could scarce, I think, have happened, if his Work had been ushered into the World under the *Patronage* of some *Learned Name*.

And therefore, in order to make him more known, and so capable of doing the greater Good, at a Time wherein the
sacred

D E D I C A T I O N.

sacred Prophecies have been in the most violent Manner attack'd, I found my self under a Necessity of *Addressing* the Abridgment of him to *Your Lordship*.

If *Your Lordship* approves of what I have done, I need not doubt of a favourable *Reception* from others. But, whether this happens or not, I shall have the Satisfaction of having used my utmost Endeavours, as far as the Duties of a large Parish would allow, in giving an Abstract of what I conceive to be the best Explanation
nation

D E D I C A T I O N.

nation that has ever yet been given of the *Revelation*; and at the same Time enjoy the *Pleasure* and *Honour* of *publickly* declaring, that I am, with the most profound Respect,

My LORD,

Your Lordship's

Most Humble, and most

Obedient Servant,

PETER LANCASTER

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A
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The PRINCIPLES upon which the REVELATION of St. JOHN is to be understood, and of the HELPS and RULES whereby it is to be explain'd.

IN the first Ages of the World, there were no Characters to express the Sound of Words and therefore for the Sake of Posterity, the wisest Men were oblig'd to contrive some Way, whereby Things memorable might be committed to lasting Monuments

This they did, by a Combination of visible Figures, which, according to their Notion of them, having a metaphorical Relation or Similitude, or at least Affinity to their Conceptions, might excite in others the very same Conceptions

Thus concerning the Ethiopians in particular, and the Egyptian Priests, Diodorus Siculus says, "That their Letters were the Figures of all kinds of Animals, and of the Parts of human Bodies, and of Instruments, especially such as belonged to Wrights and Builders. — That their Writing did not shew the Discourse about the Subject Matter, by the Composition of Syllables, but by the Emphasis of the Figures. — And that by following the Signification, or Emphasis, and Nature of every Figure, and exercising the Mind by long Study and Memory, an habitual Faculty was got of reading every Thing that was written

2 Diod Sic L. 11 p 101.

And that this *Symbolical*, or as others term it *Hieroglyphical* Character, or way of Writing, was before the Invention of Letters, is asserted by *Servius*^b, *Lucan*^c, *Tacitus*^d, *Ammianus Marcellinus*^e, and, in short, by all Authors, who have professedly treated on this Subject And it is observable, that the *Americans*, who knew nothing of Letters till the *Europeans* discover'd their Continent, had only, and still retain, the Use of the *Hieroglyphical* Characters

Now from this difficult kind of Writing, in Use amongst the most Learned Men in the *Eastern* Nations, there naturally arose a *Symbolical* Way of speaking, the *Symbolical* Characters, they were so conversant in, continually furnishing them with Metaphors, and other Tropes, first in their mysterious or religious Speeches, and from thence easily passing on to vulgar Matters.

Such a figurative and florid way of Expression gave a certain Majesty and Beauty to their Thoughts, distinguishing their Style from that of the Vulgar, and was therefore retained by them even after the Invention and Use of Letters, insomuch that their Religion and History, their Arts and Sciences, and most of their Rules and Maxims of Wisdom, were some way or other couch'd in such Figures or Symbols.

Hence it comes that most of the *Oriental* Languages, and most of the ancient *Poets*, affect this Way

And hence is it, in Condescension to the Ways of Men, that the said kind of Style is so often us'd by the sacred Writers, and in a Manner wholly adapted in the *Revelation* by St *John*, to whom the great Events, relating to the Christian Church, were, for Reasons of the greatest Moment, and sufficiently obvious, represented in Visions, evidently consisting of the like kind of Symbols, and whose Language therefore, in Conformity thereto, is for the most Part *Symbolical*

In order therefore to understand the said Prophecy, it will be absolutely necessary, to be in some Measure acquainted with the main Principles upon which the first Inventors of the *Symbolical Character and Language* founded the Signification of their Symbols, all the several kinds of Symbols which they us'd, being us'd by St *John*

Now the said Symbols may be reduced to these four Sorts

I. Such single Symbols, as are taken from the heavenly Bodies, as the Sun, Moon and Stars.

II. Such single Symbols, as are taken from the rest of the visible Works of Nature, as Animals, Mountains, Seas, Rivers, and the like

III Such single Symbols, as are taken from the Arts and Sciences, Customs and Practices of Men, as the Habit or Clothing, a Bow, Crown, Sword, and the like kind of Things, existing by Institution

IV. Such Symbols as are compounded, consisting of two or more single Symbols

As for the first kind of Symbols, — their Signification is to be deduced from the Union which the *Egyptians*, *Chaldeans*, and others, supposed there was between the Worlds, Invisible, Natural and Political

As they look'd upon the Heavens, and the Parts thereof, as Representatives and Symbols of the invisible Divinities. — The Supreme, and its Angels and Ministers, so in Process of Time they began to think the visible Symbols to be the Deity it self, and its Angels, whose Glory and Majesty, as well as Offices and Works, they believed did appear in the Sun, Planets and Stars, and in their Motions, Revolutions and Relations, or Aspects

Then, to ground their Adoration of the Natural or Visible World, they supposed an intimate & Union between the Visible Bodies in Heaven, and the Invisible Deities, and to ground their Judiciary Astrology, (to which they were very much addicted) they supposed the Political World likewise united to the two former by such Concatenations from the Supreme to the Lowest, that the Affections of the superior Links reach'd the inferior throughout the same Chain

From this supposed Union between the three Worlds, they concluded when any of the heavenly Bodies in any kind of Vision were seen affected, that this portended and signified the Affections of the Parts of the Inferior and Political World

And because the Gods (and consequently the heavenly Bodies) came under the Notion of Powers of the World, and all Monarchs and Princes came under the Notion of Powers in the Inferior World, as Vicegerents of the Gods, they therefore represented the Powers in the Inferior World by the Symbols of the Celestial Governours.

^b Serv in Virgil Æn L v y 85 ^c Luc Pharf L. iii ^d Tac Annal. L xi. c. 14 ^e Amm Marc. L. xvii.

^f Vid Platon Timæi fir ^g Jamblich de Myst Ægypt § 1 c 19. & § 7 c 1, 2, &c.

And therefore, in the Symbolical Character and Language, the Sun was the Symbol of a King, as the chief Governour of a Kingdom, — or of a Father, as the chief Governour of a Family — The Moon was the Symbol of the next in Dignity, — and the Stars the Symbols of inferior Governours, which is exactly agreeable to the Interpretation in Scripture of *Joseph's* Symbolical Dream, in which he saw the *Sun, and the Moon, and eleven Stars, pay Obedience to him*, the *Sun* being there explain'd of *Jacob* the Father of the Family, the *Moon* of *Jacob's* Wife, as being the next to him in Power, and the *eleven Stars*, of his eleven Sons, as being the inferior Governours of his Household

The Signification of the second kind of single Symbols, *viz.* such as are borrowed from the remaining Parts of the Works of Creation, as Animals, Mountains, Seas, Rivers, and the like, is founded (according to the Notions which the Ancients had of the Composition, Natures, Qualities, Position, Magnitude, and Uses of the said Works) upon the Principle of *Affinity* and *Similitude*.

Thus, a Lion, as being accounted the King of Beasts, or an Eagle as the King of Birds, may be the Symbol of an earthly Monarch, — a Scorpion, upon the Account of his Poyson, and perpetual moving of his Tail to strike, the Symbol of an inveterate and deadly Enemy And forasmuch as a *Collective* Body may be considered as a *Totum*, or *Whole*, and therefore *one*, a wild ravenous Beast may be the Symbol of a tyrannical Kingdom or Empire

The third sort of Symbols, *viz.* such as are borrowed from the Sciences, Arts, Customs, and Practices of Men, — as, the Habit or Clothing, a Crown, Bow, Sword and the like, are, as well as the foregoing, founded on, and to be in like manner explained by Analogy, according to the Use, Design, Causes, and Effects of the Matters to which they belong by Institution

By this the Habit may, for Instance, signify the Disposition of a Man inwardly, as the Habit shews his outward Form, so the Crown may signify his Reigning, because Crowns are worn by Princes, his Bow, his Vanquishing, because it was, and in some Nations still is, the Instrument of War and Victory — The Buckler, or Breast-plate, his Courage, because Instruments of Defence, giving Security, and therefore adding Courage to the Bearer.

In Relation also to the fourth kind of Symbols, *viz.* such as are a Union or Complication of several Symbols together, the aforesaid Rule of Analogy is to be carefully follow'd by applying like to like, by explaining so much of them as appears natural and ordinary, in the same

Manner,

Manner, as the single Symbols fetch'd from Nature and Art are to be explain'd, and what remains extraordinary, by the Analogy it has to the ordinary Symbols

Besides the four kinds now accounted for, there are some Symbols us'd by St *John*, which are borrowed from the *Mosaical* Oeconomy, as the Tabernacle, the Temple, and other Matters contain'd in the Writings of *Moses*, and in the History of the Republick and Religion of the *Jews*

The Principle for understanding this Sort of Symbols, is, that the former Dispensations of God with Man were *typical* of the new Dispensation under the Gospel-Covenant

To this Purpose *Irenæus* observes, *that* ^h *the Law was given to the Jews for very excellent Ends — that they might advantageously worship God — that it might be a Pattern of Celestial Things, Man being not at present able to see the Things of God — that it might prefigure the Images of Things in the Christian Church, and so contain a Prophecy of Things to come, that the Faith of Christians might be thereby confirm'd, and that Men might know that there is nothing happens but what was beforehand known unto God*

This Doctrine is fully confirm'd by the Inspired Writers St *Paul* in particular says, *the Law was a Shadow of good Things to come* — and ^k *that the holy Places made with Hands, were Figures, and Patterns, of Things in the Heavens*

And he therefore frequently applies Facts recorded in the *Old Testament*, to Events under the Gospel Which sufficiently justifies St *Matthew's* Application of the Passage in *Hosea*, — *out of Egypt have I call'd my Son* For in the *Old Testament* thus prefigurative of the New, two or more Accidents are commonly folded up in the same Fact or Prediction So that such Facts or Predictions have their Accomplishment in a Fluxion or Progression, and have therefore several Degrees of Complement, in relation to each of which, when effected, it may be truly said, that such a Thing *was done*, that the Fact prefigurative of it, or the Prediction foretelling it, might be fulfill'd

Agreeably to this, the Christian Religion being designed to be advanc'd, and placed instead of the *Mosaical*, it was very proper in the *Revelation* to use the Symbols or glorious Attributes thereof, and with the Steps of its Advancement and Decay, to apply them to the Christian Church, be-

^h 1re . L . v . c . 2,

ⁱ Heb . x . 1.

^k Heb . x . 23, 24

cause that Oeconomy was but a Shadow of good Things to come, whereof the Christian Church is the Antitype. As even that Oeconomy was also of the Heavenly Things, because God design'd in all Religion, to shew Men by sensible Objects the Constitution of his Celestial Government, — that his Kingdom of Heaven might be represented by his Kingdom on Earth, as he design'd that his Will should be perform'd upon Earth as it is in Heaven. So that in this Case there is a kind of Mixture of the Heavenly Government, together with the External and Visible Attributes of the *Mosaical*, and the Symbols fetch'd from Heaven and the Celestial Government, shew, by the Union and Relation between those two States, that what is said to be done in Heaven, has likewise its Accomplishment in the Church on Earth.

The *Mosaical* Matters were plain and visible, being already effected, the Constitution and Fates of the Christian Church, at the Time of the Revelation, were still invisible, because future. Therefore the Way to make Men understand these Futurities, was to represent them in Symbols of Things that had been seen.

And this is the less to be admired, because even in the common Speech of the first Author and Publishers of the Christian Religion, the Words and Names applied to it were borrowed from the *Mosaical*.

And therefore, if the Words and Names were fitly applied thereto, which were themselves Signs and Symbols, it was as proper to apply the visible Things and Fates thereof, as Symbols to represent in a Prophetical Vision, the Constitution and future State of the Christian Oeconomy.

God the Father is represented to us in holy Writ under the Notion of a King, he being Creator, and by consequence Lord Proprietary and Ruler of the whole World in general, and by Covenant also he became the peculiar King of the *Jews*, and therefore settled among them a visible and standing Government, which bore a¹ Resemblance with that which God enjoy'd already over the whole World. Wherefore, sofar as in the Christian Dispensation, the Son of God is represented to us as Heir of his Father's Kingdom, and by Consequence to be constituted King of the whole World, and more peculiarly of his Church made up of *Jews* and *Gentiles*, there could not be a more easy and exact Description and Representation of this Matter, than by these Symbols both of Heavenly Things and *Mosaical*, which did already set

¹ Vid Flav. Joseph. Antiq. Jud. L. iii. c. 9. Philo. Jud. op. passim.

forth the general and peculiar Kingdom of the Father over the World and *Jews*. So that the whole Oeconomy of the *Revelation*, which is to describe the State and Fates of that Kingdom, is founded upon this, that *Jesus Christ* is shewn therein as Inaugurated, Inthroned, and receiving, by Degrees, Possession of the same General and Peculiar Kingdom which the Father had before, with this particular Difference, that the Peculiar Kingdom is to become Universal as well as the General.

'Tis farther observable, that all this is very suitable to the Hieroglyphical or Mystical Notions of the *Egyptians*. For they suppos'd^m that the Heavenly Things were Examples of, and were united to the Terrestrial. From whence the *Platonists* drew this Fundamental Notionⁿ, "That the Creator having conceiv'd in himself the Exemplars of all Things, produces them from him in Images." The Meaning of which is, that God has stamp'd upon all his Works such an Image of himself, and of his Government and Decrees, that it has pass'd through them all, and has therefore the same Impression upon them, by which they fully represent one another.

Upon the whole therefore, the State, Constitution and Fates of the Christian Church, may be very properly denoted by Symbols taken from the *Mosaical* Dispensation.

And therefore, the general Interpretation of this kind of Symbols, is to be deduced from the Account given of the Religion and History of the *Jewish* Church and Nation in the *Old Testament*, and Books relating to the *Jewish* Antiquities.

As for the other kinds of Symbols, whose Principles were before laid down, there are several Helps whereby their general Significations may be certainly known.

They are all in a Manner us'd by the sacred Prophets in the *Old Testament*, who frequently use together Expressions in the symbolical and in the common Style, and so become their own Interpreters, in the same Manner as St *John* himself sometimes does. So that the Signification of such Symbols as are explained by themselves (many of which are to be met with in the *Revelation*) may be infallibly depended on.

And as to Symbols us'd by them which are not in this Manner interpreted, their Meaning may be often found out, by attending to the

^m Vid Jamlich de Myst. § 1 c. 9 p. 14 lin. 30 & c. 21 p. 37 lin. 11, &c.

ⁿ Gal. Not. in Jeru. de Vi. Æg. § 1 c. 8 p. 14 lin. 32.

Scope of the Places where they occur, or by applying to the Exposition in the *Targums*, which being of some Antiquity, and made by such as understood the Symbolical Characters, frequently explain Expressions symbolical by a literal Paraphrase.

The next best Help for the Interpretation of the aforesaid kind of Symbols, is *Achmet's* Collection of the Interpretation of Symbolical Dreams, according to the Doctrine of the *Egyptians, Persians, Indians* and *Arabians*

This is an excellent Work, whereby many Symbols in the *Revelation* may be certainly explain'd, according to the very Notions and Method of those who first invented and improv'd the Symbolical Way of Writing and Speaking, there being, as to the Interpretation, no Manner of Difference between the same kinds of Symbols us'd by the Ancients to communicate their Conceptions, and the same kinds exhibited in Dreams and Visions So that the same Rules which serve for the Explanation of a Symbolical Dream, such as that of *Joseph's* was, serve also for the Explanation of a Symbolical Vision

And in these Writers Symbols are found explain'd, in the very same Manner, as they are by the sacred Prophets.

Together with the aforesaid Collection is printed the Work of *Artemidorus*, an *Ephesian* Priest, and Contemporary with St *John*

His Interpretations are indeed not so proper to the Purpose as the former, because he fitted them to the *Grecian* Customs — but his Work is however very valuable upon the Account of his having endeavour'd to reason upon Things, and to reduce his Art into a System — and he has some few Observations and Interpretations which exceed the rest, as coming nearer to the Intention of several Symbols us'd in the *Revelation*

To these Helps, which are alone sufficient, the Expositions of Omens and Prodigies in the *Grecian, Roman*, and other Writers, may be added, as being founded upon symbolical Principles, and Recourse also may be had for the Explanation of the metaphorical Notion of the Symbols, to the most ancient *Greek* and *Latin* Poets, who have us'd bold Metaphors, and were well acquainted with the Symbolical Language.

It only remains now to lay down some Rules for the particular Application of the general Signification of the Symbols, and for the better understanding the Nature of the *Prophetick* Style. And the chief Rules are.

RULE I.

RULE I. *The Scene of Action, the Actor, and Sufferer, determine the Sense of all the Accidents describ'd in any general Vision, or part of a Vision where new appear*

The Meaning of this Rule may be explained from what is observed even in common Discourse.

'Tis evident — when once the general or appellative Terms in all Languages are fix'd to a particular Signification by some Pronoun, proper Name, Article Demonstrative, or even the Time, Place, or Circumstance, that then they lose their general Signification in all the following Discourse, though the determining Words, or Particles, be not applied to each single Term afterwards

Thus if *Britain* be the fixed Subject of the Discourse, if we go on to speak of the King, Lords, Commons, Clergy, Church, Courts, Laws, and the like, all which are general Terms, as being common with us to several Countries, though we do not at every one of them add the Restriction, yet it is certain that we do it tacitly And thus all our Discourse must be determined by the first mention of the Subject thereof, yea, though we should not use the Terms common in the Country to denote those Matters, but others Analogical, and us'd in other Countries, it is plain that we have settled the true Notion of them by the first Restriction

This is the very Key of all Discourse, and consequently must be so too in the *Revelation*, which is written in a discursive Method — so that the Signification of the Symbols is to be particularly applied by a careful and constant Observation of this Rule

It has been observ'd as an Excellence in *Virgil*, that he never describes the Appearance of the Day, but he does it with such a Description as suits the Work of the Day

The like is done throughout this Prophecy No Actor or Scene appears therein, but we may thereby immediately discover what Action is to be perform'd So that the Rule is of universal Use, and as being so, is constantly observ'd by the *Oneirocriticks*, who, agreeably to symbolical Principles, not only suit their Interpretations to the general Object, but also to the Condition of the Party receiving the Dream, as the proper Scene or Subject thereof. And indeed when there is a Mul-

^o Serv in Virgil *Æt* L xii v 182 Col 1619

^p Artem L ii c 74 & L iii c 67 L iv c 29 Achmet Coll sub fin

tiplicity of Incidents which are all to be reduced into one System, what Guide can we have, or what Method take but by considering the Actor and Scene first, and when those two are determined, to bring all the rest to suit with them?

And therefore we find these Writers explaining the Symbols in different Manners, according to the different Conditions and Circumstances of Men. Kings, private Men and Women, receive always different Interpretations, but in proportion to their Condition the same. And the same Dream, seen by the same Person at any long Distance of Time, denotes different Things, proportionably to a difference of Circumstances.

According to this we must infer in expounding the *Revelation*, that although we have the same Symbols over and over again, yet we must in every particular Case refer them to the immediate Scenes and Actors from whence they proceed, and to which they are related: And by Consequence restrain their general Signification to the particular Case in which they are employ'd.

Thus the Sun, Moon, and Stars are us'd in the Visions of the Seals, the Trumpets, the Sign of the Woman in Travail, and the Bowls, and yet must be there interpreted of Things vastly different and oppos'd, though at the same Time, in Proportion to their different Cases, really analogous.

In short there is nothing insignificant, or for the Sake of *Decoration* only, in the *Revelation*, and therefore

RULE II. *The Apparatus or Decorations of the Visions in the Revelation are of great use, being of the Nature of such Sort of Prologues as explain by way of Introduction the Subject of the whole Action, and must be therefore carefully observ'd*

They fix the Scene, describe the Actors, and thereby determine the whole System of the Actions, and by Consequence the Interpretation of the whole.

RULE III. *Invisible Beings, and even Conceptions of the Mind, as collective Notions are reckon'd, come under, or are represented by such visible Shapes or Figures as are borrowed from some of those visible Adjuncts that either attend continually, or may at any Time have attended the invisible Object, so that they may absolutely determine it to be that Object design'd, and none other.*

Thus God the Father himself, who is invisible, is not represented in the

the *Revelation* by any Likeness (for none can be made of him) but by those visible Adjuncts which he shewed once to the *Israelites*, or left them the Pattern of in the Tabernacle, he himself and his Government being represented only by his Throne, with some other Circumstances.

So the Son, the *Word of God*, who in respect of his Divine Nature is invisible, is represented like a *Lamb*, and like the *Son of Man*, from such Adjuncts to his Divine Person as whereby he hath once been visible to Mankind, being a Man, and like a Lamb in his Passion and Death, suffering for the Sins of Men.

In like Manner the Holy Ghost who is invisible, that he may be visibly represented, is set forth by seven *Archangels* collectively taken, as being his constant Attendants, and consequently Adjuncts, denoting his Presence and Efficacy.

And he is also represented by seven great Torches or Lights, because the visible Appearance of the Holy Ghost hath been by, and under the Similitude of visible Fires or Lights which fell on the Apostles.

And this too in the very same Manner as the Angels, his Ministers and constant Attendants, have at any other Time appeared, which was always like glorious Lights and Fires.

RULE IV. *When a Kingdom or Empire is to be represented throughout its whole Extent and Duration, the whole Picture of it is given as if all the Parts were existing at the same Time.*

Thus the great Image in *Daniel* appears all of one Piece, though the Parts of it are found by the Interpretation to have existed one after another.

And so the *four great Beasts* came out of the Sea, and seem to have been seen all at once, tho' in the Explanation they are plainly successive.

RULE V. *In Bodies Politick and Continual, where there is found a Collection of Individuals of different Denominations, that is said in General of the whole, which is true of the principal and greatest Part.*

And when the said Bodies are considered from their Beginning to their End, that may be said of them in general, which is true of them during the greatest Part of their Time, or when they were in their most flourishing State.

From whence 'tis reasonable to think, that in the Name or Symbol given, Notice is chiefly taken of the *α.μ.η.*, or *Eminent Point* of Things, which serves to give them their Denominations.

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most expos'd to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the *Revelation* in setting forth Matters under one general Extent and Duration, to give the whole but one Name to express it symbolically, and the fairest and largest Prospect thereof.

RULE VI *When the Things to be prophesied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain *Decorum*, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another *Aspect*, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different *Respects*

Now there are placed such inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that Vision are related to the rest

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the *Revelation* is not wrote in the Way of *Annalists*, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more *judicious Historians*, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account

And this is the Method, not only of the most exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom, the Conjunctive Particles do rather import that one Passage comes to be related after another, than that it was really transacted after it"

RULE VII *For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it*

In this Case the Symbolical Signification is the Primary one, and to be most regarded, and the other is only a fatal Coincidence

RULE VIII. *The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent*

Thus in the Explanation of Pharaoh's two Dreams at the same Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event — for that the Dream (says Joseph) was doubled unto Pharaoh twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this Artemidorus makes such a Repetition of a Dream, a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Purpose presignified the Certainty of the Event^u.

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as *Psal* lxxii 11 — where to shew the Cer-

^q Vid Serv in Virgil Æn L 11 v 1

^r Vid Bishop of Sarum's Exposit on on the 6th Article of the Church of England.

^s Gen xli 32 ^t Artem L iv c 29

^u Vid Serv. in Virgil. Æn. L 11 v 178.

tainty of trusting in God, it is said — *God hath spoken once, twice have I heard this, that Power belongeth unto God.* So *Job* ch. xl. v. 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, *Num* v. 22 the suspected Wife is commanded to confirm the Adjuration, by saying *Amen* twice. Which is also the usual Form of our Saviour to confirm his Doctrine

And this is also conformable to the usual Style of the *Hebrew* Language, wherein Repetitions of the same Word are Marks of Certainty, as *Gen* ii 17. *dying thou shalt die,* — *i. e.* thou shalt most certainly die — and *Exod* iii 7. *seeing, I saw,* — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of expressing Things of great Concern

Thus *Horace* introduces *Annibal*, as thus expressing himself upon the Sight of his Brother's Head,

————— *occidit, occidit*
Spes omnis, & fortuna nostri
Nominis, Adrubale interempto "

RULE IX. *In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype*

Thus in *Gen* xl 12. *the three Branches are three Days* — instead of — the three Branches signify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Descriptions, we find the same Style, as in *Luke* viii. 11. — *the Seed is the Word of God.*

After the very same Manner are the Words of our Saviour in *Matt* xxvi 26 — *this is my Body, and this is my Blood* to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is — *this — i. e.* the Bread — *signifies and represents my Body,* and, *this Cup — that is, the Wine in this Cup, represents and signifies my Blood*

This also, in Symbolical Cases, is the Style of the *Latin* Tongue; as in *Plautus's Mercator*, Act II Sc I Where, when *Demipho* hath told his Dream about a *fair She-Goat* (a proper Symbol for a *Mrs*)

☞ *Hor.* L. iv. Od. iv. v. 70, &c.

and comes to consider that he had seen a fair Slave he fell in Love with, he saith v. 29 — *Capram illam suspicor jam me invenisse quae sit,* — *I begin to suspect I have found out who this Goat is* — And again v. 44 *Haec illa est Capra,* — *this is that Goat,* that is, *this is the Woman signified by the Goat*

There is a remarkable Instance of this Style also in * *Homer*

RULE X *In Symbolical Rites, 'tis usual to ascribe the Effect design'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof*

Thus *Moses* smote the Waters of the *Egyptian* River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turned into Blood.

In like Manner a Prophet, or Interpreter of Dreams, may be said to save and to kill, when he predicts the Death or Safety of any, as *Joseph* did of the chief Butler and chief Baker in *Gen.* xli 13 — *Me,* says the Butler, *be restored unto mine Office, and him be hanged*

Thus † *Artemidorus* often says, the Symbol makes the Party do, or suffer what is signified by it

And thus, in other Cases, in the Scriptures, as in *Lev* xiii. according to LXX to pollute, and to clean — signify to pronounce polluted, or clean And so the Power of Binding and Loosing in *Mat.* xviii. 18. is a Judicial Power to declare Bound or Free.

RULE XI *'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards*

'Tis commonly said that this is a Sign of Certainty, — that the Things shall as surely happen, as if they were already past

But this seems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future † Events transacted in their Symbols, and so the Words in the Time past are suitable to the Case, the Things having past in his Mind.

* *HOM* Odyss L xix v. 535, &c † *Artem* Oneir L iv c 30.

‡ *Vid* S *Glass* Philol Sacr de Stilo Prophet, Can iv & Scholast in *Hor* L i od 15 *Nereum bene vaticinatem facit Horatius, nam futura ponit quasi praesentia*

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the *Greeks*, and the Poets *Greek* and *Roman*, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a ^a Prophet, supposes the Matters present before his Eyes

But the *Hebrew* has no Present Tense, and so uses the Præterit instead of it.

RULE XII. *During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæus, L. iv. c. 37.*

Thus in 1 K. xx. 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King *Abab* should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the King, who therefore should perish in the same Manner

So *Isaiab*, ch. xx. walked Naked, and Barefooted, to represent Symbolically, the Captivity of the *Egyptians* and *Ethiopians*, upon whom the *Israelites* trusted too much, instead of wholly confiding in God

So in *Ezekiel*, ch. iv. the Prophet is commanded to do several Things which would seem absurd were they not Symbolical, And in ch. xii. there is an Explanation given of such kind of Actions.

Thus also *Hosea's* Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the *Israelites*, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

^a Virgil says - - quarum sacra fero. Servius Poeta enim quasi Musarum Sacerdos est, Georg. L. II. See also Horace, L. III. od. I.

In *Acts* x. St *Peter* fell into an Extasie, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the *Jews* from the *Pagans*, and under that Notion to signify further, that the Partition-Wall betwixt *Jews* and *Gentiles* was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of *Cornelius* the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision *Peter* hears a Voice saying, *Kill and Eat* *Peter* in his Extasie refuses upon the Principles of the *Mosaical* Law, that he never eat any Thing Common or Unclean, the Voice was repeated a second, and a third Time for Confirmation.

In this Vision St *Peter* is the Representative of the *Jews*, and of their great Stubborness to comply with the Christian Liberty — to eat of all Things fit for Food — which was to proceed so far, as almost to refuse joyning with the *Gentile* Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St *Peter* with their Dissimulation, till he was reprehended for it by St *Paul*

From the Rule thus illustrated we must infer, that the Actors in the *Revelation* being Symbolical, the Person of St *John* himself, wherever he is any Ways concerned in the Action, must be also Symbolical.

He is not only the Spectator commision'd by Christ to see the Visions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Part of the Church — of all the Faithful contained therein — in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed For as St *John* is the Witness of the Vision favoured as Deputy, so are the said Actions in the Event wrought for the said Persons Sakes.

This Observation of St *John's* being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a sort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so

Therefore *Moses* has all these several Names of ^b Prophet, ^c Priest, and ^d Mediator.

Nay God himself seems to make the formal Notion of the Office of a *Prophet*, to be that of *praying* or intreating for Men, as, in *Gen* xx 7 *Jer* xxvii 18 ^c

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he represents those Men.

Thus *Virgil* calls the Soothsayer *Asylas*, by the Title of ^f *Hominum Divumq, Interpres* — the Primary Notion of *Interpres*, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or *Vates*, is also called frequently by the Ancients ^g *Sacerdos*, a Priest, which is the usual Style of *Jamblichus*. And reciprocally the *Priests* are called ^h *Prophets*

So in *1 K* xviii 19, 20, 22, 25, 29, 40 the *Priests* of *Baal* are called *Prophets*, and when they perform their Rites they are said to *Prophezie*. In short, ⁱ *Jamblichus* has asserted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to *St. John* it may be observed, that if he were not a Representative of the Faithful, his Person in the Visions would be needless to any other Purpose than to receive them. But he appears frequently acting, which he therefore does, not in Respect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Vision, and to transmit it to the Catholick Church, to serve through all its Periods, and therefore he represents its Members, through every Period, and on every Occasion, wherein he acts in the Vision.

We have now seen upon what Principles the *Revelation* is to be understood, and by what Helps and Rules it is to be explain'd, And upon the Whole, the Proceeding seems to be so very Rational and Proper, that it may be truly affirmed, that by a judicious Use of

^b Deut xviii 15 ^c Compare Lev viii 29 with Lev vii 32 and Psal xcix 6
^d Gal iii 19 ^e As to other Instances consult Exod viii 8, 9, 28, 29 *1 Kin* viii 6 xvii 20 *2 Kin* vi, 1/ *Jer* vii 16 xiv 11 xv 1 xxxii 16 xxxvii 3. xlii 2, 4, 20 *Jam.* v 17, 18 ^f *Virgil.* *Æn* L x v 175 vid *Serv* ibid
^g *Serv* in *Virgil* *Georg* L iv col 353 & in *Æn* L iv col 799 & *Æn* L vi. *Vocat aura n Templi Sacerdos* *Mox* ---- *O Sanctissima Vates* ---- *And, Bacchatur vates* *Hor* L. i od 16 v 6. ^h *Festus* *Prophetas in Adrasto Julius nominat Antistes sanorum.* ⁱ *Jamblich.* de *Myt* *Æg.* § iv c 2. fin.

the said Helps, and a steady Adherence to the said Principles and Rules, the Exposition of the *Revelation* may be as easie as that of any other sacred Book, it being in Reality no more difficult, when once the Meaning of the Symbols is found out, to give a true Explanation of a Vision or Prophecy, than it is to interpret one Language by another

In a Word, the *Revelation* may undoubtedly be understood, as being most certainly given for that Purpose So that the Difficulty of it, arises not so much from the *Nature* of the Subject or *Terms* us'd, as for want of *due Study and Application*. And yet, to the *Shame* of all those who neglect this Prophecy, is there in *Rev* 1 3 this remarkable Exhortation given.

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein for the Time is at Hand

TRUMPET VII. WOE III. SECT II.

Containing a full Account of the chief Enemies of the Church, and of their Actions against her, during her first General Period.

- N^o. 1. § 1. **A**ND a great Sign was seen in Heaven,
A Woman clothed with the Sun,
And the Moon under her Feet,
And upon her Head a Crown of twelve Stars
- N^o. 2. § 2. And she being with Child, cried travailing in Birth and pain'd to be delivered.
- N^o. 3. § 3. And there was seen another Sign in Heaven,
And behold, a great, red Dragon, having seven Heads, and ten Horns,
And upon his Heads seven Diadems.
- N^o. 4. § 4. And his Tail draws the third Part of the Stars of Heaven, and did cast them to the Earth
- N^o. 5. And the Dragon stood before the Woman which was ready to be deliver'd, that when she was deliver'd he might devour her Child.
- N^o. 6. § 5. And she brought forth a Man-Child, which is to rule all Nations with a Rod of Iron.
- N^o. 7. And her Child was caught up unto God and his Throne
- N^o. 8. § 6. And the Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there, a thousand two hundred and sixty Days
- N^o. 9. § 7. And there was War in Heaven Michael and his Angels fought against the Dragon, and the Dragon fought against his Angels
- § 8. And prevailed not, neither was his Place found longer in Heaven
- N^o. 10. § 9. And the great Dragon was cast out, that old Serpent,

^a See *Mss in Loc*

- called the Devil and Satan, which deceiveth the whole World was cast out upon the Earth,
And his Angels were cast out with him
- N^o. 11. And I heard a great Voice in Heaven, saying, Now is come the Salvation, and the Power, and the Kingdom of our God, and the Power [or Authority] of his Christ
- N^o. 13. For the Accuser of our Brethren is cast down, which accused them before our God Day and Night
- N^o. 14. § 11. And they overcame him by the Blood of the Lamb, and by the Word of their Testimony,
And they loved not their Life unto Death
- N^o. 15. § 12. Therefore rejoice, ye Heavens, and ye that dwell in them
- N^o. 16. Woe to the Earth and the Sea Because the Devil is come down unto you, having great Wrath, knowing that he has but a short Time
- N^o. 17. § 13. And when the Dragon saw that he was cast out upon the Earth, he persecuted the Woman which had brought forth the Man-Child.
- N^o. 18. § 14. And to the Woman were given two Wings of the great Eagle, that she might fly into the Wilderness into her Place, that she might be nourished there, for a Season, and Seasons, and the half of a Season, from the Face of the Serpent
- N^o. 19. § 15. And the Serpent cast out of his Mouth Water, as a River, after the Woman, that he might wash her away with the Flood
- N. 20. § 16. And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the River which the Dragon cast out of his Mouth
- N^o. 21. § 17. And the Dragon was anger'd against the Woman, and went to make War with the rest of her Seed, which keep the Commandments of God, and have the Testimony of Jesus.
- Ch XIII
- N^o. 22. § 1. And he stood upon the Sand of the Sea

^a So several MSS and all the four ancient Versions, and *Arctas*

^b So according to some MSS the *Compl Edit Syr* and *Arab* Versions, and *Arctas*

^c *Arctas* is not read in *Alex* and several other MSS nor in *Syr* and *Arab* Versions, but in *Hypocritas* of *Arctas*

^d So *Alex* *All* *Tychonius*, vulgar *Syr* *Arab* See *M's*

The Explanation.

N^o 1 **T**HE *Woman* here is the Christian Church, in the same Manner, as under the Type of a *Woman* the *Church* is frequently represented by the ancient Prophets.

She is *seen in Heaven*, or the Governing Part of the World, upon the Account of her being to be plac'd above her Enemies by having Christian Emperors for her Defence, the Scene of her Actions being plac'd in that Subject about which she contends

The Representation of her there, is styl'd a *great Sign*, upon the Account of the Strangeness of it, and her Power to prevail

And this last is set forth by her Luminaries, or her invisible and visible Spiritual Governors

Her first *Luminary*, — the *Sun*, — with which she is *cloth'd* as a Vesture, is *Christ* her King, whom, (by ^e being Baptized into him, and by ^f being conformable to his Example and Doctrine) she hath put on, and she is not only adorned with, but also protected by him.

Her next *Luminary* the *Moon* is *seen under her Feet*, & as a Light and Guide to direct her, and her *Followers*, (signified by her *Feet*) in all their Ways And the Church has the Promise, that ^h God will keep the Feet of his Servants, and guide them in the Way of Peace

Now the Moon being a Luminary, is in the Prophetick or Symbolical Language, the Name of a superior Governor. 'Tis therein, whenever mention'd together with the Sun and Stars, the next to the Sun

In the Case before us, the Sun is *Christ*. The Governor therefore of the Church next to *Christ* is the Holy Ghost, whom *Christ*, during his Absence, hath ^k left to his Church and Apostles, to ^l guide them into all Truth. By this Holy Spirit is the Church enlighten'd, comforted, supported, and de-

liver'd in all Dangers and Distresses, and of him ^m must every one that comes into the World, in order to enter into the Kingdom of God, be born again

The *Stars* constituting the Crown upon the Head of the *Woman*, are the Spiritual visible Governors of the Church constituted by, and ruling under their Spiritual Governors, the *Sun* and *Moon*

The Number of these Stars being *Twelve*, leads us directly to the Twelve Apostles, who were by *Christ*, under himself and the Holy Ghost, appointed to be the visible Spiritual Governors of his Church, and the Lights of the World These were the Princes, or Heads of the Tribes of the Spiritual *Israel*, and the Representatives of their Successors, the Spiritual Presidents of the true Church of *Christ*, in whom the Apostolical Government is continued and to whom therefore, under God, a *Crown*, or Coronet, or Power of Government in *Things Spiritual* belongs

So that by this Crown of Twelve Stars, the Successors of the Apostles are Symbolically set forth, the Apostles being the Representatives of their Successors, and as such consider'd by our Saviour in his Promise ⁿ of being with them to the End of the World

N 2 During the Times of the *Pagan* Emperors, the Church endeavouring to increase her Followers, by Preaching the Gospel, frequently suffer'd great Persecutions, and the last, which was begun by *Dioclesian*, and was the most universal and dreadful, lasted for *Ten Years* And all this, *agreeably* to the *Decorum* of the Symbol us'd to represent the Church, is set forth by, the *Woman's* being with Child, by her *Cries* in her *Troual*, and being *pain'd* to be deliver'd, that is, to be freed from the Torments of Persecution which she endured During this her State,

N 3 Her Enemy is seen in the Political Heaven, as having the actual Possession of the Temporal Power And he is repre-

^e Gal iii 27 ^f Rom viii 17 ^g Phil cxix 105 ^h 1 S vii 11
ⁱ Luke i 79 ^k John xiv 16 xv 26 ^l John xvi 26 xv 13 14

sented as a great, red Dragon, having seven Heads and Ten Horns, and upon his Heads seven Diadems

This Dragon is the Devil acting and ruling by his visible Ministers in the Roman Empire, and so having seven Heads and ten Horns, which are a Description of the said Empire throughout its whole Extent and Duration

For the seven Heads, as they are explain'd by the Angel in *ch. xvii* § 9, 10 signify seven Kingdoms, that is seven Kingdoms, or Capital Cities with their Dominions

And the Ten Horns, as there also explain'd by the Angel, are Ten Kings

It is there said of the Ten Horns, that they were not in Being at the Time of the Vision;

And concerning the seven Heads at the Time of the Vision, that Five were fallen, one was, and that the other was not then come

From whence it is apparent, that the Roman Empire was to be first compos'd of seven Kingdoms, and afterwards of Ten

Again, it is here said that the Dragon had upon his Heads seven Diadems

But in *ch. xiii* where the Dragon resigns his Power, and his Seat, and his great Authority to his Successor, who has therefore the same Number of Heads and Horns, Ten Diadems are seen upon the Horns, and none upon the Heads Which shews, that at the Time of the Translation of this Power from the one to the other, the Empire had suffer'd a great Change, — *viz.* That forasmuch as it had first consisted of seven Kingdoms united into one, as having been either founded or conquered by the Romans, it was then divided into ten distinct Monarchies. So that the Heads shew the Extent of the Dominions, and the Horns the Distribution of them afterwards, by an Essential Change in the Government

Accordingly the Diadems, which are the Symbols of the actual Possession and Execution of Power or Rule, are, during the Dragon's Reign, seen on the Heads And then afterwards upon the Division of the Empire, and the Resignation of the Dragon to his Successor, the Diadems, to shew to whom the Power of Government belong'd, are plac'd upon the Horns, — the Heads relating to the former, and the Horns to the latter State of the Empire And thus there are Ten Horns allotted

ted to the Dragon, which are not exerted, and seven Heads to the Dragon's Successor which are not heeded, to shew that these two are related, and must succeed one to the other

Now of the seven Heads, or seven Capital Cities, with their Dominions and Dependencies, of which the Roman Empire was compos'd, or consisted before the Division of it into Ten Parts, it being said at the Time of the Vision, that five are fallen, one is, and the other is not yet come We are thereby given to understand, that there is indeed now but one Capital City, but that the Five others were so, and have now lost their Supremacy, but however, having still some Power, do all concur to make up one Body of the Roman Empire So that the Meaning is not, that this Empire hath so many distinct supreme Heads, but that five Heads that have been Supreme do now, together with the sixth in being, make up the Dominions thereof, and that the seventh Head is a Capital not yet in being, but which some Time after shall be Head of the Roman Empire, and so continue for some Time We are therefore to observe seven Periods of the Roman Conquests, by every one of which one Capital City, with its Dominions and Dependencies, became a Head of the Empire

I The first Head was gain'd by the Conquest of Italy The Capital City, Rome This was the Work of six hundred Years

II The second Head was obtain'd by the Ruin of Carthage The Empire of the Carthaginians, began at the Pentapolis, and so on to the African Shore, and into Spain.

By the Conquest and Ruin of their Empire, the Romans became Masters of all those Territories, and besides that of Mauritania and Numidia, the Kings thereof being involv'd by Alliance into the Fate of the Carthaginians Which Conquest made a Way for them to conquer as far as Mount Taurus. And all this in about the Space of fifty three Years, as Zosimus observes out of Polybius.

This Head was quite destroy'd by Scipio the younger, but was rais'd up again by Caius Gracchus a little more than twenty

Years after, who call'd it *Junonia*, But the old Name of *Carthage* prevail'd, and it grew mightily, and became the Capital of those Parts, being under the Emperors the Seat of a chief Roman Magistrate

III The *third* Head of Dominions was gain'd by the Conquest of the *Macedonians* and *Greeks*. The Conquest of *Macedonia* involving all the rest of *Greece*, which since the Times of *Philip* and *Alexander the Great* was under the Subjection of the Kings of *Macedonia* their Successors. The *Romans* made but one Triumph of both

The Capital of *Macedonia* was *Æge*, made so by *Cercus* King thereof. But the Seat of that Empire was afterwards remov'd to a Town near it called *Pella*, and was made a Colony by the *Romans*, and the Seat of the Governor of *Macedonia*, as *Claudian* hints in his Times

The Fate of the *Macedonians* drew in also *Gentius* King of *Illyricum*, who was then Ally against the *Romans*.

IV The *fourth* Head may be reckon'd to be gain'd by the Conquest of all the Dominions of *Mithridates* King of *Pontus*, and his Ally *Tigranes* King of *Armenia*. Here we are not to reckon that the *Romans* were Masters of these Countries by the little Victories they got over *Antiochus* and some others

The Dominions of the *Seleucidae* fell into the Hands of *Tigranes*, before the *Romans* made an absolute Conquest thereof, and he kept them fourteen Years, as *Appian* witnesses

Mithridates was ^a absolute Lord of *Asia* before they overcame him, so that by the Victory gain'd over this King, the *Romans* ^b became at once Masters of the *East*, which then depended of him, the Capital of which was *Antiochia the Great*, which was therefore called the *Head of the East*. And was accounted a Capital still, being so called by *Ammianus Marcellinus*

V The *fifth* Head of Dominions was acqui'd by the Conquest of the *Gauls* and *Britains*, who were ^c originally the same

Nation as the *Gauls*. They also were allied, and assisted the *Gauls*, as being of the same united Nation, as we find in *Cæsar's Commentaries*, and a little before *Cæsar's* Time, all the *Gauls* and *Britain* were under one King, and lastly, the *Britains* after they were fully conquer'd, were still accounted as Parts of the *Gauls*, *Ruffus* mentioning *Britannia*, divided into first and second, and *Maxima Cæsaricensis*, as three of the eighteen Provinces of the *Gauls*.

The Capital City of the *Gauls* was *Civitas Æduorum*, afterwards called *Augustodunum*, and which *Tacitus* calls ^a the Head of the Nation, but the *Romans* changed the Head, and made *Lugdunum* Head of the *Gauls*, it being also a Colony, and tho' the *Romans* made several Changes in placing the *Prætorian Præfect*, yet *Lugdunum* had the same Privileges as *Rome*, even the Power of giving their Votes in the Choice of the Roman Magistrates

VI The *sixth* Head was gained by the Conquest of *Egypt*, performed by *Augustus Cæsar*, when he had beaten *M. Anthony*, and *Cleopatra* Queen thereof, and reduc'd *Egypt* into a Roman Province. This included also the *Pentapolis* or *Cyrenaick* Region, and the *Lybia*, which had been under the *Ptolomies*, and ^b as 'tis said given to the *Romans*, but however a plain Appendix of *Egypt*, and therefore under the same Head which was the famous City of *Alexandria*, wherein no Alteration was made

It is to be here observ'd concerning this Head of Monarchy, as also of the two former in *Asia* and *Macedonia*, that their Condition was such at their coming into the Hands of the *Romans*, as has been here represent'd. So that indeed all the Dominions comprehended under them in the Account here given, were really then Appurtenances of the same, tho' there had been many Revolutions and Divisions. However, they were thus likewise in their Original, upon the Division made of the Conquests of *Alexander the Great*, and this hath been observ'd too by Prophane Authors. *Justin* saith, ^c *Ptolomy* said

^a Plin Nat Hist L v c 10 ^b Claudian de Cons M Turc l v s
^c Appian Syriac sub lin Apollon Mirand in Princip Plutarch de Mor Rom p 513 Eu rop L vi Trebell Pollio de Valerian L xii
 cit de Vir Ag 10

^a Cæsar de Bell Gal l i c 1 I n c e s L v c s ^b Ruffus l i c 1
^c Justin l i c 1

Egypt, together with the greater Part of Africa, and had also Cyprus and Phœnice. Cassander had Macedonia and Greece, and Antigonus had Asia, and the Eastern Part.

The rest being held by others, that made a fourth Head beyond Euphrates and Tigris, was out of the Roman Conquests, and the Limits of that Empire. And these Four Heads or Monarchies are in *Daniel's* Prophecy those Four Horns which arose out of the single Horn, whereby the Conquests of *Alexander the Great*, and the Division thereof into four Monarchies, were signified

VII The seventh Monarchy brought into the Roman Empire, was that of *Thrace*, and beyond

This was reduc'd into a Roman Province in the Reign of ^d *Vespasian*. And in this, *Byzantium* being many Years after the Exhibition of the Vision rebuilt by *Constantine the Great*, was under the Name of *New Rome*, since call'd *Constantinoph*, made the Capital City of *Thrace*, and of the whole Roman Empire, of equal Power with *Old Rome*.

This Head was indeed made in the Time of the Roman Emperors being Christians. But then it is to be observ'd, that the seven Heads are design'd to determine chiefly the Extent of the Dragon's Dominions, and also of the Beast his Successor, under whom *Byzantium* was most certainly an Head, and so must be accounted all along, especially seeing that it was an Head over such Countries as the Dragon had within his Dominions, and which also concurr'd to destroy the Church with all the rest.

The Design of translating the Seat of the Empire, was even form'd in the Times of ^e *Julius Cæsar*, and that this Design was renew'd in the Times of *Augustus* is very ingeniously conjectur'd by ^f *Tan Faber*, from an ^g Ode in *Horace*, wherein the Poet seems to contrive a Way to hinder so great a Misfortune from falling upon *Rome*

The same Design also was renew'd by *Caligula*. So that for political Reasons, the Emperors having an Aversion to *Rome*, and just Ground to fear its attempting to regain the former Li-

berty, began to despise it, and to communicate its Rights to other great and Capital Cities of the Empire in such a Manner, that *Rome* became more and more to be despis'd, so that the Way was prepared for *Constantine* by the Pagan Emperors themselves, and they only wanted Leisure or Prudence for the Choice and Management of such an Undertaking. And tho' *Constantine* built no Pagan Temples there, nevertheless in his Time the Pagans were admitted into all the Offices and Honours, even into that of the Consulship, as ^h *Prudentius* has observ'd, and also into the Senate and Army. And further, that the Dragon had still Power, during the Time of the Successors of *Constantine*, is plain from this, that the same Emperor and his Successors were deified as well as Idolatrous Emperors, and that during their Lives they own'd themselves to be still ^k *Pontifices Maximi*, till *Gratian* refus'd it, being solemnly invested with the Pontifical Habits. So that the Heads of the Dragon remain'd still, but the Christian Emperors as Christians, come under another Symbol of the Eagle's Wings, of which hereafter. They indeed protected the Church, but the Dragon still retain'd Power, both in the Senate at *Rome*, and in the Army and common People, as well as the Magistrates of Cities. Whence ^l *Jerom* complains of their being ready to assault and revile the Christians. And the Struggles in the Senate about the *Ara Victoriæ*, in *Theodosius's* Time, sufficiently shew what Power still remain'd

The Christian Emperors did indeed curb *Paganism*, and abolish several Impieties, but as ^m *Du Moulin* observes, "Many Names of Blasphemy did remain upon them, of which they cannot be excus'd", of which he gives Instances. And indeed tho' some of the Emperors of that Time ordered the Temples to be shut up, yet others either caus'd or suffer'd them to be open'd, and Idolatry to be practis'd publicly, and all of them privately, of which see ⁿ *Theodore's*

To what has been said may be added, *Fust*,

That the Capital City of the Dragon's Dominions, was liti-

^d Eutrop L. vii Sueton in Vespas c 8
^e L. ii Epist 43 ^f Horat. L. iii. od 3.

^g Sueton in Jul Cæsar c 77

^h Vid Prud Corm adv Symmach
Cist Rom p 83 ^k Zosim L. ii.
^l Vid Accomp't des Prophet chap 4

^m Eutrop Br. L. v. de Onap' r' r'
ⁿ Hieronym ad Julianum ^o Du
^p Hist Eccl L. v. c 21 L. vi. c 24.

rally placed upon seven Heads or Hills, of which afterwards in *cb. xvii.*

Secondly, That the common Interpretation which is given of the seven Heads, *viz* that they signify seven Kinds of Government which have been in *Rome*, from its Foundation under the Kings to the Emperors and Popes, seems to be without Support For a King signifies the Possessor of the supreme Power, let it be lodg'd in one Person, two, ten, or more, and a Head or Capital City is still the same Head, though its Power be executed by a King, Consuls, Decemvirs, or Senate

The *Dragon* thus representing the *Roman Empire*, in whose Dominions the Church in its Origin appear'd, and beyond whose Dominions its Struggles to bring forth a Deliverer, who should by being seiz'd of the Temporal Power be able to protect her, extended not, is styl'd *Great*, in respect of the Power which the *Roman Empire* had, and the Figure it bore in the World, and particularly upon the Account of its magnifying itself against God, and his Church, and for a long while prevailing and stopping her Progress and Settlement.

This *Dragon* has also the Epithet of — *Red* — given him, to denote that the *Roman Empire* would be a killing kind of Animal, and shed the Blood of the Saints.

And it may here be observ'd as a kind of Coincidence, that the *Roman Emperors* wore Scarlet, as their proper and characteristical Colour.

N^o. 4. *The Tail of this Dragon drew the third Part of the Stars of Heaven, and did cast them to the Earth.*

In this the *Decorum* of the Symbol is followed, ^o Crocodiles and some great ^p Serpents, seizing their Prey with their Tails

According to this, the *Tail* will denote his Followers, visible Ministers, Agents or Instruments in the *Roman Empire*, and the whole will signify the Conquests of the said Empire *Pagan*, in bringing under its Subjection the Potentacies and Governments in the third Part of the known World, and ma-

king them submit to its Idolatry, by worshipping the Images of the Emperors, and the Eagles of the Legions

N^o 5. The *Dragon's standing before the Woman that was ready to be delivered*, denotes in general his Disposition towards her, that he resisted, and oppos'd her Endeavours, and watched all Opportunities to do Mischief.

The Event in this Respect is, that from the first Appearance of the Christian Religion, the *Roman Emperors* made it their Business to suppress it. They suffered the worst of Superstitions, but always had a jealous Eye on Christianity, because the Christians, howsoever obedient and passive, would not worship their Images, nor swear by their Genius, nor perform any idolatrous Act of the *Roman Religion*, and were besides very numerous, and daily increas'd.

The Design of the *Dragon to destroy the Woman's Child as soon as born*, that is a Deliverer arising from her upon his very first Appearance, is like that of *Pharaoh the Egyptian Dragon*, who as ^q *Josephus* relates, being inform'd by some of the wise Men in his Kingdom, that a Child of the *Hebrews* would be born about that Time, who should mightily afflict the *Egyptians*, to prevent that, decreed that all the *Hebrew Children Male* should be destroy'd, and this in order to prevent the Growth of that Deliverer of the *Hebrews*

And so *Herod* caus'd the *Innocents at Bethlehem* to be slain, in order to involve the future *Messias* or King of the *Jews* in that Massacre

For the like Purpose the *Dragon* stands before the *Woman* ready to be deliver'd, designing to destroy her Child And this in particular relates to the last and most grievous Persecution which was rais'd against the Church by *Dioclesian*, and continued for ten Years, when the *Woman* was at the Height of her Pains.

N^o 6. However, maugre all the Opposition, Power, Subtilty and Malice of the *Dragon*, or the *Roman Pagan Empire*, the *Wo-*

^o Ger Voss de Idol L iii c 56 History of Masses, L. 1 p 29.

^p Dampier's Voyages, 1699

^q Archæol L ii c 15

man brought forth a Man-Child, who was to rule all Nations with a Rod of Iron

The Man-Child is *Constantine* converted to Christianity,

The Nations — the Idolaters of the several Kingdoms of which the Roman Empire was compos'd;

The Rod, the Ensign of Power and Government, Iron, the Symbol of *Hardness* and *Inflexibility*

The whole shews that a Christian Prince, *Constantine*, would become Emperor of *Rome*, and thereby free the Christian Church from her Persecutions, and keep those who had persecuted her in Subjection

No. 7. And accordingly her Child was caught up to God and his Throne: That is, *Constantine* soon after his Conversion was exalted to the Throne of God, viz the Throne of the Roman Empire, now in respect of the Church become the Throne of God, in the same Sense as the Throne of *David* and *Solomon*, is styled the Throne of God.

And in this there is an Allusion to our Saviour, who upon his Victory over Death and the Devil ascended up into Heaven, and sat down at the Right Hand of God, on the Throne of his Father.

Hitherto what has been said concerning the Woman, and her Deliverer, and her Enemy, is Contemporary to the six Seals and the Half-Hour's Rest or Silence of the Seventh And

No. 8. The Woman's Flight into the Wilderness denotes the Means of her Preservation upon the Change of her Happy State, till her Arrival there.

And her having a Place of Refuge there prepared of God that she might be sustained for Twelve Hundred and sixty Days, (as the Remnant of the Prophets in the Days of *Jezabel* were preserved in the Wilderness) relates to the distress'd State of the Church in its second general Period. And therefore the Twelve Hundred and sixty Days here, are the same Term as the For-

ty two Months of the Gentiles possessing the outward Court of the Temple, and the twelve Hundred and sixty Days of the Witnesses prophesying in Sackcloth

The State of the Church in her second Period being thus mention'd in general, the Account of the Dragon in what follows is resum'd, and his Opposition shewn till the Woman is driven into the Wilderness, and then her Condition there is more fully describ'd

No 9. The War in Heaven between *Michael* and the Dragon implies that there was Contention about the Imperial or Temporal Power, even whilst the Man-Child of the Church was placing upon the Throne of God

The Event is, that *Paganism*, having yet a strong Party, would contend for the Government

The Visible Actors represented by *Michael* (the titular Angel and Defender of the *Mosaic* Church) and his Angels were *Constantine* and his Successors, together with the Christians in the Armies and Magistracy.

And the visible Actors, represented by the Dragon and his Angels, — the *Eastern* Emperor *Licinius*, and the several Pretenders to the Empire set up by the Idolatrous Party.

By this it appears that *Michael* fought to drive the Dragon quite out of the Temporal Power, that the Dragon resisted, and endeavour'd not only to keep his Place, but to drive the Man-Child out of that which was seiz'd from him. This War seems therefore to be carried on whilst the Woman's Journey into the Wilderness is prepared. The Flight being not a Thing so sudden, as to follow immediately the Elevation of the Man-Child. When the Woman had brought forth, and her Son was caught up, *Michael* interposes and keeps the Dragon in Play. The Dragon cannot pursue the Woman at that Time, but as she flies into the Wilderness, when he is quite driven out of Heaven upon the Earth, and then he begins to play new Pranks, and uses his last Shift to send a Flood after her

Therefore this War must last during the Time running on between the first Appearance of *Constantine*, and the Reign of *Honorius*

The Event of this War was, *the Dragon prevailed not* He could neither keep nor recover the Imperial Dignity, and *had no longer a Place in Heaven, or the Government.*

When once *Paganism* was thrown out of the Imperial Seat, it struggled indeed to get in again, but all in vain The Dragon made Pushes, but still was repuls'd, and his Ministers were worsted, as *Magnentius, Veterano, Sylvanus, Eugenius, and Argobastus* And tho'

Julian the Apostate stepp'd indeed into the Throne by Treachery and Hypocrisie, yet he had not Time to get warm therein.

N^o. 10. And *the Dragon, that old Serpent called the Devil and Satan, which deceiveth the whole World, was cast out upon the Earth* That invisible Enemy of Mankind who is styl'd the old Serpent, as being the same Enemy who beguil'd the first Woman, and who is called in the *Greek Tongue* Διάβολος, and in the *Hebrew* Satan, as being the Slanderer and Accuser of Men to God, and who upon the Account of his Seductions and Temptations is the Deceiver of the whole World, was by the Fall of his visible Ministers from the supreme Power subdued and conquer'd, and had no longer Power but amongst the common People, of whom many still continued to be his Votaries All which had its Accomplishment in *Constantine's* Time, and under his Successors And it is observable, that *Constantine* speaking of the *Pagan Eastern Emperor Licinius*, whom he dethroned, * says, that by the Providence of God, he had forc'd the *Dragon* from the Administration of the Publick Affairs

N^o 11 The Consequence of this casting out the Dragon was, *that his Angels were also cast out with him*

The Fall of the Empire out of the Hands of the Heathens soon made all the inferior Offices, Civil and Military, as also the religious Dignities to fall out of their Power. Yet this was not done on a sudden, but by Degrees. The Way of the Prophecy being to account any Thing done, for the most Part, as soon

* Euseb de Vit. Const L ii c 46

as 'tis begun, the little Time it lasts in doing being accounted as nothing

When the Emperors were no more Heathens, the Idolatrous Magistrates were in great Measure remov'd, and the Priests had no more Power to do Mischief The Idolatrous Religion remain'd only among the Subjects of the common People The Senate indeed of *Rome* was for the most Part Idolatrous, but the Emperors made a Jest of them Laws were made in Favour of Christianity, and to depress *Paganism*, whether they consented or not, and at last *Theodosius* taking away all the Revenues of the *Pagan* Religion, even those of the very Vestals, notwithstanding the Remonstrance of that Senate, shew'd sufficiently how little it was regarded And as for *Constantinople*, tho' the *Pagans* were admitted into the Senate and publick Offices, yet they had less Power as such, and none to exercise their Religion publicly

N^o. 12. This great Victory granted to the Church is set forth in a solemn Hymn of Thanks.

A great Voice is heard in Heaven saying, Now is come the Salvation, and the Power, and the Kingdom of our God, and the Authority of his Christ

The *Voice* is great, because it proceeds from the Church prevailing over its Enemies. And *in Heaven*, because the Church is now invested with the Imperial Dignity.

The *Salvation* is named upon the Account of the former Troubles of the Church, and the Deliverance now effected The *Power*, because the Power of God has brought it to pass, The *Kingdom of our God*, — because the Kingdom of Satan in the Empire is thrown down, and the Kingdom of God is established in its Stead, that is, a full Liberty to worship, for then God is King And the *Power, or Authority of his Christ*, — in the Advancement of his Church.

N^o. 13. The Reasons of this Hymn of Thanks are assigned.

For the Accuser of our Brethren is cast down which accused them before our God Day and Night.

As God is King of the whole World, whatsoever Evil comes upon Men, is from him as his Judgment upon them, for their Sins, grounded upon the Accusations of the Devil, whose Malice

Malice appears more especially upon the Members of the Church

The Process of this Accusation may be understood by the History of *Job* God, as sitting in Judgment, permits Satan to appear before him, as it were just when he is ready to pronounce the Faithful justified

^c Satan opposes it, and saith, that if they be further tried they will appear to be wicked, whereupon God permits Evil to come upon them, and suffers Satan to work his Malice by certain Measures Hence all the Evil that comes upon the Church may be said to proceed from the Accusations of Satan

Now God suffers him to be both Accuser and Executioner, according to the Custom of the *Eastern Nations*, and the Law in *Deuteronomy*, *ch* xiii 9 and *ch*, xvii 7 the latter Office being a Consequent of the former. Therefore Accuser is the same as Murderer or Destroyer, because the Devil's Accusations tend always that Way, and whatever Evil attends us, we may conclude that we have yielded to his Temptations, and that he hath laid and aggravated an Accusation against us before God, who hath thereupon made him the Executioner of his Judgment, at least by his Emissaries and visible Ministers. By this may be explain'd, *Psal* cix 6 and *Zech* iii 1

When the Accuser, or Satan, is therefore thrown down, without having Power to be Executioner any more, it denotes that the Church is then out of Danger of Persecution

Moreover, we must observe that this invisible Accusation of Satan, as he is here a Symbolical Person representing the visible *Roman Emperors Pagan*, had also a visible Accomplishment in the continued Calumnies which were cast upon the Christians of the Primitive Church, and upon which their Persecutors grounded the Justice of those Punishments which they inflicted upon them As that they were Cannibals, incestuous Adulterers, promiscuous Lechers, Murderers, Conspirators, and the Causes of the Plagues, Famine, Fires, and the rest of the Publick Misfortunes.

N^o 14 The Victory obtained is owing to the *Blood of the Lamb*, and to the *Blood of those who had faithfully preached his Gospel, and courageously laid down their Lives for his Sake* Their Blood cried up to God for Vengeance, and God aveng'd their Cause, by the Overthrow of their Adversary.

N^o 15 Wherefore the *Heavens*, the Temporal and Ecclesiastical Powers, and their respective Subjects, are exhorted to rejoyce at the Greatness of this Victory now obtained over the Idolaters. And hereby is denoted the great Joy in which all the Members of the Church, from the highest to the lowest, were in upon the Account of the Happiness accruing to them by the Fall of their Destroyers And now since *Paganism* is fallen, and Christianity establish'd, the blessed Angels themselves, who are concerned for the Welfare of Man, might rejoyce thereat

N^o 16 After the Hymn follows a Prophecy or Denunciation of Sorrow to the remaining Enemies of the Church

Woe to the Earth and Sea, 1 e to the Idolaters among the common People and Soldiery, because *the Devil is come down unto you, having great Wrath, knowing that he hath but a short Time*, or little Season

The great Downfal which he had received would put him and his Ministers, or the remaining Idolaters in the Empire, upon desperate Attempts, which, proving ineffectual, would involve them in great Calamities

And accordingly, the many Pretenders, which did all they could to obtain the Throne by the Help of the Idolatrous Party, against the Successors and Family of *Constantin*, such as *Magnentius, Vitear*, *Sylvanus, Maximus, Eugenius*, and others, were discomfited with their respective Armies, whereby vast Multitudes of the Heathens were destroy'd

The *Anger* of the Dragon was increased by the *Shortness of his Time*, which being between his Fall from Heaven, and the Surrendry of his Power to the wild Beast described in the next Chapter, was but very short in Respect of his former Reign. And therefore,

N^o. 17. *When the Dragon saw that he was cast upon the Earth, he persecuted the Woman that brought forth the Man-Child*

This he did,

By endeavouring to seduce the Church by craftily introducing his Worship, and mixing it with the true Worship Intending hereby to tempt Christians to sin, (even as the *Midianites* did the *Jews* * whom they vex'd with their Wives) in order to bring the Curse of God upon them

For during these Times the Church was almost on all Hands solicited to receive Idolatry, under the specious Name of paying Honour to the Memory of the Martyrs The Bait was laid on so thick, that tho' it was seen and discovered by the true Members, yet the rest could hardly avoid it St *Augustin* complained of it, and *Vigilantius* wrote a Book to that Purpose, and declared that he had many Bishops of his Side But all was in vain The true Church was forced to give Way to another Church which yielded to such Inticements and Delusions of Satan, whereby he hath done more Mischief than he could, when he had the Temporal Power in his Hands, and by mere Force

N^o. 18. *However, to the Woman there were given two Wings of the great Eagle that she might fly into the Wilderness, into her Place prepared for her of God, that she might be nourished there for three Seasons and an half, from the Face of the Serpent.*

This shews the Means by which the Church of the true Believers and Worshippers was transmitted, and pass'd from the *first Period* of the *Pagan* Persecutions and its Efforts to get a Deliverer, to the *second Period*, in which, it is to be in a State of Desolation and Persecution by Enemies excited against her by the Wiles of the Dragon So that when he can do no more under his proper Shape of *Satanical* or *Pagan* Worship, he delivers (as will appear from the next Chapter) his Power, and raises up a Beast and a false Prophet, having a Power like the Lamb, or pretending to be a Vicar of *Christ*, which will bring her into a more forlorn State than she was in under *Paganism*.

To express this intermediate Space, it is brought under the Notion of a Passage into the Wilderness, and the Means by which it is during that Time preserv'd, are expressed by two Wings of the great Eagle And

At first Sight one may see, that this alludes to what God said to the *Israelites* after he had delivered them from *Pharaoh* the *Egyptian* Dragon, *Exod xix 4. — Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self*

The *Wings* are the Symbols of Protection to the Subject to which they are given, from such a Subject as the Wings are said to come from

The *Eagle* is the Symbol of a King or Kingdom

The Epithet of *Great* given to this Eagle shews, that the Monarchy it represents is such a Monarchy in the World as is esteem'd very great in Comparison of others, and that it will prevail in the Protection it affords. This is the *Roman Monarchy* whose Ensign was an *Eagle*, and the *Roman Christian Monarchy*, because defending the Church.

The *two Wings* of this great Eagle signify the *Roman Empire* as divided into two great Divisions, soon after *Constantine* the Deliverer of the Church became sole Monarch of the Empire, when there were two Imperial Seats, the one at *Rome*, and the other at *Constantinople*, by the Building of which latter Capital, and the Rights it obtain'd, the Empire was divided into two great Parts, like the Wings of a great Eagle, and so continued till the Dissolution thereof In which Time the Empire was commonly governed by two Emperors. Whilst the Empire was in the Hands of the *Pagan* Emperors it had been always undivided, but now it had two Capitals, a double Senate, double Emperors, and the Offices were accordingly divided.

These were the two Wings of the great Eagle, which protected the Church whilst the Dragon was persecuting her under hand, and endeavouring to regain his Power, and under these the Church subsisted, so as to be convey'd into the Wilderness, that is into a secret, obscure, but safe State and Condition, that she might thereby be preserv'd for three Seasons and

* Numb. xxv 18

‡ Vid Zofim L II Onuphr Imper Rom p 211

an half, or all the Time of her Adversary's making War with the Saints, and of the Witnesses prophesying in Sackcloth — a Season or Time here, signifying one Year, Seasons two Years, and half a Season half a Year, and so three Seasons and an half being reduc'd into Days of three hundred and sixty Days to a Year, are equivalent to one thousand two hundred and sixty Days, in which, allowing thirty Days to a Month, there are exactly forty two Months.

The *Woman's Flight into the Wilderness during the Protection of her two Wings*, is her Tendency towards the aforesaid State Whereby is denoted, that during the *Eastern and Western* Divisions of the Empire, the true Church, represented by the Woman, would by reason of the Guides and Members of the visible Church growing daily more and more corrupted by superstitious and idolatrous Practices, gradually cease to appear as a *collective visible Body*, and that the Christian Emperors by advancing and protecting the Visible Church would in the Event thereby also secure the true Church, as being more and more in an hidden State and Condition from the Attempts of her Adversary And therefore the Serpent perceiving this, and being resolv'd to destroy her wheresoever she was,

N^o. 19. *He cast out of his Mouth Water as a River after her, that he might wash her away with the Flood*

Here the *Mouth* signifies the House of the Party, or the Orders given by him.

The *River-flood* signifies a great Invasion.

The whole denotes a great IncurSION of Enemies brought upon the Territories of *Christendom*, by the Contrivance of some of the *Pagans*, the Ministers of the Dragon, who made this last Effort to subvert the Christian Religion not long before the Dissolution of the *Western Empire*.

Accordingly in the Times of *Arcadius* and *Honorius*, the one Emperor in the *East*, and the other in the *West*, there was a great Irruption of the *Barbarians* into the *Roman Empire*, and that too contriv'd by the Ministers of that State to affect the Ruin of the Christian Religion *Stilicho* affecting to enlarge the Dominions of his Master *Honorius*, but under that Pretence intending rather to set up himself or his Son *Eucherius* as Emperor, sent for *Alarick* Captain of the *Goths* to come

into

into *Italy*, and open'd the Way for him through the *Alps* Prodigious was the Ravage which those *Barbarians* made, at the last they besieg'd, took and sack'd *Rome* This Accident opened the Flood-Gates of the Empire, and let in the rest of the *Barbarians* Nay, it is said, ^z that the same *Stilicho* at least invited them secretly, these were the *Alans*, *Suevians* and *Vandals* The Miseries these caus'd were general, and in all the Parts of the Empire, whereby the *Western* was all torn to pieces

This *Stilicho* was an ambitious Traytor, and really design'd to make his Son *Eucherius* Emperor, which *Eucherius* was a ^z *Pagan*, and extremely in with all the Idolaters, who hop'd that by this means the *Pagan Religion* might be restor'd, and they might suppress the Christians But the Event was contrary to what they intended, For

N^o 20 *The Earth helped the Woman, and the Earth opened her Mouth, and she allowed up the River, which the Dragon cast out of his Mouth*

The Meaning is, that the corrupted Church became Masters of their Conquerors, the *Barbarians* at last settling in the Empire, and receiving the Religion, Laws, Customs, Manners, Language, and the very Name of *Romans* By which means the corrupted Church was not destroy'd, and thereby the true Church which was in an obscure State amongst the corrupted Christians was preserv'd from the Attempts of the *Barbarians*, who upon their invading the Empire, were in great Measure *Pagans*

N^o 21. At this Disappointment *the Dragon* was engag'd at the *Woman*, and went to make War with the rest of her Seed which keep the Commandments of God, and have the Testimony of Jesus

The Seed of the Woman are the Sons of the true Church, those that are mystically begotten in *Christ* As in *Isa. liii. 10* Seed is promised to *Christ*, that is many Believers.

The Character given of the Sons of the true Church is, that they keep the Commandments of God, viz purely and entirely

^z Jordan de Reg Success Paul Diacon L xiii

^z Id d

without Additions and Corruptions, *and have the Testimony of Jesus*; that is^b publickly maintain the Faith of *Christ* against all Opposition

And these are called the *rest of the Seed of the Woman*, as being by their publick Appearance and Opposition distinguish'd from that Part of the true Church which is invisible

The said Seed of the Woman are therefore the Witnesses in Chapter the eleventh And against *these* the Devil turns his Anger. And because he cannot do it in his own former Name of Dragon, or by *Pagan* Instruments, he influences and employs the Agents mention'd in the next Chapter, and by them makes War with those Saints

- N^o. 22. And forasmuch as the *first* of his Agents was to have his Rise from the *Sea*, or the *barbarous* Nations invading the Empire, therefore is he represented, in order to secure and to employ him as his Successor, as *standing upon the Sand of the Sea*, whereby also, the Numerousness of those Nations, and his Endeavours amongst them, to bring them to his Designs, are set forth

TRUMPET VII. WOE III. SECT III, IV.

Containing an Account of the chief Enemies of the Church in her second General Period.

SECT III. The first Enemy — the Wild Beast, the Dragon's Successor.

- N^o. 1. § 1. **A**ND I saw a wild Beast ascending up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Diadems, and upon his Heads the^c Names of Blasphemy.

^b See under PROPHECY in the *Symbolical Dictionary* ^c So *Alex.* and several other MSS. as also vulgar *Lat Syr.* and *Arab.* Versions, and *Arctas*

- N^o. 2. § 2. And the wild Beast which I saw was like a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion.
- N^o. 3. And the Dragon gave him his Power and his Throne, and a great Authority,
- N^o. 4. § 3. And I saw one of his Heads as having been wounded to Death
And his deadly Wound was heal'd,
- N^o. 5. And all the Earth wondred after the wild Beast
- N^o. 6. § 4. And they worshipped the Dragon which^d had given Power to the wild Beast
- N^o. 7. And they worshipped the wild Beast, Saying, who is like unto the wild Beast?
Who is able to make War with him?^e
- N^o. 8. § 5. And there was given unto him a Mouth speaking great Things and Blasphemies,
- N^o. 9. And Power was given unto him^e for forty two Months.
- N^o. 10. § 6. And he open'd his Mouth in Blasphemy against God To blaspheme his Name,
And his Tabernacle,
And them that dwell in Heaven
- N^o. 11. § 7. And it was given to him to make War with the Saints, and to overcome them
- N^o. 12. And Power was given him over every Tribe, and^t People, and Tongue, and Nation,
- N^o. 13. § 8. And all that dwell upon the Earth shall worship him, whose Names are not written^g from the Foundation of the World of the Book of Life of the Lamb that was slain
- N^o. 14. § 9. If any Man hath an Ear let him hear
- N^o. 15. § 10. If any one gathers into Captivity, he goeth into Captivity; if any one shall kill with the Sword, he must be killed with the Sword.
- N^o. 16. Here is the Patience and the Faith of the Saints

^d See *Mills in Loc* ^e See *Mills's Prol g in Nou Test.* p 50 N^o 509 ^f So *Alex.* and several other MSS. and the four ancient Versions, and *Irenæus* and *Arctas*.
^g See *Ephes* 1 4 *Revel* XIII 8

SECT. IV. The second Enemy — the Wild Beast with two Horns, or ^h the False Prophet.

- N^o. 1. † 11 **A**ND I saw another wild Beast
 N^o. 2. Ascending up out of the Earth,
 N^o. 3. And he had two Horns like the Lamb,
 N^o. 4. And he spake as the Dragon.
 N^o. 5. † 12. And he ⁱ exercises all the Power of the first wild Beast before him,
 N^o. 6. And causes the Earth, and them which dwell therein, to worship the first wild Beast whose deadly Wound was heal'd
 N^o. 7. † 13. And he doth great Signs, so that
 N^o. 8. He maketh Fire to come down from Heaven on the Earth in the Sight of Men,
 N^o. 9. † 14. And deceiveth them that dwell on the Earth, by reason of those Signs which he hath Power to do in the Sight of the wild Beast,
 N^o. 10. Saying to them that dwell on the Earth, [that is commanding or causing them] to make an Image to the wild Beast which had the Wound by the Sword, and recover'd
 N^o. 11. † 15. And Power was given to him to give Breath to the Image of the wild Beast,
 N^o. 12. That the Image of the wild Beast should both speak, and cause that as many as would not worship the Image of the wild Beast should be kill'd
 N^o. 13. † 16. And he causeth all, both small and great, and rich and poor, and free and Slaves to receive a Mark in their R^{ig}ht Hand, or in their Foreheads
 N^o. 14. † 17. And that no Man might buy or sell, save he that had the Mark, or the Name of the wild Beast, or the Number of ^h Name.

^h So called in *Crab* xvi 13 xix 20 xx 10 ⁱ *ETERNI* according to *Luc* and *Alsd* the four ancient Versions, and *Iren* and *Arctas*

- N^o 15 † 18. Here is Wisdom
 N^o 16 | Let him that has Understanding count the Number of
 the wild Beast, for it is the Number of a Man,
 N^o 17 | And his Number is six hundred sixty six

The Explanation of TRUMPET VII. SECT. III. of the First Wild Beast.

- N^o 1. **A** Wild Beast is the Symbol of a tyrannical usurping Power, that destroys its Neighbours or Subjects, and preys upon all about it.
 The Ascending of the wild Beast here describ'd from the Sea denotes that the tyrannical Power represented, has its Origin from Wars and Commotions And forasmuch as this wild Beast has seven Heads and ten Horns, as well as the Dragon, hereby is denoted that he is possess'd of the same Empire as the Dragon was, and consequently that the Wars and Commotions, from whence this Beast had its Rise, were such as had happened in the Roman Empire, by the Irruptions of the Barbarous Nations before mentioned,
 But forasmuch as in the Passing of the Dragon's Power to the Beast, an Essential Change had happened in the Government, therefore in Respect of the Beast, the Diadems are upon the Horns, and not as in Respect of the Dragon upon the Heads And this denotes that the Roman Empire, which in the Times of the Dragon consisted of seven Monarchies, united into one, as having been either founded or conquered by the Romans, would in the Times of the Beast be divided into ten distinct Kingdoms or Monarchies. And accordingly in A. D. 476. when the Western Empire was entirely at an End, the Roman Empire appeared in the following Form.

- I The *Almains* in *Raetia* and *Pannonia*
- II The *Franks* in *Gallia Belgica*.
- III. The *Saxons* in *Britain*.

IV The *Visigoths* in *Gallia Aquitania*, and *Hispania Tarraconensi*, and under them the *Suevians* and *Alans*

V The *Vandals* in *Africa*

VI The *Burgundians* in *Gallia Sequanensi*

VII The *Ostrogoths* in *Pannonia*

VIII The *Hunns* in *Pannonia*

IX The *Heruli* in *Italy*

X. The *Greeks* in the Residue of the Empire

Afterwards all these were variously divided, either by Conquest or Inheritance.

However, as if that Number of *Ten* had been fatal in the *Roman* Dominions, it hath been taken Notice of upon particular Occasions. As about *A D 1240* by *Eberard* Bishop of *Salzburg*, in the Diet at *Ratisbon*:

According to whom^k the *Ten* Kingdoms or Horns, then in Possession of the *Roman* Empire were, the *Turks*, the *Grecians*, the *Egyptians*, the *Africans*, the *Spaniards*, the *French*, the *English*, the *Germans*, the *Sicilians*, and the *Italians*

At the Time of the Reformation they were also *Ten*.

I *Italy* and *Germany*.

II *France*.

III *Spain*.

IV. *England* with *Ireland*.

V. *Scotland*

VI. *Hungary*.

VII *Poland* with *Lithuania*.

VIII. *Denmark*, with *Sweden* and *Norway*, for *Sweden* was divided from the rest by *Gustavus Erickson*, at which Time the Reformation was also introduced therein.

IX. *Portugal*

X The *Grecian* Empire devolved upon the *Ottomans*, when the tenth Part of the City fell. So it was divided into *ten* in a Manner first and last. But we need not to heed much the after Divisions, because, according to *Rev xvii 12* we must only take Notice of *those ten* Kings which receive their Kingdom

at the same Hour with the Beast. So that this Number is only taken Notice of in the Origin of the Beast, when it received the Instructions of the False Prophet to introduce Idolatry, and tyrannize over the Saints. And the same will appear by comparing with this that Vision of the King of *Babylon* about the Image, whose Toes being of Iron and Clay, some of them should stand, others be destroyed. *Dan ii 34, 42.* even before the Stone cut out of the Mountain without Hands had broken them all to Pieces

The Names of Blasphemy upon the Heads of the Beast shew, that he makes Use of his Power to establish the Blasphemy of Idolatry in all the Places of his Jurisdiction. Or else, that he preserves and maintains the Idolatry or Blasphemy which had been settled therein, whilst those Dominions were under the Power of the Dragon. And this was proper to be taken Notice of in Relation to the Beast, who with his false Prophet pretends to worship the true God, and to set forward his Religion, whilst at the same Time he is idolatrous, and persecutes the Saints, whereas the Dragon, as such, is always accounted God's Enemy, the Symbol implying it, he being the old Serpent, and therefore in Relation to the Dragon, there was no Occasion to add, that there were on his Heads the Names of Blasphemy

No 2. This Beast with seven Heads and ten Horns, which as Learned Men own, is partly the same as the fourth Beast in *Daniel, ch vii* having no Name, hath in its Characters something taken out of each of the three first in that Prophet, but the Order is inverted

The Body of it in general is like a Leopard, which is the third, it hath the Feet of a Bear, which is taken from the second, and it hath the Mouth of a Lion, which is taken from the first

This may denote either that this Beast is compounded of the three first in *Daniel*, to signify that it had rais'd its self out of the Ruines of the three, as it did; or else, that it hath alone all the ill Qualities and mischievous Instruments of all those three together, and by this should answer very well to the Character of that fourth Beast, *dreadful, terrible, and strong exceedingly, having Iron Teeth, devouring and breaking in Pieces,*

^k Eber Salzb. apud Aventin ex Catalog Test L xii

and stamping the Residue under its Feet As indeed the Mouth of the Lion corresponds with the Iron Teeth, and the Feet of the Bear to the stamping the Residue with its Feet, because the Feet of the Bear are its chief Strength. But after all, the main Symbol is the Leopard, the whole Beast being resembled to him

Now the Leopard is remarkable for Cruelty, Swiftness, and the Variety of his Skin

And accordingly the various Nations of which the Beast is compos'd, were remarkable for Cruelty, and their Conquests were so swift, that in about fifty Years Space, the whole Body of the Roman Empire was broken in Pieces, and in twenty Years more the very Shadow of a Roman Emperor was gone out of the West,

The Bear signifies a rich, powerful, ignorant, sottish, foolish Enemy.

And answerable to this, the Barbarians which invaded the Roman Empire were all of Nations famous for Drunkenness, viz. the Scythians and Germans, and remarkably ignorant

The Feet of the Bear are his best Arms, with which he fights, either striking or embracing his Antagonist, to squeeze him to Death, or to trample him under Foot.

And according to this the Strength of the Beast is shewn, in trampling under Foot all the Roman Subjects, that is, reducing them to a miserable Servitude The Barbarians reduc'd at first all their Conquests to miserable Poverty, by plundering, and using all Kinds of Torments to extort a Discovery of hidden Treasures. And in this the Goths and Vandals signalized themselves in Macedonia, Illyricum, Italy, Sicily, Spain, and Africa.

Lastly, the Mouth of the Lion is the Symbol of great Mischief, and denotes the great Rapaciousness of the Beast, in devouring and destroying those whom he had subdued and enslaved.

No. 3. To this Beast the Dragon gives his Power or Armies, — his Throne, or Imperial Seat, or Power of Government, — and a great Authority, — a Jurisdiction over all the Subjects, thus surrendering up all his Royalties, or the several Parts of his Power. And this signifies that the Beast succeeded in the same Power

Power as the Dragon, that is, that the Roman Monarchy was divided into the ten Monarchies of the Beast And that the Powers constituting the Beast carried on, tho' under another Form, the same Designs against the true Church, as the Dragon did when the Empire was Pagan

N. 4 The Head upon the Beast, which appeared as if it had been wounded unto Death, is Rome This Capital was mortally wounded by the Incurfions of the Barbarians, by whom it was often taken and sacked, and it lost its Sovereignty by the Fall of the Western Empire, in A D 476 For then Odoacer, King of the Heruli, to whom Rome was surrendered by the Senate, refusing the Title of Emperor, and contenting himself with that of King of Italy, resided at Ravenna, as did also the following Kings in Italy, whereby Rome lost that Power which it before had But it regained in some Measure its former Strength under the Beast, and the Power which it had lost was recovered, when the Popes having had the Primacy given them by Phocas, and a Temporal Dominion by Pepin, and Charles the Great, soon found a Way to make Rome the Capital of all the Dominions of their Spiritual Power, and in order to secure that of the Civil Power of the Beast. Thus Rome's deadly Wound was healed And even so soon as the Year 450 the Way was prepared by Leo the Great, who in his first Sermon on St Peter and St Paul's Day, advanced the Pretence of St. Peter's Chair, by which he makes the City of Rome to become the Capital of the World Which being pursued by his Successors, made Rome again a mighty Capital. And that it is so, is allowed by even the Popish Writers Aquinas being pinched with a Prophecy in St Paul, 2 Thess 2 and the primitive Tradition thereupon, that ¹ Antichrist should not come till the Roman Empire was destroyed, ^m contends that it still remains in the Pope And Steuchus, Bishop of Eugubium saith, ⁿ " If after the Destruction of the Roman Empire, which happened

¹ Tertull Apol c 32 Joh Cris in Loc & August de Civ Dei, L x. c 19 Hieron ad Algas Quæst 11 Lactant Instit L vii c 25

^m Thom Aq Com in Ep Pau' ad 2 Ep Thess c 2 Lect 2

ⁿ Aug Steuch. Eugub de Donat Const apud Molianum.

“ through the Benefits of the Lives of the Emperors, God had
 “ not restored the *Papacy*, in which the *Roman Majesty* was
 “ renewed, it would have happened, that *Rome* having never
 “ recovered, had never been habitable, or had become a vile
 “ Stable for Beasts and Hogs But in the *Papacy* is renewed,
 “ if not the Greatness of the Ancient Empire, at least surely
 “ a Form of Government, not much unlike that whereby all
 “ the Nations did formerly obey the Emperors

No. 5. *All the Earth's wondering after the Beast*, shews that all in the Empire, except the Saints or true Christians, were his Followers and Admirers, paying him an implicit Obedience The Saints refuse, and are therefore slain: Which shews that the Earth is oppos'd to the Saints, and since Submission is commanded in holy Scripture towards Princes in all lawful Things, the Earth's *Admiration* must imply a Consent to Idolatry. And therefore it follows,

No. 6. *They worshipp'd the Dragon which had given Power to the Beast* For this shews that the Beast supported by Force a religious Worship of the same idolatrous Nature as the Dragon's was: And that therefore the Earth, by submitting to the Religion of the Beast, did thereby in effect submit to the Religion of the Dragon, or of the *Roman Empire*, in its *Pagan State*.

And indeed *Popery*, as ° several have clearly prov'd, is a *Revival of Paganism under a Christian Form*. For

First, the ancient *Romans* had, and the present *Romanists* have these several Sorts of Objects of Worship.

1. A supreme God
2. Angels or inferior Gods
3. Human Souls canoniz'd or deified
4. Relicks and Monuments of dead Men.
5. Images

Secondly, The Ceremonies of the Dragon's Religion are us'd in the Religion of the corrupted Christians, the Subjects of the Beast

° *V. M. Jurieu's* Continuat of Accompl of Proph c 17 *Mede's* Apostasy of the latter Times Homilies, P 3. Hom 2 Book 2 *Stillingfleet's* Sec. Disc of the Protestant Grounds of Faith, p 462

Thus Holy Water hath succeeded the *Aquæ lustrales*, the Patron Saints to the *Lares and Penates*, Canonization to the *Apotheoses*, the Pope to the *supreme Pontiff*, the Cardinals, Monks and Nuns, answer to the *Flamines, Aruspices, Augures* and *Vestales*, the Altars to the like *Pagan Altars*, the burning Lamps to the *immortal Fires in the Temples*, Processions to the *Pomps*, Shrines to the *Chariots of the Gods*, Rogations to the *Ambarvalia*, Carnival to the *Bacchanalia*, and many such other Things of the like Nature

And that which is more surprizing, the very Idols, and their Appurtenances, worshipp'd in the Time of the Dragon's Reign, have been worshipp'd by the Subjects of the Beast. At *Rome* and other Places, the very Idols and Temples of the Heathens, by only changing the Name, have been us'd in the corrupted Church. Thus at *Rome* the Statue of *Jupiter Capitolinus* is become a *St Peter*, by changing only the Thunder-bolt into two Keys At *Boudeaux* an old Statue of *Jupiter* on an Eagle became a *Christ* ascending into Heaven Is not this plainly to worship the Dragon? And does not the *Pope* neglect the Title of Bishop to take that of *Pontifex Maximus*, which is meerly *Roman* and *Pagan*? That the Honours paid to the Martyrs were conformable to the *Pagan* Worship of departed Men or *Dæmons* is so plain, that p *St. Austin* is forc'd to elude it by lessening the Worship given to the Martyrs, but the People went further than that Father would have, and the Excuse is now useles. In short they who worship Idols, do really worship the Dragon or Devil, for they promote his Kingdom, 1 *Cor. x. 20*

No. 7. *And they worshipp'd the wild Beast, saying, who is like unto the Beast? Who is able to make War with him?*

The Admirers of the Beast look upon him as superior to all other Powers in Eminency and Excellency, and as irresistible upon the Account of his Power, and therefore obey his Commands in committing Idolatry. And in doing this worship also the Beast For he who commits Idolatry through fear of any Power, makes that Power his God, because Master of his

† *August de Civit. Dei, L. viii c 26, 27*

Conscience. In the same Manner as the *Belly* ⁹ is the God of the Sensual, and *Mammon* ^r the Idol of the Covetous.

No 8 *And there was given to the wild Beast a Mouth speaking great Things and Blasphemy.*

This is the Character given in *Dan vii 8* to the little Horn growing between the ten Horns of the fourth Beast, which is like this. But then it is to be observ'd, *that* the wild Beast is only acted by the false Prophet, and therefore what it is put upon is accounted its Act. So that the Words and Acts of that Prophet are to be attributed to the Beast, because it maintains the false Prophet therein.

Great Things do wholly belong to God; and to *speak great Things*, or to pretend to *do great Things*, is to pretend to speak or act as God, or above God. And this is Blasphemy. The Beast is said before to have Names of Blasphemy on its Heads, these shew its Inclinations and Origin towards Blasphemy, as receiving Heads which blasphemed before. Here the Mouth also speaks them.

If we take the Mouth to signify the Household or Subjects and Ministers, this shews that the Ministers of the Beast shall concur with the Heads therein, by embracing the same Religion, or the like Idolatry, that is, that the *Barbarians* who made a Conquest of the *Roman Empire*, were already Idolaters or corrupted Christians, and did so continue to be.

We may here note, that to speak great Things and Blasphemy are put together as synonymous, or rather as a kin. To *speak great Things*, is the same as to *magnify* ones self, that is to oppress others. But *Blasphemies* are Acts of Idolatry or Apostasy against God. Join both together, and it signifies to *settle Idolatry by Tyranny*.

No 9 *The Time of the Continuance of the wild Beast to act as such, is forty two Months*

This is the same Time as that wherein the Holy City is trampled upon by the *Gentiles*, during which the *Witnesses* prophesy in Sackcloth; and is therefore equivalent to 1260 Years,

which, if the Beginning of them be to be taken from the Year 476 when the *Western Empire* was dissolv'd, and the *Woman* by the *Loss of one of her Wings* dropt in the Wilderness, and the *Roman Empire* divided into *ten Kingdoms*, will end in *A. D 1736*

No 10 *And the Beast opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.*

To *blaspheme God*, and *his Name*, or *Worship*, is, when any one pretends to condemn the true God, to subdue his People, to destroy his *Worship*, and to introduce any *Idolatry* or other *Worship* derogatory to his Honour.

Now the *Actions* or *Commands* of this Beast being inspir'd or rul'd by its false Prophet to blaspheme God and his *Worship*, by introducing and maintaining *Idolatry*, and tyrannizing over the true *Servants of God*, to force them into the same, are really *Blasphemies* against God, and a *Contempt* of him and his *Worship*, because thereby the *Power of Man* is set up against God, and that *Worship* which he has appointed.

As to the *Tabernacle of God* blasphem'd by the Beast, it is to be observ'd, *that* the *Body of Christ* may be called the *Tabernacle of God*, forasmuch as *in Christ dwelleth all the Fullness of the Godhead Bodily*. And *that* the *Mystical Body* also of *Christ*, or his *Church*, may properly upon the Account of its unsettled State and Condition, and relation to God, be represented as the *Tabernacle of God*.

The *first* is blasphem'd by the Beast in his asserting and supporting the *Doctrine of Transubstantiation*, and the *idolrous Practices* thereupon consequent, and the *latter* is blasphem'd in his calumniating and persecuting the *Church of God*, and giving *Protection* and *Power* to a corrupted *Church*, which *saieth* she is the *Spouse of Christ*, the *Queen* and *Mother* of all *Churches*, out of which there is no *Salvation*, the only *Judge* of *Controversies*, which can make new *Articles of Faith*, and not only dispense with *Laws of God*, but make *contrary Laws*,

and *even boasts*, that God's Laws are of no Force if the had not confirmed them

By *them that dwell in Heaven* are meant the Holy Angels, and these the Beast blasphemes by giving them Worship and Invocation contrary to the Duty Men owe only to God and *Christ*, our true Object of Worship and only Mediator

N^o 11. The *War* which the Beast was empowered to make with the Saints, and *his overcoming* them, — is the same as the *War* with the two Witnesses, and *their Death*, mentioned before in *ch. xi 7* And this War is afterwards explained to be in such a Manner, as that the Beast only acts according to the Direction of the false Prophet, the Civil Powers represented, being only the Executioners of the Tyranny of the corrupted Clergy

N^o. 12. The Meaning of the *Power given to the Beast over every Tribe, and People, and Tongue, and Nation*, is, that his Tyranny would be universal, and extend throughout all the Parts of his Dominions. And,

N^o. 13. *All that dwell upon the Earth shall worship him, whose Names are not written from the Foundation of the World in the Book of Life of the Lamb that was slain*

Here the Worshipers of the Beast are described first *Affirmatively*, in their being such as dwell upon the Earth, that is such as are corrupted and Idolatrous, and secondly *Negatively*, in their being such whose Names are not written from the Foundation of the World in the Book of Life of the Lamb that was slain, that is such, as God by his Foreknowledge consistent with Man's free Will foresaw, would by their false Doctrines and Idolatrous Practices, deprive themselves of future Happiness

And this shews, in what Danger the Members of the corrupted Church are, if they do not repent Therefore,

N^o. 14. *If any one hath an Ear let him hear*

The Meaning is, every Christian is hereby called upon seriously to consider and weigh what is here deliver'd, and not to be driven from the Profession of the pure Faith by *Fear of Punishment*,

ishment, nor wrought upon to follow the Beast by the splendid Baits of *Greatness, Power and Authority*, or the high and big Pretences of *Infallibility, Success, and Universality*, seeing it was foreseen and foretold by the Holy Spirit, that the Generality of Mankind should be earthly minded, and should thereupon follow the Beast, and only a few, chosen, and beloved of God, should escape this universal Corruption.

And more particularly is every one, by the said Proclamation or *Epiphonema*, called upon to consider the terrible Judgments which will at last fall upon the Beast and his Followers. For,

N^o 15. *If any one gathers into Captivity, he goeth into Captivity If any one shall kill with the Sword, he must be killed with the Sword*

The Execution of this Denunciation, both in Respect of the *Captivity* and the *Slaughter*, will be seen afterwards

It is here mentioned for the Comfort of the true Servants of God, by letting them know that their Persecutions shall have an End, and that the Beast should be at last abolished and utterly destroyed, according to the just and righteous Judgment of God, who will recompence Tribulation to them that trouble his Saints These,

N^o 16. During the Time of the Reign of the Beast will have their *Patience and Faith* tried to the utmost, in their suffering far greater Persecutions, both in Length of Time and Cruelty, than the true Worshipers did in the Primitive Times, or first Period of the Church

But the Judgment to be inflicted upon their Enemies, and their own Deliverance to be thereupon consequent, is certain, and therefore however great or long their Persecutions be, they ought to continue steadfast in the Faith, and to *believe*, and *patiently wait*, for what God has promised.

The Explanation of TRUMPET VII. SECT. IV. Of the
Second Wild Beast.

N^o. 1 BY this *wild Beast*, as well as the *former*, an usurping tyrannical persecuting Power is represented.

N^o. 2 The *Origin* of this Beast is from the *Earth*, from the common People in a State of Subjection and Slavery, and prone to Corruptions and Idolatrous Practices

N^o. 3 His *two Horns* shew, that the Dominions in which he exercises his Power, are consider'd in Respect of him, as divided into two Kingdoms or Monarchies, or in other Words, that his Power was perform'd by two distinct Powers or Heads

N^o. 4 And forasmuch as his said two Horns are like the Horns of the *Lamb*; hereby is shew'd, that the Beast would pretend to great Meekness and Sanctity, and to have such a spiritual Power or Government as was the Power of *Christ*.

And forasmuch as it is farther said concerning this Beast, that he spake as the *Dragon*, the Symbol of *Paganism* and Persecution — of the *Roman Pagan Emperors*, and of the *Devil*, this shews that the Claims of the said Beast were proud and blasphemous, his Commands imperious and tyrannical, that he would command as Authoratively as the *Pagan Roman Emperors* had before done, and that he would establish Idolatry.

The whole shews, that as the *former wild Beast* consisted of the *Antichristian Civil Powers* which were to be in the *Roman Empire* during the *second general Period* of the Church, so the *Antichristian Ecclesiastical Powers*, in the said Empire, during the said Space of Time, are the *Beast* which is here intended, and consequently that the *two Horns* are the successive Lines of the Bishops of *Rome* and *Constantinople*, having under them the whole Body of the corrupted *Clergy*, as the former Beast had that of the *Laitie*, both those Bishops having pretended to be universal Monarchs of the Church. It

hath

hath been before observ'd that the way for such a Monarchy was prepared by Pope *Leo I* about the Year 450

Now in the next Year, *Anatolius* Bishop of *Constantinople*, upon the Account of his See placed in the Capital City of the *Eastern Empire* (which was then in a Quiet, and flourishing Condition, far beyond *Rome*) obtain'd in the Council of *Chalcedon*, that he should have the same Privileges as *Rome*, the Capital of the *Western*

Upon this the aforesaid *Leo* writes to *Anatolius* to expostulate the Matter And the same Day to the Emperor *Marcianus*, in the Epistle to whom he assumes the Title of *Leo the Bishop of the Roman and Universal Church*, and afterwards in an Epistle to the Emperor *Leo*, the Title of *Leo the Bishop of Rome, and of the Universal and Catholick Church*

And agreeably to the said Title *y*, he pretended by the Authority of *St Peter*, to disannul all that the Council of *Chalcedon* had done against his Mind.

Afterwards about the Year 586, *John* Bishop of *Constantinople*, called the *Faster*, took also upon him that Title of *Oecumenical or Universal Patriarch*, at a Time when *Rome* was under a Cloud, being besieg'd by the *Lombards*

Pelagius the then Bishop of *Rome*, and *Gregory* afterwards his Successor, did all they could to oppose it. But the Emperor *Mauritius* took the Bishop of *Constantinople's* Part, and so the said *John* was declared, in a Council at *Constantinople*, Universal Bishop.

Not long after, a Revolution happened in the State, and *Phocas* having slain his Master, stept into the Imperial Throne Upon which *Gregory* strikes in with the Usurper, flatters him with all his Might, and made way for his Successor *Bonifacius* soon after to perfect what *Gregory* first oppos'd in another, but at last endeavour'd to get for himself. For *Phocas* not finding the Bishop of *Constantinople* to be in his Interest, and hoping to find Help in *Italy*, in time of Need endeavour'd to please *Bonifacius*

^u Icon Ep 54
Leon Ep 55

* Leon Ep 97 Vid Joh Launois, Part . Ep 4

And so the *Pope* obtain'd that the See of *Rome* should be declar'd the *Head of all Churches*, and the *Roman Bishop* the *Supreme and Universal Bishop*, by an Imperial Constitution Which being admitted and confirm'd in a Synod of Bishops, the Bishop of *Rome* began to insert the Clause, *Volumus & jubemus*, — the Style of the ancient *Roman Emperors*, or *Dragon*, without which, no Bishop, howsoever elected by Clergy and People, could be confirm'd

On the other side, the Bishop of *Constantinople* kept his Title and the Jurisdiction which the Canons had given him So that from the Times of *Leo* there was in the Church a double Ecclesiastical Monarchy of two Bishops Oecumenical, who pretended to have all the Power of the Lamb, and it hath so continued since: The Bishop of *Constantinople* never yielding any Thing to that Power which the Bishop of *Rome* hath frequently pretended to have over all the Churches

And now that this is the very Character of *Antichrist* is plain from the Confession of the Parties, whose Words have been already cited in the Explanation of the eighth Chapter, and which is the more wonderful they saw *Antichristianism* in the Word, whilst they practis'd the Thing

But these Titles wherein *Antichrist* was discovered at first, are nothing in Comparison of the Titles and Power which the two horned Beast, and especially the Bishop of *Rome*, has since assum'd to himself, who whilst he styles himself the *Servant of Servants*, speaks and acts as the *Dragon*

And this he does,

First, in usurping Divine Titles In the Canon Law, which is his Oracle, it is pleaded, *that the Pope, as being call'd God, can't be judg'd by Men*

In the Gloss upon one of the *Extravagantes* he is call'd *Our Lord God the Pope* And in the sacred Ceremonies ^a his Seat is call'd the *Seat of God*

Agreeably to this the last Council of *Lateran* says, *he is to be by every one worshipp'd* Accordingly the *Pope* is no sooner elected, but he is clothed in the Pontifical Habits, crowned and

placed upon an Altar, and the Cardinals come there and kiss his Hands and Feet, which Ceremony is call'd *Adoration* And thus as *St Paul* declared concerning him, *he sitteth in the Temple of God as God, shewing himself that he is God* Again at the Coronation of ^a *Martin V* Medals were coined, in which are represented two crowning the *Pope*, and two kneeling with this Motto, *Quem creant adorant*, — *Whom they make they worship* And there is a Medal of *Julius III* in which he is call'd *the King and Father of the Christian Republick*

In the Canon Law the *Pope* is frequently call'd the *Husband of the Church*, which *Bellarmino* explains by saying, — *Etiam Christo secluso*, — *even exclusively of Christ*

In the Council of *Lateran*, *Pope Leo X* was call'd, *the Lion of the Tribe of Judah, the Root of David, the Saviour of Sion*.

And the Canon Law affirms, *that to violate the Canons of the Pope is to blaspheme against the Holy Ghost*

In short, the *Pope* pretends to be the *Vicar of Christ*, and as such to have the Keys of Heaven and Hell, or the Power of the Lamb, and of his Vicegerent the Holy Ghost, whereby, and by the Titles aforesaid, he usurps upon *Christ* and the Holy Ghost, blasphemes against God, and so speaks and acts as the *Dragon*

And forasmuch as the Bishop of *Constantinople* set up for an *Universal Spiritual Monarch*, as well as the Bishop of *Rome*, the Bishop of *Constantinople* also is concerned in the Charge

Secondly, the two horned Beast speaks and acts as the *Dragon* in commanding Idolatry

The Invocation and Veneration of Saints, in both Parts of the Empire crept in insensibly, and then followed the Worship of Images, which being the Height of Folly and Idolatry, was the last settled This was done in the *West* by *Pope John VII* who in the Year 705 set up Images in the Churches, and ordered that they should be worshipp'd, upon which, Image-Worship was soon spread throughout the Empire, in the *East* as well as *West*

^a Gratian Decret Dist 96 Can Satis
monal L 1 § c 6

^b Extra C. in m. 21

^c Cer

^d Sess 3, & 10

^e 2 Theol 11 4
C. 1. 1. 1. 1.

^f Bonnanus Namisma. Pontific Roman

^g Id 16

Et in Exburgation Sixti I om 1 Concil p 104 Ed Col

In a few Years after *Philippicus* being made Emperor, removed all the Images out of the *Eastern Churches*, and commanded the *Western Bishops* to do the same, but to no Purpose, *Constantine I.* and the *Popes* that came after him, standing obstinately by *John the VIIth's* Innovation. Inasmuch that in a Synod at *Rome*, summon'd by *Gregory the Third*, it was determined, — *That whoever oppos'd the Worship of Images, should be cut off as an infected Member from the Body of Christ, and remain Excommunicated,*

As for the *East*, several of the *Byzantine Cæsars* heartily oppos'd Image-Worship, but it was at last by the Empress *Irene*, who had set up a Bishop in *Constantinople* for her Purpose, got settled in the *second Council of Nice*, which hath ever since prevailed in the *West*, *Adrian the Latin Pope* giving Way to that Council

And tho' the Council at *Frankford* disannull'd what the Council at *Nice* had done, yet the *Pope* stood to it against all the Representations of *Charles the Great*. So that the *Settlement of Image-Worship*, is wholly owing to the two Bishops of *Rome* and *Constantinople*.

Thirdly, the two Horned Beast speaks like the Dragon, in directly opposing himself to God and *Christ*

This is evident in Relation to the *Popes of Rome*, by their dispensing with the Laws of God, by their making Laws quite contrary to his Laws, and by their exacting rigorously the Observation of their own Laws, but neglecting that of the Divine. Thus for Instance we are told in the Canon Law, *that the Pope's Dispensation is valid & against the Old Testament, the Gospels, and the Writings of the Apostles*. And the Practice is invariable.

Then he opposes God by pretending to have a Power to make new Articles of Faith, tho' God forbids to add to, or to diminish from his Word. — He disannuls the Command of *Christ* in taking away the Cup from the Laity, and adds new Sacraments to those which *Christ* has instituted — He takes away the reading of the Holy Scriptures, which God has com-

manded to be read, and forbids Meats and Marriage which God has left free. And tho' God commands Prayers to be made in a known Tongue, the *Pope* forbids it. And this is no Wonder since it is declar'd, " ^h that the *Pope* represents on Earth " not mere Man, but true God — that he has a heavenly Power, and therefore changes the Nature of Things, by applying the Substantials of one Thing to another, and of nothing he can make something. In those Things which he wills, his Will is instead of Reason. Nor is there any one that can say unto him, why dost thou so? For he can dispense above Law, he can make Justice Injustice, by altering and amending Laws. And he has a Fullness of Power "

As to the Bishop of *Constantinople*, 'tis true that he cannot be accus'd of such Extravagancies as that of *Rome*, but yet the Pretence of being *Universal Bishop*, and settling Idolatry in his Churches contrary to the Law of God, do sufficiently make out the three Articles already mention'd. And if he hath not been so exorbitant as his fellow False-Prophet, it is because he never had so much Temporal Power to lift him to the same Height. Upon the Account of the Superiority of Power in the *Popes of Rome* who became actually possess'd of a *Temporal Dominion*, the *Popes of Rome* only are represented by the little Horn in *Daniel, ch vii.* the said Horn being there describ'd as one aiming at and acquiring a Temporal Power, in the same Manner as the three Horns, which were pluck'd up before it, to let it get their Power, had done

But here in the *Revelation* the whole Body of the corrupted Clergy throughout the Territories of the *Roman Empire* are consider'd, and are therefore represented agreeably to their Character, and to the two Pretenders to an Universal Monarchy in the Church, the one in the *Western*, and the other in the *Eastern* Division of the Empire, by a *Wild Beast with two Horns* " And,

N^o 5 The Power of this Beast in Civil Affairs is next shewn. He exerciseth all the Power of the former Beast before him, or in his Presence. That is, he is the false Prophet or Counsellor of the

§ Tit 8 ce Concess. Præj in Gloss Distinct 34 Can Lecter Vid Distinct 8 Canon, Presbyter

* Decretal Gregor Tit 7 c 3 fol 40 cum Gloss Innoce n III

former Beast, puts the ten Horns or Kings upon all the Tyranny they commit, in oppressing the true Church

And what a mighty Stroke the two Bishops of *Rome* and *Constantinople* have had in Affairs, since the Dissolution of the *Roman* Empire, is well known They have acted commonly as if the Temporal Princes were bound to do every Thing according to their Mind, otherwise they endeavour'd to dethrone them, and set up others in their Stead The History of *Pactymeres* shews, that the *Eastern* Emperors durst hardly do any Thing without the Concurrence of their Patriarch And the Doctrine of the Papal Hierarchy agreeably to their Practice is, "that both Swords are in the Power of the Church, to wit the Spiritual and the Temporal This to be us'd for the Church, that by the Church The one by the Hands of the Priest, the other by the Hands of Kings and Soldiers, but by the Allowance and at the Beck of the Priest" And again — "there are two Things by which the World is govern'd, the Authority of the *Popes*, and the Power of *Kings* That is weightier than this *Kings* therefore depend on the Judgment of the *Priests*, and not the *Priest* on the Will of the *Prince*"

In short the false Prophet acts as the supreme Sovereign of the ten Horns, proclaiming them to be his Subjects, requiring them to submit to his Decrees, and to execute his Pleasure, and he is even by them themselves permitted to have over them such Power and Authority For, as one good Turn deserves another,

No 6

This false Prophet causeth all the Earth, and them that dwell therein, to worship the first wild Beast, whose deadly Wound was heal'd — That is, he causes them to submit to it. And this shews that he can absolutely command the Allegiance of all the Subjects, by the Means of that Head which was wounded being heal'd, or by *Rome's* becoming again a mighty Capital, by the Temporal Power of the *Popes*.

¹ Bonifac VIII 1294 Extrav comm de Major & obed c 1 f 7 b ap Stapleton Antid in 1 Cor 11

² Gelafius I 491 ap Bellarm de Pontif 11 26

'Tis

'Tis well known, that the *Pope* has for many Centuries pretended to such a Right, and that he hath acted accordingly in disposing of all the Crowns in *Chri'stendom*.

The Bishop of *Constantinople* had also a great Power in setting up any Family upon the Imperial Throne He hath not indeed been so bold in this as the *Popes*, for they have dethroned several Monarchs, and rais'd up new Families, as that of *Pepin* Nay they have dispos'd of the Lands of the *Eastern* Empire as well as the *Western*, by the Help of the *Cro'sades*, even to the expelling of the *Greeks* for a long Time from *Constantinople* Cardinal *Pallavicini*, as the Author of his new Gospel observes, says ¹ that the Monarchies would not be durable for the Insolencies of Innovators, without the Interposition of the spiritual Authority, and by that means the Number of Plots and Rebelhons is much less

And there is something in this, for if the Princes side with and please the *Pope*, they are pretty safe, or else they are expos'd to Plots and Conspiracies, and frequently depos'd

But nothing shews more plainly the boundless Ambition of the Bishops of *Rome*, and at the same Time how sensible they are of their great Power to disturb the Peace of *Chri'stendom*, than the monstrous Proposal which *Pius II* called *Aeneas Sylvius*, before his Advancement to the Pontificate, and one of the politest Men of his Age, made to *Mahomet II* Sultan of the *Turks* "That if he would be baptiz'd, he should have a Surrender of the *Eastern* Empire made to him by the *Pope*, so that he should have a Right to it by Law as well as by Usurpation Provided he would assist him to pull down the Factions against the *Popes*, which usurp'd against the Church, in return of which he should find the *Pope* very grateful, who thereupon sets forth the Example of his Predecessors, who had given the Empire to *Pepin*, and *Charles the Great*, in return for pulling down of the *Lombards*"

C Pallavic Hist Concil Tridentin L xii c 3 New Gospel, Ch 4 Art 3. p 207 and Cl 3 Art 2 ¹ Vid An Sylv Emitt 396 & Auctori Inquisit 170 & Aymon Monument Authent p 19

This needs no Application. What Means the false Prophet uses to make the Inhabitants of the Earth submit to his idolatrous Worship, and to acknowledge his Authority are next shewn

N^o. 7. *And he doth great Signs,* — such Things as pass for Miracles, agreeably to the Description of the wicked one by St Paul, 2 *Thess.* 11 9. *that his coming should be with all Power, and Signs, and lying Wonders.*

And accordingly Idolatry has been settled in the Church by false Miracles; by Miracles pretended to be done by the Relicks of Saints and Martyrs, by Images, and the like And this Charge reaches equally the Bishops of *Rome* and *Constantinople*, and their Clergy

The Christian Doctrine was so well settled, and that Doctrine is so evident against Idolatry, whether in invoking Angels and departed Saints or Images, that nothing but stupid Ignorance in believing any Lies about Miracles, and the strong Persuasion of their Truth could have wrought that prodigious Corruption which was effected in the Church.

But tho' the Miracles said to be done, had been really performed, they ought not to have been regarded Because, in such Cases, the *Doctrine* is the *Test* of the Miracles, whether they are from God, or not.

N^o. 8. Another Means which the false Prophet uses to make the Inhabitants of the Earth submit to him is, — *he causeth Fire to come down from Heaven on the Earth in the Sight of Men, v. c.* of the Idolaters, or corrupted Christians.

Heaven is the supreme Civil Power, and *Fire* is War and Persecution which the false Prophet employs with the Concurrence of the secular Powers to settle his Authority and Idolatry, and to destroy all its Opposers therein It falls upon the *Earth*, that is the Subjects of the Beast, who thus by Fire and Sword are driven into Idolatry, and all the Opposers among them feel the Effects thereof And 'tis the usual Way to oblige the Civil Power to *burn* such Opposers, whom they call Hereticks

There is another Way to explain this Symbolically by taking the Words, *Fire from Heaven*, to signify by a Periphrasis,

Thunder

Thunder and *Lightning*, which is the Symbol of the Divine Oracles. So that this false Prophet pretends to give out Oracles, or Laws to Mankind as a God, and to enforce them by the same Punishments, as indeed the Lightning is properly the Light of the Law, or the Instruction contained in it, and the Bolt is the Pain annexed, which strikes Terror, and destroys the Disobedient

Now as to the Event, 'tis well known that the false Prophet hath his ' Oracles, even called by that ° sacred Name, by which the Divine are honoured, and to which his are made p e-qual, and even prefer'd ¶ it, being pretended *that God's Laws receive Force from his*

'Tis also well known that the Popes enforce the Practice of those Oracles by Excommunications, which threaten Men with Divine Vengeance of eternal Fire And this so patly, that such Sentences of Excommunication are even called by themselves, the *Thunders of the Vatican* According to which Pope *Gregory VII.* called *Hildebrand*, speaking of *Henry IV* excommunicated by himself, saith that he was ^r *afflatum fulmine, Thunder-struck*

Both Senses seem to be intended, being both found in the Subject, Excommunication being one of the chief Engines by which the Popes have maintained their Authority over Princes and their Subjects And as for the *Greek Church* it was no less infatuated, as their own Historians shew, with the Tenor of their Patriarchs Excommunications, than the *Latin Church* was with those of their Popes

In short the false Prophet by his Claims to the Power of the Lamb, by his Pretensions to Infallibility and an Universal Monarchy, by false Miracles, and the Terror of his Excommunications has in as visible and an effectual Manner wrought the Destruction of such as opposed him, as if they had been, at his Will and Pleasure, even in a literal Sense destroyed, by

° Extrav de Major & Obed Titul 33 cap Per tuas ° Rom 11 2
 ¶ Inter Ceteras Scribitura Delecti, Epistolae innumerantur Dist 19 Can in Causa
 110 ROME ¶ Si esse resonantia Testamentum sunt recipienda Non quod Co-
 da Canonum ex isto habeantur unum a, sed quod de his recipiendis, Sancti Papae Innocen-
 tius 4^o c. 20. ea u. 11. de sententia 2, Dist. 19 Can Si Romanus ¶ Epistolae ad Germanum

Fire from Heaven And by these Ways he maintains his Authority over the rest, and therefore it is said,

N^o. 9. *He deceiveth them that dwell on the Earth, by reason of the Signs which he had Power to do in the Sight of the above-mentioned wild Beast*

He performs his Signs in the Presence of the wild Beast, as well as of the Men its Subjects and this to the End that both may unanimously follow what he shall think fit to prescribe to them

N^o 10. And therefore he commands them that dwell on the Earth to make an Image to the wild Beast which had the Wound by the Sword and revived, viz by having Power to act as before

The main Design of setting up an Image to be worshipped, is to make Men forsake the Worship or Religion which they before followed, and to embrace that of which the Image is the Representative.

The making of this Image alludes to the Image which *Nabuchodonosor* made to be worshipped by all his Subjects, *Dan* III, 1

After that King, upon the Account of *Daniel's* having interpreted his Dream, had so approved of *Daniel's* Religion and the Object of his Worship, as to prefer the God of *Daniel* above his own Gods, to the Confusion of the *Chaldeans* or false Prophets about his Court, and besides that, had also prefer'd *Daniel* in the chief Place to be the Ruler of the Province of *Babylon*, and Chief of the *Chaldeans*, and also at his Request had promoted *Shadrach*, *Meshech*, and *Abednego*, three *Jews*, he was set upon, either by the *Chaldeans*, or Courtiers, or both, to make an Image to be worshipped, either of himself, or his Father, as a God For such was the Custom of the *Eastern* Nations to worship their Kings as Gods And though the Reason of this be not expressly set down, yet by what follows in the said Chapter, and comparing the sixth, it is plain that it was done to supplant and destroy the *Jews*, the *Chaldeans* knowing that they would not worship an Idol So that under the specious Pretence of bringing all Nations within the King's Dominions into one Religion and Worship, the Destruction of the *Jews*, whom the King seem'd to be affected to, was designed

For

For the bringing of all the Subjects of a King to his Religion by any Means, is and always was the Aim of all tyrannical and despotick Kings Thus tho' every Nation had its particular Rites and Gods, yet the worshipping of the God of the King seem'd to unite them into one common Religion, and made them submit themselves to the Power that had set up the Image, which they worshipped

This Method of being worshipped as a God was followed by the Kings of the *Persian* Monarchy, by those of the *Parthian* Line, by *Alexander* , after he had overcome *Darius* , and by his Successors too, an Instance of which we find in one of ^u the *Oaxian* Marbles, and lastly, by ^v the *Roman* Emperors, whose Images were set before the Soldiers to be worshipped, and to which all Men were oblig'd upon Occasion to offer Incense, or give some Token of Adoration

The paying Worship to the Image of the Emperor was acknowledged, and paying Worship to the Emperor himself

And hence it was ^y a Custom for a new Emperor, created whilst there was another living, with whom he desired to live in Amity, to send him his own Image, that by receiving of it he might make known his Consent, and Acknowledgement of him as Emperor

Such then being the Practice of the *Pagans* in St *John's* Time, we are here inform'd, that the Beast and false Prophet, Successors of the *Dragon* , were to keep up all his Pretensions and Idolatry, by the false Prophet's in like Manner causing an Image of the Beast to be set up, in order to demonstrate the Submission of all the corrupted Christians to the Beast and his Religion And thus the false Prophet has done under several Names, but all resulting to the same Thing at last, which is an absolute Submission to the secular Government of the Beast, and religious Compliance with the false Prophet, as he heads

^s Clem Alex Protrep p 19. ^t Philostrat de Vit Apollon Lib 1 ^u Marm
Oxon N^o 1 Fced Smvri Vid Plutarch de For. Alexand ^v Pline Nat Hist
L 3 Ep 97 Vegetius de re Militari etc -- prima Cohen, reliquis S u m m i s M
to c Ignitate p r e t u t Hec Imagines In p r e t o r u m, hoc est d r a c o n e p r e s e n t a s g n a
7 a u Vid Sueton in Tiber c 48 & 10 Calig c 14 M u r F J in Oct
c 29 ^y Zolm Lib 11 p 251 Ed Oxon Philostorg Eccl Hist L 2
c 10

and

and manages the other It was done by the Bishop of *Constantinople*, under the Pretence of his being an Oecumenical Bishop, and therefore the one supreme Bishop of all the *East* And by the Bishop of *Rome*, under the pretended Names of Apostolick See, Vicarship of *Christ*, Succession of *St Peter*, *Roman Catholick* and Apostolick Church, Headship of the Church, chief Judgment in Controversies For all these end in the one Point, which is to set up the *Pope* above all the World, as the only Means to obtain eternal Salvation, as it is proposed by the Signs made before Men, and of bringing all Subjects into one Religion under all *Roman Catholick* Princes, that thereby Factions and Rebellions may cease.

It appears then that the false Prophet himself is the Image of the Beast, as representing in himself all the Power of the Beast, and doing all those Matters, which the Image is said afterwards to perform, and being indeed the Principle of Unity in the corrupted Church, which makes all Men submit to those Princes that are of his Party, and is at the same Time worshipp'd by them all, as their supreme Head and Sovereign, as the only Person in a double Capacity, having according to them, both the Keys of the Church, and the Power of the Sword

In respect of the first he is a *false Prophet* properly, and in respect of the second, the *Image of the Beast* The Bishop of *Constantinople* only differed from that of *Rome* in this, that he never carried Matters with so high a Hand, but gaining upon the People, his Intrigues wrought the same Effect with them

To what has been said may be added, that the *Pope*, even in a literal Sense, sets up the *Image of the Beast*, or of those Princes which he had a Mind the People should reverence, viz by setting up their Arms in or before the Gates of those Churches which are appropriated to their respective Nations, and by setting up or exposing there to publick View their Pictures or Images, and this to denote his Recognition of them, and that all are from thenceforward bound to acknowledge and obey them.

No. II. *And Power was given to the two-horned Beast to give Breath to the Image of the former Beast* — That is, the false Prophet had

had Power to give Life and Activity to the Representative or Principle of Unity of the Beast The corrupted Clergy have set up a Representative, which pretends to be a God, and therefore to have the Management of all the Affairs of secular Princes, as also of Religion within all their Dominions. So that this Image is not a dumb or senseless Idol, but has means to exert itself, and perform such Actions as become its Nature.

In the false Prophet's thus animating the Image, there seems to be an Allusion to the Cheats of the *Pagan* Priests who made Statues to move And among the corrupted Church Images by secret Springs have been made to move as of themselves, to keep the People in their Superstition and Idolatry.

By the false Prophet's giving Breath to the Image of the Beast, *the said Image is empower'd to speak* And in this also there is an Allusion to the *Pagan* Practice and Pretence, for their Priests or false Prophets often gave out that their Images spake, or they contriv'd Ways to make them seem to speak, and utter several Oracles Instances of which occur in the *Pagan* Writers who liv'd or wrote of Matters before *Christ* But more particularly here are hinted at the pretended Oracles of the Times of *Christ* any, wherein the *Pagan* Priests finding the Worship of their Gods to be in a declining Condition, and by Consequence being in Danger to lose their Credit and Profit, contriv'd to make those Oracles speak against the Christians, and by that Means brought Persecutions upon them^a

And here it may be observ'd, that in this very Case of speaking Images, the Members of the corrupted Church have pretended to more of this Sort of Miracles than ever the *Pagans* did.

Now as we take the *Pope* and his Mate to be the Image describ'd in the Prophecy, so it is plain that it gives out Oracles and Laws to oblige all Nations to submit to his Religion. And to make the Accomplishment more literal and visible, all the

^a See the *Asclepius* of *Hermes Trismeg* c 9 Euseb Præp Evang L v c 2 p 108 and *Lucian* de *Dea Syria* Horat Epod 18 v 24

^b Tit Liv Lib v § 22 Val Max L 1 c 8 § 3 Plut Vit Corni

^c Vid *Lucian* in *Alex V Pseudomante* Euseb Eccl Hist L ix c 3 and Comp L vii c 10 *Al'o* de *V. Const* L ii c 51 Lactant In't L ix c 27

Idolatry of which he is guilty, and the Power which he hath assum'd is all owing to the Forgeries of his Emissaries, authoriz'd by himself, and proclaiming false Miracles and ^b Revelations to establish them Upon which the false Prophet or great Idol gives out Oracles, as he calls them, that those Worshipers may have the full Sanction of the Law And the Canon Law is the Voice of this Idol. All the Idolatry in the Church, and the Power of the false Prophet, have been introduc'd and gain'd by false Miracles and Visions and Oracles of Apparitions and Images, and all that is contain'd in the Canon Law to confirm these, is the Result of those false Traditions; and therefore the Quintessence of all the popish Pretensions, having the Stamp of the Authority of the great Image or Idol of the corrupted Church, the false Prophet That Canon Law is contain'd in the Decree of *Gratian*, which is the first Part, in the Decretals of *Gregory IX*, which is the second, and the third Part consists of the *Clementines* of *Clement V* the Extravagants, Commons and mix'd. But farther,

The Image has not only Power to speak, but also to cause that such as would not worship the Image of the Beast should be slain

This shews us the Contents of the Oracles or Laws deliver'd by the Image, *viz.*

First, That all Men worship the Image of the Beast And *Secondly*, That the Punishment annex'd to the Disobedient is Death.

We may observe, that this Image doth not kill, but by its Laws or Oracles causes to be killed all those who oppose its Religion, because it employs the secular Power to do it

This is called in their Style, ^c requiring the Assistance of Princes against the Enemies of the Church, when they are numerous And when they are few and fall into their Hands, delivering over to the secular Power Thus the secular Princes are only the Executioners of the Malice and Cruelty of this Image, and the false Prophet who set it up, and thus puts the

secular Princes upon that cruel Work And in this respect the Cruelty of the Popes has exceeded by far any Thing that is to be met with in any other History of the World

N^o 13 The Power of the false Prophet is farther set forth, in that he makes all both small and great to receive a Mark in their Right Hand, or in their Foreheads.

The idolatrous Nations were wont to imprint indelible Marks upon the Foreheads or Hands of Servants, and on such as devoted themselves to some false Deity So that such Marks were Tokens of Servitude or Idolatry

The Hand is the Symbol of Action and hard Labour The Forehead signifies the publick Profession The whole shews, that it is required that all Men give Assistance to pursue the Designs of the Beast and its false Prophet, or at least to make a publick Profession of Servitude And accordingly

The Accomplishment of this is found in that Practice of the Romish Religion, which obliges not only all its Votaries to persecute Hereticks, but even obliges their Kings to do it by Duty of War And if they will not do it, they are look'd upon as Hereticks because Favourers of them, and liable to incur the same Punishment as Hereticks, that is to be depos'd and persecuted themselves On the other hand Men that die in their Cause are by them assured to merit eternal Life And for this World's Encouragement to them that remain, the Estates of Hereticks are all forfeited. Lastly

N^o 14. The false Prophet causes that no Man might buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name,

To prohibit Persons from buying and selling is to banish them from publick Society, and to exclude them from the Benefit or Protection of the Laws And this has been done by the false Prophet against those who would not embrace his Religion, or submit to his Authority Thus for Instance, the Lateran Council under *Alexander III* commanded under a severe Anathema, that none should presume to receive the *Waldenses* and *Albigenses* into their Houses, or upon their Lands, or to protect and nourish them, or to have any kind of Commerce or Dealing with them. And Pope *Martin V* in his Bull set out

^b Vid Euseb Hist Eccl L v c 19 ^c Gratian Decret C. 23 Q. 1
Ca Non inchoatur Ibid. Cap. Sicat Excellentiam.

after the Council of *Constance*, requires all Emperors, Dukes Earls, Barons, in a Word all that had any Post in the State or Church to expel all such as were not in Communion with the Church of *Rome*, and to let them have no Place of Habitation, to make no Bargains with them, nor to shew them any Pity or Compassion And *R. Hoveden* observes of *William* the Conqueror, that he was so dutiful to the *Pope*, ^d that he would permit no one in his Dominions to buy or sell whom he found to be disobedient to the Apostolick See And in such kind of Prohibitions the *Eastern* Horn also, as well as the *Western*, ^e exerted its Power In all which the false Prophet has spoke like the *Dragon*. For ^f *Dioclesian* is said to have done the like, debarring all those from Commerce who would not sacrifice to Idols.

As for the *Mark*, the *Name* of the Beast, and the *Number* of his Name, they may all concur in Signification, so as to end and terminate into one Thing, so that the *Mark* may contain the Name (as in *cb* xiv. 11) and the Name may contain the Number, as 'tis plain it must do. And so those three different Expressions may set forth the same Thing in different Prospects.

Those who have the *Mark of the Beast*, may be such whose constant Purpose it is to defend the Worship of the Beast, being active and vigorous therein

Those who have the *Name of the Beast*, are such who are known to be his Slaves or Followers by his Name being called upon them, the imposing of a Name betokening the Subjection of the Party named to the Imposer. And therefore Slaves were new named by their Masters, and marked, anciently, with their Masters Names, that it might be publicly known whose Slaves they were.

Those who have the *Number of the Name of the Beast* may be such as are his Worshipers in a private Manner, and discover themselves to be so by some private Mark

And in this there is an Allusion to the Custom of the Age in which *St John* lived, whereby the Names of the Gods were

mystically changed, in such a Manner, that none but those that were initiated into their Mysteries might understand the Meaning thereof ^g

And this was often done by concealing the Name, under a Number equivalent to the Amount of the Numeral Letters in the Name by which the Deity was called So that by the Number given the Name of the Deity intended was secretly preserved, and from the said Number was his Name to be found out

Thus the Name of *Jupiter* ^h mystically described by the Number 717 For under that Number is contained the Word 'H 'APXH', which expresses the Essence of the supreme Deity, who is King of the World, the Beginning and the End. In like Manner the mystical Name of the Sun was described by three Numeral Letters, whose Sum was 308.

The whole shews that no one, unless he submit to the Tyranny of the Beast, must live, or have any of the Ease and Comforts of human Life.

No. 15

Here is Wisdom

That is an Occasion for the Wisdom of Men to exercise itself There appears to have been an old Custom when a Man was famous for Wisdom, that others went to see him, in order to propose, or else sent him Questions to be solved, which if he answered, then he received a Reward like a Tribute, if not, he paid a Fine to the Proposer So the *Queen of Sheba* came to hear the Wisdom of *Solomon*, and to propose Questions, and then she made him Presents *Josephus* reports the same of *Hiram* King of *Tyre*, that *Solomon* proposed Questions to him, and received reciprocally, and that *Hiram* not being able to solve them, paid a great deal The like is seen in the History of *Sampson*, *Jud* xiv 12 It was a kind of serious Play, which it seems Kings themselves did not scorn

This Custom pass'd also into *Greece*, and was even observed, as ^k *Plutarch* says, in Religious Rites.

^d Ex Usser de Succ Eccl ^e Matth Monach Blisar Syntagm L. A ccc -
^f Euseb Eccl. Hist L viii Oros L. viii Laet de M P

^g Mart Capell de Nupt Philol L ii p 15 ^h Marton Cap II Lib ii
ⁱ Ibid L ii ^k Plutarch Sinesof Lib viii c 1

But in a more particular Manner Arithmetick comes under the Name of *Wisdom*¹.

And so in *Daniel*, *ch viii* § 13 a Question is propos'd about the Extent of the Desolation and Profanation of the Temple to one *wise in Numbers* לְבַלְלֵנוּ, a wonderful Numberer, or one that can *hide Numbers*, and by Consequence reveal them when he thinks fit. And indeed Wisdom in the Notion of the *Hebrews*, consisted in understanding secret Things *Stracides* says, Σοφία, Wisdom, is according to her Name, and is not manifest to many By which it is plain he deriv'd it from some of the *Hebrew* Words following, צִפֵּן צִפֵּה, or else סִפֵּן, which signifie to *hide* or *cover*

N^o. 16. According to the aforesaid Kind of Wisdom, let him that has Understanding count the Number of the Beast, for it is the Number of a Man.

The Number of the Beast is the same as the Number of the Name of the Beast in the foregoing Verse, and as it is also at large express'd in *ch xv* 2 And therefore when it is here said that the Number of the Beast is the Number of a Man, we are led to understand, that the Number of the Name of the Beast is the Number of the Name of a Man, that is the Number of such a Name as by which the Empire represented by the Beast is commonly called by Men. And so the Pen of a Man in *I/ viii* 1. is such a Pen as Men commonly use to write with And so in *Rev xxi* 17. the Measure of a Man, is such a Measure as Men commonly use

According to this, to calculate the Number of the Beast, is to find out from the Number given, the Name of the Beast

N^o. 17. Now the Number given whereby to find out the Name of the Beast, is 666

The Beast it self or Tyrannical Government is *Roman* For it is said to have succeeded the *Roman Dragon* in his Throne, Power and Authority, and the false Prophet to speak like that *Roman Dragon*. And that Government has set up all the *Roman Pretensions*, and the false Prophet obliges therefore all the

Subjects to call themselves *Romans*, not only because in Reality they are to be under the Direction of *Rome*, both in the *West* and *East*, but also because the Power he pretends to is grounded upon the Rights of *Rome*, preserved in the *Old Rome*, and also communicated to the *New* Formerly Christians were contented with that Name which shews their Relation to the Lamb, but the false Prophet who pretends to have the Horns of the Lamb, establishes them by speaking like the Dragon, and claiming to have the same Right, must have them to bear that Badge, which may shew his Power to be *Roman* So that whereas the Christians, when Heresies and Schisms arose, were oblig'd to own the Catholick Church of *Christ*, those that are deluded by the false Prophet must own their Relation to the Dragon, by calling themselves *Roman Catholics* Every Thing therefore of any Consequence in the corrupted Church is *Roman*

The Heads are still *Roman*, the Language is called *Roman*, is *Roman* in the *West*, and called *Roman* in the *East* The *Latin* us'd in the Church, as the Token of Submission in all the Divine Service to the false Prophet, is really the *Roman* Language, and the Modern *Greek* is now called *Roman* by themselves As indeed all the *Greeks* call themselves *Romans*, and are so called by all the *Eastern* Nations, and they say too that they are ^m *Romans* as well as the *Italians*, and that they are Members of the same Church

This then is a general Name by which all Men that have submitted to the Beast and false Prophet, and have worshipped the Image, are still and have been called to this Day So that as to the Thing or Notion of the Name, we find it is *Roman*.

As to the Word it self intended to be found out by the Number given, it is most probably in the *Hebrew* Language, because in the *Revelation* there is an Allusion for the most Part, if not altogether, to the Notion suitable to that Language, and the Names of some remarkable Things are given in that Language, as *Abaddon* and *Abaddon* And therefore we may reasonably suppose, that it was intended thus most re-

¹ Æschyl Prometheus Vinct § 45^o Vid Not St. 1e1

markable Enemy of the Church should have his Name in Hebrew, and that tho' the Penning of the Visions be in Greek, yet the Hebrew Notion and Name is preferable So that if we can find the Name of the Beast reaching all its Subjects, and express'd in the Hebrew Tongue so exact, as by 15 Letters to make up the Number sought, we may be satisfied that this was principally intended. And to much the more if the Name found in another Language, tho' agreeing as to the Number, cannot answer in other Particulars

Some indeed will not allow the Use of Letters to express Numbers in the Hebrew Language to be ancient. But in St John's Time the Greeks had most certainly the Way of using Letters arithmetically, and as it is certain that they had their Letters from the Phœnicians, 'tis as plain that they had this Way from them. ^a Porphyry says, that the Greeks had the Science of Numbers and Proportions from the Phœnicians, as high as the Times of Pythagoras.

Those Sciences could not be without such an Arithmetical Use of the Letters. Besides, 'tis evident by the Order of proceeding, and *Ἰστορία*, or adopted Characters, jumping in with the Hebrew Alphabet, wherein the *βω*, *ς* answers to the Hebrew *ו* *Vau*, the *κόπτα* being the same as the *ק* *Koph* inverted in the Way of Writing towards the Right-Hand, and having the same Name, that this is all taken from the Phœnician, or Hebrew Alphabet Further, we find Examples of this in the Samaritan Text of the Pentateuch at the End of the Books by Way of Masoretical Notes, and in their Targum, that is older than Christ's Time, as Bishop ^o Walton thinks

The *p* Palmyrenians likewise had this Method, and some learned ^q of late find, that in the *Sicles*, writ in the Samaritan Character, the Year is marked by a Letter, as *ד* for four, and the like And therefore since the neighbouring Nations to the Jews, the Phœnicians, Samaritans, Palmyrens, (and the same might be shewed concerning the Egyptians) had this Way, we

^a Porphyr de Vit Pythagor p 182 Vid Strab Geogr L xvi p 75 ^o Walton Prolegom in Bibl Polyglott p 90 ^q Vid Jac Rhenferd Tentam Palmyr p 51, 52 ^r Vid D Bern. de Men Falcon Palæograph. Græc. L. ii c 2

may be certain that the Jews also had it, and especially considering, that the Alexandrian Jews, who spoke Greek, made use of all the Cabalistical Arts, and that the Gnosticks after them took up this Way, not only in the Greek Language, but also in the Hebrew, as it is appaent in ^q *Ireneus*.

We may therefore proceed to find out the Name of the Beast in the Hebrew Language

The Beast then being Roman, we must know how Rome, from whence Roman comes, ought to be written The Name of the City Rome, is by some written *רומי*, but for the most Part it is written *רומי*, as might be made out by several ^r Authorities, and ^s *רומיים*, are the Romans. In the ^t Arabick Writers Rome is *רומי* too.

Now the Adjective, Roman, is not to be applied to the Subjects but to the Beast, for the Subjects bear the Mark of the Name of the Beast. The said Adjective therefore must agree with the Beast

If we take the Beast literally, 'tis in Hebrew *דויה*, if symbolically for a Kingdom, then it will be *מלכות*: And these two Words being both Feminine, the Adjective *רומי* must have the Termination of the Feminine Gender *רומיית*, the Letters of which Word taken arithmetically together, make just the Number 666.

ר	200
ו	6
מ	40
י	10
ת	400
	666

There is also a Coincidence as to this Name of the Beast, with the Name which in *Ch* xvii 5 the great Whore, or Capital

^r Targum Jonath in *Is* xxxiv 9 in Opt Editionib Vid etiam Eliaz Levit Methurgeman Voc *רומ* Gemera in Avoda Qura apud Wagens. ^s R D Kimchi apud Buxt *רומי*. ^t Schilte Haggiborim apud Wagens ^u Vid Golin Lex. Arao p 1065.

of this Kingdom bears That Name is *Mystery*, *μυστήριον*, a Thing that is kept secret *Abconditum*. Now the *Hebrew* Word to that Purpose is *סתר*; and here also the arithmetical Value of the Letters contains the Number 666

ו		60
ה	the Numeral Value	400
ו		6
ו		200
		666

As for the Word *ΛΑΤΕΙΝΟΣ* (which *Irenæus*, looking for the Name of the Beast in the *Grecian* Language, thought might very probably be the Name intended, upon the Account of the last of the four Kingdoms in *Daniel* being called the *Latin* Kingdom, and those who then reign'd at the Time of his Writing, the *Latins*) it indeed contains the Number 666, and suits with the *Roman Empire in the Time of the Dragon*, but seems not so applicable to the said Empire in the *Time of the Beast* the Dragon's Successor.

For since the Appearance of the ten Kings upon the Dissolution of the Empire in the *West*, those only in the *West* have been called by the Name of *Latins*, and this by those in the *East* who would appropriate the Name of *Romans* to themselves. But those in the *West* call themselves *Romans*, as well as those do who are in the *East*. And *both* are called by that Name. So that there is no other Name but that of *Romans* to bring them all in

Lastly, * some go about to calculate the Number 666, by extracting the Square Root of it. And to make out the Truth of that Method, observe, That as the Number 144 is sacred and mysterious to signify the true Church, because its Square Root being 12, sets forth most of the Mysteries and Attributes of the said Church, and of the *new Jerusalem*, which is to be the Perfection of it, and is therefore said to be of 12000 Furlongs, so the Number 666 denotes the whole Empire of the corrupt-

* *Franc Potter's* Interpret of the Numbr 666

ed Church, because the Square Root of it is observ'd to appear in most of its Attributes

Thus, as the true Church is founded on the twelve Apostles, and therefore in the *New Jerusalem* the Number twelve almost every where appears, there being in it twelve Foundations, twelve Gates, twelve Angels, twelve thousand Furlongs, and a Tree of Life bearing twelve Sorts of Fruits, therefore the Number 666 is mysterious only upon the Account of its Square Root

The Square Root of a Number is that Number contain'd therein, which being multiplied by itself produces the whole Number, whether there be any Fragment or none remaining

That is a perfect Square Root which exactly produces the first Number given, as 12 is the Root of 144, and 10 of 100. But the Square Root of 666 is 25 imperfectly, because it doth not exactly produce the Number 666, but 625, which with the Remainder 41 added to it makes 666

As first, 666(25

4

45)266

225

(41)

Then 25 × 25 = 625

And 625 + 41 = 666.

Agreeably to this the Number 25 appears every where in the *Romish* Church

The Cardinals, which are the Apostles of it, were in their first Institution only 25. *Rome* had 25 Gates, and 25 Parishes. It consists of 25000 Furlongs, and the Church of *Rome* has 25 Articles of Faith. Besides this, that Number appears in the 25 Provinces or principal Dignities of the Church. And the great Altar of *St Peter's* at *Rome* is 25 Foot square, has a Cross thereon of 25 Hands high, and before the Church are five Gates, one of which is only opened once in 25 Years.

This Number is also fatal, and observ'd in many Matters, as the Council of *Trent*, which has settled the *Pope* in the Church, began with 25 Bishops, had 25 Sessions, was subscrib'd

by 25 Archbishops, and declar'd 25 Articles of Faith. The rest may be seen in the Author. If this Coincidence can be found in the Greek Church too, it may be own'd that more Mysteries were design'd to be denoted by the Number 666, than barely to set forth the Arithmetical Product of the Letters in the Beast's Name. However it is acknowledg'd * by the ingenious Author of the aforesaid Account, that the Number 666 is us'd, and not 625, rather than any other Number of which 25 might be the Root, because that Number 666 is exactly contain'd in the Letters of the Name of the Beast. By this he seems to give up the Cause: Because we have no Warrant to search any further than the Name for the Number 666. So that this giving full Satisfaction to the Words of the Prophecy, the rest is but Play, ingenious Conjecture, and fatal Coincidence.

TRUMPET VII. WOE III. SECT. V.

Containing some remarkable Acts of *Christ* in behalf of his Church, against *her Enemies* in her *first General Period.*

- N^o. 1. § 1. **A**ND I saw, and lo a Lamb standing upon Mount Sion,
And with him an hundred and forty four Thousand,
Having ⁷ his Name, and his Father's Name written upon their Foreheads.
- N^o. 2. § 2. And I heard a Voice from Heaven, as the Voice of many Waters,
And as the Voice of a great Thunder.

* Potter's Interpr of the Numb 666 ch 28 ⁷ So Alex and several other MSS. and all the four ancient Versions, and Origen, Arctas, Cyprian and Jerom.

- And the ^a Voice which I heard was as the Voice of Harpers harping with their Harps
And they sing ^a a new Song,
Before the Throne,
And before the four living Creatures and the Elders
And no one could learn that Song, but the hundred forty and four Thousand, which were redeemed from the Earth
N^o. 5. § 4. These are they who have not been defil'd with Women, for they are Virgins.
These are they which follow the Lamb wheresoever he goeth
These were redeemed from among Men, being First-Fruits unto God and to the Lamb
N^o. 6. § 5. And in their Mouth was found no ^b Lie.
For they are blameless before the Throne of God
N^o. 6. § 6. And I saw ^c another Angel flying in the Midst of Heaven,
Having the Everlasting Gospel,
To preach unto them that ^d sit on the Earth, and to every Nation and Tribe, and Tongue and People,
N^o. 7. § 7. Saying with a great Voice, Fear ye God, and give him Glory,
For the Hour of his Judgment is come
And worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters
N^o. 7. § 8. And another Angel followed, saying, Babylon the ^e the great is fallen, is fallen,
N^o. 8. Because she made all Nations drink of the Wine of the Wrath of her Fornication.

^a So Alex and many other MSS and vulgat Lat Syr and Arab Versions, and Arctas
^b Ω; is not read in some MSS in the Compl Ed and is omitted by Origen and Jerom
^c ἑξήκοντα, not δεκά, is read in Alex and many other MSS, and in all the four ancient Versions
^d ἄλλοις is omitted in some MSS and in the Arab Version, and by Origen and Arctas
^e So the most Copies See Mills in Loc & Proleg in Nov Test p 65
^f ἑξήκοντα is not read in Alex and several other MSS: nor yet in any of the four ancient Versions

The Explanation of TRUMPET VII SECT. V

N^o. 1. **H**ERE the *Victory* of the Church over the *Pagans* in the Time of *Constantine the Great* is resumed, and some fresh Circumstances added, which could not before come in so properly within the Course of the Narration without Breaks and Transitions

A *Mount* is a Capital City By the taking of *Mount Zion* from the *Jebusites*, *David* began the Settlement of the Nation of *Israel* and of his own Kingdom, making that Place the Seat of his Kingdom for himself and his Successors, and the Capital of *Israel*. So that *Zion* was afterwards taken for the *whole Kingdom* which depended upon it.

The *Lamb* is *Christ*. The Hundred forty four Thousand with him, having his Name and the Name of his Father written on their Foreheads, are the *same* with the Hundred forty four Thousand, who in *ch* vii were said to be sealed on their Foreheads with the Seal of the Living God.

The whole represents *Christ*, as having just taken Possession of his Kingdom, and all his Followers, as a publick visible Body, in a State of open and publick Profession of their Faith in *Christ* and in *God*, being become, by being the Soldiers or Servants of *Christ*, the Soldiers or Servants also of his Father.

N^o. 2. By the *Deliverance* obtained for the Church by *Constantine*, the Church was placed in *Heaven*, as being supported by the Temporal Powers And therefore by the *Voice from Heaven* as of many Waters, and as of a great Thunder, and as of Harpers harping with their Harps, is represented the joint Acclamations and Praises of all the Multitudes of the Christians upon this joyful Occasion, and the Notification of *God's Will* to the Heathen World, who might now, all Persecution being removed, the more readily embrace the Christian Faith

N^o. 3. The *Song* which the said Multitudes sing is *new*, because the Deliverance wrought is great and wonderful, and therefore deserved an extraordinary Return of Thanks And it is sung before the Throne, to shew their Thankfulness to *God*, and to his

his *Christ* sitting thereon, who tho' he be here represented, agreeably to the Subject of his Actions, as a *Lamb* standing upon *Mount Zion* with his Followers, is still supposed agreeably to his Divine Nature to sit on the Throne.

The said Song is also sung before the four living Creatures, and the Elders, as the inseparable Attendants of the Throne, and these to be sure must be understood to join with the Multitudes in the same Joy and Praises So that hereby the universal Joy and Praise of the Christian Rulers Clergy and People is set forth And to shew that this their Joy and Praise is incommunicable to all but themselves, it is said,

N^o 4. That no one could learn the said Song but the Hundred forty four Thousand, which were redeemed from the Earth, viz which were redeemed from the rest of the World to be the Servants of *Christ*, and were now freed from the Bondage they had been in to those who were his Enemies.

The Benefits for which the Song is sung belong only to the Followers of the Lamb, and therefore none else will be affected to desire to sing it For whilst the Christians have Reason to give Thanks, their Enemies, as being overcome, are in a desperate Condition.

N^o. 5. Concerning the aforesaid Followers of the Lamb it is said,
1 They are such as have not been defiled with Women, for they are Virgins That is, they are such as have not committed Idolatry, but have kept their Faith pledged to *Christ* inviolable, notwithstanding the Temptations and Persecutions they met with.

2 They are such as follow the Lamb whithersoever he goes, viz They are such as in all Respects are the true Disciples of *Christ*, paying him an universal and sincere Obedience

3 They were redeemed from among Men, being First-Fruits unto *God*, and to the Lamb, viz in being holy and dedicated to them, even as the First-Fruits under the Law were holy and dedicated unto *God*. And forasmuch as this is the first Time wherein *Christ* was publicly owned as King, and visibly protected and governed his Church, which now appeared in great Lustre, therefore are they also the First-Fruits of the Kingdom of *God* and *Christ*, in Respect of the much greater Multitude

itude which shall at last come into the Church in the absolutely triumphant State of its third general Period, the *First-Fruits* under the Law having a Relation to the ensuing *Harvest*

4. In their Mouth was found no Lie for they are blameless before the Throne of God. They have kept themselves free from the Worship of Idols, which are called Lies in Scripture, and from Hypocrisy, and all Manner of Deceit. Being such as have acted according to their Duty, and are therefore approved of by God, and accounted as blameless before him, who has therefore given them the Testimony of their being so, by having given Sentence against their Persecutors, and having put themselves in a Capacity to serve him publickly.

Upon this great Change in the Empire, the Church as protected by the secular Power, was placed in *Heaven*, and the Idolaters, as having the Temporal Power taken out of their Hands, were placed on *the Earth*. And therefore,

No 6. The Angel flying in the midst of Heaven, is sent as an Ambassador between the said Heaven and Earth

And forasmuch as he hath the *Everlasting Gospel* (so called as being the immutable State and Purpose of God from the Beginning of the World to all Eternity) to preach to them that sit on the Earth, and to every Nation, and Tribe, and Tongue, and People, it is plain that his Errand is to invite the Idolaters in the Consternation they are in, to embrace the Gospel

His saying, *Fear ye God, and give him Glory, for the Hour of his Judgment is come*, shews that if they embrace not the Offer of Repentance now made, they will soon be destroyed by the Plagues ready to fall upon them. And therefore instead of worshipping & as they had done the Parts of Nature, as the Heaven, Earth, Seas and Fountains, they are exhorted to worship that Being who created them, who only can punish, and is alone to be worshipped

The Angel of this Message precedes, and is therefore another or different Angel from that, who in *ch viii 13* was mentioned as flying in the midst of Heaven. And forasmuch as he

delivers this Message with a *great Voice*, that is a prevailing Voice, hereby is implied, that his Errand will meet with a suitable Success, both in Respect of the Warning, of which many will take Notice to avoid the Danger threatened, and also in Respect of the Judgment foretold, which would in a short Time have its Effect

As to the Event, the Preachers and Writers of this Age made loud Exhortations to the *Pagans* to come into the Church, and shewed that the Judgments which God had sent to awaken them, was not owing, as they imagined, to the Neglect of the *Pagan* Worship, occasioned by Numbers of them being then converted to Christianity, but to the Obstinacy of the rest in not embracing the Gospel. So that Warning was given to the *Pagans*. And as for the *corrupted* Christians, they also had Warning given them, several opposing the *Pagan* Rites which began to creep into the Church.

No 7. And another Angel followed saying, *Babylon the Great is fallen, is fallen*

This Angel is said to follow the former, to shew that the Warning of the former was but just given in Time, and that the Punishments of God soon follow his last Warnings

Babylon, here called *great* upon the Account of the Power it had, is the *City of Rome*.

By the Repetition of the Word — *fallen*, — the Certainty of her Fall is set forth. And the Errand of this Angel signifies that her Fall is performed

This was done by the *first four* Trumpets, the *first* speaking of the Preparation by the Incursions of the *Barbarians* upon her Territories, the *second* mentioning her Fall, under the Symbol of a burning Mountain, and the *two next* discovering the Consequences thereof, which are the spoiling of her Treasures, and the Extinction of her Authority.

And in like Manner the *Fall* of the literal *Babylon*, predicted in *Ij xvi. 9* and *Jer. li 8* denoted a Loss of Power, in her ceasing to be the Capital of her former Dominions. And so in all Sorts of Winters the Expression of *falling*, in relation to Cities, is used to signify the Loss of Liberty and Empire

Such a Fall of the Capital City is a great Alteration in a State, but does not however imply an Impossibility of a Reco-

† Jer xvi. 19, 20. Rom i 25.

‡ Vid Voss de Idololatr

very, without there be some Expressions, as here there are not, implying such an Impossibility. And therefore *Rome*, which received its mortal Wound by the Loss of its Power, afterwards recovered it under the *Popes*, in becoming again a Capital, having great Power and Authority.

The utter Ruine of *Rome* is afterwards describ'd, and is found to be just upon the Destruction of the Beast.

But the *Fall of Rome* here declared, is before the Dominion of the Beast was set up, and is therefore notified, before the third Angel gives Warning of his Rise, and of the Patience of the Saints, during his Reign.

N^o 8. The Reason of this Fall of *Babylon* is,

Because she hath made all Nations drink of the Wine of the Wrath of her Fornication. That is, she forced them to partake of her Idolatry.

The like Expression is us'd in the Prophets concerning the literal *Babylon*, as in *Jer* li 7 *Babylon has been a golden Cup in the Lord's Hand that made all the Earth drunken. The Nations have drunk of her Wine, therefore the Nations are mad*

Idolatry comes under the Symbol of *Drunkenness*, as well as of *Fornication*, because both attended it, and to heighten the *Idolatry*, both here are us'd, in its being called the *Wine of Fornication*. And the Crime is aggravated by the Addition of the Word *θυμῶς*, which coming after *οἶνος*, *Wine*, implies that 'tis a *Wine* full of ^h *Poison*, a deadly bitter Draught to the Souls of Men.

As to the Event, the great Victories of the *Romans* fought and astonished all Nations, and with that Fear and Wonder made them submit to the Religion of *Rome*, and kept them from receiving of the Gospel, through the Terror of the Torments inflicted upon the Saints, as they were also made furious in persecuting them.

After the aforesaid *Fall of Rome*, the next Enemies that appeared against the Church were the *Beast* and false Prophet.

^h *θυμῶς* here is as the *Hebr* *חומר* which is translated in the *LXX* by such Words as signify not only *Wrath*, but *Gall* and *Poison*. The *Poison* of Serpents being emitted out on their being provok'd.

And therefore the Prophecy next proceeds to give an Account of some remarkable Acts of *Christ* against those Enemies, together with a short Account of the suffering State of the Church during their Tyranny. And this Account of Affairs in Relation to the second General Period of the Church, is carried on to the End of the nineteenth Chapter.

TRUMPET VII. WOE III. SECT VI

Containing a Warning to the Church against the Worship of the Beast and his Image, and an Encouragement to Faithfulness unto Death.

N^o 1. y 9 AND a third Angel followed them, saying with a loud Voice If any one worship the Beast and his Image, and receive his Mark on his Forehead, or in his Hand,

y 10 The same also shall drink of the Wine of the Wrath of God, of the strong Wine poured out in the Cup of his Anger.

And he shall be tormented with Fire and Brimstone in the Presence of the holy Angels, and in the Presence of the Lamb.

y 11. And the Smoke of their Torment ascendeth up for ever and ever.

And they have no Rest Day nor Night, who worship the Beast and his Image, and whosoever receives the Mark of his Name.

N^o 2. y 12 Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus.

N^o 3. y 13 And I heard a Voice from Heaven saying unto me, write, blessed are the Dead which die in the Lord, from henceforth. Even so saith the Spirit, that they may rest from their Labours, and their Works do follow them.

The Explanation.

N^o. 1 **T**HIS Angel denounces the Judgments of God against such as any Way yield to the Religion of the Beast and his Image

As such Men have drunk of the intoxicating Wine of Fornication, exhibited to them by the Whore that rides upon the Beast, in *cb xvii 4* So shall they drink of the Wine of the Wrath of God, of the strong Wine, without any Water to lessen its Strength, that is poured out for them in the Cup of his Anger.

They shall have in this Life all the Plagues of God hereafter mentioned and described, poured out upon them, and shall be, when Christ comes with his holy Angels to the final Judgment, condemned to endless and inexpressible Torments They shall be an everlasting Burnt-Offering to the Divine Justice, and never meet with any Cessation, or Alleviation of their Pain

The Event answering to this Angel's Errand, is the Testimony of the Witnesses, who from the very first Appearance of the Beast and false Prophet, opposed their Tyranny and Idolatry, and loudly proclaimed the temporal and eternal Judgments of God against them and their Worshipers And for this they had sufficient Authority from the Word of God, in which all such Practices are clearly condemned

This Denunciation is of great Use, in order to preserve the Members of the true Church from being deceived with the Pretensions of the Antichristian Party, in their boasting that they are the only true Christians, and that out of their Church there is no Salvation, and is also necessary in order to induce them to undergo any Sufferings in Defence of the Truth For, great were to be their Persecutions, as is declared in the following Words,

N^o. 2 Here, that is during the Tyranny of the Beast, is the Patience of the Saints Here, that is during the said Time, are those that keep, or here is the Patience of those that keep the Commandments of God, and the Faith of Jesus

This

This is equivalent to the Conclusion of the *Epiphonema*, added to the Description of the Beast in *cb xiii § 9, 10* And this repeated Advertisement at the End of the Mention of the Beast concerning the Patience and Faith of the Saints, shews, that those who firmly adher'd to the Worship of God and Christ, in Opposition to the Worship of the Beast and his Image, would, during the Tyranny of the Beast and his Image, meet with, upon the Account of their Fidelity, the greatest Trials and Persecutions, and would stand in Need of the greatest Encouragements, to enable them to bear them with Faith and Patience And therefore,

N^o. 3. St John bears a Voice from Heaven saying unto him, Write, blessed are the Dead which die in the Lord, from henceforth, even so saith the Spirit that they may rest from their Labours, and their Works do follow them

This Voice is from Heaven, the invisible Government or Divine Court, because it is in Relation to the Blessedness, or Happiness of those, that die in the Lord

It is directed to St John the Representative of those, for whom he appears as acting in the Vision, and is therefore directed to those whom he represents.

To write the Blessing here promised, is to publish it

Those who die in the Lord here mentioned, are such as suffer'd Martyrdom for the Sake of Christ And so *Eph iv 1. a Prisoner in the Lord*, is a Prisoner for the Sake of Christ, a Prisoner of the Lord, as in *Eph iii 1*.

The Effect of the Blessing pronounced takes Place from the Time that the Beast rises, which is the Date of the Vision, the Words, — from henceforth, — answering to the Word, — here or at this Time

The Blessedness promised, consists in their being happy in their separate intermediate State, and in their having at the Resurrection, the full Reward.

The whole shews, that those who for the Sake of Christ choose rather to lay down their Lives, than to save them by joyning in the Worship of the Beast and his Image, shall as certainly receive the Reward of their Sufferings, as those shall who suffer'd Martyrdom for Christ's Sake in the Times of the Pagans,

This,

This those Preachers who have exhorted Christians to resist the Corruptions and Persecutions of the Beast have declared This the Martyrs or Sufferers themselves of this Period have made known in their publick Professions of Confidence in future Happiness, and this also the Holy Spirit has affirmed, by internally assuring them thereof, and enabling them thereby to bear their Sufferings, not only with Faith and Patience but even with Joy and Thankfulness.

TRUMPET VII WOE III. SECT. VII.

Containing the Judgments of the Harvest and Vintage, both falling out in the second General Period of the Church.

The HARVEST.

- N^o. 1. § 14. **A**ND I saw, and lo a white Cloud, and upon the Cloud one sat like to the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle
- N^o. 2. § 15. And another Angel came out of the Temple, crying with a loud Voice to him that sat upon the Cloud Send in thy Sickle and reap
For the Season of reaping is come, for the Harvest of the Earth is full ripe
- N^o. 3. § 16 And he that sat upon the Cloud cast in his Sickle upon the Earth,
- N^o. 4. And the Earth was reaped

¹ Σαϊ is not read in Alex and some other MSS nor in vulgat Lat. Arab and Ethiop Versions, or Arcthas.

The VINTAGE

- N^o 1. § 17 **A**ND another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle
- N^o. 2. § 18 And another Angel came out from the Altar which had Power over the Fire,
And called with a loud Cry to him that had the sharp Sickle, saying,
Send in thy sharp Sickle, and gather the Clusters of the Vine of the Earth, for her Grapes are full ripe
- N^o 3. § 19 And the Angel cast in his Sickle upon the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God.
- § 20 And the Wine-press was trodden without the City, and Blood came out of the Wine-press even up to the Horses Bridles, by the Space of a thousand and six hundred Furlongs.

The Explanation of the HARVEST.

- N^o. 1. **T**HE white Cloud is the Symbol of exceeding good Success to him who is here said to sit upon it
The Sitter thereon is like the Son of Man, and therefore the Representative of Christ in the Work he is employ'd about
His sitting on the Cloud is a judicial Posture, agreeable to the Business he is to perform, the Separation of the ripe Corn from the Earth
The golden Crown on his Head shews, that he has a Power to judge and settle a Government which shall withstand the Power of the Enemies of his Work.

² Cito de R. Ru^o 1133, Sicut facta quaedam Fœderatio, quædam Strumentaria, quædam d'variorum, at a Unitate, Syntaxis & Reflexione See Virg. Bucol IV § 10
Her L 1 of 31 And the Commentator upon Her L 1 of 17, v 10

And the *sharp Sithe in his Hand*, the Instrument by which the Separation is to be made of the ripe Corn from the Earth, denotes Violence in the Execution, or a military Force, which is a Punishment

No. 2. The *Angel that comes out of the Temple*, proceeds from the true Worshippers. His *crying with a loud Voice to him that sat on the white Cloud* shews, that the Temple by reason of the Tyranny of those who had possess'd themselves of the outer Court of the Temple and the holy City, was under great Oppression. And his *Petition, that he that sat on the Cloud, would send in his Sithe and reap*, shews, that by the Separation of the Corn from the Earth, the Temple or the true Worshippers would be greatly reliev'd: And *lastly*, his urging him to perform such a Separation *from the Time of reaping being come and the Harvest being fully ripe*, shew that it was high Time to make such a Separation

No. 3. *Agreeably to the Request of the Angel that came out of the Temple, he that sat on the Cloud, cast in his Sithe upon the Earth; and the Earth was reaped*

This shews, that the Judgments of God upon Persecutors, are executed at the Request of the suffering Saints, brought upon them, when their Blood cries for Vengeance, hoping that when the wicked are punished, the Time of their Reward will soon come.

We may now make some Observations upon this *Harvest*, and then apply the *Event*. And

First, This *Harvest* seems to be but one Accident

The *Jews* indeed had two distinct *Harvests*; the first of their Barley, and the second of their Wheat. Their Barley-Harvest was just finished at the Passover, at which Time they were obliged by the Law to offer an Homer of the new Corn to sanctify the whole Harvest, being forbidden till that Time to taste of the new Corn. Then they went home, and the Wheat being soon after ready, in the second Month it was reaped. So that all was done against the Beginning of the third Month, in which the Pentecost was celebrated, wherein the First-fruits and Free-will Offerings were offered. But then it is to be observ'd, that these two *Harvests* follow'd so close to each other, that

that they seem'd to be but one. And therefore the *Harvest* in the Prophecy, may be look'd upon but as one Accident

Secondly, The *said Harvest* is an Accident falling out in the Times of *the Beast*. 'Tis introduc'd immediately after the Warning given to the Church of his Tyranny and Idolatry, and precedes the Vintage, in which the Wine-press is trodden *without the City* or Capital of the corrupted Church, which supposes the said Capital at the Time of the Vintage to be still standing

Now the Fall of that Capital, as will appear from Chapter xvii, xviii, xix, is before the Destruction of the Beast and false Prophet. And therefore the *Harvest*, as well as the Vintage, is before the Destruction of *Rom.*, and consequently in the Time of the Beast

Thirdly, The Account of the *Harvest* here given ends at the reaping of the Corn, without proceeding to the *Threshing of it*, which according to the Use of the Symbol in the Prophets, would have implied the Destruction of the Subject concern'd. But the *bare reaping of the Corn*, which is a good Fruit, seems to denote no more than the Separation of it from the Earth. And therefore

The EVENT

Answering to this *Harvest*, may be the Reformation of the Church begun by *Luther*, whereby the good Corn was separated from the Earth, or the Protestants from the Idolaters, and this not without Force. The Reformation arose during Civil Wars, as in *Germany, Sweden, Denmark, Switzerland, Scotland* and *Holland*. In *England* the first Reformers, *Henry VIII* and *Edward VI.* encountred in their Work with some Rebellions of the Idolatrous Party, who were cut off to procure Peace. And the Reformers ever since their Separation have been oblig'd to maintain themselves by War against the Enemies of their Religion

According to this, *he that sits on the white Cloud* is the same as the Angel in the tenth Chapter, who is represented as coming from Heaven and cloathed with a Cloud. The *golden Crown* and the *Sithe* of the one, answer to the other's having his Face as the Sun and a Rainbow about his Head, and to

his setting his Right Foot upon the Sea. And *the Petition of the Angel from the Temple* contains the Exhortations made to *Luther*, to make him stand to the Truth he had begun to preach.

This Affair of the Reformation, having been before considered, is here but just mentioned, and chiefly by Way of Introduction to the Judgment of the Vintage, which is described with its minutest Circumstances. *This* will appear to be a very great destructive Judgment in the Territories of the corrupted Church, and therefore it became the Divine Justice to cause first a Separation of the Good from the Bad by a Judgment of Righteousness, which should declare, who were to escape *that Vengeance*. So that the Harvest is a necessary Antecedent of the Vintage, suitable to the Divine Goodness, which always gives Warning of every great Judgment design'd to be executed upon Sinners, to the End that such as will repent, may escape.

The ¹ VINTAGE.

No. 1 **B**Y the Reformation a great Part of the true Church became protected by the Temporal Powers, and was therefore placed in *Heaven*.

The *Angel with a sharp Sibe* to perform the Vintage, is the Representative of the Temporal Power or Powers who are to execute that Judgment.

The said *Angel proceeds out of the Temple which is in Heaven*: And therefore the Instruments of executing the Judgment of the Vintage are to come out from among the Reformed States

No. 2. *The Angel that comes out from the Altar* is an Ecclesiastical Minister, and his Office is set forth in *his having Power over the Fire*.

This alludes to the Office of that Priest amongst the *Jews*,

whose Lot it was to take Care of the Fire upon the Altar, and who was therefore called *the Priest over the Fire*. He was also employ'd ^m to burn upon the Altar the Burnt-Offering

Now the Wicked, when they are to be greatly punished, are represented in ⁿ Scripture as Sacrifices to be offered up to the Divine Justice. And the Angel here from the Altar, having Power over the Fire, has Power to bring down such a Judgment from God, as by which the Persons to be visited by it, shall fall a Sacrifice to God's Vengeance

The *Vine of the Earth* is the corrupted Church, a *Vine which hath brought forth wild Grapes*

The *fully-ripe Grapes of this Vine*, are the Members of the said Church arriv'd at their Height in Wickedness

The *loud Cry of the Angel from the Altar to the Angel with a sharp Sibe*, imploring him to gather the said Grapes, denotes, that the Efforts to persecute are now in their utmost Pitch, so that they have quite reached Heaven, and so that a final Judgment must follow, ending in the Destruction of these bloody Persecutors. And tho' this Cry may be suppos'd to belong only to this Part of God's Judgment, the Vintage, yet since we find no other Cry in this second Period, so we may suppose that it will be the impulsive Cause of all the following Judgments on *Babylon*, the *Beast*, and the *false Prophet*, even as the Cry of the Souls under the Altar in the first Period extended to the entire Destruction of the *Pagan Religion*.

In this Request the Angel from the Altar performs the Office of the ^o *Unctus Castrensis*, that is, the Priest who exhorted the People to War, because this *Holocaust* of the Wicked being an Offering by Fire unto God, it must in the Event be perform'd by *War*, of which *Fire* is the Symbol. And because the supreme Magistrates having the Power of the Sword, are now the only Ministers of the Divine Justice by War, the Event of his Errand may be the earnest and solemn Preaching of the Protestant Divines against the Cruelties of the *Romish Church*, which awakening the *Protestant Powers*, will prompt

¹ The Vintage in *Judaea* was late, and only finished before the Feast of Tabernacles

^m Lev vi 12 ¹ Jer xii 3 וְהָיָה יוֹם הַקָּדוֹשׁ 6. Ezck xxxix 17
ⁿ Schickard Jus Reg Th xviii. Schindler v משה

them to enter into some great Alliance against the Powers who prosecute the Designs of the *Romish* Church, and are its most stedfast Friends, by which Alliance a bloody War will be carried on, answering to all the Characters of *this Vintage*

N^o 3 The Execution of the Judgment is next declar'd The Angel applied to, *cast in his Sithe upon the Earth, and gathered the Vine of the Earth* That is, the Grapes of the Vine of the Earth

The Sithe is not to cut *Root and Branch*, but only the *Ripe Grapes* Therefore this Judgment is not to destroy the corrupted Church quite (for this is to be done hereafter by other Means, and by various Progress) but to cut off a good Number of the most wicked of its Members. And therefore this Judgment of the Vintage stops not at the *Division* of the Grapes, but proceeds to a *Pressure*

The *Grapes* in order to be trodden upon *till their Juice comes out*, are cast into the *great Wine-Press of the Wrath of God*

This denotes that this Judgment of God is to be attended with a great Destruction, and that the Sufferers shall not be punished by the ordinary Rules of the divine Dispensation, which frequently chastises, to amend, rather than destroy Destruction is the Effect of God's Anger, stirr'd up by repeated Provocations and Neglect of Mercy, and at last ending in Severity, which must therefore be very dismal

The Wine Press is called *great*, because God therein shews his Greatness in punishing and destroying his Enemies, and because this is not a partial but a general Judgment For as the corrupted Church is such where-ever it is, and is become the *Vine of the Earth*, so the Wine-Press must be throughout And the said Judgment is not only to be universal in all the Parts of the corrupted Church, but is also in due Time to be attended with that of all the Parts of the said Church, from the Heads to all the Remnants of the Members, as we shall find in the seventeenth, eighteenth and nineteenth Chapters It supposes, that they have had sufficient Warnings and monitory Chastisements, and that God's Patience is quite wearied out The Fall of the Capital City, and the Judgment of the Lamb, who is to tread the Wine-Press upon the Powers thereof, the Beast and false Prophet, with the Remnant of their Followers,

is to follow this Judgment of the Vintage to soon, as that this Judgment shall seem to make but one with them, altho' for the clearer Understanding, they are in the Prophecy describ'd singly For all those Parts tend to an entire Destruction of the whole After the Casting of the Grapes into the Wine-Press, follows the *Pressure of them*, and here

N^o 4. Agreeably to the Decorum of the Symbol, the *Wine-press* was trodden without the City, Wine-presses being made in *P Vineyards*, and consequently without the Walls of Towns, and they were so made as to be trodden by Horses

The Circumstance of the Wine-press being trodden without the City, shews, that the City here intended, is excepted from the Vintage, that it feels not it self the Effects thereof Now what City can it be but that to which the *Vine of the Earth* belongs, whose Territory is thus trodden upon by the Executioners of the Vintage? So that the Meaning is, that it should be one of the Characters of this Judgment, that the Territories of the corrupted Church shall be involved in the Slaughter, but that the Capital City shall escape, and thus be (as the Prophet says of *Jerusalem*, the Type of this City profaned by the *Gentiles*, *Is* 18) *left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City* All its Territories shall be the Seat of War round about, yet it shall be untouched Her Fall is a distinct Judgment, and to be effected by different Actors, as will appear afterwards, from Chapter the Seventeenth

The Agents that tread the Wine-press are not mentioned But this Silence however appears plainly to suppose, that the same Instruments which execute the reaping of the Grapes, and throw them into the Wine-press, do also tread it, for it is to that Intent they do it So that it was even needless to mention the Treaders unless they had been different

The *Juice of the Grape* is the *Blood of the Grape*, and is so called in ⁹ Scripture And *this Blood coming out of the Wine-press*, signifies a great Slaughter and Blood-shedding, which is

⁹ Mark xii 1 *L. b. f. t* says the Wine-press is every where *f. m.* at the Floor of Mount Olivet See *L. of Canon p 122* *Gen. h. i. d. c. 18*

farther heighten'd by the Expression of *its coming up even to the Horses Bridles*

This Hyperbolical Expression shews, that the War executing the Vintage, and treading the Wine-press, will be one of the most bloody that ever was yet carried on by Protestant Armies before the Times thereof, in which the corrupted Church must suffer exceedingly beyond the Memory of any other War

And this is yet farther shewn, by *the Blood's running out for the Space of sixteen hundred Furlongs*, that is for the Space of two hundred Roman Miles, or a hundred and sixty Grecian Miles

Now *Grotius* and *Mede* have observ'd that the Space of sixteen hundred Furlongs is the Extent of the holy Land, considered according to the Promise of God made to *Abraham* of what *Israel* should actually possess by *Inheritance*, not of what they should extend their Dominion to, by *Way of Tribute beyond their Inheritance*

This Possession of Inheritance, as appears from many Places, was limited by *Dan* and *Beersheba* And between these two Places the Distance, according to ^r *Jerome*, was a Hundred and sixty Grecian Miles, or sixteen hundred Furlongs of the *Greeks*.

As therefore sixteen hundred Furlongs was the Extent of *Israel*, *the Vine which God had brought out of Egypt, and planted to stretch from Dan to Beersheba*, so here since the *Mosaic* Dispensation is so often made Use of in the Prophecy to be the Type of the *Christian*, the sixteen hundred Furlongs may signify the Extent of the *corrupted Church* which is *now the Vine of the Earth*, and so not to reach barely to what some call the State of the Church in *Italy*, (which extends it self from *Rome* to the River *Po*, about two hundred Miles, or sixteen hundred Furlongs Roman) but to all the *Papish* Countries, which are all really the Territories of *the City profaned by the Gentiles*.

And now to sum up all the Characters of this *Vintage*. They plainly appear to be these,

First, The principal Actor comes out of the Temple, *i. e.* out of the Protestant States.

Secondly, It begins upon the Representation made by some Ministers attending on the Altar, or Protestant Clergy, of the Crimes of the corrupted Christians now come to their Pitch

Thirdly, It consists of an Excision or Slaughter of the corrupted Members, attended with some aggravating Circumstances.

Fourthly, The Capital City, or *Babylon*, is clearly excepted, and appears to subsist still

Fifthly, The Slaughter extends all over its Territories.

This Judgment seems in some Measure to have been accomplished in the War in *Queen Anne's* Reign, managed by the Protestant States all over *Europe*, of which the *Papish Countries* were the Seat, as many of them as still remain the Dominions of the *Spiritual Babylon*, which wholly escaped out of that War

The great Alliance between *England*, the *United Provinces*, and the *German Princes*, set that War on Foot, and carried it into the *Papish Countries*, which became solely the Seat thereof.

There were a dozen Battles fought, and won by them or their special Means, in which so much Blood of the *Papish* Party was spilt, and in the taking of Towns, that it may be asserted, there had not been such a War, for the Greatness and Duration, as well as the Multiplicity of Actions, for several Centuries before

And if the Confederates had a Foil or two at *Landen* and *Almanza*, these only puffed up their Enemies to receive more fatal and bloody Blows elsewhere, and soon after

At the same Time also the King of *Sweden* ravaged *Poland*, till the Famine and Pestilence in a Manner drove him out So that he also, whilst the Emperor was busied elsewhere, gave Occasion to the *Hungarian* Protestants to rise and ravage the Hereditary Countries of the Emperor, which otherwise might have escaped And that no little Corner might escape by the Advantage of its Situation, the Protestant Cantons of the *Swiss* were stirred up by the Abbot of *St Gall* to fall upon the *Papish*, and in several Battles to tread them down also, whilst the

^r Hieronym ad Dardan.

the *City of Rome* was a Spectator of the Protestant Armies round about

For though it seem'd uneasy, and gave some Provocations too, nevertheless it was not touch'd, its Hour being not yet come But when it does, it will be sudden and unexpected

Let the *State of Europe* therefore during the *Reign of Queen Anne* be consider'd, and it will be found, that this Vintage and Pressure were executed therein by the Protestant States, as Principal Agents. For though the Wars seem'd to be carried on by Men upon humane Views and Reasons of State, this hinders not their being in the Design of God a great Judgment upon the *Papists* So that those Wars exactly answer to all the Characters in this Prediction, the Application of which may be easily made, by every one who is acquainted with the History of those Wars.

TRUMPET VII. WOE III. SECT. VIII.

Containing an Account of the *seven last Plagues*, or Religious Judgments to be brought upon the corrupted Christians; the said Plagues arising merely from, and upon the Account of their Corruptions, having their Effect from within themselves.

- No. 1. *¶ 1.* **A**ND I saw another Sign in Heaven, great and wonderful, seven Angels having the seven last Plagues, because in them is finished the Wrath of God.
- No. 2. *¶ 2.* And I saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over the Number of his Name standing by the Sea of Glass having the Harps of God
- No. 3. *¶ 3.* And they sing the Song of Moses the Servant of God, and the Song of the Lamb,
Saying, great and wonderful are thy Works, O Lord God Almighty,

Almighty, Just and true are thy Ways, O King of the Saints

¶ 4. Who shall not fear thee, O Lord, and glorify thy Name?

For thou only art Holy, for all Nations shall come and worship before thee, for thy Judgments are made manifest

No. 5. *¶ 5.* And after that I saw, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened,

No. 6. *¶ 6.* And the seven Angels came out of the Temple, having the seven Plagues clothed in pure and shining white Linen, and girt about the Breasts with golden Girdles

No. 7. *¶ 7.* And one of the four living Creatures gave to the seven Angels, seven golden Bowls full of the Wrath of God, who liveth for ever and ever

No. 8. *¶ 8.* And the Temple was filled with Smoke from the Glory of God, and from his Power,

And no one was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled

Ch. XVI

No. 9. *¶ 1.* And I heard a great Voice out of the Temple, saying to the seven Angels, Go your Ways, and pour out the Bowls of the Wrath of God upon the Earth.

The Explanation.

No. 1. **P**LAGUES are Chastisements or Warnings before a final Judgment So the *ten Plagues of Egypt* are so called, because Warnings, and not the Destruction of the King and Nation.

But when *Pharaoh* and his Host were drown'd, this is their Judgment and Destruction Even the Destruction of the First-born is the last Plague, and 'tis so called, *Exod xi 1.*

According to this the *seven last Plagues* are the last Warnings to the corrupted Church, there being, after these, nothing to be expected but a Condemnation to final Destruction without

¹ Instead of Αγίων Σάντς, vulgar Lat and Sp^{ish} Versions and Brev read a sanas Agēs, and Alex and several other MISS and Arab and Ethiop Versions, and Arabic c d e f g h i j k l m n o p q r s t u v w x y z

² Instead of εκ τῆς κλιῆς, the Complut Ed has εκ τῆς κλιῆς, out of Heaven

Mercy, as upon impenitent Sinners, insensible to all God's Chastisements, and therefore to be utterly destroyed. And accordingly at the End of these Plagues, when the seventh Bowl is poured out, it is said in Chapter the sixteenth, *that Babylon came in Remembrance before God*, whereupon follows in the seventeenth Chapter, *the Judgment or Condemnation of the Whore, and the Execution*, in due Order.

The Number *seven* is a Number of *Perfection* and *Fulness*. And therefore by these seven last Plagues, the Wrath of God in relation to the continual temporal Torment of the Worshipers of the Beast and his Image, which was before threatened in *cb xiv 10* and which is to be brought upon them by Way of Chastisement, has its *Perfection* and *Accomplishment*.

The *seven Angels that have these seven Plagues*, as being entrusted with the Management of them, may be the seven Principal Angels which were said to stand before God, and who were employed about the sounding of the Trumpets.

The *Appearance in Heaven* of the said Angels with the said Plagues, is different from any Sign in Heaven preceding. It is *great and wonderful*, because God thereby confounds and overcomes his Enemies. And as the Persecution of the Saints in the *second Period* is greater than that of the Saints in the *first*, so is the Victory the more *special*, and by Consequence the Condemnation of their Persecutors is *more terrible*.

As the *corrupted* Christians had more Knowledge than the *Pagans*, so their Punishment will be doubled.

N^o 2. Here begins a fresh Vision breaking off the Narration of the Plagues for two Ends.

First, to shew by a *Parentbesis* some Incidents collateral to this Judgment, which concern the State of the true Worshipers, during the Chastisement of the corrupted Members, the Oeconomy of the Holy Ghost herein being in this *second Period* exactly like that we have seen before when the seven Angels received the Trumpets. For there also the Narration is interrupted by a *Parentbesis* of the same Length and Design, to shew the State of the true Worshipers at the End of the *first Period*. After that the Angels, as here, begin their Office.

Secondly,

Secondly, the Narration of the Plagues is broke off, to shew that the Plagues are justly brought upon the *corrupted Members*, for their persecuting the Saints, as appears by the following Description of the State of the *true Worshipers*.

The *Sea of Glass mingled with Fire*, denotes the Multitude of the Saints, whose State is to be like a *Sea of Glass*, a pure and holy Life, in a very unsettled Condition, whilst they also endure the *Fire of Persecution*. This *Sea* is the Scene which is to last, during all the Time of the pouring out of the Bowls, and so signifies the successive State of the Church persecuted by those, who suffer the Plagues, or God's Chastisements without Repentance.

Those who have gotten *the Victory over the Beast, and over his Image, and over the Number of his Name, and stand by this Sea of Glass*, are such as have pass'd through it, chusing rather to suffer Persecution and Death, than in any Respect to comply with the Worship of the Beast.

In their *standing by this Sea*, there is an Allusion to the Deliverance of the *Israelites* from the *Egyptians*, when they had pass'd the *Red-Sea*. So that this *standing* Posture shews a Resistance, and by the Allusion, argues a Conflict past. That they have resisted the Temptation to be indured by passing through that *Sea mix'd with Fire*, and that they are now clear of it. And since the Saints are persecuted to Death, 'tis plain they are not clear of this *Sea* till after Death, and that therefore they are here represented in the separate State, as the Souls under the Altar. And the *Harps or Instruments of Joy which they receive from God*, are the Tokens of the Divine Favour, that, according to the Declaration before made, they are already blessed, and that they shall be at last fully rewarded. And by this they know, that God will certainly take Vengeance of their Adversaries, for their having persecuted them, and for continuing to persecute the rest of their Brethren, that remain on the Earth. And this shews the Reason of the Plagues, that they are to be brought upon the Members of the corrupted Church, for their having persecuted the Saints.

We may here observe a Difference of Expression suitable to a Difference of State. In *cb xiv 2*. the Harpers there are said to play upon *their own Harps*. But here these who have pass'd the Glassy Sea mix'd with Fire, have *Harps of God*.

Those were still in a mortal State, but *these* are in the separate State So that those thank God with what they voluntarily offer and provide of themselves, but *these* thank him with the very Instruments and Tokens of the Divine Favour, God putting them in that State in a Condition to acknowledge it, and to praise him. And therefore during the Execution of the Judgment of the seven Plagues,

N^o 3 *They sing the Song of Moses the Servant of God, and the Song of the Lamb*

They have now an Occasion to sing a Song of Thanksgiving, like that of *Moses* after the *Israelites* had pass'd the *Red-Sea*, and such as becomes the Servants of *Christ*, being put into their Mouth by *Christ* their Saviour, upon whose Intercession, and by whose Mediation and Power, they have gone through the fiery Sea of Temptations, and the Vengeance of their Cause is executed upon their Enemies

N^o 4 The Song itself suits with the Condition of every Individual, as soon as he has pass'd the said Sea and stands on the Shore, and contains a Thanksgiving to God, for his Judgments upon their Persecutors, and for the Assurances which they themselves have receiv'd of his Favour, and predicts, that the Consequence of the Plagues will be the Conversion of all Nations

Particularly it is acknowledg'd, that the Works of God in the Behalf of his Saints, and in the Punishment of their Enemies, are *great and wonderful*, that God has shew'd his *Almighty Power, his Justice and Truth*, that he ought to be *fear'd and worshipp'd by all*, that he is *the only Object of religious Worship*, and that *he will be universally acknowledged to be so, upon the Account of the Manifestation of his Judgments.*

N^o 5 *Here the Narration of the Plagues, broken off by the foregoing Parenthesis, is again taken up.*

The Temple of the Tabernacle of the Testimony is seen open'd in Heaven

The Ark was called the Ark of the Testimony, and the Tabernacle the Tabernacle of the Testimony, because they contain'd the Monuments of the Covenant between God and *Israel*. See *Exod xxv. 16, 22 Numb. xvii 7*

They

They assured on the one Hand the *Israelites* of God's Presence, and by Consequence of his Favour, and of the Certainty of his Promises

On the other Hand they assured, or were design'd to assure God of the Promises of the *Israelites* to observe his Laws So that if they transgress'd, these Monuments serv'd to witness against them, that God's Punishment inflicted upon them for their Disobedience should be very just, *Deut xxxi 26, 27*

Now God being to send these seven Angels to pour out his Wrath upon Men, they are said to come out of the *Temple* where the *Testimony* is laid up, to signify that these Plagues are sent upon these Men upon the Account of their having broken the Covenant of God And by Consequence these Men must be such as having been Christians or true Worshipers according to God's Covenant, have nevertheless corrupted their Ways, and God sends his Judgments upon them as Breakers of his Covenant So that these Angels must be suppos'd to be prepared for the Execution of the Plagues, and to come out of the *Temple* at such a Time as the Christians began to be corrupted

Now at this very Time the *Temple* was open in Heaven, because it had been and was still settled by, and with the Temporal Powers For the ten Kings or Horns of the Beast did either embrace or at least protect for the most Part the Christian Religion, and were not yet become so ravenous a Beast as afterwards, upon the Account of which Change in Prospect (Things being taken in the general View) they have the Name of *Beast* from the Beginning

But because the Church was then in a tottering Condition, and the true Worship in Danger, the *Temple* has the Title of *Tabernacle* with it, in the same Manner as the Church of *Israel* in *Jer x 20* had that Title given her just before the Invasions of the *Chaldeans* It may be also observ'd, that this *Temple* may have the Adjunct of the *Tabernacle of Witnesses*, because the Worshipers therein, upon the Encroachments of the Beast and false Prophet coming out and prophesying in Sackcloth and Ashes, become *Witnesses* of God and are slain, and thus become Victors of the Beast And it is they who cause these Plagues By all which it is evident, that these following

Plagues

Plagues cannot be for such as were originally Idolaters as *Heathens*, but corrupted Christians.

And *secondly*, that this Preparation happens some Time before the entire Corruption of the Church, or before Idolatry had therein come to an Head, so as to deserve God's Plagues, and that is the Beginning of the Reign of the Beast and its false Prophet

This *opening of the Temple* therefore is different from the *opening of the Temple* at the seventh Trumpet. For *at that opening* the Ark is seen, *i e* the Worship of God becomes absolutely publick, and then are seen the Effects of God's Promises, and his Mystery is perfected

But here this opening supposes that the Temple is shut, and that it is only open'd to let the Angels go out upon this special Occasion Hence 'tis observ'd a little after that the Temple is shut up that no Man can enter therein Every Part therefore of these Plagues is antecedent to that opening at the seventh Trumpet These Angels go out whilst the true Worshipers remain therein, and are as it were in secret None goes out but he becomes a Witness, prophesies and is slain We have found in the Account of the Codicil in *Ch x* that the Temple is measured, and seiz'd on by the Followers of the Angel thereof: And since it is said that none could be admitted into the Temple during the Effusion of the Plagues of the Bowls, 'tis evident that all the Bowls must have been poured out before the measuring of the Temple, which being an Accident happening between the sounding of the sixth and seventh Trumpets, the pouring of these Bowls must therefore be antecedent to the seventh Trumpet. That is, God chastises the corrupted Christians by the Plagues of the seven Bowls, before he makes an utter Destruction of the Antichristian State by the sounding of the seventh Trumpet.

No 6

The seven Angels having the seven Plagues, as having Power to execute them, are said *to come out of the Temple*, because the true Worshipers being therein, and finding the Corruption of Men incroaching upon them in the Hindrance of the true publick Worship of God, and the Persecution of their Members who prophesie, call upon God to revenge their Wrongs, and to correct their Misdoings.

So

So that these Angels come out of the Temple for the like Reasons, as the Angels in *ch. xiv 15, 17* were said to come out of the Temple

But because we find, that upon their pouring out the Bowls, other Instruments are used to effect their Curses visibly, we must conclude, that their coming out of the Temple implies, that these Plagues are not in the first Instance to be effected by any Agents taken out of the visible Church, but by such Instruments as are the Angels or Ministers of the more secret Acts of God, sent out for such Purposes Whereas we find in other Places, that when the Temple is publickly possess'd by Worshipers, God uses *them* as the Instruments of his Vengeance Their coming out from thence being only to signify, that since God will favour his Elect, or true Worshipers, is therefore among them, and hears of their Oppression, he accordingly sends out the Messengers of Vengeance upon the Oppressors

The said seven Angels having the seven Plagues, are *clothed in pure and shining white Linnen, and girt about the Breasts with golden Girdles*

The *Clothing* shews the Quality of the Person. The *clear shining Colour* the Righteousness of the Person, and, by Consequence, of the Acts he performs So that this may signify the Justice of God's Proceedings in these Plagues

Further, *as the clothing with the Girdle* shews, that these Angels are clothed like Priests, it will follow, that the Plagues they inflict, are Ecclesiastical Judgments falling upon the Members of the corrupted Church And accordingly it will be found, that they come by Way of Ecclesiastical Mischiefs, that they are brought upon them merely upon a religious Account, and that Religion will be the Means or Instrument of them all, and not barely the impulsive Cause. The very Idolatry and Blasphemy in Opinions and Practice will be the Means, as if Curses had been thrown upon them in such a Manner, that their own Ways should be the Means to draw them into the Snares Worldly Ambition was the Means by which the Effects of the Trumpets were wrought, but these shall come from the Ecclesiastical Ambition and Tyranny. Hence we may find that they are to be Chastisements chiefly proceeding from *internal Causes* in the corrupted Church. If any *external Agents*

21e

are concerned therein, it is merely because they are prompted by Causes *internal*. They are all chiefly Religious Curses

As for the Signification of the Symbols, — *Breasts, Girdles,* and the *Gold* — The *first* here signifies *Prudence*, the *second* Strength, and the *third* Incorruptibility, *Glory* and *Durableness*. The meaning of the Whole is therefore thus, that by the Ministry of these Angels, or the Execution of the Plagues committed to them, God will shew his Wisdom and Power, not only by the Greatness of the Acts, but by their Durableness. For it may be here observ'd by Way of Anticipation, that these Plagues are *so* sent upon the corrupted Christians, that altho' the Beginning of each is distinct, and successive in Order of Time, yet their End is not, but continues afterwards in its Effects, notwithstanding the Beginning of the rest. So that the Plagues are not only fresh and different, but also multiplied upon the Subject, as the Measure of the Sins increases, and the Resolution to avoid Repentance

And thus also we may observe, that these two Adjuncts of the Angels, the *Clothing pure and shining*, and the *golden Girdles about their Breasts*, are Counterparts, or correspond to the two Parts of the Harper's Song, *great and wonderful are thy Works,* and *just and true are thy Ways*. For the *golden Girdles about the Breasts*, shew Symbolically the Greatness and Wisdom of the Works, and the *clothing pure and shining*, shews the *Justice and Truth of the Ways*

No 7 To the aforesaid seven Angels, one, or the first of the living Creatures, Representative of the Christian Clergy uncorrupted, gave seven golden Bowls full of the Wrath of God, who liveth for ever and ever.

These Bowls contain the bitter Liquor of God's Wrath, and consequently the Plagues. Therefore these Bowls were given to the Angels before they came out of the Temple, because they came out having the Plagues

The Delivery of these Bowls to the Angels, is the giving to them Commissions to execute the Plagues. And since this Delivery is made by *one of the four living Creatures*, hereby is denoted that the Plagues proceed from the true Clergy injur'd by the Idolaters, and therefore in the Name of all, putting up Prayers

Prayers and Complaints to God that the Persecutors may be punish'd according to their Deserts.

The Bowls being of *Gold*, shew the Purity and Stability of the Judgments of God, not to be blamed or changed. God in his Judgments is not only just, but will appear to be so. And when he chastises impenitent Sinners, his Threatnings are at last turn'd into irrevocable Decrees

Lastly the *Title* given to God on this Occasion when he is going to punish the Worshippers of the Beast, being that of *his living for ever and ever*, implies that the Persecutors of his People shall find that he is a living and active Principle, a just and severe Power, and that his Wrath against them shall be for ever and ever

No 8. The Smoke proceeding from the Glory and Power of God, and filling the Temple, and no one's being able to enter into it till the seven Plagues of the seven Angels were fulfilled, denotes, that during the Effusion of the Bowls, the Temple is shut, or the true publick Worship of God obstructed, that his Church will, however oppress'd, have his Favour and Presence, and that he will exert his Power and Glory in the Punishment of her Enemies. For *Smoke* is the Symbol here * of *Anger* and *Destruction*, but not with Respect to the Members of the *true* but of the *corrupted* Church, because it proceeds from the *Glory and Power of God*, and therefore proceeds from him in Defence of his Church. And accordingly,

No 9 St John heard a great Voice out of the Temple, saying to the seven Angels, go your Ways, and pour out the Bowls of the Wrath of God upon the Earth, that is upon the Members of the corrupted Church, or the Worshippers of the Beast

The *Voice is great* as being powerful, and it is *sent out of the Temple* upon the like Account as the Voices issued out of the Temple in *ch. xiv, xv, xvii*. For as the seven Angels here, have in general their Errand from the Temple, so from thence

* See *Lvc. xl 3, 3, 1 Km viii 10*
 21 *Ija xi 4, 9, 10, 11, 12*

S. n. bolica' D. nat. u. der SMOKL,

also they have their last Order and Instructions, for the very Time of the Execution thereof.

And now in relation to the Oeconomy of these Plagues we may observe,

First, That the Angels come out of the Temple.

Secondly, That they receive the Plagues or Bowls from one of the living Creatures

Thirdly, That they begin to execute them upon a great Voice or Cry from the Temple

The *first* shews that the efficient Causes of the Plagues shall come out of the Church, and by Consequence that they are, as was before shewn, Ecclesiastical Plagues

The *second* shews, that the Power of the Execution of the Plagues, as Causes of God, lies in the holy Clergy, who give the Commission about it, which is confirm'd by God

And the *third* shews, that God sends his Judgments, when the Cry of the Church requires it. The Right of the Curse, as to the Pronunciation of it, lies in the Clergy, but the whole Church is concern'd in the Cry or Complaint.

After this follows the Effusion of the Bowls. Of which in their Order.

B O W L I.

The Curse of Wickedness upon the corrupted Church, for their having introduc'd the Worship of Saints and Images.

N^o. 1 | *ψ* 2. **A**ND the first Angel went, and poured out his Bowl upon the Earth,
 N^o. 2. | And there fell a noisom and grievous Sore upon the Men, which had the Mark of the Beast, and which worshipp'd his Image.

The

The Explanation.

N^o. 1 | **T**HE *Earth* on which this first Bowl is poured, are the Subjects of the Beast in a State of Peace and Submission to the Powers over them

N^o. 2 | The *Effect* of this Plague is a *noisom* and *grievous Sore*
 This, as has been at large prov'd in the Symbolical Dictionary, signifies an Uncleaness, a Sin or Vice proportionable to the Properties of the Sore, and an Acquisition of Riches with Envy, and to the Prejudice of the supreme Power, and that too with Shame and by Stealth

The *Men* to be affected by this Plague are the corrupted Christians, the Followers of the Beast and false Prophet, whether through Fear or Admiration of their Power

The whole shews, that the Members of the corrupted Church, are by Way of Punishment suffer'd by God to fall in to all manner of Wickedness, which is the worst of Plagues

Thus, because the Heathens forgetting God set up Idols, *God y gave them over to a Reprobate Mind, to run into all manner of Vice.*

Now as this Plague is the first, so it is the greatest, upon the Account of its ill Consequence in proving Men absolute Apostates, and then because being the first, and its Effects lasting on to the End, it is of the longest Duration, and draws on not only the rest of the Plagues, but eternal Damnation at the last

The EVENT.

The Accomplishment of this Plague in the corrupted Church is easy to be seen, and indeed 'tis easier to perceive the Height of the Plague than the very Beginning

However from the Verses in St. Paul's Epistle to the Romans before refer'd to, which shew the Method of the Divine Providence in such Cases, since that Providence is uniform in

its Dispensations, we may conclude, that the Curse of Wickedness was inflicted after the Depravation of the Worship, St Paul saying, that when the *Pagans* had chang'd the Glory or Worship of God into that of Images, then he gave them up unto their own Hearts Lusts So here, when the Christians had corrupted the Gospel Doctrine by the Invocation of Saints and Angels, and the Worship of Images, then this Plague began to have its Effect.

Image-Worship, early began, was fully settled first in the *West*, and then in the *East* in the eighth Century And accordingly in the ninth and tenth Century we find the corrupted Church involv'd in the most abominable Wickedness that ever was heard of in the World, as appears from the Historians, even the *Popish*, as *Baronius*, who calls the tenth Century the *iron, leaden, obscure Age*.

At the same Time that this Plague came, the corrupted Church-Men, and particularly the Church of *Rome*, was wholly intent on acquiring Riches by all manner of base Ways and Impositions. And these Riches became the Cause of the Decay of Piety, and of the horrid Luxury, which produced therein all manner of Crimes and Idolatries.

B O W L I I.

The *first Crusades* in the pretended *Holy War* for the recovering of that which was the *Holy Land*.

- No. 1. $\text{N}^{\circ} 3.$ **A**ND the second Angel poured out his Bowl upon the Sea,
 No. 2 | And it became Blood, as of a dead Body:
 No. 3. | And every living Soul died in the Sea.

The Explanation.

- No. 1. **T**HIS Bowl has its Effect in *War*; the *Sea* being the Symbol of a *Multitude in War*. And it must be such

such a *War*, that all the corrupted Church must be concern'd therein, and it must be also upon a Religious Account The corrupted Christians must as it were bring it upon themselves.

- No. 2 | The *Sea becoming as the Blood of a dead Body*, denotes a prodigious Mortality and Slaughter as ever was known, and as great as can be imagin'd And
 No. 3 | By every living Soul's dying in the *Sea* is foretold, that all those Men who were concern'd in the Wars predicted by this Plague, should die therein.

The EVENT.

To be applied to this, are the first *Wars*, or *Crusades* in the pretended *holy War*, for the regaining of that which was the *Holy Land*

These Wars have all the Characters to fulfil this Prophecy. They were the most destructive that ever were, not so much by Battles, as by the Difficulty of the Undertaking

They began about the Year 1096. and therefore after and during the Corruption of Morals in *Christendom*

They were Religious Curses, the Design of them being absolutely Fanatical And they involv'd all the corrupted Christians The *Western* cross'd themselves, and over-ran the *Eastern*, who being uneasy to see so many and great Armies coming over their Countrey, laid Ambushes to destroy them, but were frequently involved in the same According to some, in three or four Years Time, there perished above *two Millions* of those *Fanatics*, in which Account, those are not to be brought in whom they slew in the *Greek Empire*, nor the *Saracens* and *Turks* Authors observe, that there were hardly any Men left in the *West*, and almost nothing seen but Orphans and Widows.

As 'tis said, that every Soul died in the *Sea*, so 'tis observable, that all those who undertook these Wars died therein, few excepted, who return'd only to fetch more such *Fanatics* to perish in the same Manner. A few that escape out of a Battle, do not hinder an Historian from saying that the whole Army was destroy'd

Lastly,

Leftly, they brought it upon themselves, for it was a voluntary Undertaking at first, without any Command of the supreme Powers

One silly Monk, *Peter the Hermit*, began this furious Frenzy, that we might see in it the Work of God, whose Method it is to produce his Designs by unexpected and unlikely Means^z.

B O W L III.

The *latter Crusades* for the Recovery of that which was the *Holy Land*.

¶ 4 **A**ND the third Angel poured out his Bowl upon the Rivers, and upon the Springs of Waters, and this became Blood.

The Explanation.

THIS Plague is of the same Nature as the former, tho' in a less Degree, bearing the same Proportion to the former, as the Rivers and Springs bear to the Sea And therefore there are here no such aggravating Circumstances mentioned, as in relation to the former

The EVENT,

Was accomplish'd in those *latter Crusades* by which the pretended *holy War* was carried on, when there were no more such general Insurrections of the *Western* Christians as before Some few Nations, and of these much fewer, continued in that fanatical Fury The *French* held it the last, their King

^z For the History of these Wars the Reader is refer'd to *Maimbourg, Feller*, and the second Continuator of Mr. *Eubard's* Roman History

Lewis IX called the *Saint*, having made two Expeditions to that Purpose In the first he was taken Prisoner in *Egypt*, in the latter he died of the Pestilence at *Tunis*, whither he had led an Army of about sixty thousand Men, which perished miserably for the most Part about *A D 1269*

Now as nothing can better describe those fanatical Expeditions, wherein so many Millions of Souls perish'd miserably, than a Sea of Blood and Rivers, and Springs turn'd into the same, so 'tis to be observ'd that in the History of the *Greecian* Emperor *Alexis*, written by his Daughter an Eye-Witness of the Beginning of these Wars, she compares them to many Rivers joyn'd together to make a great *Humber*, and their Expedition to an *Inundation*

AN EPIPHONEMA upon the two former Plagues.

- No 1 ¶ 5 **A**ND I heard the Angel of the Waters saying, Righteous art thou, O Lord, which art, and which wast, and which shall be, because thou hast judg'd thus
- No 2 ¶ 6. Because they have shed the Blood of Saints and Prophets And thou hast given them Blood to drink, for they are worthy
- No 3 ¶ 7 And I heard another from the Altar saying, Even so, Lord God Almighty, true and just are thy Judgments

The Explanation.

- No 1 **T**HIS Epiphonema justifies the Divine Attributes in inflicting the two former Plagues, and forasmuch as the Recognition of God's Justice here, is made by *Angels*, this shews that the Persons punished are unrepenting Sinners, and therefore very far from making such an Acknowledgment, which

^z Anna Comn. Alexand. L. x c 6.

would imply they have a clear Knowledge of their Sins. But the Divine Justice must appear in every Action, and so must be own'd by other proper Actors.

The *Angel of the Waters* is the Angel presiding over them, and thus in Allusion to ^b the Office of the Priest amongst the *Jews*, whose Business it was to take Care of the Waters of the Temple.

Now the Sea and Rivers being represented as turn'd into Blood, the Angel set over them is represented as astonish'd at the Judgment of God therein, and making an Observation on the Divine Justice, to shew us why these Waters are affected with these Plagues, and that is,

N^o. 2. Because the People in them, and represented by them, *had shed the Blood of God's Saints and Prophets, viz.* of his faithful Servants and Witnesses

The Monarchs or Horns of the Beast, at his first Appearance, were *Goths, Vandals, Franks* and others, such as were either downright *Pagans*, or at least *Arians*, and so being Enemies to the Divinity of *Christ*, were no true Christians, because he that has not the Son, has not the Father

These in a dreadful Manner persecuted the true Christians, and slew many Thousands of them And the following Worshipers of the same Beast, by having submitted to it, embraced its Religion and Idolatry, and also taken up the same persecuting Principle became guilty of all the Blood spilt by their Predecessors, the Original Subjects of the Beast in its first rising

Even as high as the Times of the Emperor *Justinian*, there were Laws for punishing Men by Death upon the Account of Religion

And 'tis clear, that the Worship of Images was settled with much Blood shedding It was settled by Law through Craft, Terror, and Ambition, was confirm'd by Persecution, and thousands of Men perish'd upon that Account. It is plain also by the History of *Alexis Commene*, that the burning of Hereticks

was common then, and under that Name the Opposers of Idolatry were comprehended

Thus *Berengarius* in the *West* was made to recant through the Fear of being burnt, so that no Man could say any Thing against the establish'd Corruptions then, but he was serv'd accordingly However these Violences were not so general as afterwards, when the Fury of the *Popes* grew to a greater Height, so that they proceeded to Wars and Massacres upon this Account. Nay, in the Heat of these *Crusades* that Fury of Persecution came to its Height, by forcing the *Crusades* against the *Opposers of the PAPACY*, the *Albigenses, Waldenses* and others, of whom there is said to be slain a *Million of Souls*.

Now it is observable, that the *Epiphonema* being subjoyn'd to the latter of these Plagues, takes in this Slaughter of the Saints

Whatever Slaughter therefore was made of Christians, who justly oppos'd the growing or confirm'd Errors and idolatrous Practices in the Church, by the temporal Powers at the Institution of the corrupted Church-men, is all to be cast into the Account of these Men And that there have been many Executions of this kind before the eleventh and the twelfth Century, may be concluded from the Laws then made, though Historians make little mention of them But they will be remembered in the Day of Vengeance

Upon the Account of the Slaughter of the Martyrs or Prophets of *Christ*, it is said *that God hath given to their Destroyers Blood to drink*

'Tis usual to say, that those who are cruel are *thirsty of Blood*, and to be forced to drink Blood is accounted a great Curse, and a suitable Return to Murderers.

This *Blood* to be drunk, here signifies both the Crime and the Punishment, and as ^c *Euripides* saith, 'tis a bitter Return or Way to pay a Debt Therefore it may further imply, that these two Plagues are to have their Event as well actively as passively. That at the same Time as these Murderers should by the said Plagues be destroyed, so they should be furiously in-

^b See *Lightfoot's Temple Service, chap. 2.*

tent to shed Blood, to drink Blood, and to destroy others, or one another.

And this we find actually accomplished in the *Crusades* For at the same Time as they were led to Destruction in these Wars, with a Thirst to destroy the *Saracens*, they destroyed one another, the *Latins* and *Greeks*, or *Western* and *Eastern* Christians being set to fall foul upon each other to their own Destruction, it being well known, that tho' the main Design of the common Sort was to drive away the *Saracens*, yet the private Intent was to subjugate the *Greek* Churches and Empire to the Tyranny of the *Papacy* The *Greeks* being sensible of it served them accordingly So that they continually laid Ambushes for each other Sometimes being prevented or drawn aside from these Designs, they fell like Beasts of Prey upon the Saints, devouring their Blood in the most savage Manner that ever was known For the *Albigenses*, *Waldenses*, and others who abominated the Idolatry of the corrupted Church, and derided the Folly of those that sought for Salvation in Pilgrimages to the *Holy Land* and such like Fopperies, were then set upon, and Millions of Souls were slain So that in every respect one might easily imagine, that the Religion of these Men was to drink human Blood, so very fiercely were they set upon it every way

And certainly there can be no greater Plague upon a Man than to desire to shed, and as it were drink human Blood, for the Reward follows the Work. And therefore it is said — *thou hast given them Blood to drink, for they are worthy, Blood for Blood being just.*

And thus in Scripture we read frequently, *his Blood shall be upon him* — to signify that the Criminal is justly punished, and must not escape, there being no cleansing of Blood but by the Blood of him that shed it^d

And this even the Heathens by the Light of Nature knew And therefore *Horace* lays the Cause of the Civil Wars excited by *Brutus* and *Cassius* upon the Crimes of the *Romans*, and fetches the Curse as high as the Blood of *Remus*

*• Sic est, acerba fata Romanos agunt,
Scelusque fraternæ Necis,
Ut immentis fluxit in terram Remi
Sacer Nepotibus Cruor*

By which we see that the *Pagans* thought that the Fury of Civil Wars and Bloodshed did arise from their Guilt of Blood, and that the *Curse* or *ay* of *Blood* may be transmitted in the very same manner as our Saviour^f argues, to the succeeding Generations

N^o. 3. *The Voice of the Angel from the Altar* is the Voice of one concern'd in offering such Sacrifices for Sin, as were offered upon the Altar of *Holocausts* in the *Levitical* Service, the Word Altar when us'd in Holy Writ without any distinguishing Title, as of *golden* — *before the Lord*, of *Incense*, and the like, always signifying the Altar of *Holocausts*

Now *Blood* for *Blood* is the fundamental Reason of all Sacrifices for Sin, there being no Atonement made without Blood, at least as to any publick Concern, as *St. Paul* argues *Heb* ix 22. These Sacrifices atone for Sin by suffering the Punishment of the Offerer So that when the Priest atones with the Blood of the Victim, he makes thereby a Prayer to God that the Blood of the Victim may be accepted of, instead of the Sinners So *Christ* atoned for our Sins by his Blood, dying in our Stead to save us from eternal Death. And whereas in the Law all vicarious Satisfaction is forbidden, so that no Blood but that of the Murderer can atone for the Blood shed, his Death is a Sacrifice made to satisfy the Divine Justice, and hence his Person was accursed and devoted

Therefore as a Priest officiating about the Altar is the Person who makes an Atonement, and consequently a Declaration that the Divine Justice is satisfied, when the Sacrifice is rightly perform'd, which in the Case of a Murderer must be by the Blood of the Guilty, so the Punishment of these Worshipers

^d Lev vii 4 Num xxxv 33

^e Horat Ep vii ^f Matt xviii 35 Luke xi 4) ---- 51

of the Beast, the Murderers of the Saints and Prophets, is here also declar'd by an Angel officiating about the Altar where such Atonements are made for Sins, to signify that it was in order to satisfy the Divine Justice The Punishment of the Wicked, and the Shedding the Blood of Murderers and Idolaters being, as was before prov'd in the fourteenth Chapter, a Sacrifice made unto God

Further it appears by the *Levitical Law*, that the Priests were the Judges of all Things belonging to the Sacrifices, to determine what was the proper Atonement for every Sin, and particularly the Price & of all Vows, and still more particularly, if any Matter arose too hard for the common Judges, *between Blood and Blood, between Plea and Plea, &c* then Application was to be made to the Priests, whose Judgment thereupon was to be final, *Deut. xvii 8 — 13*

Now the former Angel had indeed made a Reflection on the Justice of the Things done upon the Parts of his Jurisdiction, but the final Decision is reserved to the Priests that attend on the Altar, where such Judgment was to be made, as appears by the aforesaid Law, and not every where.

To what has been said, may be also added that this Angel from the Altar is concern'd to make the Observation he does upon the Account of his Office, which being to attend the Altar, the Souls of the Prophets or Witneses, upon the Account of the Conformity of their Sufferings, are as well to be supported under it, as the Souls of their Fellow Sufferers at the fifth Seal in *cb. vi. ix.*

In the Declaration of this Angel the Reflection of the former is confirm'd, and the Reasons of this Confirmation are given, *viz That God is Almighty, and that his Judgments are true and just.*

As he is *Almighty*, he had a Right to punish these wicked Men according to his Wisdom.

And as his *Judgments are true and just*, he could not do them wrong in the Measure of their Punishment.

God's Judgment against these is *true*, in that he has threaten'd to exercise such Severities on Idolaters, and the Murderers

of his Saints and Prophets. They are *just* in that they are commensurate to their Guilt And in this the Priesthood attending on the Altar, determines according to the known Laws of God, which command *Retaliation*

The EVENT

Of the Reflection of the Angel of the Waters, is to be found in those serious Reflections of the Historians of the pretended *holy Wars* upon the prodigious Wickedness of their Age, and especially in the Armies of the *Crusades*, which they represent as exceeding all Imagination

The Confirmation of the said Reflection from the Altar, has its Event in the like Reflections made by good Men at that Time, and more particularly by those who slighted all those Pilgrimages, such as the *Waldenses* and *Albigenses*, who, as appears from the original Histories of these Wars, at the same Time as they were persecuted by these Men, could not but think and say, that God's Judgments on them in their foolish Enterprizes, tending so plainly to their Destruction, were plainly just and true.

BOWL IV.

The Wars between the Popes and the Emperors.

- N^o 1. y 8 **A**ND the fourth Angel poured out his Bowl upon the Sun,
 N^o 2. And Power was given to it to scorch Men with Fire
 N^o 3. y 9 And the Men were scorched with a great Heat,
 N^o 4. And & the Men blasphemed the Name of God, who has Power over these Plagues, and they repented not to give him Glory.

¶ Levit. xxvii 2, &c.

‡ So according to several MSS the oriental Versions, and *Arctas*.

The Explanation.

N^o. 1. **T**HE *Sun* signifies the supreme Powers according to the Place or Scene of Action, so that the supreme Powers, Civil and Ecclesiastical in the corrupted Church, shall be the Instruments by which the Worshippers of the Beast shall be tormented in this Plague

The Manner how the Sun doth it is describ'd

N^o. 2. In *Power being given unto it to scorch Men with Fire*
This signifies that the supreme Powers in the corrupted Church, shall by Wars and tyrannical Acts mightily torment and plague their Subjects

N^o. 3. And accordingly the Idolatrous Christians were so tormented, and yet,

N^o. 4. Notwithstanding this their Punishment, they continued to *blaspheme the Name of God* by going on in their Idolatrous Practices, hardening their Hearts against his Judgments, and refusing, *by Repentance to give him Glory.*

The EVENT

Are the bloody Wars excited in the *West* by the Popes against the Emperors, in which the Emperors endeavouring to keep their Authority were forced to embroil a great Part of *Europe*, other Countries being obliged to enter into these Quarrels

There had been some Quarrels before between the Emperors and the Popes, from the Times of *Gregory VII* call'd *Hildebrand*, but then they strove chiefly about the Investitures, and not for the intire Dominion, which was the Subject of the Quarrels afterwards. The Beginning of this in the *West* may be therefore said to be in the Times of Pope *Gregory IX*, and the Emperor *Frederick II.* and was carried on under the Name of the War between the *Guelfs* and *Gibelins*, or it may be run up as high as the Emperor *Frederick Barbarossa*, who had the same Quarrel before. And his Son *Henry the VIth.* over-

ran

ran all *Italy* and *Sicily*, exercising the greatest Cruelties imaginable, to the same Purpose.

At the same Time the *Eastern* Churches and Empire were most furiously tormented by Tyrants, Usurpers, Impostors, or suppos'd Princes, whose Histories are related by *Nicetas Choniates*. And the best of their Princes made but a very ill Use of their Power, so that one can hardly express the Miseries of those Nations that were under them, And these exactly answer to the specifical Character of this Plague, which being upon the Sun, shews that it must be executed by an ill Use of supreme Power, which was in those Times most evident.

About the same Time also Idolatry increas'd, and Persecution came to its Height, the Idolatrous Worship of the Elements in the Mass being introduced, and the Inquisition which is the very Quintessence of religious Tyranny set up.

BOWL V.

The Expulsion of the *Eastern* Emperors from their Capital by the *Latins*, the Expulsion of the *Western* Emperors from *Rome* and *Italy*, and the Schisms in the *West* and *East*.

N^o. 1. ¶ 10 **A**ND the fifth Angel poured out his Bowl upon the Throne of the Beast,

N^o. 2. And his Kingdom became full of Darknes,

N^o. 3. And they gnawed their Tongues for Pain,

N^o. 4. ¶ 11 And blasphemed the God of Heaven because of their Pains, and because of their Sores, and repented not of their Works.

The Explanation.

N^o. 1. **T**HE *Beast* here, is the Beast with seven Heads and ten Horns.

The

The *Throne of this Beast* are the two Imperial Cities of *Rome* and *Constantinople*, which had been and were still at the Time of this Bowl, the great and remarkable Seats or Thrones of the Secular and Ecclesiastical Power in the corrupted Church.

- N^o 2 By the *Throne of the Beast's becoming full of Darknes* is denoted, that its Government shall fall into great Confusion, and by that Confusion involve its Subjects in prodigious Miseries, the Greatness of which
- N^o 3. Is denoted by *their gnawing their Tongues for Pain*, and yet,
- N^o 4. Notwithstanding this Punishment, and their lying under the Effects of the former Plagues, they still persist in *blaspheming God, and refusing to repent*, growing more harden'd and impenitent, and therefore obnoxious to greater Punishments

The EVENT

Of this Bowl is very manifest, and comes very close to the former, and as it were runs on with it

The former shew'd, that the Subjects had been tormented by reason of the Stretch of Power, and this shews that the Beast's Authority hath suffer'd by the Confusion arising in its Capital, so that it is in a Manner a Consequence of the former, and a Complication of the Mischief. It denotes more particularly that Part of the Plague, which arose upon the Expulsion of the secular Powers from the great Capital Cities.

We may apply to this therefore the Expulsion of the *Western* and *Eastern* Emperors from their Capital Cities, and then the Mischief which beset these Cities a little after, by the great Schisms excited by the Antipopes in the *West*, and the Quarrels and Confusion which beset the *Eastern* Members by the great Schism in the *Greek* Churches, which arose from the Endeavours to unite the *Greeks* to the *Latins*, that is, to bring the Patriarch of *Constantinople* under the Bishop of *Rome*. All these Matters brought a confus'd State upon these two Capitals, and

and caus'd much Mischief and Blood-shed, and therefore deserve to be specified

In the Year 1203 the *Latins*, that is the *French* and *Venetians* took *Constantinople*, and having depos'd the Emperor, set up another according to their Mind, but the Year following having taken it a second Time, they set up a *Latin* Emperor, *Baldwin*, the Earl of *Flanders*, and kept out of the Throne and City the *Greeks* for about the Space of sixty Years

The insatiable Ambition of the Bishop of *Rome* made the *Latins* take a Resolution to invade the *Grecian* Empire, and to seize upon the Imperial City under Pretence, that the Way to the *holy Land* would be more easy and safe to the *Western* Princes, if it were in the Hands of his Creatures. But the real Design was to get the Mastery over the Patriarchs of *Constantinople*, and to bring all the Christians under his Yoke, as appear'd plainly soon after, when the Hurry of that Revolution was over

For in the Year 1213 a Legate of the Pope was sent to *Constantinople* to compel the Inhabitants to receive the *Roman* Rituals, but *Henry* the then *Latin* Emperor, thought fit upon Complaint to stop the violent Proceedings of the Legate

Then Attempts were made to put *Latin* Patriarchs on the See, but the *Greeks* proved too hard for them

The taking of *Constantinople* so broke the Strength of the *Eastern* Empire, that it began to crumble into Pieces, some Princes having canton'd themselves in several Parts, as in *Epirus* and *Albania*, and in *Trebizond*. So that though the City was retaken by Craft, yet that Empire did not only seem to gasp for Life, (having lost its Authority, and so not being able to resist any Enemy) but being continually harrass'd by its own Members, it seem'd to be in dying Convulsions. The prodigious Confusion of that Empire upon taking the Capital City, may be seen by the Observation of ^h *Pachymeres*, that it was reduced to three Towns in *Asia*, *Nicea*, *Prussa*, and *Philadelphia*, the *Latins* having seiz'd upon several Parts thereof

But as it is not in the Prophecy of this Plague meant, that these Thrones should be quite destroy'd, but only confound-

ed, so with Struggling great Parts thereof were recover'd, but then that Recovery really effected the Misery and Torment of the corrupted Members on both Sides, *Greeks* and *Latins*

On the *Western* Side, not many Years after the taking of *Constantinople* by the *Latins*, the *Western* Emperors were quite driven out of *Rome* and *Italy*, by the Popes and their Faction, there being during that Expulsion many Depositions and Excommunications by the Popes, and those whom they set up Infomuch that not one Emperor came into *Italy* for the Space likewise of sixty Years, till *Henry* the Seventh, who was confirm'd by the Pope, only upon Condition that he should pacify the Troubles of *Italy* in two Years. That is, leave himself little Power therein, as indeed the Emperors never had much there since that Time.

But this is not all. The Popes finding by these Wars what Power they had in secular Matters, subjugated in a great Measure all the Princes of their Communion, making them then Tributaries and Liege-Men, and then sent Legates and Procurators to plunder their Dominions. If any offer'd to resist, or shake off his Yoke, he was immediately excommunicated, and his Dominions were bestowed upon another.

This caus'd perpetual Civil Wars, and the Depositions of many Kings, whereby indeed the Throne and Kingdom of the Beast, or secular Power became full of Darkness

Again the Throne of the Beast being seated in its Capital Cities, this Plague also extends to those Mischiefs which fell upon the two Horns of the false Prophet, whose Residence was kept therein. This is just the second Part of the former Tragedy both in the *East* and *West*, and followed it so close, that it gave not a Minutes rest to the Worshipers of the Beast

The City of *Constantinople* being retaken by the *Greeks* in the Year 1261. the Emperor *Michael Palæologue* attempted to unite his Church with the *Latin*, and having sent two Ambassadors to the Pope, their Reception was, that one of them was hang'd by the Heels and dead alive, and the other had the Luck to escape the like Treatment by Flight

After some Attempts the same Way to reconcile these

Churches at last, about ten Years after, in the Year 1272, Pope *Gregory X* seem'd to be willing to treat about it in good earnest

But the Effect this had, was only to cause a great Schism attended with perpetual Vicissitudes and Depositions of the Patriarchs, with a cruel Persecution of all those who would not comply, till at last the Emperor *Michael* quite sunk the Power of the Patriarch, leaving him only Bishop of his own Diocese within the City. This Confusion in that Patriarchal See continued all the Times of the *Palæologues*, to the Taking of the City by the *Ottomans*. The Persecutions and Vexations caused thereby are set out by the Historians, *Pachymes* and *Ducas*. So that the nearer the City was to its Declension, the more furious were the Effects of the Schism, being extremely like the Mischiefs caus'd by the *Zealots* in the last Destruction of *Jerusalem* by *Titus* the Emperor. The Historian *Ducas* gives a dismal Account of these Matters at the End, as *Pachymes* at the Beginning. In this consisted the Torment of these Members of the corrupted Church, that they were in horrid Divisions caused by contrary Excommunications, not daring to converse with each other, and the last Effect was, that by their Division all that Church and Empire became a Prey to all its Enemies round about, who improved the Occasion to the mutual Torment of each other, and made at last all these Worshipers of the Beast in the *East* become a Prey to the Infidel *Mahometans*.

At the same Time the *Western* Worshipers of the Beast had but little Rest, but a very great Torment, occasion'd by a much worse Confusion in the Throne of the Beast, caused by the Confusion in the See of the *Western* Horn of the false Prophet viz. by the monstrous and fatal Schism in the *Papacy*, caused by their withdrawing of the Popes from *Rome* to *Avignon*, and by the setting up of *Antipopes*. At the very Time of the healing of the Confusion caus'd by the Exclusion of the Emperors from *Rome* and *Italy*, which was effected in *Henry* the Seventh's Election, about the Year 1307, then also that Confusion fell upon the *Papacy*, and principally upon *Rome*, the Throne of the

¹ Pachym L II c 36

^m Pachym L V, A

ⁿ Pachym L VI c 11

Beast, which from being Mistress of the World became a kind of Defart Whereupon the Cities of *Italy* began to withdraw themselves from the Papacy All the Popes from *Clement V* to *Gregory XI* having withdrawn themselves from *Rome*, *Gregory* was forced to return thither But then this Return was attended with a greater Mischief and Confusion, for after his Death there were different Popes chosen, some of which sat at *Rome*, and some at *Avignon*, and that Schism lasted about forty Years, till it was extinguished by the Council of *Constance*

The Popes sat at *Avignon* about seventy Years, and then the Schism of the Antipopes lasted about forty Years

Thus this Confusion upon the Throne of the Beast, and on the Kingdom of the false Prophet, continued for about a Century until the Conclusion of the Council of *Constance* in the Year 1418, at the Meeting of which Council there were three Antipopes, one at *Rome*, another at *Avignon*, and a third in *Arragon*, all set up by the *Italians*, *French* and *Spaniards* respectively

The Miseries of these Times must be search'd for in the Authors of the Age, such as *Nicetas Chomates*, *Georgius Acropolitae*, *Pachymeres* and *Ducas* for the *Eastern*, and for the *Western* Part *Theodorick a Niem*, together with the Histories of the particular Nations of *Europe* concern'd therein.

This is certain, that there never were such furious Doings in the World as in these Times.

The worst of Cruelties were exercis'd upon the Worshippers of the Beast engaged in these Quarrels, which put all *Europe* into a dismal Condition. Princes, Cardinals and Prelates were then rack'd and executed, and many bloody Battles were fought, and all was in Confusion by the contrary Excommunications sent out against the contrary Adherents.

The Apologists for the *Romish* Church are out of their Wits to get over this

And as by the former Part of this Plague the Authority of the secular Powers was confounded, so by the latter that of the false Prophet became contemptible, the Council of *Constance* having strangely curb'd his Power, as in the *East* the Matter of the Union with the *Latins* quite took away the Respect and Deference which was given to that Horn.

Lastly, during these Times the corrupted Church, instead of giving Glory to the true God, the God of Heaven, attributed their Plagues rather to idolatrous Causes, doing therein just as the *Pagans*, who instead of attributing the Causes of God's Visitation to the true God, rather suppos'd that they came for having neglected some Duty to the false Gods, and so proceeded to sacrifice to them in more solemn Rites

This is the Way of the *Greeks* and *Latins*, that upon such plain Visitations of God, instead of examining into the Nature and Duties of the true Christian Religion, they fall into some other Course, of making Processions, Prayers, Litanies and Vows to the *Virgin Mary*, or some other Saint, by which God Almighty is rather dishonour'd, and his Name or Worship more blasphem'd

In *Spain*, in these Times the Inquisition was settled, and Laws were made for the burning of Opposers, that is, the Slaughter of God's Prophets, or Witnesses of the true Worship, was reduc'd into a standing Method

Secondly, There was an Increase of Idolatry, not only in the Increase of the Objects of Worship, but also in the Manner, by the Settlement of Processions and the like, but above all in that new Way of Idolatry by the Adoration of the Host, and lastly, by taking away the Cup from the Laity, which was practis'd during these Times, and was settled by the last Act of this Tragedy, the Council of *Constance* This being a flat Contradiction to the Institution of *Christ*, is open blaspheming against him

Thirdly, The Corruption of Manners not only continued, but became now a Settlement by Law, by the Practice of Indulgences, and the Settlement of the Tax of the *Roman* Chancery and Penitentiary, in which Sin is set to Sale, and Simony of all Kinds besides was also settled, by all which the Sins of Men became the Means of maintaining the false Prophet.

At this Time also, the Legends and false Miracles, increased to an high Degree Dreadful indeed was the outward State of the Church.

And indeed as the Papacy seem'd then to have put off even the Appearance of Christianity, so in the Council of *Constance* it put off Humanity it self, in settling that inhuman Maxim both by Practice and Law, that Faith is not to be kept with

Hereticks, that is those who oppose their Superstitions and Idolatries And thus notwithstanding the Plagues, *they blasphemed God and repented not.*

BOWL VI

The Depopulation of the *Grecian* Empire by Civil Wars,
Introductory to the Fall of that Empire.

N^o. 1 | ψ 12 AND the sixth Angel poured out his Bowl upon the
 N^o. 2. | great River *Euphrates*,
 N^o. 3. | And its Water was dried up,
 N^o. 4. | That the Way of the Kings might be prepared,
 Which come from the rising of the Sun.

The Explanation.

N^o 1 | IT was observ'd and prov'd in *cb* ix. ψ 14. that as the River *Euphrates* lay on the East Side of the Dominions of *David* and *Solomon*, and was therefore the Barrier of the promised Land on that Side, so was it of the *Roman* Empire, within the Precincts of which the Christian Church, as it is considered in this Prophecy, was chiefly planted

The *River Euphrates* therefore here signifies Symbolically the *Eastern Barrier of Christendom*

So that the Torment arising from this Plague upon the Worshipers of the Beast, must come from that Side, by forcing that Barrier

All the Causes therefore which gave Entrance to the Enemies of the Christian Religion that Way, in order to settle themselves in the Lands of *Christendom*, belong to this Plague And every Thing, which before served to keep out those Enemies, was its *Euphrates*. Yet hereby, it is not denied, that the Enemies which are to do this, may precisely come from beyond

beyond that River, and so the Symbol and the Event may agree, as well in the literal as the Symbolical Sense.

N^o. 2 | By *the Waters of the Euphrates being dried up* is meant, that by this Plague the corrupted Members of the Beast shall be tormented and ruined in such a Manner, that they shall be unable to hinder the Passage of the Kings of the *East* into *Christendom*. Which Kings shall therefore enter into *Christendom* to settle therein, and torment all the Worshipers of the Beast in general For as *Waters* signifie *People* and *Multitudes*, so the *drying of them* must signifie such a Loss of Men by several Ways, to the weakening of the corrupted Church, that it shall not be able to withstand the Assaults of the King's coming from the *East*, who were before kept off by God's Direction, till such Times as the corrupted Christians being found incorrigible by the former Plagues, God thinks fit to let in upon them foreign Enemies

N^o 3. | The Expression, — *that the Way of the Kings of the East may be prepared,* — seems to be an Allusion to the Universal Custom, that when Monarchs come to take Possession of their Throne, Capital City, or Kingdom, or go upon a great and solemn Progress, their Ways are prepared before them, made passable, clean, and are sometimes beautified with the strowing of Carpets, Clothes, Boughs and Flowers, or any other Ornament, of which we have Instances in holy Writ, as in 2 *Kim* ix 13 *Matt* xxi 8

The Poet ^o *Aeschylus* tells us that *Agamemnon* was so receiv'd upon his returning victorious from *Troy* The *Persian* Monarchs never appeared in Publick but this Honour was paid to them, as appears from ^o *Herodotus*, and ^q *Quintus Curtius*

This seems to have given Occasion to such an Expression about preparing the Way for the *Messias*, or the *Lord* So that this Preparation shews, that the Kings of the *East* shall get Dominions within the Precincts of the corrupted Church, and pull down some of its Monarchies, and thereby torment the Worshipers of the Beast

No. 4

The Addition, — *which come from the rising of the Sun*, — follows of Necessity and *Decorum*, because *Euphrates* was the *Eastern* Border of the Land of *Canaan*, and of *Christendom* too, as it stood when corrupted, and from that Part therefore must come those Kings which are to gain Ground in *Christendom*. And the Kings and People beyond the *Euphrates*, are called the *Eastern Kings* and *Nations* by ^s *Philo*

Moreover, the *coming of these Kings from the East*, signifies their good Success in their Undertakings

But as they are Strangers to the Worshipers of the Beast, their good Success implies the contrary to those upon whom they come, and by Consequence a great Destruction and Torment to the corrupted Christians.

The EVENT

This Plague we may observe doth not consist in the *coming of the Kings of the East*, which is indeed the Plague of the sixth Trumpet, and is wholly *external*, but *this here is internal*, as well as *the former*, and consists in the drying of the Waters, in order to prepare the Way of those Kings, so that this is really antecedent to the sixth Trumpet, though it may be that the Torment arising from that Preparation by the drying of the Waters of *Euphrates*, will continue in its Effects even after those Kings of the *East* are come into *Christendom*, and have in the mean Time effected what was signified by the sixth Trumpet. One Thing is the Destruction of the *Grecian* Empire, another is the Ruin of the Subjects, making Way to that Destruction, and the Torment and Fear arising from these Kings of the *East*, who after they have by the by finished the Work of the sixth Trumpet, may still continue to torment both the Worshipers of the Beast in the *Eastern* Church, and also those who were not compriz'd in the third Part of Men slain

In the Preparation of the Way, there is no Need that the Kings of the *East* should be principal Instruments, and herein

lies the Greatness of this Plague, that God sends such a Spirit of Uncasiness, and such a Curse upon these corrupted Christians, that they contrive of themselves Ways to bring upon themselves a foreign Enemy to destroy them

The only Character given to fulfil this Plague, in order to prepare the Way for the coming of the Kings of the *East*, is *the drying up of the Waters of Euphrates*, which signifying the Depopulation in general of the *Eastern* Barrier of *Christendom*, and there being no particular Accident given by which the Water of *Euphrates* is to be dried up, we are left to apply this Curse all those Ways by which the Divine Providence suffers Nations to be depopulated, either by the Sword, by Famine, or by Pestilence

Now this drying up of the Waters of *Euphrates*, is accomplished by the miserable Destruction and Depopulation of the *Grecian* Empire, by their own Civil Wars between the Emperors *John Palaeologue*, and *Cantacuzene*, at which Time those Countries were harass'd by all the neighbouring Nations, and more particularly by the Inroads and impolitick Alliances with the *Turkish* Sultans of *Asia Minor*

To these Accidents the Rise of the *Ottoman* Empire may be attributed, and it is so done by the Historian *Ducas*

The State of the *Eastern* Christians was at that Time most deplorable, there being nothing but continual Wars, the *Bulgarians*, *Serrians*, *Genoese*, *Venetians*, *Pisans*, *Catalans*, *Sicilians*, *Alans*, *Tartars*, *Turcoples*, and others being all set to destroy that Barrier of *Christendom*

Add to this, that at the same Time God was pleas'd to afflict all the Territories of the *corrupted Church* with a grievous Famine first, and then a Plague so Universal, (having begun in *Egypt*, and so reached quite into the *West*) that the third Part of Men died. This was about the Year 1315

Thus therefore soon after the *Eastern* Empire had got out of its Confusion by the retaking of the Capital, which was the Effect of the former Plague, it fell into that dismal State which was to prepare it to be over-run by the *Ottomans*, who were just then contemptible Enemies

And what shews it to have been a Plague of God's inflicting is, that not only the *Grecians* weaken'd themselves, but also in-

visited the *Ottomans* to come into *Europe*, and assisted to make them great.

AN EPISODE.

Discovering the chief Agents of the Dragon, of the Beast, and of the false Prophet.

- N^o. 1. *†* 13. **A**ND I saw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet
- N^o. 2. *†* 14. For they are Spirits of Devils working Signs, which go out to the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.
- N^o. 3. *†* 15. Behold, I come as a Thief Blessed is he that watches, and observes his Garments that he may not go naked, and they see his Shame
- N^o. 4. *†* 16. And they gathered them together into a Place which is called in the Hebrew Tongue *Armagedon*

The Explanation.

- N^o. 1. **T**O come out of the Mouth of another, signifies to be employed by him, or to act as his Agent
The three unclean Spirits therefore here proceeding out of the Mouth of the Dragon, the Beast and the false Prophet, are three Sorts of stirring Agents in the corrupted Church, who under the Powers Secular and Ecclesiastical, are the chief Promoters of Pagan Idolatry, Tyranny and false Prophecy, and who upon the Account of their Notiness and Arts of Seducement, are

† The Noun belonging to the Verb here, is *πρωθυμια*, which being Neuter and Plural, may be join'd with a Verb singular

aptly compared to *Frogs*, which are the Symbol of Flatterers and Impositors

The said Agents may be the Monks, the religious Knights, and the Secular Clergy.

These are distinct from each other, and are the true Agents, or Ministers of the *Antichristian* State, answering to the Characters given to the three Spirits in the Prophecy

- N^o. 2. The said Spirits are well called *unclean*, or *nasty* and compar'd to *Frogs*, because they are Spirits of Demons, and pretend to work Miracles

They are *Diabolical Instruments* set on work by their Heads, teaching impure and damnable Doctrines, and in Confirmation of them, working false Miracles.

These are *Frogs* which enter into Kings Chambers. They insinuate themselves into the Courts of the Princes of *corrupted Christendom*, and excite them to Wars, to promote the Interest of their Principles: Nor is their Errand limited to the said Princes, but they extend themselves to all the rest of the World, to make Profelytes to their Church, in order to engage all Princes to their Party.

And by their Persuasion and Endeavours, a War will be at last entered upon by the Antichristian Powers, in which the Beast and false Prophet, or the said Powers Civil and Ecclesiastical, will meet with a final Destruction

This will be a Time when the Power and Dominion of God will be in a most extraordinary Manner made manifest, and is therefore styled the *great Day of God Almighty*.

Thus the Agents in this Episode are *internal Instruments* within the Bosom of the corrupted Church, effecting secretly Vengeance upon God's Enemies, by insinuating themselves so far into the Secrets of the Kings, or Horns of the Beast, that by putting them upon Mischief they really bring them before God, that God may have Occasion to punish the Kings, by those very Acts, upon which these Agents put them

For though these as to their Institution come plainly upon the Enemies of God, and as to their Office must visibly act against his Glory and Worship, being unclean, yet God secretly makes Use of them to bring about those Ends which he proposes

poses to himself, that is, to bring these Kings into Torment and Destruction.

And this is suitable to what we find in the Vision of *Micah* in 1 *Kim* xxii wherein a lying Spirit offers to seduce those whom God intended to be blinded, that they might be brought to those Circumstances which would involve them in Destruction

N^o 3 The Declaration of *Christ*, that his coming to the Destruction of the aforesaid Enemies will be like the coming of a Thief when Men are not aware, shews that it will come unexpectedly And therefore there is an Admonition inserted against Idolatry, to induce every one to be upon his Guard An everlasting Reward shall be given to him who keeps himself from Idolatry and makes Reason and Religion, as laid down in the Gospel, the Rule of his Actions, but whosoever suffers himself to be impos'd upon by the aforesaid seducing Spirits, shall be for ever expos'd to Infamy and Disgrace, and be for ever punish'd

N^o 4. The Word *Armagedon*, or as some Copies read it *Armageddon*, either signifies according to the Derivation of it, the Mountain of *Megiddo*, near which the Army of *Jabin* King of *Canaan* was overthrown by the *Israelites*, or else the utter Destruction of a Troop or Army

It is usual in all Nations to give special Names to Places of remarkable Accidents, especially of Battles, and to take such special Notice of them that they afterwards become proverbial to denote the like Accidents.

And therefore since the Place into which the aforesaid Spirits will gather the Antichristian Kings to the Battle of the great Day of Almighty God, is called *Armageddon*, this denotes that the Excision of the said Kings and their Adherents there will be in the highest Manner remarkable, forasmuch as they shall be there so utterly routed and destroy'd, as that they shall never be able afterwards to make any Opposition

See *Judges* v 19 and *ch* 14 7

BOWL VII.

The Reformation of the Church by *Luther*, and its Consequences upon the Members of the corrupted Church.

- N^o 1. 17 **A**ND the seventh Angel poured out his Bowl into the Air,
 N^o 2. And there came out a great Voice from the Temple of Heaven from the Throne, saying, it is done
 N^o 3. 18 And there were Voices and Thunders and Lightnings,
 N^o 4. And there was a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake and so great.
 N^o 5. 19. And the great City was divided into three Parts,
 N^o 6. And the Cities of the Nations fell
 N^o 7. And the great Babylon came into Remembrance before God, to give unto her the Cup of the Fierceness of his Wrath
 N^o 8. 20 And every Island fled away, and the Mountains were not found
 N^o 9. 21 And there fell upon the Men a great Hail out of Heaven, every Stone about the Weight of a Talent
 N^o 10. And the Men blasphemed God because of the Plague of the Hail, for the Plague thereof is exceeding great

The Explanation.

N^o 1. **T**HE Air upon which this Bowl is poured, being taken as the Mansion of the Devils, (the Devil being styl'd by *St Paul* the Prince of the Power of the Air) denotes that the said invisible Powers shall, together with their visible Agents in the corrupted Church, be, by this Plague, affected with a great Diminution of their Power and Authority

If the Air be consider'd as the *midst of Heaven*, or the middle Station between the corrupted Earth, and the Throne of God

God in Heaven, then as that Symbol has been explain'd in the Dictionary, and upon *chap. viii 13* it gives us an Hint, that this Plague to the Beast's Worshipers is wrought by an Act of the Divine Goodness offering now some new Terms of Mediation, Reconciliation and Conversion to them that will receive it, to leave off the false Worship in which they were invol'd, and by that Conversion to give Torment to the Impenitent, who will endeavour to keep them under their Tyranny, and thus bring on themselves fresh Means of Torment

Either Way the Event is the Reformation of the Church, which is here represented in a View different from what had been before given of it; *viz. in its being a Torment to the corrupted Christians*

N^o. 2. The great Voice declaring the Certainty and Magnificence of the Event intended, or the Orders to bring it into Effect by the Expression — *It is done*, or let it be done — proceeds from the Throne, *viz. primarily from God*, and is transmitted from the Temple of Heaven; from the Members of the true Church protected by the Civil Powers

This shews who are to be the Instruments of this Plague, and that they are to enter upon the Execution of their Office, when they are protected by the secular Power, *when the Temple may be said to be in Heaven.*

The Reformation was at first despis'd and neglected, but when the secular Powers threw off the Supremacy of the Pope, and established the Reformation by Law, then the Popes thought it high Time to get them reduc'd by War, and then came the Torment of his Votaries.

N^o. 3. The Lightnings, Thunders and Voices signify the Promulgation of God's Laws, together with an irresistible Effect, and consequently the publick Settlement of the true Worship.

This happened at the Reformation begun by Luther, and never before since the Corruption of the Christian Worship in the Church, by the Introduction of the Worship of Saints and Images.

N^o. 4. The great Earthquake or shaking signifies a great Revolution of State, or Change in the worldly Affairs, which is true of the

the Reformation, it having caused seven Monarchies to fall off from the idolatrous Church.

Such a mighty and great Revolution as this, had never happen'd since Men became Idolaters, or Worshipers of the Beast, or *as to Matters of Religion* since the Creation of Man

It was never known, since the World began to be inhabited by Men, that in about the Space of sixty Years so many Countries should wholly embrace the true Worship of God, so universally as it is done in the Protestant Countries by the Reformation

The first planting of Christianity made not so great a Stir, nor even the falling of the Empire into the Hands of a Christian, but all was carried on slowly, till the greatest Part were become Christians, and the Church became ripe for Power. Which being considered, this Work seems to have had more of the Divine Influence for a great Turn, implied in the Word *yes, now it is done*, than any else that has hitherto happened, so that the said Word is only used here, and hereafter upon another Occasion, which will shew the Divine Power in its Height, — the Renovation of the World by an Universal Shaking, *Rev. xxi. vi. when Christ makes all Things new.*

Now as Heaven is the Symbol of the supreme Power, and Monarchs the Representatives of God, so 'tis very likely, that in order to denote that God's Vicegerents chiefly were to undertake and perfect this Work, the foregoing Voice is premised from the Throne out of the Temple of Heaven, by Way of Subdelegation to them, as the Cause of the Lightnings and Thunders, that is, of the preaching of the Law of God, and of his true Worship enforced by the Stamp of the legal Authority

This great Shaking therefore is a Prelude or Type of the great shaking in the Universal Renovation of all Things. It is an Earnest of the general Conversion of the World which is attended with the like Voice immediately proceeding from Christ. This is done by his Ministers in Church and State; but that is to be done by Christ himself from whose Presence the former World must pass away to receive his new Institution.

N^o 5 By the great City being divided into three Parts, is meant that

that by this Plague the Territories of the corrupted Church must fall into three great and notorious Divisions

And accordingly at and by the Reformation, the said Territories, in respect of Religion, were divided into the following Parts

First, The *Eastern* or *Greek* Churches, which are irrecoverably divided from the *Western* or *Latin* Church,

Secondly, The Remainder of the Idolatrous Church, now commonly known by the Name of *Latin*, or *Roman Catholic* Church

Thirdly, That Body of Christians, which constitute the Reformed Churches, who all make but one Body of true Worshipers, being all opposite to the corrupted Church, holding the same Faith and Worship, and called also by one common Name, — *Protestants* — In respect of Civil Power also, the aforesaid Territories were at and by the Reformation divided into three Parts.

First, The Empire of the *Ottoman* Princes.

Secondly, That of the *Pope* and the Princes still remaining in Communion with him, who during that Communion constitute the *Beast* and *false Prophet*

Thirdly, That of the *Protestant Government*.

No 6. This Division of the great City into three Parts was occasioned by the falling of the Cities of the Nations. Cities imply then Territories. And therefore the Division was occasioned by many Provinces falling off from the corrupted Church and its Idolatry; which was done by the Reformation.

No. 7. Upon this Occasion it is said, that the great Babylon, (which is the Capital of the corrupted Church) came into Remembrance before God to give her the Cup of the Wine of the Fierceness of his Wrath

This denotes that she has now fill'd up the Measure of her Sins, and that God will proceed to visit her for them, and to bring upon her at last an utter Destruction

No 8. And every Island fled away, and the Mountains were not found.

The

The falling of Cities, the sinking or removing of *Islands* and *Mountains*, are the usual Effects of great Earthquakes.

The *Islands* and *Mountains* here signify all the Revenues and Riches, all the Monasteries and Churches of the corrupted Church, which were within the Territories and Jurisdiction of those Cities which fell off from the said Church and its Idolatry.

By the Reformation the said Revenues were plunder'd, and the said Monasteries and Churches either taken away, or quite destroyed

And forasmuch as the Effects of this Bowl still subsist, and may extend further, the Example of the Protestants may be followed elsewhere We may observe that,

In the Fall of *Paganism*, in ch. vi. the *Mountains* are first moved out of their Places, and then the *Islands* For the Temples of the Heathens were first seized on, and afterwards their Revenues

But here the *Islands* first fly away, and then the *Mountains* are no more found

And accordingly suitable to this is the Event

For the Revenues of the Monasteries were first seized on, and then the Monasteries sank.

Here in *England*'twas very evident. For the Corporations of the *Popish* Clergy, particularly the Monks, who were the great Props and Forts of Popery, are said to have subsisted after the Grant of Revenues But for want of Means, and the Progress of the Reformation going on, they dwindled away.

No. 9. And there fell upon the Men a great Hail out of Heaven, every Stone about the Weight or Bigness of a Talent, that is * a prodigious great Hail

This *Hail* denotes prodigious Wars Its coming out of Heaven signifies that they shall be carried on by the supreme Powers, and the Men upon which it falls are the idolatrous Members of the corrupted Church, distinct from their Leaders, the *Beast* and *false Prophet*.

* Thus πορρωτάτα ταύρασιον εις Αλεξίαν, are very great Diseases

The Event takes in all the Wars which have been upon the Account of Religion since the Reformation, all which have in the End turned upon the Heads of the corrupted Christians, who notwithstanding all their Attempts, have not been able to root out the Reformation in any one Place, where the secular Power at first joyn'd with it

It may be also observed, that this great Hail involves the great War by which the Vintage is accomplished But because that War was to be of a peculiar Nature, it is elsewhere particularly described It is excited by God moving the Reformed States to make a more general Devastation than they had ever before done, and is the Upholder of the Misery brought upon the corrupted Church, just before God strikes at the very Heads thereof, to destroy them quite And he will begin with *Babylon*, whom he now thinks on, to visit her for all her Sins And then the utter Destruction of the *Beast* and *false Prophet* will be the last Event to which the Reformation of the Church is introductory.

N^o. 10. The *Impenitency* of the Men affected by this Plague of the Hail, notwithstanding the Greatness of it, and even increasing upon the Account of its Greatness, shews that all Chastisements are in vain, and that therefore nothing now remains for them but an utter Destruction.

And therefore the Prophecy in the next Place proceeds to give an Account of the utter Destruction of *Rome*, and of the *Beast*; and of the *false Prophet*, and of all their *Adherents*.

TRUMPET VII. WOE III. SECT. IX.

Rome, the Capital City of the Idolatrous Church, describ'd, and her Condemnation set forth.

N^o. 1. § I. **A**ND one of the seven Angels that had the seven Bowls came, and talked with me saying, come hither, I will

- will shew thee the Judgment of the great Whore, that sitteth upon many Waters
- N^o 2. § 2. With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication
- N^o 3. § 3. And he carried me away in the Spirit into the Wilderness, and I saw a Woman sitting upon a Scarlet colour'd Beast, full of Names of Blasphemy, having seven Heads and ten Horns
- § 4. And the Woman was arrayed in Purple and Scarlet, and decked with Gold, and precious Stones and Pearls, having a golden Cup in her Hand, full of Abominations and the Filthiness of her Fornication.
- § 5. And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH
- § 6. And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus
- N^o 4. And when I saw her, I wondered with great Amazement.
- N^o 5. § 7. And the Angel said unto me wherefore didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carries her, which hath the seven Heads and ten Horns
- N^o 6. § 8. The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph, and go into Destruction
- N^o 7. And they that dwell upon the Earth shall wonder, whose Names are not written in the Book of Life from the Foundation of the World, when they behold the Beast that was, and is not, and yet shall be hereafter
- N^o 8. § 9. Here let the Mind which has Wisdom attend.
- N^o 9. The seven Heads are seven Mountains on which the Woman sitteth:
- § 10. And they are seven Kings Five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short Space

^y So according to Alex and several other MSS and Syr and Arab Versions, and Hippolytus, Arietas and P. masius

- No. 10. § 11. *And the Beast which was, and is not, even he is the eighth, and is of the seven, and goes into Destruction*
- No. 11. § 12. *And the ten Horns which thou sawest, are ten Kings, which have receiv'd no Kingdom as yet, but receive Power as Kings at one Hour with the Beast*
- No. 12. § 13. *These have one Mind, and give their Power and Authority to the Beast*
- No. 13. § 14. *These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.*
- No. 14. § 15. *And he saith to me, the Waters which thou sawest, where the Whore sitteth, are Peoples and Multitudes, and Nations and Tongues*
- No. 15. § 16. *And the ten Horns which thou sawest upon the Beast — these shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and shall utterly burn her with Fire.*
- No. 16. § 17. *For God has put it into their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom unto the Beast, until the Words of God are fulfill'd.*
- No. 17. § 18. *And the Woman which thou sawest is that great City, which hath the Reign over the Kings of the Earth.*

The Explanation.

- No. 1. **T**HE Discovery which this Angel, who was one of the Seven which inflicted the Plagues, here makes to St John (the Representative of the Faithful on every Occasion wherein he acts in the Vision) concerning the Accusation, Conviction, and Condemnation of the Whore, implies, that after the pouring out of the seven Plagues, immediately after the Execution of the last, the whole Mystery of this Whore would be publickly known to the true Christians, together with the Certainty of the Speediness of her Destruction

* So according to the *Alex* and several other MSS the oriental Versions and *Lucanus* and *Arctas*

Accordingly since the Reformation, the Clergy and others of the Reformed Churches have truly discover'd who this Whore was, and we now see her Distress, and plainly perceive the Certainty of her future Destruction as near approaching

The *Whore* here is *Rome*, represented as an *Adulteress* upon the Account of her having broken her Covenant with God, and maintaining her self by the Gains thereof

She is styled *great*, upon the Account of the Extent of her Power, the Greatness of her Idolatry, her long Continuance in it, and Propagation of it

She *sitteth upon many Waters*, as ruling and commanding over many People and large Territories And

- No. 2. *With her the Kings of the Earth have committed Fornication* — have traded with her in Idolatry and Tyranny The Kings here intended, commit Idolatry, and force upon their Subjects the Religion of the *Whore*, and she in recompence employs her Force to maintain them in their Power Thus the Fornication of the Kings with her implies a Communication of Power.

As for the inferior Sort, or the Subjects of those Kings, they have been made drunk with the Wine of her Fornication. As an *Harlot* who is proud, and only granteth her Favours to the Mighty, and yet in that Quality keeps a Brothel, or House of Entertainment for all Sorts of Men, so the *Whore* here is represented as entertaining the common Sort of Men with those Means of Riot and Folly which are committed in such Houses The Meaning is, that the Nations are become mad and stupid with the Idolatries and Sins, which they have committed by the Allurement and at the Instigation of *this Harlot*, and that by the Terrors of her Tyranny and Cruelty she has brought the World into such a Stupidity that they knew not what to do, and so ignorantly perform'd what she pleas'd to lay upon them.

- No. 3. To have a full Sight or Knowledge of this Whore, *St John is carried by the Spirit into the Wilderness*, Either that into which the true Church fled, to denote that none but the Members of the true Church could make a full Discovery of her, or else some other Wilderness,

as a Representative of the forlorn State and Condition to which she is to be reduc'd before her utter Destruction

It is observable, that even at this present Time *Rome* stands in a proper Wilderness. For by the abominable Tyranny of its Government, that most delicious, beautiful and fertile Territory about it, is now almost as forsaken of Inhabitants as the Deserts of *Arabia*, being full of unwholsom Marshes and Ponds.

There is also to be observ'd in this Place, the Decorum of the Vision, most of the Symbols being taken from the Jewish Oeconomy, and the Temple, and the Land of *Israel*, and the very last Parts of the Vision antecedent to this were supposed to have these Places for their Scene. But to pass from *Jerusalem* to the literal *Babylon*, the Way lay to pass through the Wilderness of *Arabia*, on the Skirts of which lay the Plains of *Shinar* in which *Babylon* stood, built upon the River *Euphrates*, and finely watered with many Canals and Cuts of that River; and upon the Account of its Towers, to be sure very conspicuous afar off

In the Vision which appears to St. *John* in the Wilderness there is seen,

First, a Woman sitting upon a Beast, Scarlet coloured, full of Names of Blasphemy, having seven Heads, and ten Horns

Since the Capital of the corrupted Church comes under the Notion of an Harlot, the visible Figure that represents her can be no other than a Woman clad like an Harlot

The Beast upon which she sits is the tyrannical secular Power of the Roman Empire, as divided upon the Fall of the Western Empire into ten distinct Kingdoms or Monarchies

The Scarlet Colour of this Beast, suitable to the Military Robe of the Roman Emperors, which was of this Colour, shews its Tyranny and Cruelty in persecuting, and shedding the Blood of the Saints,

And its Idolatry is denoted by its being full of Names of Blasphemy.

The Whore's sitting upon this Beast, signifies her ruling, governing, and being assisted by the concurrent Submission and

^a See *Isa* 17, 8 *Ezek* XIX 13

Power of the persecuting idolatrous Princes of which the said Beast is constituted

The whole shews, that since the Beast here mention'd is the Roman Empire, according to its Constitution after the Fall of the Western Empire, the Harlot, or idolatrous City which rules that Empire, is *Rome*, she having been by *Ploce's* Grant declar'd to be the Head of all Churches, and admitting and exercising a Power and Authority in Temporals as well as Spirituals, over all the Kings of her Communion as well as their Subjects

Secondly, the Woman sitting upon the aforesaid Beast, appears as an Harlot

1 She is arrayed in Purple and Scarlet. The first, (as *Grotius* observes upon the Place) the Habit of the Roman Emperors, and of the Senators in Times of Peace, and the other the Habit of the Roman Emperors in Time of War

Hereby her Affectation of Imperial Power is denoted, that she is an Harlot which rules as a Queen, making use of the Arts of Peace to allure Men, and shewing Cruelty upon those upon whom her Flattery is in vain

The said Colours are much affected in the Papacy, ^b that *Christ's* Priests (saith *Baronius*) might be in their Pomp, equal to the High Priests amongst the Heathens

And ^c *Du Moulin* observes, "Pope *Paul II* first distributed Scarlet Cloth to his Cardinals as well for themselves, as for their Mules, that this Prophecy which agrees in general with the See of *Rome*, might also agree with every Pillar of that See, that is to be mounted on a Beast covered with Scarlet."

2 She is decked with Gold, and precious Stones and Pearls.

As these Ornaments are Marks of Power and Riches in Princes, so they are Allurements in Whores to set off their Beauty, or to draw Admiration from the Beholders, to gain Love and Respect. The Abuse of these Things are Marks of Pride and Luxury, and by hiding of Deformities are also Marks of Vanity and Dissimulation, of a Design to cheat by borrowed Charms, those who would otherwise despise the Possessor.

^b *Heidegger* in *Apocalyp.* p 429, 430
^c *Du Moulin's* Apology for the Confession of Faith of King *James I.* Part I. Ch 3.

This denotes the Pomp and Splendor, the Riches, Pride, and Prodigality of the *Romish Antichristian Church*. And it is observable, that the *Papacy* has not only excessive Riches and Revenues, but that the ^d *Popes* have been so prodigal in procuring Ornaments and Jewels for their own Pontifical Attire, and especially for their Triple Crown, that they have often run the Papacy into Debt by it. The said Crown is to be laden with Gold, Diamonds, Sapphires, Emeralds, Chrysolites, Pearls and other precious Stones, that the before-mention'd Pope *Paul II.* died of an Apoplexy occasion'd by the Weight of it.

3 *She has in her Hand a golden Cup, full of Abominations, and of the Filthiness of her Fornication*

This is suitable to the Notion of an *Whore*, that sells Wine, and invites Men to come and drink of it.

This Whore allures Men with the Shew of a Golden Cup, — with Pretences to Infallibility, and Promises of Life and Immortality, but involves them with the intoxicating Liquor contained in her Cup, or the specious Baits she makes Use of, into an abominable Communion of her Idolatry, fair in Appearance, but in Reality leading Men to Destruction, according to the Character of the Harlot given by *Solomon*

The *Filthiness of her Fornication, and the Abominations with which the Cup in her Hand is full*, are Symbols signifying a gross Idolatry, and the publick Exhibition of them in the said Cup in her Hand, shews the publick and shameless Profession of this Whore, who is openly guilty of the Things for which she is accused. And accordingly Idolatry is the open and avow'd Practice of the Church of *Rome*.

4. *She has a Name written upon her Forehead, — Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*

The *Roman Harlots* were wont to have their ^e Names written on the Portals of the Houses where they prostituted themselves, and sometimes upon their ^f Foreheads.

^d Sir Paul Rycant's Preface to the Lives of the Popes ^e *Meretrix vocata est, & in communis loco stetit, superpositus est Cellæ tuæ titulus* Senec. Controv. L. 1. Co. 11
^f *Nomen tuum pendit in fronte & pretia stupri accepisti, & manus quæ D. a. t. v. a. v. at sacro, Capturas tulit* Sen. Contr. L. 1. Contr. 2

And *Criminals* amongst the *Romans* condemn'd to Death, had the Title of the Crimes for which they were condemn'd, either carried before them, or affixed to the Instrument of their Punishment.

Now the Woman here is an *Adulteress*, and considered as under *Condemnation*, and just going to be executed

In the first Sense, the Name here given and said to be written upon her Forehead, denotes, that she makes a publick Profession of that which is contained in, or signified by that Name,

And in the second Sense, the said Name is the Title or Inscription shewing the Crime she is condemn'd for, as thus, — a *Mystery*, — *she who pretended to be infallible, and the only true Church, is no other than Babylon the Great, the Mother of all the Whoredoms and Abominations of the Earth*

She is *Babylon the Great*, as being the most like her in Idolatry and Persecuting the Church of God, and as being (as it is at large shewn in the Symbolical Dictionary) by a successive Devolution of Power, the Possessor of the pretended Rights of *Babylon*

And *she is the Mother*, as being the Author and Producer, of all the *Whoredoms and Abominations* which are committed by her Members throughout all her Territories

She forces them to comply with her Worship, to send Tributes under various Names, and to receive from her their Bishops, fatally affecting to be called the Mother of all the Churches, and being consequently the Author and Mother of all their Spiritual Fornications, and of the Depravity of Morals thereupon consequent. For, as has been elsewhere observed, *Fornication* is a Symbol by a Metonymie, because an Adjunct of *Idolatry*

We may therefore observe that the *two Babylons*, literal and mystical, are compleatly alike in this Point

Ancient ^h Authors have taken Notice of the abominable Lewdness of the *Old Babylonians*. And as to the *present Babylon*, it is notorious, and has been sufficiently proved by ⁱ others

^h Dio L. IV. p. 598. Lips. de Cruce, L. 1. c. 11. p. 52, 53. ⁱ Herod. L. 1. § 196, 199. Q. Cur. L. 1. c. 1. ^j Vid. M. Jurieu. Prejug. Legit. c. le. P. 1. ch. 26, 27, 28, 29

It is to be further observed concerning *this Whore*, that the Word *Mystery*, — may be properly applied to her upon the Account of her dealing *in the same kind of Mysteries* as the Heathens, according to whose Notion, a *Mystery* was a Religious Institution, wherein, by the Custody of some Relicks of Bones, Ashes, or other Trinkets of some pretended God, or Heroe, the Priests or Magicians did pretend to secure the Presence, Favour and Protection of that Deity to the Votaries.

In the Management of this *Mystery* they pretended to bestow Favours and Protection, both in this Life, and after the Separation of the Soul from the Body Also to give out Oracles and Divinations, and to procure Dreams and Omens to the like Purpose, and likewise to perform Miracles, and ^k particularly to secure the good Fortune and Prosperity of particular Nations, or Cities. So that in all this they usurp'd a Power over all whom they could bring in by their Craft, and to extend it by their Means, Craft or Conquest, they thought that the keeping close and secret the Pledges of their *Mysteries* did much contribute, for which Reason such Institutions were called *Mysteries*, and all the Operations of the Priests or Magicians were called *Mystical*.

To apply this to *Rome Pagan* It was at first founded by *Romulus*, instructed by some *Etruscan* Master with all the Ceremonies of a *Mystery*, *ἡμῶν τελετῆς*, as ^l *Plutarch* observes And soon after it likewise had *Mysteries* or Pledges of its Fortune, called by their ^m Authors *Pignora Imperii*, and ⁿ *Secreta Imperii Pignora* They were appointed by *Numa*, and were the *Palladium* ^o made of the Bones of *Pelops*; the *Ancile* or Buckler of *Pallas*, the Ashes of *Orestes*, the Scepter of King *Priam*, the Hair Bodkin of the Mother of the Gods, the Vail of *Ithone*, a ^p Chariot with four Horses of Earthen Ware, and bak'd at *Ven*, and the ^q Arms of *Hercules*

And least the Inchantments of some more crafty Magician might prevail upon the *Genius* of *Rome* to remove, and to to

take away their Power, it was ordain'd that his ^r Name should be kept secret, and severe Penalties were inflicted upon those who divulg'd it, or the ^s Name of the City For *Rome* was not the true Name but ^r *Valentia*, and originally *Saturnia*, and Mount *Capitolin*, on which it first stood, and its Fortrefs was called ^u *Mens Saturnus* or *Saturninus*, and the County, about it *Saturnia Terra*, which by a Translation of the Word was called *Latium*.

Constantine the Great, according to ^x *Onuph. ius*, expos'd the *Palladium* in *Constantinople* to publick View upon a Column of Marble set up in the Middle of the *Forum* By which we see that the *Mystery of Rome Pagan* was reveal'd and slighted, at a Time when the Christian Religion began to be in Power, and *Rome*, as *Pagan*, was drawing towards its Fall, the ^y Discovery of such *Mysteries*, according to the Notions of the Heathens, implying the Ruin of those that pretend to them

As for *Rome*, since she became the Head of *corrupted Christendom*, her Religion is truly *Pagan* and *Magical*, her Oracles and Miracles are Impostures and Sorceries, and her Craft is her only Power

Her *Palladium* are the Bones of *St Peter* and *St Paul* On these and the Relicks, true or false, of some others, she builds her *Asylum* By their being at *Rome* she pretends to be the Apostolick See, the Seat of *Christ's* Vicar, and thereby rules and domineers over all, crushing all Opposition With the Shew of her Trinkets, the *Hierophanta* of this *Mystery*, gulls the deluded World, who think, that these are their Gods and Saviours

They worship them, they expect all from them By these Miracles are pretended to be done, from these Prophecies, Dreams and Oracles are said to proceed In short, the Conformity of the Religion of the present *Rome* to the ancient *Mysteries*, Religion and Sorceries of the *Pagans* is too visible to need enlarging upon it These are their real Pretences and

^x V 1 Jamblich. de Myster Ægypt § vi c 7 ^l Plut. Vi. Romul
^m T Liv. L v ⁿ L Flor L 1 ^o Clem Alex Pro ad Gent p 12
^p Vid Iest Voc Ratumena ^q Johan Mal L 111

^r Plin Nat Hist L 111 c 5 & L xxviii. c 2 ^s Servus in Virgil Æn
L 1 & v & in Georg L 1 Col 197 ^t Fest V Roma Joh Mal L vii
Solin c 2 ^u Varro de Ling Lat L 11 ^x Onuphr. de Civ Rom p 119
^y Tacit Hist L 1 c 4.

Means of Power, the Christian Religion is but a Cloak to hide the *Mystery*.

To what has been said may be added, that some Authors have observ'd a Coincidence of the Event with the Letter of the Prophecy in the Word *Mysterium*, which is said to have been written upon the Miters of some Popes till *Julius II* took it out of his. The Fact is averr'd by ^a *Brocardus*, a *Venetian*, and Member of the *Romish* Church, and by ^b *Jof Scaliger*, who says he had seen them at *Rome* with that Inscription

Thirdly, the dreadful Slaughter which the Whore has made of the true Worshippers of God is next set forth, *in her being drunk with the Blood of the Saints, and of the Martyrs of Jesus*

Before, her Extent of Power, her Idolatry and Lewdness were set forth. *Here* her excessive Cruelty is describ'd, and in Words more emphatical than any that had been us'd to set out the Tyranny of her *Pagan State*. So that *Babylon* is grown worse since that Time, the Measure of her Murders is fill'd up, and therefore the Time of Vengeance is come

No. 4. Upon the Sight of the Whore as now describ'd, *St. John* wondred with great Amazement

Rome Pagan, drinking the Blood of the Saints at the Time of the Exhibition of the Vision, could not be the Object of such Astonishment

But that *Rome Christian*, once so famous throughout the World for the Purity of her Faith and Manners, should become a *second Babylon*, the *Mother of all the Whoredoms and Abominations of the Earth*, and be drunken with the Blood of the Saints and of the Martyrs of *Jesus*, that she should be possessed of such Power and Riches, guilty of such Idolatry and Bloodshed, and be unpunished, is a Thing to be greatly wonder'd at

But further, the ^b Explanation here used signifies also that *St John* was in great Fear at the Sight of this Whore

Now as he here is Symbolical, it shews that this Woman, or Metropolis of Idolatry, will put all the Saints or true Wor-

^a Brocard Not in Loc. ^b Jof Scal in Scaligeran & Not in Loc & apud Mohn in Accomplish of Proph. ^c See Jer iv. 9 Hab 1 5

shippers in a great Consternation, and that it will hold out to the End, and then as much, if not more than ever it did before, even though she is just going to be destroyed, because her Power shall be still very great, and having escaped the Judgment of the Harvest and Vintage, she will seem to have Power to recover all her Losses, and having no Apprehension of her future Destruction, because it is to be very sudden and unexpected, she will receive all her former Pretences. So that the Protestants shall conclude who judge according to human Wisdom only, without Expectation of the Event of the divine Prophecies, that what she has done before, she may do still, with greater Probability of Success This seems not to be the common Opinion among them But in what follows we shall see what the Prophecy declares concerning the Consternation.

No. 5. *And the Angel* — (the Representative of such Persons as shall perform the Subject of his Errand) said unto me, why didst thou wonder? I will tell thee the *Mystery of the Woman*, and of the *Beast that carries her, which hath the seven Heads and ten Horns*.

The Meaning is that *St John*, and consequently those whom he represents, ought not to wonder or be afraid of this Harlot, for the *Mystery of her* should be made known, and her Destruction and the Means thereof be discover'd

And thus the Ministers of God in the Protestant Churches who are the visible Angels corresponding to the Invisible in Heaven, and the Symbolical in the propheticall Visions, say to the Protestants, Why do ye fear and stand amaz'd at this Whore, when we have discover'd who she is, and tell you that she is just going to be suddenly destroy'd?

For the better understanding of what follows, it is to be observ'd that tho' the Person of *St John* is here typical, yet as it is customary with the Prophets, when they manage a typical Subject, to mingle some of the Circumstances of the Type with the Description of the Antitype So here tho' *St John* represents the Saints in this Circumstance, the Angel speaks to him with a View to his present Circumstances, and the Times wherein this Prophecy was reveal'd to him

And this Practice may be illustrated by the like of the Dramatick.

matick Poets in the old Comedy, who used to mix the Representation with the Action, and the Spectators with the *Drama* it self, and so might commit Anachronisms, which would seem intolerable, were they not excused by this Reason, that no Man can be deceiv'd thereby, and that this Method heightens the Liveliness of the *Drama*. So St *John* is spoken to as an Apostle, and Spectator of the Vision, and also farther yet as a Representative, and one that bears a Part in this Dramatick Vision. Next follows

The Angel's Explanation of the foregoing VISION

N^o. 6. *The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph; and go into Destruction*

The Beast is really the same as the Roman Empire in its Pagan State, as to the temporal Power, but otherwise distributed in the very same Territories, and under the same Capital City. And therefore the Beast was in the Roman Pagan Empire of the Dragon, and is not at the Time of St *John's* seeing the Vision, or appear'd not as yet under that which is properly the Denomination of the Beast.

That is, the Roman Empire is not yet divided and put into the Hands of such as are distinctly called the *Beast*, but will be afterwards, when that Empire by the Wars which will be brought upon it, will be divided into ten distinct Kingdoms or Monarchies.

And the Beast that will thus arise, is that which is now, after the pouring of the Bowls, just going into Destruction

N^o. 7. *And they that dwell on the Earth, whose Names are not written in the Book of Life from the Foundation of the World, shall wonder when they behold the Beast that was, and is not, and shall be hereafter*

Here the general Reception which the Beast would have

^c N B If the Reading follow'd by the publick Version, viz and yet is --- were the true Reading, the Meaning would be, that in one Sense it is not yet, tho' it be really the same as that which is already under a different Name and Distribution of Power. It is the same Power which has passed from other Hands

met with is set forth, together with the Sinfulness, and the everlasting Punishment of his Followers. And therefore,

N^o 8. To induce every one in an Affair of such Moment to attend carefully to the Explication given, in order to find out who the Beast and the Whore are, there is this Proclamation made, — *Here is the Mind that hath Wisdom*, or here let the Mind which has Wisdom attend.

Here is a *Secret* to be reveal'd and explain'd, so that he that hears it must have Wisdom, and employ it to consider attentively what is propos'd. It is to consider a Discovery of the Mystery and Destinies of *Christ's* and our Enemies, and therefore God designs we should at some Time find out their Secrets, and by Consequence, that at one Time or other he will think fit to give us such Grace and Wisdom, as to find them out plainly. Which, when it happens, must argue in us Superiority of Wisdom and Understanding, and therefore of Prosperity and Success against them.

N^o. 9. *The seven Heads of the Beast, are seven Mountains upon which the Woman sitteth, and they are seven Kings*

Two Things are here plainly denoted by the seven Heads of the Beast.

First, They signify seven Mountains upon which the Woman sits. And this shews,

1 That the City represented by the Woman was to be a City which had its Situation upon seven Mountains. And

2 That the said City, since the Woman that represents it, sits upon, that is, rules the Beast, was to be the Capital Seat of the said Beast.

Now the only City at the Time of the Vision which was seated upon seven Mountains was ^d *Rome*. And this, and no other City became afterwards both the Seat of the corrupted Church and the Capital City of all the Dominions of the Beast.

^d For *Rome's* being built upon seven Mountains see *Martin's* I in Epigr 64. *Orid* de Ir L 1 Fl 4. *Plin Nat Hist* L 11 c 5. *Rome* also, as a Goddess, had a Festival kept in honour of her, which was called *Septimium*, upon the Account of her being built upon seven Mountains.

So that the City intended by the Woman sitting upon the Beast, and upon the seven Mountains, is *Rome*

Secondly, The seven Heads of the Beast Symbolically signify seven Kings or Kingdoms, a King and Kingdom being synonymous.

And this shews, that the Beast, and consequently the Whore, should be possess'd of the seven great Monarchies of which the *Roman Empire* in the Time of the Dragon was compos'd And that therefore they should have for the extent of their Power the *same Roman Empire* as the Dragon had

Now of the said Monarchies, Five at the Time of the Vision, were such as had been subdued by the *Romans*, and were therefore fallen, as having, by coming under the Power of the *Romans*, lost that imperial Power which they before had.

The Five thus fallen, were the Capitals or Monarchies annex'd to them, of the *Carthaginians*, *Alexandrians*, *Mithridates*, *Macedonians*, with the *Greeks*, and of the *Gauls*, with their Dependencies.

The *one Head which is*, or the standing Head at the Time of the Vision is *Rome*, which was the Sole and Imperial Head of all the Territories comprehended under the rest, and ^c affectedly called the *Head of the World*.

The *Seventh Head*, the Head which was not in Being at the Time of the Vision, is *Constantinople*, which *Constantine the Great*, not only made a Head of the whole *Roman Empire*, with all the Honours and Prerogatives of *Rome*, but also transferred to it the Seat of the Empire.

This City was finished *A. D* 330, and continued to be a Head of the *whole Roman Empire*, till the Fall of the Empire in the *West*, about *A. D* 476, when instead of being any longer a Head of the *whole Roman Empire*, it became one of the Heads of that Part of the Empire which fell into the Distribution obtain'd by one of the ten Horns or Kingdoms which constituted the Beast.

So that its Reign over the whole *Roman Empire* was but of 146 Years, which is but a short Space, in respect of the Time

^c *Roma triumphans dum Caput orbis erit* Ov. Am. L. 1. El 1, See under HEAD in the Symbolical Dictionary

during which *Rome* had been a standing Head of the Empire

No. 10 *And the Beast that was and is not, even he is the Eighth, and is of the Seven, and goes into Destruction*

The *Beast* is the Collection of the many barbarous Nations which invaded and shared amongst them the *Roman Dominions*, and of all those in the Empire who joined with them in settling and maintaining Idolatry, and persecuting the Saints, and so represents the State of the *Roman Empire* when it became divided into ten distinct Monarchies, all united in one and the same Design of Tyranny and Idolatry This was a great and essential Change in the Constitution of the Empire And therefore the Beast as succeeding the Dragon that had the foregoing seven Heads, and as being so different from him, makes with its Capital, *Rome*, an *eighth Head of Dominions*, and yet, forasmuch as its Capital was one of the aforesaid seven Heads, which for a long Time had been the sole Imperial Head of all the *Roman Dominions*, therefore the Beast with its said Capital is also a *seventh Head*, as having one of the seven Heads which the Dragon had, and withal such a Head, as to which all the *Roman Dominions* were annex'd So that the Beast which makes with its Capital an eighth Head of Government, is also possessed of all the seven Heads of the Dragon, and so is the Successor of the Dragon in all his Power and Authority

In short, *Rome* under the Beast is the same, or is a Capital of the like Power and Authority as it was when under the Dragon, and so is both an *eighth*, and a *seventh Head*, and this much after the same Manner, as the Temple of *Jerusalem* which was pulled down and rebuilt by *Herod*, was both a *third*, and the *second Temple*, as it was called by the *Jews*. Because *Herod's Temple* was not distinct, but in all Essentials the self same with *Zorobabel's*. And therefore in the very same Manner, and for the very same Reasons as the *third Temple* might be called the *second*, is the *second Temple* in *Hagg* 11 3 represented as the *first*

It is again said, concerning the Beast, that *he goes into Destruction* And this shews the Certainty thereof The Angel proceeds,

N^o. 11. *And the ten Horns, which thou sawest, are ten Kings, who have received no Kingdom as yet, but receive Power as Kings, at one Hour, with the Beast*

The ten Horns of the Beast signify the ten Monarchies which appeared in the Empire upon the Fall of the Empire in the West These at the Time of the Vision had not received their Kingdom or Power in the Empire, but were to have it so soon as the Empire, by the Wars which would be rais'd against it, would be divided into ten Parts.

N^o. 12 *These have one Mind, and give their Power and Authority to the Beast.*

They are all united in the same Design to persecute the true Worshippers, and to settle Idolatry, and therefore employ their secular Power to support the Corruptions and Idolatrous Practices in the Empire, and to execute the Will of their Subjects in persecuting the Saints

And it is upon the Account of this their one Mind or united Design, that they are all represented under one Symbol.

The Roman Pagan Empire was indeed one Monarchy, and so might without Objection, be well represented by the single Symbol of a Dragon. But the Monarchies erected upon the Ruins of the Roman Empire, were no otherwise united but as they all concurred in this one Design of tyrannizing over the true Church, and of settling Idolatry

N^o. 13. *These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen and faithful.*

They shall oppose and persecute Christ in his true Members and faithful Witnesses, and continue to do so, as has been elsewhere shewn, for twelve hundred and sixty Years, and then comes their utter Destruction.

The Victory will be Christ's, because he is of Almighty Power, being Lord of Lords, and King of Kings, and his Army is composed of select, chosen, and faithful or stout Soldiers.

Tho'

Tho' Christ, whilst his Church is afflicted, sympathizes with it, and is therefore still the Lamb, yet when he comes to the Destruction of his Enemies, he will be found to be King of Kings, and Lord of Lords

N^o. 14. As for the Waters upon which the Whore sitteth, they signify Peoples, and Multitudes, and Nations, and Tongues, and so shew the Amplitude and vast Extent of her Jurisdiction in her most flourishing Antichristian State

And accordingly Rome Pagan-Christian is known to have exercised Power and Authority over all the Monarchies of the Empire, and has pretended, and still does, to have a Right of Jurisdiction over the whole World

N^o. 15 *And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her Flesh, and utterly burn her with Fire*

Of the very same ten Kingdoms which were the Lovers and Admirers and Upholders of the Whore, will one or more hate and forsake her, strip her of her Ornaments and Authority, and expose her to Shame, consume and devour her Riches and Revenues, and at last, by Fire and Sword, effect her utter Destruction.

N^o. 16 *For God has put it in their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom to the Beast, until the Words of God are fulfilled. — That is,* the aforesaid Monarchies will be no longer permitted by God, to maintain by their secular Power and Authority the Idolatry of the Empire, and to persecute the true Worshippers, till the great Ends of his Providence in such a Permission are answered, and then every Thing shall tend to the Accomplishment of what he has here foretold.

One of the ten Horns was broken off from the Beast by Conquest, others were separated from the Beast and the Whore by the Reformation, and the Horns that remain are now very sensible, that the Power of Rome, and the Vatican Thunders, are of small Force They seem to be grown weary of the Tyranny of the Whore, and some special sudden Occasion may happen, wherein some one or more of them observing the rest not caring

ring to support *Rome*, or perhaps preventing them, will suddenly set upon it. *Rome* is now a City and State so weak of it self, if consider'd without foreign Alliances, that it cannot hold out against an ordinary Enemy. It must be therefore in such a Juncture easily storm'd and taken. 'Tis naked, and will be found so, and despicable.

And there are Precedents enough to encourage a Prince to undertake such an Attempt, for *Rome* has been frequently taken by Christian Princes, who afterwards, out of Respect to the See, have suffer'd it to recover it self, but its Forces never stopped them. When her Hour is come there will be the same Facility to do it, and we may suppose that the Monarch or Monarchs, who then set about it upon the Account of some Quarrel with the Pope, will then take a sudden Resolution to ruine his Capital, in order to prevent his Revenge upon them, as in former Times. So that it may be that this Design may be formed very suddenly by Persons who at first had no such Thoughts, and that the Designs of the Divine Providence and Justice will be accomplished upon it.

N^o. 17 Lastly, as for the Woman herself — she represents that great City which hath the Rule over the Kings of the Earth

Rome only, at the Time of the Vision, was the Regnant Imperial City, then actually having, and exercising Sovereignty over the Kings of the Earth, and for the Vastness of her Conquests called *the Head of the World*. And therefore the City intended by the Woman is *Rome*

After this, the Prophecy speaks no more of her as a Woman, but as a City, and therefore, having plainly discovered her Mystery, and the very Symbols which in the Vision represented her, the Description of her Fall is made in more plain and literal Characters as becomes a City

TRUMPET VII WOE III SECT. X.

The Fall of *Rome*, and the Lamentation of her Mourners

- N^o 1. ¶ 1 AND after these Things I saw another Angel descending from Heaven, having great Power, and the Earth was lightned with his Glory
- ¶ 2. And he cried mightily, with a great Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every unclean Spirit, and the Nest of every unclean and hateful Bird
- ¶ 3 Because she has made all Nations drunk with the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth, are grown rich through the Power of her Luxury [or the Abundance of her Delicacies]
- N^o. 2. ¶ 4. And I heard another Voice from Heaven, saying Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues
- ¶ 5 For her Sins have reached up to Heaven, and God has remembered her Iniquities
- ¶ 6 Render unto her as she has rendered unto you, and double unto her double according to her Works. In the Cup which she has mingled, mingle to her double.
- ¶ 7 So much as she has glorified her self, and behaved her self proudly and wantonly, so much Torment and Sorrow give her For she saith in her Heart, I sit as Queen, and am no Widow, and shall see no Sorrow

¶ N B The Fall of *Rome*, in this Chapter, is described much after the same Manner as the ancient Prophets described the Fall of *Tyre*, and of *Lubba*. For which see *Isa. ciii. Ezek. xxvi. and Jer. li. &c.*

¶ The Word *περιεβλεψεν* has here a transitive Signification. And for Examples of this kind of Style in the *Greek* Language, see *Cor. ii. 2. Eph. vi. 528. — 1p. 1. Taur. 409. — Par. 117. — Rias 416. Hem. II p. 6. — 107. And for the *Latin* Tongue see *Virg. Eclog. viii. 1.**

- N^o. 3. *¶* 8 Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire. For strong is the Lord God who judgeth her.
¶ 9. And the Kings of the Earth who have committed Fornication with her, and behaved themselves proudly and wantonly, shall bewail and lament over her, when they shall see the Smoke of her burning,
¶ 10. Standing afar off for fear of her Torment, saying, alas, alas, the great City Babylon, that mighty City! For in one Hour is thy Judgment come.
 N^o. 4. *¶* 11. And the Merchants of the Earth weep and lament over her, because no Man buyeth their Lading any more
¶ 12. The Lading of Gold and Silver, and precious Stone, and Pearls, and Bysses, and Purple, and Silk, and Scarlet, and all kind of Thyne Wood, and all Furniture of Ivory, and all Furniture of most precious Wood, and of Brass, and of Iron, and of Marble
¶ 13. And Cinnamon, and ^h Amomum, and Odours, and Oyntments, and Frankincense, and Wine, and Oyl, and fine Flower, and Wheat, and Beasts, and Sheep, and [the Merchandise of] Horses, and of Coaches, and of ¹ Attendants, and [no Man buyeth] the Souls of Men.
¶ 14. And the Harvest of the Desire of thy Soul is departed from thee, and all the dainty fat Things, and shining Things are perished from thee, and thou shalt find them no more at all.
¶ 15. The Merchants of these Things who were made rich by her, shall stand afar off for fear of her Torment, weeping and wailing,
¶ 16. And saying, alas, alas, that great City which was clothed in Bysses, and Purple, and Scarlet, and deck'd with Gold, and precious Stone and Pearls! For in one Hour so much Wealth is come to nothing
 N^o. 5. *¶* 17. And every Ship-Captain, and all that travel in Ships, and Sailors, and as many as trade by Sea stood afar off,

^h So some Copies approv'd by Dr. Mills in Proleg
 of the Word *καμαίω* in the Original, see *Jul Polluc. Onom. L. III. c. 8* and Dr. Hammond in *Lec.*

¹ For this Signification

- ¶* 18. And cried, looking upon the Smoke of her burning, saying, What [City] was like unto this great City?
¶ 19. And they cast Dust on their Heads, and cried, weeping and wailing, saying, alas, alas, that great City which were made rich all that had Ships in the Sea, by reason of her Costliness!
 For in one Hour is she made desolate
 N^o. 6. *¶* 20. Rejoice over her, thou Heaven, and ye ^h Saints, and Apostles, and Prophets, for God has avenged you on her
 N^o. 7. *¶* 21. And a mighty Angel took up a Stone like a great Mill-Stone, and cast it into the Sea, saying Thus with Violence [or rushing] shall Babylon that great City be thrown down, and shall be found no more at all.
¶ 22. And the Voice of Harpers, and Musicians, and of Pipers, and of Trumpeters shall be heard no more at all in thee
 And no Craftsman, of whatsoever Craft he be, shall be found any more in thee. And the Sound of the Mill-Stone shall be heard no more at all in thee
¶ 23. And the Light of the Lamp shall shine no more at all in thee
 And the Voice of the Bridegroom, and of the Bride shall be heard no more at all in thee
 N^o. 8. Because thy Merchants were the Grandees of the Earth, For by thy Sorceries were all Nations deceiv'd
¶ 24. And in her was found the Blood of Prophets, and of all that were slain upon the Earth

The Explanation.

The Angel of Babylon's Fall

N^o. 1. **T**HIS Angel declares the actual Fall of Babylon after it is just executed, and therefore has a Relation to the Actors which cause its Fall

His coming down from Heaven signifies, that it has been done with publick Authority, and the secular Powers have performed it. For this Errand is suitable to the Practice of great Generals of Armies, who when they have gain'd a great Victory, or

^h So according to *Al v MSS.* and the *Comp^t. Ed.*

taken a great Town, send home some considerable Person, suitable to the Greatness of the Errand, to give Information thereof, as a Piece of good News which affects the whole State

By his having great Power, and by the Earth's being enlighten'd with his Glory, is denoted, that by the Fall of Babylon many of the Idolaters of the corrupted Church shall be through his Means, or of those whom he represents, converted to the true Worship, and be guided by and rejoice in the Light of the Gospel

The Fall of Babylon which he proclaims, is the Fall of the Present Rome, or the Loss of her Power by the Horns hating her and making her Naked And this he proclaims with a great Voice, suitable to the Greatness of the Event, and the Success of his Errand

The said Fall is to be attended with an utter Destruction. And therefore her absolute Desolation is set forth by such Symbols, as ¹ the old Prophets employ'd to shew the utter Desolation of the literal Babylon, and which are taken from the usual Accidents happening to deserted Cities falling into ruinous Heaps, and becoming thereby the only Habitation of those Creatures which delight, or are ^m thought to delight, in Places desolate and free, from the Commerce of Men

And the Crimes for which this Judgment is to come upon her, are

Because she hath made all Nations drunk with the Wine of her Fornication

She hath made them tyrannical and idolatrous, there being in the Wine which she gave them, a Mixture of Wrath and Fornication, that is, of the Fury of Tyranny, Oppression, Persecution, and Hatred, as well as of Idolatry.

And the Kings of the Earth have committed Fornication with her

The secular Powers have concurred with her in Idolatry, and forced their Subjects to embrace it, or persecuted them that refus'd to Death

¹ Ish xiii 19 -- 22.

^m Matt. xii 43 Mark v 2, 3 Luk xi 24

And the Merchants of the Earth are grown rich through the Power of her Luxury [or the Abundance of her Delicacies]

This City, which is describ'd as an Harlot, which is both a Bawd and a Trader, fornicates with the Kings of the Earth, and trades with the Merchants, who are therefore an inferior Sort of Men to the Kings, and such as gain by her

The Sovereign Princes in Christendom have really gain'd little by their Idolatry and Communion with Rome, but rather lost much in being forc'd to share their Power with Rome, to have her Protection, to keep their Subjects quiet

But the Romish Clergy, who are most of them Subjects to these Princes, by trading in Spiritual Matters, so pretended at least with Rome, have gotten vast Wealth These are the Merchants of the Earth, who by their Popish Tricks and Trinkets have gained a good Part of the Wealth of the World into their Hands

In short Rome is a great Mart, the Romish Clergy are the Merchants and Factors, the secular inferior Clergy abroad, the Monks and Friars, are the Pedlers and Hawkers, which retail abroad the Merchandise.

As for the Luxury of Rome procured by this Trade, it is notorious, and needs no Proof. The Merchants will of themselves describe it afterwards in their Complaints

N^o. 2

The Exhortation from Heaven to God's People to come out of Babylon, that they be not Partakers of her Sins, and that they receive not of her Plagues, signifies that the true Worshipers in Rome, and in the States about it, will have, by some of the secular Powers, some Notice given, whereby they may avoid being involv'd in her Destruction, which upon Account of the Greatness of her Sins will be very grievous

Her Sins have reached to Heaven, and therefore are come into Remembrance before God, who will punish her according to her Deserts

She is not only to have the Law of Retaliation inflicted upon her, but also to be punished in a far greater Degree Even in Proportion to the Greatness of her Pride and Luxury, is to be her Portion of Torment and Sorrow And how great her Pride and Haughtiness is, appears from her boasting, — *That she sits as a Queen, and is no Widow, and shall see no Sorrow,*

— viz That she is fully settled in supreme Power and Authority, having many Kingdoms and Nations under her, that she can neither lose her Husband — the *Popes* who *call the whole Church their Spouse*, — and be a Widow, nor receive Sorrow by the Loss of her Children, — the People or Cities in Communion with her, and that therefore she shall always continue to be the Seat of Ecclesiastical Power and of Empire, all which plainly refers to the blasphemous Pretensions of the *Papacy to Supremacy, Infallibility, and Indefeasibility*, and to the Titles which have been given to *Rome*, both *Pagan and Christian*, of being the *Head* and *Queen of the World*, and the *Eternal City*

But the more highly *Rome* has exalted her self, the greater will be her Fall. Upon the Account of her proud and blasphemous Presumptions shall *her Plagues*, — a *Pestilence*, and *Mourning* for her slain, and a *Famine*, a usual Attendant upon Pestilence and War, come upon her *in one Day*, — unexpected and suddenly, — and *she shall be utterly burnt with Fire*, viz. entirely destroyed.

For strong is the Lord God who judgeth her And therefore her Destruction is certain, and it will be great and marvellous, as being to be effected by a wonderful Providence, and the Power of God And how great her said Destruction will be is farther set forth by

N^o 3. The Lamentation of her Mourners. These, agreeably to the Description which is given of her, of her having Rule over the Kings of the Earth, of her being a Trader, and seated upon many Waters, are rank'd into three Classes, *Kings, Merchants, and Sailors*.

The KINGS

Of the Earth, who have committed Fornication with her, and liv'd deliciously, and weep and lament for her, are such of the

* This appears in many Places of their Canon Law ° Ammian Marcell L. xiv.
 † In the Title of Kircher's *Obeliscus Pamphilius* ---- In URBIS ÆTERNÆ ornamentum crexit Innocentius X. Pont. Max.

ten Horns, as had not an immediate Hand in the burning of her, and the Princes, or inferior Magistrates, which will be in great Numbers, and they are such as have gotten Power in their Hands by being of the *Romish* Communion

These when they see *Rome* in Flames and Smoke, weep and lament over her, expressing, as the Words imply in the *Original*, such great Grief and Mourning as the Ancients were wont to shew over their Dead, by shedding of Tears, and knocking their Breasts

And not daring to help her, and not knowing how soon they themselves shall be attacked, *they stand a far off for Fear of her Torment*, as do also the rest of the Mourners.

So that *Rome's* Ruin is irrecoverable, when not only her best Friends have first forsaken and then burnt her, but those also who continue to be her Friends, do not approach to give her any Help, and stop her burning, but are themselves in Fear thereof

The Words, *Alas, Alas, or Woe, Woe*, which are used by all the Mourners, shew that this is a *great Woe indeed*, since they themselves allow it to be so, and that it is therefore the Beginning of the third Woe, which was but tacitly implied in the seventh Trumpet So that what is succinctly related in the five last Verses of Chapter the Eleventh, upon the blowing of the seventh Trumpet, is the Subject of this, and the remaining Chapters of the Prophecy

Farther, as Princes value themselves for having great Dominions and Strength, so the Kings here who lament the Fall of *Rome*, do it agreeably to their Condition, upon the Account of the Loss of her Power and Dominion, saying, *Alas, Alas, that great City Babylon, that mighty City!*

This *Babylon* having been the greatest City in the World, known in History from the Times of *St. John*, all the World is amazed how it was possible she should fall once as it did, and still 'tis more wonderful, that she should recover the like Power, as she has done under the *Popes*

Therefore it will be more wonderful, when we shall see that it is quite ruin'd. The Sight of this will be amazing to all, but much more especially to those Princes who are Sharers with her in her Dominion and Power, or are thereby assisted and supported, and think it now impossible that she should e-

ver be pulled down But this will be *the Lord's doing, and marvellous in our Eyes*, and will be afflicting to the *Popish* Princes, because it is a Woe inflicted by God himself But, as great Men are Slaves to their Ambition, 'tis the more afflicting to them, when they find their Power is inconsistent with their Duty to God.

Lastly, the Kings, and so all the rest of the Mourners, conclude their Lamentation with their Astonishment at the Suddenness of the Destruction. The Kings say, — *For in one Hour thy Judgment is come*

They all appear inconsolable because unprepared to see so sudden a Desolation. And this is suitable to the Nature of human Passions, which rise in Proportion as the Causes or Occasions are less expected. Whereas foreseen Evils find us prepared to receive them coldly, because Reason has Time to assist us But this Fall must be sudden. God begins now to take to him his great Power in doing Miracles, of which the greatest Proof is the Suddenness of the Effect

The next Mourners of *Babylon's* Fall are

The MERCHANTS

No. 4.

Of the Earth. And these, to set forth the Sumptuousness and Luxury of this great City, are introduc'd bewailing the Loss of Trade by her Fall. For Merchants do not so much travel to purchase Things absolutely necessary for Life, as for those chiefly which serve to entertain Luxury. It is by these they gain the most. And accordingly most of the Things nam'd as Parts of the Lading, serve only to Luxury But it is also necessary to very great Cities, as this is represented to be, to have the Things necessary for Life conveyed to them by Merchants, the Countrey about them not being sufficient for the Storing of the Markets by the Husbandmen, who are not Merchants, because they sell at the first Hand The Trade of Wine, Oyl and Flower, Wheat, Beasts and Sheep, in great Cities, for that Reason becomes Merchandise

Those who allegorize all the Wares, and make them signify Pardons, Indulgences, Dispensations, and the like, have not consider'd that there is here more Notice taken of the Wares Imported, than of those Exported.

Rome

Rome receives all the Luxurious Wares mention'd, but she has so infatuated the World that she pays nothing for them but Trumpery Her Money are her *Inchantments* and *Sorceries*, y 23, Her Merchants — her superior Clergy ingross all the real Wealth of the World to bring it to her, and her Returns and Expoytations are in Paper and Bills drawn upon Heaven and Hell, never to be accepted. However, these pass among the common People in Payment, as if they were of real Value. The Merchant, who finds means to get shut of them, takes no Care about their intrinsic Value, finding Gulls who take them off his Hands for real Wealth For the vast Treasures that go out of the *Popish* Countries every Year to Rome, there is a Return of such Paper Credit all over *Europe*, and as far as the *Indies* and *America*

'Twas a pleasant Baulk to the *Dutch* Capers, during the *Low Countries* War with *Spain*, when they took *Spanish* Ships, and instead of Gold and Silver Bullion found only Chests of Papal Bulls and Pardons, which were sent to the *Indies* and *America* for their rich Wares and Metals It is to be further observ'd against allegorizing the Wares, that since the Angel has declar'd the Mystery of the Whore, and called her *Babylon*, and *Capital City*, the Style is more literal, and such as the old Prophets have us'd in describing the Fall of *Tyre* and *Babylon* The Symbols therefore are not metaphorical but literal, to denote the Wealth and Luxury of *Rome*, for which she returns upon the People only the Cup of Wrath, and full of abominable Whoredoms and Sorceries; forcing them upon Men instead of their servile Tributes Now this Trade being stopt by her Fall, is that which grieves the Merchants. Her Fall must of Necessity make them Bankrupts

The Goods imported are, Gold and Silver and precious Stones, and Pearls,

And the finest white Linen and Purple, and Silk, and Scarlet,
And all kind of Thyme Wood, [famous for making Tables and called by the *Romans Citrus*] and all Furniture of Ivory, and all Furniture of the most precious Wood, and of Brass, and of Iron, and of Marble,

⁴ Vid Plin Nat Hist L xiii c 15 & 16

And Cinnamon, and Amomum [an *Affyrian* Plant, and also a Sort of Perfume mention'd in ^r *Perfius*,] and Odours, and Oyntments and Frankincense,

And Wine, and Oyl, and fine Flour, and Wheat, and Beasts, and Sheep,

And [the Merchandise] of Horses, and of Coaches, and of hired Servants or Attendants, And [no Man buyeth] the Souls of Men [or Slaves, as the said Expression is us'd by LXX in *Ezek xxvii 13* to which, in this Place, there is an Allusion.]

By the whole the Luxury of *Rome* is describ'd, with a constant Eye to the Condition in which it was in *St. John's* Time, in which it was usual to have all the Things now mention'd, and particularly the Thyne or Citron Tables, ^s Perfumes, and fine ^t Horses, ^u Coaches and great Attendance, not only of Slaves, of which some Noblemen ^x kept such vast Numbers as that they were obliged to muster them like an Army, but also of a kind of half Freemen, which were called by them *Clientes* and *Hospites*, consisting first of the poorer Sort of the *Roman* Citizens, called properly *Clientes*, and also of their *Liberti* and *Libertini*, and secondly of even a rich Sort of Men, who being Strangers at *Rome*, and coming thither upon Business, and standing in Need of Favour, courted it by waiting upon the Patron. To which Purpose they attended at the Levee of the *Roman* Noblemen, and followed them in the City to make a Shew of their Respect, and thus honour them, and thus they often did whilst the Patron went in a Litter.

The Origin of this Patronage is ignominious, arising first from Slavery and Conquest The *Roman Clientes* became such when set at Liberty out of Slavery, for though they became Citizens, they still owed publick Attendance upon the *Roman* Nobles, which Duty, out of a Necessity of Protection, not only descended upon their Posterity, but also became necessary to the rest of the ^y Citizens. And therefore ^z *Plantus* calls it a *publick Slavery*.

^r Perf Sat iii. § 104 ^s Vid Solin c 48 Senec Ep 86 Plin Nat Hist
L xiii c 1 ^t Hor L 1. Sat. ii § 86 Varro apud Non Voc Troiliun
Dialog de Cauf Corrupt Elog ^u Hor L 1 Sat vi § 104 ^x Athen
L vi c 20 Plin Nat Hist. L xxxiii c 1 & c 10 Senec de Tranq c 8
^y Vid Fest Voc. Patrocina. ^z Pl. Capt A. ii. Sc. ii § 84, 85

As to the *Clientela* of Foreigners, it arose from Conquest. The Cities and Nations which surrendered themselves upon *Distribution* to a *Roman* Commander, became afterwards *Clientes* to him and his Posterity ^a.

It is observable that the *present Roman Courtiers* have not only great Equipages of Menial Servants or Domesticks, but that they also affect the State of the *old Romans* to be *Patrons* to Kings and Nations, and accordingly at *Rome* to make all the Guests of such Nations attend their *Patrons* when they appear in Publick Other Instances of the Pride and Pomp of *Rome* might be produc'd, were it not a Thing well known, and even defended as necessary to the *Romish Church* For according to the ^b new Gospel of Cardinal *Pallavicini*, the Perfection of any Thing consists in having greater Plenty of Goods than Necessity barely requires That those Things are first found out, which were necessary for human Life, and then those which may render it happy and easy So that our Saviour having instituted a Church, only with the Things necessary, it had remain'd imperfect, if that Perfection had not been added to it, which is by Riches, Honours, Pleasures, and Plenty, which the Church has since acquir'd, and enjoys Whereupon Father ^y *B. Giatino* the Jesuit, who translated the Cardinal's History into *Latin*, adds an Observation concerning the splendid Equipages of Pages, Footmen and Servants attending upon the *Romish* Churchmen, *viz. That it is the Excellency of Angels, who want no Attendants to be without them, and of Men, who want them, to have more of them than are necessary.* So that it seems Pride, Luxury, and Extravagance are human Perfections.

'Tis not meant by this, that the Use of the Goods of this World is unlawful, but the Abuse, no more than it is unlawful to drink Wine, or eat white Bread and use Oyl, which are mentioned in this Bill of Merchandise But the Crime of *Rome* is this, that she establishes Idolatry, and tyrannizes over the Bodies and Souls of Men, to make a Gain of them, and maintain her Luxury

After the Loss of the Merchandise of Things imported to *Babylon*, an Account is given of the Loss of the Merchandise

^a M. T. C. de Off L 1

^b N Gosp of C Pall c 4.

of Things exported from thence, the said Things being such as were Staple Commodities of the *literal Babylon*, and of the Growth or Product of what was peculiar to her, and fit to be returned

The Word ὀπωγῆ rendred *Fruits*, signifies ^c the Summer and Autumn Fruits, and in a general Signification the whole Crop of the Fruits of the Earth, as Corn, Grapes, &c.

The whole Expression — *the Harvest of the Desire of thy Soul*, is an *Hebraism* importing thy beloved and pleasant Harvest, upon which thou hast set thy Mind

The second Branch of the Home Product of *Babylon* is the dainty fat Things, and relates to Cattle

And the third Branch are the shining Things which relate to Garments.

In these Branches is comprehended all the Abundance of the *literal Babylon*, which consisted in having a ^d very fruitful Soil, ^e fine Cattle, and a great Manufacture of ^f fine Works for Garments

Thus by an Induction of Particulars, both of the Foreign Trade, and Home Product being quite taken away, is the utter Desolation of *Rome* set forth, which, at the Time intended by the Prophecy, can neither buy the Merchandise of those that brought Luxurious Things from abroad, nor receive and entertain them when come with those Delicacies of Meat, Drink and Clothing which she had before, nor make up suitable Returns of Merchandise according to their former Practice

The Expression — *thou shalt find them no more at all* — is expressed in the Original with a triple Negative, and denotes the utter Desolation of *Rome* The Harvest, Fatlings and Garments are gone, but that may be done by an Incurſion of an Enemy, who plunders all he finds for the present. Such Things may be recovered another Year, and retriev'd by Industry. But to shew that *Babylon* is ruin'd for ever — stron-

^a Vid Hesych. Voc ὀπωγῆ
L vi c 26. & L xviii c 17
Amman Marc. II. L. xxiii
Curt. L i c 1 Bochart. Phaleg. L i c. 6

^d Vid Herod. L i c 193 Plin Nat Hist
Q Curt L vi c 1 Strab Geogr L xvi c 74
^e Vid Q Curt L v c 1
^f Vid Q

ger Expressions are us'd — *thou shalt find them no more at all* Her Losses are past any means of Recovery

After the said Words & two Manuscripts add, ἡ δὲ ψυχὴ ἀνθρώπων ἔσται ἐμπορεύουσα, *neither shalt thou trade for the future in the Souls of Men* And this, if genuine, may signify in relation to *the present Babylon*, that she shall not be able to gain any more Profelytes, to make them Slaves to her Tyranny

Lastly, as the Kings lamented over *Rome* upon the Account of the Loss of her Power, so the Merchants, agreeably to their Profession, lament over her upon the Account of the Loss of her Wealth, and are astonished *that in one Hour so great Riches should come to nothing*

The ^h Wealth of all the World was collected in *ancient Rome*

And as to the *present Rome*, tho' it has not indeed all the Riches of the World, yet it pretends to have a Right to them, and in some Measure finds a Way to draw a great Part, either to maintain its Emissaries, or to fill its Coffers

Thus the Author of the new Gospel of Cardinal *Pallavicini*, who has put together the Maxims of the *Romish Polity*, lays this down as one of them, "That the Power of the Pope is Independent and without Limits, and the Riches of the World his Patrimony That as such, all the Kings being his Subjects, he may dispose of their Goods and of those of their Subjects, even against their Will That the Pope may compel them to pay him Tribute, and to dispute it is High-Treason."

The third Sort of the Mourners of *Babylon's* Destruction are

No 5.

The SEAMEN.

The Master of the Ship, the Owner of the Cargo, the common Sailers, and as many as make a Profit by venturing at Sea by either lending to others, or venturing the Cargo with other Men, take in all Sorts of Men that deal in Sea Affairs. And these are those who bring Riches to this City, Babylon, the Carriers of

^g Baroc & Pet 2
Paul. Ch. 3 Art 43

^h M T C in Verr L v.

ⁱ New Gosp of Card

the Wealth. Those that collect the Revenues of *Rome*, who go far and near to that Purpose, and to bring back several other Trinkets from *Rome*. These represent the *inferiour Clergy of the Church of Rome*. And these are the Persons who most admire her, saying, *What City was like to this great City?*

Secular Princes look upon *Rome* as strong by its Arts in Politicks, the Merchants of the Earth, or the superiour Clergy, look upon *Rome* as rich, they side with it because they think it may afford them Protection to support their State and Luxury. But the Monks, Fryars and inferiour Clergy, look upon the *Pope* as a God on Earth, and *Rome* as Heaven.

Now the higher these Men lift up *Babylon* in their Opinion, the greater in their Opinion is her Fall, and by Consequence the greater is their Sorrow. And therefore these only of the Mourners cast Dust upon their Heads, and make the greatest Lamentation.

They are the Conveyers of the Trade of *Rome*, consisting in Bulls, Indulgences, and other Trumpery which they fetch from thence, to keep on their Trade of superstitious and idolatrous Wares, picking thereby the Pockets of their Votaries, and with the Presents they send to purchase that Ware, keeping up their Interest, and the Credit of their respective Orders. And therefore when *Rome* falls, they are undone, having no other Port to resort to. They are a noisy Sort of Men, which are elsewhere compar'd to Frogs, and there is no question to be made, but that upon this Occasion they will open their Mouths very loudly to deplore their Misfortunes, arising from the Fall, and the utter Destruction of their Metropolis and capital Fortrefs, which they particularly lament upon the Account of its having been, by reason of its great Wealth and Costliness, *that City whereby were enrich'd all that had Ships in the Sea.*

When Slaves were common, the *Oncirocriticks* applied the Symbolical Signification of Ships, in Dreams, to the setting up Ways of Trade, which in such Times were generally carried on by the Means and Work of Slaves. And by Parity of Reason Ships may signify any common Design managed by Men in Confederacy, as in the Ships Trades are carried from Place to Place by the Ship's Crew. Now the Societies which trade with *Rome*, are only the Monastical Orders. They manage all the Trade

Trade of *Rome*, and that too not only the Spiritual, so pretend- ed, but the Mechanical and Commutative, it being very well known that their Priests are Mechanicks, as Taylors and Shoemakers, and the Monks are Stock-jobbers, Vintners, and the like, and particularly the Jesuits are Drugsters, besides their Trade in the *East-Indies* of Diamonds, and what not.

By all these several Ways they carry Wealth to *Rome*, enrich the *Pope's* Chamber and themselves too, keep up their Credit, and live fatly and sumptuously. By the Fall of *Rome* all their Trade goes, their Ships are usefess, and their great Mart is sunk.

The Conclusion of their Lamentation is, *because in one Hour she is made Desolate*

The Kings said, her Judgment or Condemnation is come. This is possibly a soft Term, for any Punishment is such. The Merchants — *so much Riches is destroy'd*. This is defin'd indeed, but carries no great Weight, being accidental and possibly to be retriev'd. But the Seamen say — *she is made Desolate* — is become a Desert, wholly ruin'd. No Aggravation can be laid upon that in it self, but the Impossibility of any Recovery. A Recovery they may hope, and say nothing to contradict it, but the Angel that appears presently takes away those very Hopes.

We have now seen how the Kings and the Merchants of the Earth, and the Sea-men, will be in great Grief for the Destruction of *Babylon*, but whilst they lament

No 6. The true Church of God, and all the faithful Members thereof will have great Cause to *rejoyce*, because God by this most remarkable Punishment upon his and their Enemies, has vindicated their Cause, declar'd them innocent, and shewn that the Time is now approaching when the Perfection of his Mystery shall be accomplished, as he has promised to his Servants the Prophets.

No 7. The surprizing Suddenness and Violence of the aforesaid Destruction of *Rome*, and the Perpetuity thereof is farther set forth, by a mighty Angel's taking up a Stone like a great Millstone, and casting it into the Sea, and saying, *Thus with Violence*

[or rushing] shall that great City Babylon be thrown down, and shall be found no more at all.

This mighty Angel represents the Agent of Rome's Destruction, and of hindring its being rebuilt. The Millstone is Rome, which her Admirers look upon as immovable.

The Sea is a Multitude of Men in a State of War So that Babylon will be besieged in Form, taken, plundered and burnt, and never recover its former State, as it is to all Appearance morally impossible that a Millstone should arise, swim, or by any Ways get out of the Bottom of the Sea

And therefore her Desolation is set forth in such a Manner, as shews that she shall be entirely depopulated, and for ever remain so.

The Inhabitants of a City very great and populous, as Capital Cities are, may be ranked into three Orders, Nobles, or Rich, faring sumptuously, Tradesmen, or Craftsmen, and Slaves, or such as are employ'd in the most servile and vile Offices. Accordingly the Inhabitants of Babylon are thus ranked.

By saying, that all kinds of Musick are gone for ever from Babylon, it is intended to shew, that no Nobles, or rich and sumptuous Men should live therein, and this, by a Metonymic of the Adjunct is a proper Symbol Nobles, or rich Men, will of Course spend what they have in Luxury and Pleasure. These entertain Musicians and Dancers.

Petronius represents the Luxury of Trimalchio by this Observation, that his whole Family sang in waiting. In the Eastern Parts of the World, whose Customs come nearest to those mention'd in holy Writ, there is no Diversion without Musick and Dancing, and they think there can be no Diversion without the publick Dancers, as Tavernier observes So that in the East all good Towns have them, and the Capital Cities, where any Governor dwells, have Musicians kept at the publick Charge to play every Morning and Evening, and entertain thus the whole Town

So when David invited Barzillai the Gileadite to come to Court with him, 2 Sam. xix. 35. the old Man excuses himself by alledging, that he could take no Delight in that Sort of Life, nor hear any more the Voice of singing Men and singing Women.

Women; — where the Delights of Feasting and Musick are set to describe the Life of Courtiers, Nobles and rich Men.

Therefore the Loss of these Delights expresses very well the Misery of a Place which was greatly accustomed to them, and shews that all the Rich are gone

The second Rank of Men which serve to inhabit a great Town, and without which it cannot subsist, are the Tradesmen or Craftsmen And concerning these also it is said, that there shall be no more found in Babylon

The third Sort to be no more found there, are the Slaves. And these are denoted by the Expression, That the Sound of the Millstone shall be no more heard therein For this Symbol signifies them by a Metonymic of the Adjunct, because the Slaves were usually employ'd^k in grinding Corn with Hand-mills, which are still us'd in the East, and are Stones which grind by shoving to and fro, as when Stones and Marble, or Glasses are ground and smoothed

This grinding was one of the worst Offices of a Slave, and therefore when the Romans ravish'd the Sabine Women, they promis'd they would not put them to grind, to shew that they took them for Wives, not for Slaves

As for the Sound or Voice of the Millstone, — it may not only here signify the Sound of the grinding, but also the Songs which the Slaves were wont to sing in grinding to drive away the Sorrow of their painful Work For so the Word קור — Sound or Voice is us'd in Jer xxv 10 and of this Sort of Singing there is Mention^m in many Authors And such a Song was calledⁿ *Ἰμνὸν*.

Now if this Sound of Millstones, or Songs of Slaves, are not heard in Babylon, 'tis plain that there is no Bread to be had, and that there is not so much as a Servant left therein

But lastly, to shew that she shall never more be inhabited, it is said, that the Light of the Lamp shall shine no more at all in her, and that the Voice of the Bridegroom and of the Bride shall

^k Isa xlvii 1, 2, 3 Lament v 13 Job xxiii 10 Terent Adelphi Act v Sc iii
^l v 60, 61, 62, 63 ^l Plut Qu Rom p 254 ^m Aristoph Nubul II aut
 Mercat Act ii Sc iii Plut Conv Sap p 127 ⁿ Athen Dipl of L xiv.
 c 3 Polluc Onom L. v c. 7 Ælian Var Hist. L vii c 4 Hesych

be heard no more at all in her For Weddings were celebrated with Lamps or Torches and Musick And therefore since there is to be no more Marriage in *Babylon*, *Babylon* is to be for ever depriv'd of Inhabitants. And,

N^o. 8

The Reasons of this heavy Judgment upon her are,

First, Her prodigious *Luxury*, whereby those who were her *Merchants*, were so enrich'd as to become the *Grandees* of the *Earth*

Between *these* and the former *Merchants* there seems to be a *Distinction* These here are the *Merchants of Babylon it self*, the other were *Merchants of the Earth* The former lamented upon *Babylon's* Fall, but these are the Persons for whose Faults *Babylon* suffers. And in this the *Decorum* of Things is observ'd. For a *City* of great *Merchandise*, as *Babylon* is represented, consists of great *Merchants* within, and of foreign *Merchants* who resort to it.

Now the *Merchants of Babylon* who are the *Grandees of the Earth*, or of the *Idoltrous Party*, and therefore such as oppress the true *Worshippers* or *People of God*, and in so doing magnifie themselves above *God* and his *Saints*, are the *Cardinals* and *Prelates* of the *Court of Rome*, who are guilty of maintaining all the *Errors* and *Tyrannies* of the corrupted *Church* to keep up their *Greatness*, and are the first and chief *Promoters* of the base *Trade* which is practiced therein.

The *second Reason* of the aforesaid Judgment upon *Babylon* is, because by her *Sorceries* she had deceived all *Nations* And this relates to her *Superstitions* and *Idolatry*, and the *Artifices* us'd by her to make others join with her in embracing them

The *last Reason* is, because in her was found the *Blood of Prophets*, and of *Saints*, and of all that were slain upon the *Earth*.

She is guilty of the *Blood* of all that have been slain within her *Territories* upon the Account of *Religion*, both during her *Pagan*, and her *Pagano-Christian* State, and not only so, but also of all the *Righteous Blood* that was ever shed upon the *Face of the Earth*, in the same Kind of *Sense*, as our *Saviour* says in Respect of the *Jews*, *Matt. xxiii 35* That upon them might come all the *righteous Blood* shed upon the *Earth*, from the *Blood of righteous Abel*, unto the *Blood of Zacharias the Son*

Son of Barachias, whom they slew between the *Temple* and the *Altar*

In *short*, all the *Power* of the *World* devolv'd upon *Rome* And therefore she being guilty of shedding innocent *Blood* to establish *Idolatry*, in the same *Manner* as all idolatrous *Monarchies* and *Persecutors* before have done, all the *Blood* which has been shed will be found in her, and laid to her *Charge* She has surpass'd all others in *Tyranny* and *Persecution*, and in *Proportion* to her *Cruelty* will be the *Nature* of her utter *Destruction*

TRUMPET VII WOE III SECT. XI.

The Joy of the true Church upon the Fall and Destruction of Rome.

- N^o 1. ¶ 1. AND after these Things I heard^o as it were a great Voice of much People in Heaven, saying, Halleluah, the Salvation and Glory and Honour and Power be unto our God,
- N^o 2.
- N^o 3. ¶ 2. For true and righteous are his Judgments, for he has judged the great Whore, which did corrupt the Earth with her Fornication, and has reveng'd the Blood of his Servants at her Hands
- N^o 4. ¶ 3. And a second Time they said, Halleluah
- N^o 5. And her Smoke ascendeth for ever and ever
- N^o 6. ¶ 4. And the four and twenty Elders, and the four living Creatures fell down, and worshipped God that sat upon the Throne, saying, Amen, Halleluah.

^o So according to *Alex.* and some other *MSS.* and vulgar *Lat.* and *Arab.* Versions

The Explanation.

- N^o. 1. **T**HE visible Persons denoted by the *much People in Heaven*, are the Reformed Churches, supported by the secular Powers, and take in all such of the corrupted Church as upon the *Fall of Babylon* come over to them
The Voice of this Multitude is *great*; implying that God has prevailed over their Enemies, and that they solemnly and unanimously praise and magnify him for so great an Instance of his Power and Justice. And
- N^o. 2. Their *Halleluiah* — a Word signifying *Praise ye the Lord* — is very proper upon this Occasion, as being among the *Hebrews* one of their solemn Words of Exclamation, and in the *Psalms* often us'd, when God is praised for his Judgments upon the Wicked
The *Salvation* ascrib'd to God, implies a great Deliverance procuring Safety to God's People, and confirms the *Power, Honour, and Glory* of God, and gives Occasion to his People of returning Acknowledgments of them all,
- N^o. 3. And of making publick Declarations of the *Truth and Justice* of his Judgments in general, and of his Judgments upon the *Whore* in particular, upon the Account of her setting up and establishing Idolatry, and putting to Death the true Worshipers of God The *Fall and Destruction of Rome* will be true, because God shall then have made good his Threats and Predictions, and *just*, because her Crimes have been very grievous, and absolutely unrepented of.
- N^o. 4. The *Repetition of the Word Halleluiah* by the aforesaid Multitude, denotes the Greatness and Earnestness of their Joy, and may signify likewise some gradual Progress in the expressing it. Some Parts of *Christendom* may come into this Joy after the rest

2 See *Psal.* civ. v. ult. Dr. Lightfoot's Sermon on *Rev.* xiii 2.

- N^o 5. By the *Smoke of Babylon ascending up for ever and ever*, *Babylon* is represented as an *Holocaust*, the Execution of the Divine Judgments upon the Idolaters being accounted in Scripture as a Sacrifice made to satisfy the Divine Justice. And therefore the burning and Consumption of a City seduced to Idolatry, according to the Law in *Deut.* xiii 16 is said to be done *before the Lord*, that is to be an Offering made to him And thus the Prophet *Isaiah* in *ch.* xxxiv 6. predicting the Fall of *Edom*, and their Capital *Bozrah*, says, the Lord hath a Sacrifice in *Bozrah*, and then represents it as an *Holocaust* for ever burning with Pitch and Brimstone, and then says, v. 10. *It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever, from Generation to Generation it shall be waste, none shall pass through it for ever and ever* Here the latter Expressions explain the former which are Symbolical.
And according to this, the Expression with Relation to *Babylon*, — *her Smoke ascendeth for ever and ever*, is not to signify a continual Burning, but by a Metonymic of the Efficient for the Effect, to denote that it so burnt as never to be restored
Now the *Repetition* of the *Halleluiah* being attended with this Circumstance of this Judgment being irrevocable, it may be said, without excluding the Reasons before given, that the *first Halleluiah* was upon the Account of *Babylon's Fall*, and the *second*, because, *it is a Destruction design'd for ever and ever*. So that the *two Halleluiahs* correspond in this to the Errands of the two Angels in the former Chapter, one of which proclaims the Fall, and the other shews its Perpetuity
- N^o 6. The *Prostration of the twenty four Elders, and the four living Creatures, and their jointly worshipping God that sat upon the Throne*, denotes upon this great Occasion the united solemn and publick Thanksgivings of the Reformed Christian Princes and Clergy, and consequently of the People under them in the publick Assemblies
By the Joy of the Multitude before mentioned is set forth the Joy of the Members of the Church in their private Stations, so soon as they hear of the burning of *Rome*,
And by the Worship of their Civil and Ecclesiastical Heads before the Throne, and their Concurrence there, with the *Doxology*

ology and *Halleluab* of the Multitude, which they express in the Words — *Amen* and *Halleluab*, is represented the publick Worship and Thanksgivings of the Church in the Congregations.

And thus the Exhortation to rejoyce in *ch xviii 20.* which was given by Way of Prediction, has its full Accomplishment.

TRUMPET VII. WOE III. SECT. XII.

The Conversion of the Jews and the Fulness of the Gentiles.

- N^o. 1. § 5. **A**ND a Voice came from the Throne, saying, Praise
 N^o. 2. our God, all ye his Servants, and ye that fear him, both small and great.
- N^o. 3. § 6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunders, saying, *Halleluab*, for the Lord God Almighty reigneth
- N^o. 4. § 7. Let us be glad and rejoyce and give him Glory. For the Marriage of the Lamb is come, and his Wife hath made her self ready
- N^o. 5. § 8. And it was given to her that she might be clothed in Byffe shining and clear.
 For the Byffe is the Righteousness of the Saints
- N^o. 6. § 9. And he saith unto me, Write; Blessed are they who are called to the Marriage-Supper of the Lamb
 And he saith unto me, These are the true Sayings of God.
- N^o. 7. § 10. And I fell before his Feet to worship him
 And he saith unto me, See thou do it not I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus
 Worship God:
 For the Testimony of Jesus is the Spirit of Prophecy.

The

The Explanation.

N^o. 1. **T**HE Voice here from the Throne, proceeds from God's Authority, but is spoken from the Throne by *Christ* as the Mediator, who, as such, speaking of his Father calls him — *our Father, my God, and your God,* John xx 17

The said Voice coming so directly from the Throne, shews that the Effects thereof must come immediately from the Divine Power So that all Men shall see, that the immediate Hand of God is therein, and shall not think that those Effects are produc'd by the Concurrence of second Causes, God now taking to himself that Great Power which was mention'd upon the blowing of the seventh Trumpet

N^o. 2. The Persons called upon by the aforesaid Voice to praise God are

1. *The Servants of God* — such as were true Worshippers of God before the Fall of *Babylon*, as the Reformed Churches are.

2. *They that fear him both small and great* viz All such, of whatsoever Nation, Quality or Condition, as seeing the terrible Judgment of God upon *Babylon*, out of a Sense of the dreadful Judgments of God, have converted themselves, or may now do it. Accordingly

N^o. 3. Upon the aforesaid Command, great Multitudes of Men are converted to the true Worship of God, and make up, together with those in the Reformed Churches, but one Voice to praise God for his taking them under his Divine Protection, and reigning over them The *mighty Thunders* imply the Promulgation of the Gospel to a vast Extent, far greater than ever had been before, no Thunders besides these having had the Epithet of *Mighty* given them The Christian Church is not now circumscrib'd in a *Sea or Laver*, but extends it self as many *Waters*, and forms innumerable Multitudes, who all join in saying *Halleluab*, for the Lord God Almighty reigneth This their Hymn is exactly collateral both in T me and Sense to what is said in *ch. xi* § 15, 16, 17 *Halleluab* being a Word equiva-

Z z z 2

lent

lent to — *we thank thee O Lord* For Thanksgiving is worshipping God for some Favour receiv'd, and implies praising of his Name,

And the said Hymn, forasmuch as it is not grounded, as the former was, upon the Fall of *Babylon*, implies the general Conversion of the *Jews* and *Pagans*, who together with the rest of the true Worshipers will be well qualified

N^o. 4. To thank God for the Approaches of the Marriage of the Lamb, and his Spouse or Wife's having dressed, or made herself ready

Marriage implies a State of the strictest Union and Friendship, and of the greatest Joy and Happiness, and was therefore by the *Greeks* called *τελειωσις*, *Perfection*. The Marriage therefore of the Lamb denotes the compleatest Union betwixt *Christ* and his Church, and implies his *second Advent*. In this Life we are only betrothed to *Christ* till the Resurrection comes; and then we shall be perfected and compleately married to him. *St. Paul* argues upon this Notion in *2 Cor* xi 2 when he says, he earnestly desir'd to present his *Corinthians* as a chaste Virgin to *Christ*, which in *Coloss.* i. 28. he words thus — that we may present every Man perfect in *Christ Jesus*.

Now the most compleat Union betwixt *Christ* and his Church can be only by the Resurrection, and therefore the Marriage of the Lamb implies it now with respect to the Persons whom the *Bride* represents. These are the *Saints* raised again to inhabit the *new Jerusalem*, and their Preparation is their actual Resurrection.

N^o. 5. To this *Bride*, according to the Custom of the *Eastern Nations*, the *Bridegroom* presents a *Wedding Garment*. This is made of the finest shining white Linen, as expressive of her most perfect Holiness and Happiness, and so is the same as the *Vesture* or *Clothing from Heaven*, when *this corruptible Flesh must put on Incorruption, and this Mortal must put on Immortality*. And this Holiness and Happiness in a Resurrection State, is awarded to the *Saints* by the Judgment of God as the Re-

ward of their Labours. So that the Persons represented by the *Bride* are such as have pass'd before the solemn Judgment of God, and have receiv'd their Reward.

N^o 6. Those who are invited to the Marriage-Supper of the Lamb, are the Faithful who have not tasted of Death. And concerning these, *St John* is commanded by the Angel ^s who shewed him all these Mysteries, to write or publish, that they are Blessed. They are to walk, as will appear afterwards, in the Light of the *new Jerusalem*, the Luminaries whereof, are to be the *Glory of God and the Lamb*. So that they being guided by them, and favoured of God and *Christ*, cannot but be happy and blessed, and partake of the Joys of that blisful State. And this may be made use of by the Preachers represented by *St John*, at the Time intended by the Vision, as a most powerful Motive to the Conversion of Men, that they may become meet to obtain such a Happiness.

Now the Marriage of the Lamb, the Justification of the *Saints*, and even the Blessedness of them that are invited to the Feast, are such excellent Events that they deserve well that we should have the highest Testimony of the Certainty of their coming to pass. And therefore the Angel declares that these true Words, were the Words of God.

He has declar'd that these Things shall be, and therefore however incredible they may seem to some, they will most certainly come to pass.

N^o. 7. The Mistake of *St John*, in falling down before the Feet of the Angel to worship him, is Symbolical, and signifies an Event corresponding to it. For the Apostle, as a Prophet, is a Representative of those *Saints* who see the Events of the Prophecy fulfilled, as he is a Spectator of the Symbolical Acts in the Vision. Now the *Saints* concern'd in the Marriage of the Lamb are of two Sorts, — viz *The Bride, or the Saints rais'd again, and strictly united to Christ, and the Guests invited to the Marriage Supper, — or those Saints or Christians who are still in a mortal Body*

As to the *first Sort*, it may be suppos'd, that though they are rais'd again with glorious Bodies, yet that their Knowledge must be such as it shall please God to bestow upon them. The Angels themselves have no more, and therefore are said to *desire to pry into the Mysteries of God*. There is no doubt, but the Angels improve in Knowledge, and therefore so will the Saints rais'd, who are *to be like the Angels of God*. They will therefore increase in Knowledge, and have all that is proper for them, and yet in the mean Time may be ignorant of some Things, and mistake without Sin, Sin arising from the Depravation of the Will, not barely from the Weakness of the Understanding. But their Mistake will be soon redressed by the great Effusion of God's Grace upon them.

Suppose then the Saints just rising again with their Bodies, and gathered, or led by the Angels of God, as our Saviour says very expressly, *Matt. xxiv, 31* in order to be united as the Bride to the Lamb. May not the Saints in that first Surprise do like *St. John*, and take the Angels, with whom they are first as Objects of Worship, till they are redressed by them? Such a Thing may be possible and probable, and yet be no Sin in them, but an Effect of the Amazement of a Soul not yet acquainted with such Visions even in the State of its Separation from the Body. For we may suppose that the Angels upon this Occasion will appear with the greatest Magnificence.

As to the *other Sort* of Saints, *viz* such as are still in a mortal State of Body, such a Mistake is easy to conceive. The Resurrection of the Saints, the Presence of the Angels, and the Solemnities of their Union with *Christ*, will be very amazing. Besides, it is probable, the Christian Worship must be then perform'd by different Rites from what it is at present. We now worship with a View to *Christ's* Death, but when he comes again, such a Worship would be like a seeking the Living among the Dead. Our Worship must be then suitable to his Glory, and Prayers and Praises must be suited to his State and ours. At first when the Angels shall come down to converse amongst Men, to assist at *their Resurrection*, who are to have a Share in the *first*, their glorious Appearance will amaze us,

and we shall be at a Stand, and think to see *Christ* in his glorious Ministers. A Fear of Neglect in Duty, may put us beyond Duty itself. These Things will want Correction, and we shall soon receive it: The Angels not pretending to assume to themselves more than Men ought to give them.

St. John's Mistake is so far from being criminal, that it really proceeds from Zeal, and a Readiness to give God Glory, in performing the Duty of Adoration where we shall suspect, tho' by Mistake it is due.

But the Angel soon rectifies the Mistake, *See*, says he, *thou do it not. I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus Worship God. For the Testimony of Jesus is the Spirit of Prophecy*.

The Argument is, — No Creature is to be worshipped. I am no more than a Created Being, a Fellow-Servant with thee, and those who have the *Testimony of Jesus. For to deliver Prophecies, or Sayings from God to Men concerning Jesus, is to bear Testimony to Jesus*. Now you bear Testimony to *Jesus*, in declaring and standing up for what God has reveal'd concerning *Jesus*. I and you therefore being thus both employ'd in bearing Testimony to *Jesus*, and so being both concern'd in the same kind of Ministerial Acts, are Fellow-Servants. And therefore you must not worship me but God, who is the only Object of Worship.

TRUMPET VII. WOE III. SECT. XIII.

The Destruction of the Beast and false Prophet, or the Extirpation of Tyranny and Idolatry in all the *Reigns* Dominions.

N^o 1. | § II AND I saw Heaven opened,
N^o 2. | | And behold, a white Horse,
N^o 3. | | And he that sat upon him, was called Faithful and True,
N^o 4. | | And in Righteousness's Saddle Judge and make War

- N^o 5. † 12. *His Eyes were as a Flame of Fire,*
 N^o 6. *And upon his Head were many Diadems,*
 N^o 7. *Having * Names written*
 N^o 8. *And a Name written which no Man knoweth but him-
 self.*
 N^o 9. † 13. *And he was clothed with a Garment dipt in Blood:*
 N^o 10. *And his Name is called the WORD of God.*
 N^o 11. † 14. *And the Armies which are in Heaven followed him upon
 white Horses, clothed in Byffe white and clean*
 N^o 12. † 15. *And out of his Mouth proceedeth a sharp two-edged
 Sword, that with it he may smite the Nations.*
 N^o 13. *And he ⁊ himself shall rule them with a Rod of Iron*
 N^o 14. *And he ⁊ himself treadeth the Wine-press of the Wine of
 the fierce Wrath and Anger of God the Almighty.*
 N^o 15. † 16. *And he has upon his Garment, and upon his Thigh, a
 Name written, — KING OF KINGS, AND LORD OF
 LORDS.*
 N^o 16. † 17. *And I saw an Angel standing in the Sun, And he cried
 with a loud Voice, saying to all the Birds that fly in the
 midst of Heaven, Come and meet together at * the great
 Supper of God:*
 † 18. *That ye may eat the Flesh of Kings, and the Flesh of
 Captains, and the Flesh of mighty Men, and the Flesh of
 Horses, and of them that sit on them, and the Flesh of all,
 both free and bond, both small and great*
 N^o 17. † 19. *And I saw the Beast, and the Kings of the Earth, and
 their Armies gathered together, to make War against him
 that sat on the Horse, and against his Army*
 N^o 18. † 20. *And the Beast was taken, and with him the false Pro-
 phet who wrought Signs before it, with which he deceived
 them that had received the Mark of the Beast, and them
 that worshipped its Image.*
 N^o 19. *These both were cast alive into the Lake of Fire burning
 with Brimstone.*

* So the Compl Edit Pet 2 in Marg M fin Vid Mills in Loc † So ac-
 cording to several MSS and all the oriental Versions, and Aritha, and Cyprian
 † So according to the Original * So Steph & Alex Hunt 1 Cor. 2. S.n M L.
 Vel. vulg Sy. Vid. Mill. Proleg. in Nov. Test p. 111. § 1113.

- † 21. *And the rest were slain with the Sword of him that sat
 upon the Horse, which Sword proceedeth out of his Mouth
 and all the Birds were filled with their Flesh*

The Exp'dition.

- N^o 1. **W**HAT was before only succinctly declar'd concerning
 the Marriage of the Lamb, is in this and the follow-
 ing Sections set forth at large, and this according to the con-
 stant Method of the *Revelation*, first to give a genetal View of
 some great Event in complicated and involv'd, or comprehen-
 sive Symbols, and then to display them in all the Circum-
 stances of the Event
 And here the first Thing which is seen, is the *Heaven
 opened*
 In *ch iv 1* the Beginning of *Christ's Kingdom*, or the Gos-
 pel Dispensation, was set forth by the Symbol of a *Door opened
 in Heaven*
 But here the *whole Heaven* is said to be opened without Li-
 mitation
 So that this new Kingdom, or Improvement of the first, is
 in like Manner to be more universal and majestick than ever it
 has been yet, as an House, City, or even the whole Heaven is
 in Comparison of a Door In short the Disproportion is be-
 yond our present Comprehension
- N^o 2. The *Horse* seen, upon the Heaven's being open'd, is the Sym-
 bol of Conquest and new Acquisitions; and *White* — the Co-
 lour of this Horse — denotes the Holiness, Joy, Felicity and
 Prosperity which he that rides upon him has, or shall acquire
- N^o 3. And the *Rider*, by all the Descriptions which are given of
 him, is *Christ*. So that the Lamb will be at the very first re-
 presented as conquering, and then settling himself into a new
 Throne suitable to his Kingdom, with the new Acquisitions he
 has made by the Exertion of his Force, when he takes to him
 his *great Power*
Christ is now coming as a *Bridegroom*, and as *cutting into his
 Triumphant State* and is therefore properly represented as

riding upon a *White Horse*. Those in the *East* affecting to ride on white Horses at the Marriage Cavalcade, and the *Roman* Conquerors chusing such Horses for their Triumphs

The Titles of *Faithful* and *True* which are given to *Christ* upon this Occasion are in respect of the Certainty of his Promises, and shew that he is now come to make them good

In the first Period, or Publication of the Gospel, his Conquests were not by himself, but he set Deputy-Riders upon the Horses, who rode for him

He gave them Commissions by the opening of the Seals, and the Voices of the Living Creatures, but here he rides himself And what can this mean but the *παρουσία* Presence, or the *ἠφάνεια ἡ παρουσίας* the Appearance of his Coming or Presence, and that *Christ* comes now to settle himself in his Kingdom with his Saints, who are now to be gathered unto him, and he is to begin the Settlement of it by the Destruction of ° the *ἄνομος*, the *Wicked*, the *Man of Sin*, the *Son of Perdition*, the Author of the *great Apostasy*. He is to act therein himself, visibly without Deputies, at least such as he has already employ'd.

No. 4. *And in Righteousness doth he judge and make War*

To judge here, as in 1 *Sam.* viii. 20. takes in all the Actions of Government. *Christ* is therefore now come to Judgment;

First, to make *War* against the *Beast* and false Prophet, in order to destroy them and their Adherents, and thus judge them for their obstinate Impenitency, and

Secondly, To reign himself justly, by awarding to his Saints and Servants the Rewards which he has promised to their Works.

These are the two main Ends of our Saviour's *second Coming*, at least those which he will first accomplish. Tho' to perfect all this, he must destroy at last Satan and Death, and so judge all Men according to their Works in the last Judgment, much in the same Method as the Matter is carried on in the Beginning of it. For this he is also to do as he is *faithful and true*

No 5. *His Eyes being as a Flame of Fire*, shew that his Justice shall tend to the Destruction of them that have justly deserved it, And

No 6. *The many Diadems upon his Head*, are the Symbols of the many Kingdoms of his Conquests. All the Kingdoms of the World are to become his, and so the Diadems are transferred upon him as the Possessor. So when the *Ammonites* were vanquished, ° *David* put on their King's Crown. And so *Ptolemy Philometor*, having taken *Antioch*, ° assumed two Diadems on his Head, one for *Asia*, and the other for *Egypt*.

The Dragon had only seven Diadems, and the Beast Ten, but now *Christ* has many, and without set Number, and to these many Diadems, and new Conquests

No 7. *The Names written or published*, which he has, correspond. So that he is now ° *ὀνομαστός*, famous for many Names, upon many Accounts

But tho' he has many Names written or known by his Acts,

No. 8. Yet he has *one Name* which no Man knoweth but himself, and which is therefore *secret* and *wonderful*. So that none shall be able to comprehend him or his Essence. And therefore *Isaiah* in *ch* ix 6 to shew that the *Messias* should be God, says that he should be called *נִרְאָה* wonderful, the said Word signifying also *secret*. And therefore ° *Agur* puts this Question concerning God, What is his Name, and what is his Son's Name, if thou canst tell?

This *secret* and wonderful Name is now *written or published*, that is, is now to be manifested and made known in such a Manner, that there will be an Acknowledgment, that he is really, a *wonderful, secret, incomprehensible, and ineffable Being*

It will be so *published, notified*, and even *felt and acknowledged by Men*. So that the *writing* of this *secret Name* is syn-

° 2 *Theff.* ii. 8.

° 2 *Sam* xii 30.

° 1 *Macc* xi 13.

° 2 *Sam* vii 9.

° *Prov* xxx 4

onymous to the *Perfection of God's Mystery*, which is done by the Manifestation of its Accomplishment. It is the same as the *Sight of God's Ark*, whereby his Covenant and Counsel is displayed. It is synonymous to the *Opening of Heaven*, because the Powers of Heaven will then be seen in the wonderful Acts of God and his Son. And because he will make his Saints Partakers of his Glory, he has promised that he will give them also a *new Name, a Name which no Man knows but he that has it*. Rev. 11 17 Their Condition shall never be known how glorious it is, till 'tis made manifest, and then too shall be felt and understood only by themselves, no other shall pretend to take it from them, it shall be *wonderful*.

Lastly, the Name of the Rider being so secret as that no Man knoweth it but himself, shews that he is *invincible, his Designs unsearchable, and his Wisdom past finding out.*

N^o 9. *And he was clothed with a Garment* [ἡμάντιον an upper loose Garment, like a great Cloke or Robe] *dipt in Blood.*

He is clothed according to the Work upon which he is going to enter, and that is the Destruction of his Enemies, with whose Blood, his Garments appear as stain'd before-hand, to shew the Certainty of the Event, and the Bloodiness of the Execution.

N^o 10. *And his Name is called the WORD of God, ὁ ΛΟΓΟΣ τῆς Θεῆς.*

God has an only begotten Son of the same Substance with himself, by whom he created the Worlds, which Son is called his *Word*. Now to understand the Reason of this Name, and what is meant by it, let it be observ'd,

First, that in Holy Writ, as well as all other Languages, the Abstract is very frequently put for the Concrete

Thus in *John xiv 6*. *Christ* calls himself the *Way*, the *Truth*, and the *Life*. All which are Abstracts for Concretes. *Christ* is the *Way*, because he is the Shewer of the Way of God to eternal Life. He is the *Truth*, because he is the Perfecter of the Promises of God, shewing them to be true, by really effecting them, and he is the *Life*, that is, eternal Life, because he is the Raiser of the Dead unto that Life

So also abstract Names for Concretes were us'd amongst the *Eastern Nations*

In the *Persian Court* some Ministers of State were called the *Eyes* of the King, others the *Ears*, and all the Nobles *Orosangæ*, or *Luminaries*, and Princes that illuminate. And at this Day in the *Persian Court* the Prime Minister of State is called *Atchemat Doulat*, that is, *the Support of the State*, instead of the Supporter

Secondly we may observe, that Λόγος WORD, whether it answer to the *Hebrew* דבר or אמר, אמירה and מאמר has three Significations, for those Words may be put to signify, *Words, Actions, and Commands.*

Now *Christ* is all these in the Concrete in respect of God the Father.

I. He is his *Word*, because before his Incarnation, and much more since, he has been the great Angel of God, to bring Messages, or the *Words* of God to Men

II He is the *Word* of God, because he is the great *Minister* of God to perform all his Works of Creation, Preservation and Redemption.

III As to the *Word* signifying *Command*, *Christ* is in respect of that two several Ways the *Word* of God

1. As he is the Executor of all God's *Commands*, and

2 As he is himself the chief *Commander*, and even now joined with God, sitting upon his Throne at his Right Hand, the *Prince*, Ἀρχὴ and Ἀρχων of the Creation, and *King of Kings, and Lord of Lords*

This Account not only shews why *Christ* is called *the Word of God* in general, but also why he is so called in this Place. For

First, being the *Word* as he brings *Messages*, and is the great *Angel* of the Covenant, he brings now the greatest Errand, the Perfection of the Covenant in the Resurrection, first of the Saints, and then of all the Dead.

Secondly, being the *Word* of God, as he is his great *Minister*, he now comes to perform the most Magnificent of God's Works

Thirdly, As he is the Executor of God's *Commands*, and is to command or rule under the Father, he comes now to be the *King of Kings, and Lord of Lords, to make all the Kingdoms*

of the World to be the Kingdoms of the Father, and of his *Christ*.

He is to be Ruler in secular and spiritual Affairs. He is to rule over the Living and still Mortal, and over the Saints rais'd again, he is now to shew the greatest Act of Dominion and Power, and perform the highest Acts, to execute the Commands of God, which consist in subduing first, for a Time, Satan the great Enemy of God, and then executing upon him the last Doom, and casting him into the Lake of Fire and Brimstone, and in destroying Death and *Hades*, which is to be the highest Act of God's Mercy and Love to Mankind.

In a *Word*, in the Vision of the seven Churches *Christ* appeared like the Son of Man, and in other Visions he has appear'd under the Symbol of a Lamb. But now he appears under a more majestic Name, the *Word of God*. And as such he comes attended

No. 11 *With the Armies which are in Heaven upon white Horses, and the said Armies clothed in Byss, white and clean*

These Armies in Heaven are the Holy Angels, the heavenly Host. *Christ* is to come with them, and they are said to assist him in gathering the Elect by his Command, and it is expressly said that he shall come in the Glory of his Father, that is, in Majesty becoming the Word of God, whose only Son he is. So that he is to make a visible Appearance with the holy Angels. *Christ* is their King and Leader, they his Host or Army. All their Horses are like his, attended with the same Marks of Prosperity, and therefore the Conquests of their General will be with great Speed and Success. And they are clothed in Byss white and clean, expressive of their inherent Holiness, and of their Joy upon this Occasion, when the Kingdom of *Christ* is about to appear in its Glory.

No. 12 *The sharp two-edged Sword which proceedeth out of the Mouth of Christ that he may with it smite the Nations,* shews that his Opposers will be destroy'd at his Command, that their De-

struction will be no sooner enjoyed than it will be accomplished. When he gives the Word it will be done. And

No. 13 *He himself shall rule them with a Rod of Iron,* — in making them submit to his Power and Authority,

No. 14 *And he himself treadeth the Wine-press of the Wine of the fierce Wrath and Anger of God the Almighty.*

This implies a total Destruction, and as it were clean glean- ing of that Part of the corrupted Church which hitherto had escaped the Judgment of the Vintage, and even that of the Fall of *Babylon*, but shall not escape this, seeing it is *Christ* himself who is come to get it executed. The Wine-press may be enlarg'd, and so take in all other Opposers.

No. 15. *And he has upon his Garment, and upon his Thigh, a Name written,* — KING OF KINGS, AND LORD OF LORDS

This shews that both in Externals and Internals, in Respect of his Manhood as well as of his Godhead, he will be found by his Quality and Acts, and be publickly acknowledged by the Homage of his Disciples or Subjects, to be in the most eminent Manner King of Kings, and Lord of Lords. He is himself to come, and to set up an universal Kingdom quite different from that which he now enjoys; and he will make it to be as visible, real and absolute, as it is now only invisible and Spiritual.

Such is the Description of the General of the Celestial Army.

No. 16 In the next Place the Certainty and Greatness of the Victory to be gain'd over the Beast, and the false Prophet and their Adherents, is set forth by an Angel's standing in the Sun, and with a loud Voice inviting all the Birds of Prey to meet together to the great Supper of God, that they may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all, both free and bond, both small and great.

Here the Destruction of the Beast, and the false Prophet, and their Adherents, is represented as a total Destruction, from which

^a Luke 11 13 ^b Mark viii 38 ^c Matth. xxiv 31 ^d 1 Thess 1 7
^e Mark viii 38. Luke ix. 26.

which not so much as one of whatever Quality or Condition will escape

And this Destruction of them is represented, as a *Sacrifice* to God's Justice, and as such, attended with a *Feast*, it being the Custom of the *Jews* and *Gentiles* to *feast* upon the Flesh of the Victims offered in Sacrifice. And therefore since their Flesh is to be eaten, the *Birds of Prey*, who are observ'd to follow Armies and fall upon the slain, are invited to the Feast, which is called the *great Supper of God*, as being a Perfection and Completion of the Judgments of God upon the corrupted Church, when *Christ* absolutely triumphs by, and is to erect his Kingdom upon its utter Destruction.

The *Decorum* of the Symbols being thus accounted for, it will be easy to find out their particular Signification.

The *Flesh which is to be eaten* is the Riches or Substance of the aforesaid Enemies of *Christ*, who are to be intirely destroy'd

The *Birds that are invited to the Feast*, are those who are to possess and enjoy the Dominions and Goods of the said Enemies of *Christ*, and are therefore such Followers of *Christ*, as are still in mortal Bodies, such Entertainment not suiting the State of the Saints rais'd, or the Bride whose Dowry is the *Byffe*.

The *Angel that makes the Invitation is represented as standing in the Sun*

The *Sun*, or supreme Governor, is now *Christ* himself. And therefore the *Angel standing in the Sun* represents some Prince, who being rais'd in Power, and acting by the Direction and Influence of *Christ*, will invite the aforesaid Persons to fall on the Enemies of *Christ*, in order to seize on their Spoils.

His *standing* shews a busy Posture, and that the Invitation is attended with a Necessity of striving, but at the same Time all good Success will go along with it, both upon the Account of the Power he has, which is implied by the Sun, or the supreme Power then in Being, and because all the rest concur in it. The Voice of the Angel is *great*, that is, prevailing, and overcoming all Opposition.

After the Invitation and Account of the Feast,

N^o. 17. The Battle is next set forth on the Event of which that Feast depends
The

The Parties engag'd in this Battle as Enemies, are on the one Side the *Beast*, and the *Kings of the Earth*, and their *Armies*, and on the other, *Christ as the Word of God and King of Kings*, with his *heavenly Host*.

The Enemies of *Christ* appear in Order; as designing to oppose his Settlement, and refusing to submit to him by Conversion. It may seem very strange indeed, that any Men that see or hear of *Christ*, can be so infatuated as to pretend to cope with him and resist. But the same may happen at the Time here intended, which happened at his *first Coming*, when he wrought many Miracles which could not be denied by his Enemies. Prejudice and the Love of this World blind Men absolutely. And it may be, that they will take his glorious Appearance for Delusion, till they feel the real Effects.

In the setting forth of the Battle, the false Prophet (tho' as appears by the next Verse he be involv'd in the Event of it) is not mention'd. For such Persons as the false Prophet, are always suppos'd to attend an Army, but never to be reckon'd in the Number of the Combatants, as being not oblig'd to fight.

Thus *Balaam* was present at the Battle with the *Midianites*, as the hired Prophet of *Balak*, and was there slain, *Numb. xxxi 8*

Those that went against *Thebes* had *Amphiaraus*, and when he disappeared they solemnly made choice of another. *Agamemnon* had *Chalchas*, *Alexander the Great* had *Aristander*, the *Persian Kings* had their *Magicians*, and the *Roman Consuls* and *Prætors* had their *Priests* and *Soothsayers*, which always attended the Armies. So that the Presence of the false Prophet is suppos'd.

N^o 18 The Event of the Battle is next describ'd

The *Beast* was taken, and with him the false Prophet who wrought Signs before it, with which he deceived them that had receiv'd the Mark of the *Beast*, and them that worshipp'd its Image.

The Conqueror rather endeavours to take the Leaders than to kill them. When taken they serve to adorn a Triumph, and this makes their Condition worse, and their Destruction more signal and lasting, so that their Punishment seems not an Effect of the Chance of War, but it is executed upon them by way of Justice.

Thus the *Roman* Conquerors did all they could to reserve the Leaders of their Enemies for the Triumph. But this was not a Favour, for when they had serv'd to that End, they were carried to the *Forum*, and in that Place where no other Malefactors us'd to be executed they were strangled, which being done, the triumphing Conqueror who till that Time stood at the Temple's Door in the Capitol went in, and the Sacrifices Thanksgivings and Banquets follow'd¹

The *Beast*, as has been elsewhere shewn, is the secular Powers within the Territories of the corrupted Church, which employ their Authority to settle and maintain their Tyranny and Idolatry. And the *false Prophet* is the same as the second Beast which is describ'd in *cb. xiii* the Description which is given of the false Prophet here, and the Description which is given of the said Beast with two Horns in that Place, being exactly the same. So that the *Constantinopolitan* Horn of false Prophecy, as well as the *Roman*, may be involv'd in the same Judgment. Forasmuch as the *Eastern* Horn still pretends to an Oecumenical Power in Christian Affairs, and exercises a good Share of it notwithstanding the Curb of the *Ottomans*, forasmuch as it still maintains Idolatry, and still pretends to keep up its Credit, ^m to do Miracles.

No 19. As for the Beast and the false Prophet, they are both cast alive into the Lake of Fire and Brimstone, whereas the rest are slain by the Sword of Christ that proceedeth out of his Mouth

This not only signifies that the Punishment of the Beast and of the false Prophet will be exceeding dreadful, but also that it will, and at the same Time the Consequences of it, be more terrible than that of their Adherents. For we must consider, that the Adherents are only Individuals, whose Punishment goes no further than their Persons, but the Beast and false Prophet are Bodies politick and perpetual or successive, and that the Design here is to shew us, that *Christ* will not only destroy at last the Persons, who at that Time are in Possession

¹ Vid Joseph de Jud Bull. L vii c 18 M T C in Verr L v H Gr de J B & P L iii c 1 § 12 & c 11 § 7 ^m Vid Nectarum Patr Hierosolym. Rufat. Thef. de Papæ Imperio Edit 1672. in Moldav. & postea Londini.

of what is signified by the Beast and false Prophet, but also utterly extirpate the Succession of the Tyranny and false Prophecy for ever. So that the Beast and the false Prophet are Persons in a double Capacity, that is, Persons, in general, Enemies to *Christ*, and also in Possession of a Power which is to be extinguished with them. And therefore their particular Judgment must be consider'd with that double View.

And first, 'tis evident that to be cast alive into a Lake of Fire and Brimstone, is a very terrible Punishment, which is heightened by that Circumstance of going into it alive.

Thus *Moses* expresses the dreadful Judgment of *Corah* and his Adherents. ⁿ They and all that appertained unto them went down alive into the Pit, and the Earth closed upon them.

But there may be a further Meaning in the Expression of being cast alive, — viz That as *alive* signifies one having Power and Activity, so this is to shew, that this sudden Revolution shall happen to them whilst they are vigorous and active, strengthening themselves to resist, and little expecting to be suddenly overcome, and that all the Power of this Tyranny and false Prophecy shall be so destroyed, that it shall never be able to act again. That is, not only that the Persons of them that hold the Power shall be destroy'd, which is but a transient Punishment, but also, that their Succession shall be stopped, and the like Power shall never be revived. The *Lake of Fire burning with Brimstone* being an everlasting Destruction, a *Fire unquenchable*, as that which is lighted and entertained with Brimstone, *Brimstone* being a Symbol of irreparable and everlasting Destruction.

This Lake alludes to the Lake of *Sodom* and *Gomorrah*, or the *Dead Sea*, wherein the Citizens of those Places were destroyed and overwhelmed. That being upon the Border of *Judæa*, was a standing Monument to the *Israelites* to make them be aware of God's Judgments upon Sinners. In *Jud. § 7* the Similitude of the Destruction of *Sodom* and *Gomorrah* is used to signify the Eternity of the Divine Judgment. And indeed the Fire of *Sodom* and *Gomorrah* is so unquenchable, that it still subsisted in the Times of *Philo*, for he says ^o ἡ μὲν οὖν ἕρση

ⁿ Numb x. 13

^o Phil. de vita d. 2, 1

tau, and he gives this Reason for it, that it always sends out Smoke, and that Brimstone is taken out of it, saying also in another P Place, that there rises up a dull Flame as of a smothered Fire. And from hence it comes, that the *Rabbies*, when they mean that a Thing should be utterly destroy'd, say, it is to be cast into the *Dead Sea*.

Now as in other Places of the *Revelation* the *Mosaical Dispensation* is made a Type of the *Christian*, and the *Land of Israel*, in several Respects, a Type of the *Territories of Christendom*, as in the Case of the River *Euphrates*, and in that of the sixteen hundred Furlongs in *ch* xiv 20. So here likewise the highest Punishment God inflicts on the Beast and the false Prophet, is, in Allusion to that Lake, to have them thrown therein alive, that they may undergo the Fate of *Sodom* and *Gomorrah*, an everlasting Destruction. And we shall find afterwards, that this is the same as that which is prepared for the Devil himself, Death, and *Hades*, and lastly, for all those who shall be condemned after the general Resurrection in the last Judgment.

From this we may gather, that this casting of the Beast and the false Prophet into the Lake of Fire burning with Brimstone, is not to be understood of their Persons as Men, but of their Qualities, as Tyrants and false Prophets, and that as to their Persons, as they are Men, they must have their Doom in the general Judgment.

It may not be improper to observe, that this symbolical Notion of Hell and Destruction was not unknown to the *Pagans*.

For though this Symbol seem to be fetch'd wholly from the *Mosaical Dispensation*, yet we have the like Case in the allegorical Mysteries and Notions of the *Greeks* introduced by *Orpheus* among them. These were all fetch'd from, and suitable to what the *Egyptians* practis'd and taught. In the Description of the State of Death they had a *Lake*, a *Boat*, *Charon* for a Ferryman, *Cerberus* that kept the Entrance to prevent a Return, the *Erebus* and *Elysium*, and the like, all which are a-kin to the Oriental Notions, as the very Words shew.

Charon signifies a *Lion*, because Death is a Devourer like a *Lion*. The *Cerberus* is usually taken to be as it were *Kerberos*, the Consumer of the Flesh. To this *Cerberus* those that went to Hell are said to offer a Cake of Honey, which *Plato* arose from this, that to preserve dead Bodies they did use a Honey. So the *Erebus* is from *עֵרֶב* *ereb*, the State of Darknes, t' e Night of our Life, as in *Horace*, *judicium una manu Nox*. Hence in the Poet *Nōx ē cōs*. The *Elysium* comes from *עֵלְיִן*, *עֵלְיִן*, or *עֵלְיִן*, all which signify to rejoice. As to the *Lake*, the Poets in the first Place represent it as *ἀβυσσος* without Bottom, to represent the irrecoverable State of Death. And when they speak of the Punishment of the Giants, they always represent them as loaden, or overwhelm'd with the sulphurous Mountains that vomit Fire, that being the greatest Punishment they could invent for them that had openly rebell'd against the supreme Deity. And thus the *Jews* who at first spake of Hell under the Notion of the Congregation of the Giants, *Prov* xvi 10 and *Job* xxi 5, who represents them under the *Waters*, understood thereby the height of their Punishment, but this Notion was afterwards couched under that of *Gehenna*, and is set in Comparison by *St Peter*, 2^d *Epist* ii, with the Fire and Brimstone of *Sodom*, all which *Mr Mede* has sufficiently prov'd.

In short the *Pagans* represented the separate State of the Soul under the Notions of that which happened to the dead Bodies, and in several Instances the inspired Writings have done the same. Therefore when extraordinary Judgments of God are to fall upon some exceeding Sinners, those Punishments are represented to us now under the Symbols of such notable Accidents of divine Vengeance as have happened to some former Sinners in an eminent Degree, such as were the Apostates before the Deluge, and since that Time the Inhabitants of *Sodom* and *Gomorrah*. These Notions couched under such Words, are now the most proper, and only capable of giving us a sufficient Idea of the future Judgments. And indeed the same Thing must be said of the *happy State* of the Saints in the Resurrection.

^p Phil de Vit Mos. L ii p 430 ^q Vid R Mos Maimon de Idolatr c 7
§ 6, 11, 18, 19 & c 9 § 10, 11 & D Lightfoot Centur. Chorogr. in Mt c 1

^r Virg. Æn. L vi
Hō. L i od 23

^s Herod. L i c 198 & Strab. Geogr. L xvi p 746
^t Homer. Il. i c 383
^u Mede's Disc. 7.

'Tis not possible for Men in a mortal Condition to have an adequate Idea of such Things The Prophecy must therefore raise our Imagination by such Symbols of terrestrial Masters, as Men have an Esteem for, and value as most precious, excellent and useful It cannot be otherwise, neither can any Interpreter give any explicate Notion by any Conjecture The third Period of the Church is an Age of Divine Wonders in a transcendent Degree

As for the Rest — *the Kings of the Earth and their Armies — they were slain by the Sword of him that sat on the Horse, by the Sword which proceedeth out of his Mouth* Whereby it is evident, that a general Destruction is to be made of those that adhere still to the Corruptions of the Church, and do not prevent that great Judgment by a timely Conversion. The Destruction must be real For as *Christ* from the Beginning had such a Sword, and a Divine Vengeance and great Destruction fell upon the stubborn *Pagans*, and as the continued Torment of the corrupted Christians, though it was executed by mediate Instruments, was yet said to proceed out of *Christ's* Mouth, because the Instruments acted by his Commission, so it must be here The Event being the same, and more terrible The Agents however are not discovered very plainly, but they seem not to be mortal Men, and the mention of the heavenly Host would be needless if *Christ* has not design'd to make use of them, and command them to exterminate quite this last stubborn Generation of Men. - What Concurrence there may be therein of the visible State, or the converted Nations, to effect this great Event, is also very dubious. But it may be, *Christ*, to make a Demonstration of his great Power to them, will not make use of any human Means

No. 20. *Lastly*, it is said that all the Birds were filled with the Flesh of the slain

This is the Accomplishment of the Angel's Invitation

When there is no more Papacy, nor Cardinals, and the like idolatrous Dignities, which the false Prophet bestows to keep up his own Greatness, and which, himself being destroyed, must fall of Course, then all the Lands, Revenues and Riches, which served to support them, and make them Kings in the idolatrous Church, must fall into the Hands of such as are true

Worshippers

Worshipper of *Christ*, who have been invited by the Angel to come in, and share them among themselves This great Revolution must also produce a great Change in the secular Government and Property of Lands within the Territories of corrupted Christendom Regal Families may be deposed, and extinguished quite, for adhering to the former Principles, and new ones being set up, the Properties of Lands and Demands must pass into the Hands of such as have embraced the true Worship

All this is easily conceiv'd as to those Parts which are under the Direction of the *Western Horn* of the false Prophet But 'tis not so easy to conjecture what will be done in those Territories which belong to the other *Horn* of the false Prophet in the East

M *Jureu*, in his Prefatory Advice to his Book treating of the Accomplishment of the Scripture Prophecies, has considered the State of the *Mahometan* Religion in the Dominions of the *Ottoman* Princes, and thinks there are great Dispositions amongst them towards their Conversion to Christianity So that they may be easily brought into the Church, when it shall please the Divine Providence to forward such a Work by some special Direction Which Considerations he backs by some Observations upon the State of the World, when God prepared the Conversion of the *Pagans* to the Christian Religion, finding that there is now the like Preparations made for a general Conversion in several Particulars And since the Writing of that Piece, several Things have happened, of a very considerable Nature, which confirm the same But it may perhaps fall out, that the Divine Providence will prepare the *Mahometans* to such a Change by Conquest The Sword was the first Introducer of that Religion, and is still its Supporter, and so 'tis as probable morally, that it will fall by the Sword One might likewise argue as probably, that God is now preparing a Nation to be the Scourge, and, at last, Destroyer of the *Ottoman* Empire But these are only Probabilities which may be very far from God's Intention And therefore in such a dubious Case it is more safe to wait for the Accomplishment of the Prophecy, than to suspect and guess.

TRUMPET VII. WOE III. SECT. XIV.

SATAN bound.

- N^o 1. † 1. **A**ND I saw an Angel coming down from Heaven.
 N^o 2. Having the Key of the bottomless Gulph,
 N^o 3. And a great Chain in his Hand
 N^o 4. † 2. And he laid hold on the Dragon, that old Serpent, which
 is the Devil and Satan, † who deceiveth the whole World,
 N^o 5. And bound him a thousand Years,
 N^o 6. † 3. And cast him into the bottomless Gulph, and shut him up,
 and set a Seal upon him, that he should deceive the Nations
 no more, till the thousand Years should be fulfilled
 N^o 7. And after that he must be loosed a little Season

The Explanation.

- N^o 1. **T**HE Angel here that descends from Heaven, is one that acts by a Commission from thence.
 The Heaven signifies the supreme Authority, and that is now wholly lodged in Christ and his Church, because he has been declared King of Kings. And therefore the said Angel acts by a Commission from Christ, † the Angels of God ascending up to Heaven, and descending from thence at the Command of the Son of Man.
- N^o 2. The Key which the said Angel has is in order to shut. The bottomless Gulph signifies a State of great War. And therefore this Angel having the Key of the bottomless Gulph, is commissioned to put a Stop to all War and Rebellion that the Kingdom of Christ may begin with a full Settlement of Peace.

† So Steph a 1 e Sin Hunt, 1 Cov. 2 M L Pet 2 (in Marg) Syr 1 r Actil.
 † John 1 51

- N^o 3. The great Chain in the Angel's Hand being for the binding of the Dragon, shews that the Dragon is to be at the Time intended by the Vision, restrained from doing those Actions which were before suitable to his Nature and Character. And
- N^o 4. Accordingly he is laid hold on and bound.
 This Dragon is no other than the old Serpent, the Devil and Satan, the Seducer, not only of the Roman Empire, but of the whole World, the invisible Enemy of Mankind, the Prince of the Power of Darkness, and under him, as their Head, are comprehended all the Evil Angels.
- N^o 5. The Time of this binding or Restraint to be laid upon him is for a thousand Years. So that for the said Space of Time the Kingdom of Christ shall enjoy Peace and Purity of Religion, without any Disturbance from the old Enemy of Mankind working in the Children of Disobedience
- N^o 6. The Bottomless Gulph into which the Devil upon his being apprehended and bound is cast, is his Prison, or Place of Inactivity
 And thus in Luke viii 31 the Devils, who are cast out of a Man, finding thereby the Almighty Power of our Saviour, intreat him not to command them to go into the Abyss or Deep, that is, not to put them presently into a State of Inactivity, without having any more Power upon Earth to act according to their Character, before the general Judgment is pass'd upon their Chief, and the rest of his Angels their Companions, thus anticipating by the Exercise of his unlimited Power a special Judgment upon them in particular before the Judgment of the great Day, in which they know no Remission can be obtained. So that they desire him not to torment them before the Time appointed for their general Punishment, as it is evident by comparing how this is expressed in Matt. viii 29
 This Abyss is represented under the Notion of a great Pit or Den, wherein Slaves were shut, as generally in the Eastern Countries, the Prisons were under Ground. And therefore the Abyss, upon the Devil's being cast into it, is represented as shut up and sealed, whereby is denoted that the Devil should be

confined after the closest Manner, and restrained from all Sorts of Mischief

The Reason of his being thus secured, is *that he should no more deceive the Nations till the thousand Years before-mention'd be fulfilled.*

And this seems to imply that all Men shall be converted, for if none be deceived, all have received the Truth without Exception

However, if there be any that remain unconverted, they will, during the Imprisonment of Satan, be in so small a Number, and so remote from the holy City afterwards mentioned, and so subjected to the converted Nations, and so feeble in Comparison of the true Christians, that they shall neither dare nor be able to disturb the Peace of *Christ's Kingdom*, so that the Wiles of Satan cannot, during the said Time, persuade them to rebel

No. 7. The *loosing of Satan after the thousand Years* shews, that the Devil is not quite destroyed by his Imprisonment, nor his Power and Seduction quite finished. For it is reasonable that when Satan is destroyed, and his Seduction quite finished, the Effect of that, which is the Death of Mens mortal Bodies, introduced as a Curse for the Sins committed by the Temptations of Satan from the first Man quite through all Generations, should cease too. So that the Destruction of Satan, and that of Death, must go together, as we shall find by this Prophecy they really do

The Duration of the loosing of Satan after the aforesaid Term, is for a *little Season*, that is, with a View to the Term of his being bound. And this Space being only given him to seduce *Gog and Magog* (of whom hereafter) for one single Push against the Kingdom of *Christ*, a small Time may serve But what it is, we are not told.

VISION II. PART IV.

The third General Period of the Church,
or its Triumphant State.

SECT. I.

The MILLENNIUM, or the Thousand Years Reign of
the Saints on Earth.

- No. 1. ✕ 4 **A**ND I saw Thrones, and^a they sate upon them, and Judgment was given unto them.
- No. 2. And [I saw] the Souls of them that were beheaded for the Testimony of *Jesus*, and for the Word of God,
And [I saw the Souls of them that were slain] which had not worshipped the Beast, neither his Image, and had not received his Mark upon their Forehead, or in their Hand, And they lived and reigned with *Christ* during^b the thousand Years.
- No. 3. ✕ 5. But the rest of the dead lived not until the thousand Years were finished.
- No. 4. This is the first Resurrection
- No. 5. ✕ 6 Blessed and holy is he that has Part [or a Share] in the first Resurrection
On such the second Death has no Power, but they shall be Priests of God and of *Christ*,
And shall reign with him a thousand Years

^a The *Ethiopic* Version reads, *ⲉⲥ ⲉⲛⲁⲧⲉⲣⲓ ⲛⲁ ⲁⲓⲧⲏⲥⲟⲩⲩⲉⲧⲏⲥ* — and the Son of Man sat upon them St *As*, in turns the Place — *Et sedentes super eas*, and those that sit on them ^b *ⲧⲁ ⲕⲓⲣⲓⲁ* Alex. M Pet 3 Comp East al

The Explanation.

No. 1. **T**Hrones are the Symbols or Ensigns of Royalty or Judgment.

Upon the Thrones here seen, are placed *the Persons* after mention'd. And therefore the said Thrones, their Number being not defin'd, are to be understood as answering in Number to the Individuals who are to sit upon them

By the *twenty four Thrones during the two first general Periods of the Church*, the Body Politick was chiefly considered, and that includes the Individuals. But by the *Thrones here* is set forth the State of the Rewards which chiefly concern the Individuals, and their personal Rights which each is to enjoy actually in Person. And by *their being placed upon them*, is denoted their being invested in a regal and judicial Office, and therefore *Judgment was given to them*. That is, they received Authority to reign and govern, according to the Notion which the *Hebrews* had of Judging, which was absolutely that of reigning.

No. 2.

The Persons who are to sit upon the aforesaid Thrones are, *First, Such as had been beheaded for the Word of God, and the Testimony of Jesus*. And these are the Martyrs of the *first general Period of the Church*, such as were slain for owning the true God, and his Son *Jesus Christ*, and observing his Word, by the *Roman Emperors*, and Magistrates, Ministers of the Dragon, whose Power over the Lives of the Subjects under their Government was outwardly shewn by the Symbol of the Axes carried before them by the *Lictors*. And to this the Word *πεπελευσμένων* in the Original, (in the *English* Version render'd *beheaded*) plainly alludes, the said Word being deriv'd from *πέλεκυς* an *Ax*, and *Beheading* being the most common Way of putting to Death amongst the *Romans*

Secondly, The other Persons who are to sit upon the aforesaid Thrones, are *such as were slain for refusing to worship the Beast and his Image, and to take his Mark on their Hands or Foreheads*.

And

And these are the Martyrs of the second general Period of the Church, such as were slain by the Beast and the false Prophet, for their not submitting to that false Worship which the Beast and false Prophet (tho' pretending to worship God and *Christ*) had set up.

Now the Persons of both these Sorts of Martyrs are denoted by the Name of *Souls*. And this may be said to be done upon two Accounts, but both of them come to the same at last, *viz.* upon the Account of their being dead before the Time of the Accomplishment of this Vision

The *first* is, that the Word in the Original *ψυχῶν*, is said of a *dead Man* upon the Account of the shedding of his *Blood*, which is as his *Soul*.

In *Gen ix. 4* the *Blood* of any Creature is called the *Life* or *Soul* thereof, *πᾶν κρέας ἐν αἵματι ψυχῆς ἐφάγεσθε*, *But Flesh with the Blood of its Life shall you not eat*. So *Deut xii. 23*. *ὅτι αἷμα αὐτοῦ ψυχή* — *for the Blood of it is the Life or Soul*. Therefore *Christ* is said in *Is. liii. 12* to have *poured out his Soul*, because he shed his *Blood* unto Death. And this is also the Style of the *Greeks* and *Romans*

The *second* Reason is, that *ψυχή* is frequently us'd to signify a *dead Body*

Thus in *Levit xix. 28*. it is said in the *LXX*, *καὶ ἐπιμήδας ἐ ποιήσῃτε ἐπὶ ψυχῆ ἐν τῷ σώματι ὑμῶν* — *ye shall not make any Cuttings in your Flesh for a Soul* — the *Targum* has *ער בירר ער* for a *dead Body*. And the like is found in *Num vi. 11* *Levit. xxi. 1*. *Ezek xlv. 25*. — where the *LXX* have *ἐπὶ ψυχῶν*, and the *Hebrew* is *נפש*. See *Schindler v. נפש*. And in this Sense may be also understood the Place in *Rev vi. 9*

Now of these very Souls thus *shed* or *dead*, it is said *that they lived*, that is, lived again as the Word is us'd in *ch. 1. 18. 11. 8* and that *th. 1* reigned with *Christ* during the aforesaid thousand Years in which *Satan* is bound. And therefore since the very Souls which were *shed*, with respect to both Sorts of Martyrs, *live again* in the Millennial State, a *Lateral Resurrection* of the said Martyrs is set forth, and not a *political one* of a flourishing

^c Aristoph. *Nebul.* 1. 7. *ψυχὴν ἐκπύουσι*
A. n. ix. § 349. — *Purplean* *omittit ille Animam.*

^d Hor. L. 1. od. 27. v. 15. *Virgini*

State of the Church, exclusive of such a Resurrection For else, *in such a Political Sense*, the Martyrs of the first Period might be said to *live*, when Christianity under *Constantine the Great* became the ruling Religion of the Empire. But of the Martyrs of the first Period, as well as of the second, it is only said that they lived at the *Millenium*, and therefore a proper, literal, and not a metaphorical Resurrection is intended Again, this *living again* of the Martyrs of *both the two first general Periods of the Church*, is called *the first Resurrection* But this, in relation to the Martyrs of the first Period, could not, in a political Sense, as appears from what has been already said, be a *first* but a *second* Resurrection And as for the Martyrs of the second Period, or the Witnesses, their Political Resurrection happened upon the Fall of *Babylon*, and even their political Ascension was when they had Enemies which beheld them But *their Resurrection here* is, when the Beast or all their Enemies are destroyed, and therefore their Resurrection here, as well as of the Martyrs of the first Period, is a true proper literal Resurrection, by which, the very Individuals who were slain, are raised to Life.

But *farther*, the whole Tenor of the Prophecy leads us to understand the Resurrection here mention'd of a proper Resurrection of the dead Martyrs.

We have seen in *cb. vi. 9. x. 11* that when the Souls of the Primitive Martyrs cried up for Vengeance, and for the Reward promised to them, they were put off, with a Token of a certain Expectation thereof, but that the Time was not yet come for it, because they must have Fellow-Servants, which must be slain as well as they.

We have seen that in the second Period of the Church, the Beast was to make War with the Saints and to slay them, *cb. xi. 7. xiii. 7. 15*

We have likewise seen in *cb. xiv. 13* that a Blessing and Promise of Reward is made to them that die in the Lord at that Time, which is plainly as long as the Beast lasted. So likewise in *cb. xv. 2.* they who were slain by the Beast, and are therefore represented as having pass'd the Sea of Fire which implies their Death, are, as well as the Primitive Martyrs, shewn with the Tokens of the Certainty of their Reward So that in all Things they are in the same State as the Primitive Martyrs

Now

Now at the Time here intended by the Prophecy the Beast is gone, they that corrupted the Earth are destroyed, and therefore the Time is come for the Dead to be judge'd, that is the Cause of the Dead to be tried, that they may receive their Reward, as it is said in *cb. xi. 18* what being there said, being Collateral to these Times

We have seen, that *Christ* has promised to reward them that overcome, that is, who by Death, or to Death resist his Enemies We find now that this Number is made up

There can be no more such Martyrs, because the Beast is destroyed and Satan bound So that *Christ* seems to have no Cause to put off any longer his Promise of Reward, now that their Number is fully made up

We have seen that the Promise of *Christ* is, that the Martyrs, or Overcomers of his Enemies, shall reign with him We see, that *Christ* is now come again with his Heavenly Host to destroy, and has destroyed his Enemies, and reigns with his great Power, and as *King of Kings, and Lord of Lords*

We have seen that he is come to his Marriage, and has given to his Bride *Byss* Garments, which are *the Righteousness of his Saints*, that is, their Reward in Judgment, and this *Byss* is the Symbol of the most perfect *Holiness* or *Justification*, which God gives, and therefore suits only the State of Resurrection, wherein only the Saints can be perfectly *Holy*

Now we find here, that the Martyrs of both Periods are mentioned as reigning with *Christ* And can we doubt after all this, that this is not the Reward promised to them, to their very Persons? We have seen before the Conversion of the Nations performed And what can therefore oblige us not to own, that the aforesaid Martyrs are now to rise again, and reign with *Christ*? So that this is indeed a literal Resurrection of the said Martyrs, agreeably to *Christ's* Promise to the Martyrs in *cb. 11. 28* *that he would give them the Morning Star, even as he had received of the Father*, the plain Meaning of which is, that as he rose before the general Resurrection, so should they, — that they should shine as the Morning Star before the full Day Light of the general Resurrection came. And as for *their reigning with Christ*, — this is an Accomplishment of the Promise he had made to them, in *cb. 3. 21. That it should be granted to them*

them to sit on his Throne, even as he had overcome and was seated upon his Father's Throne.

N^o. 3

The aforesaid Martyrs lived again, and reigned with Christ the before-mentioned thousand Years, but *the rest of the Dead lived not again till those thousand Years were finished*

The Words here, — *the rest of the Dead*, — shew that the Persons before-mentioned as dead and living again, were really dead. For if they were not, what Occasion was there to say, *the rest of the Dead*? Here is plainly an Opposition, or rather Exception, which admits of no Equivocation, out of a Rule or Assertion which must be of the same kind, or else what Need is there of such an Exception?

And therefore by *the rest of the Dead* are to be understood not only the wicked, who are dead since Adam's Fall, but also all such among the Christians who are dead, or shall die till that Time, having no Title to *the first Resurrection*, upon the Account of their not having been Martyrs or Confessors

By this the Patriarchs, or the antient Martyrs in the Jewish Oeconomy, are not excluded,

They are to sit down in the Kingdom of God They had Hopes of the Messias to come, and as having such Hopes, and acting agreeably thereto, they may be said to have the Testimony of Jesus. But this Prophecy is wholly written for the Christian Church, and therefore takes Notice only or chiefly of such as are included in this Church, leaving the rest to the former Promises of God, and the Declarations made by their Prophets And there is a very remarkable Place in the Book of Wisdom, which shews that the wisest of the Jews held, that those who had suffer'd Martyrdom for the Sake of God, should rise and have Dominion over the Nations.

N^o. 4.

This Resurrection of the Martyrs is called *the first Resurrection*, as being the first in order of Time, and the most excellent, forasmuch as the Partakers of it shall be Princes, as they are First-born of the Resurrection.

It is by all allowed that the second Resurrection is of Bo-

dies, and if so, why not also the first, since both are express'd in the like Terms?

But further, that there is a first proper Resurrection may appear also from St Paul, who in the fifteenth Chapter of his first Epistle to the *Corinthians*, makes three Degrees in the Order or Progress of the Resurrection.

Christ first, afterwards they that are Christ's at his Coming, and afterwards the End εἶτα τὸ τέλος, § 23, 24

Christ is the First-Fruits Secondly, they that are Christ's at his Coming — the same as the Dead in Christ, that is for Christ's Sake as the Martyrs. These shall arise at his Coming ἐν τῇ παρουσίᾳ αὐτοῦ, which is just when he destroys τὸ αἴωμα, 2 Thes ii 8 which is the same as the Beast, false Prophet, and their Adherents For this παρουσία, Presence, is collateral to, or the same as the Millennial State. Εἶτα then, yea rather afterwards, that is, after the first Resurrection, in the παρουσία, Presence, εἶτα being most certainly the same as ἐπειτα in § 23 But the said ἐπειτα implies a Difference of Time between Christ's Resurrection and his Presence, which Time we find by Experience is of near seventeen Centuries, and how much more we know not Therefore the Word εἶτα shewing certainly a Difference of Time as well as the other Word ἐπειτα may very well imply a Millennium or more

Now after the Coming of Christ, cometh τὸ τέλος the End. But what End is this? It is an End of Consummation or Perfection, the full, perfect, and last End of the Resurrection, the general of all the rest of the Dead, who did not arise in the first Resurrection

Again, the Words of St. Paul in the said Chapter — *every one in his own Order* — shew that some shall rise before others, and this Order in Time infers also a Priority of Dignity As the Angels themselves are in different Orders, so must also the Children of the Resurrection be. See Matt xix 28. Luke xxii 30 John xiv 2

The first Resurrection seems also to be set forth by the same Apostle in 1 Thes iv 16, 17 It is there said, *that the Dead in Christ shall rise first, and that ἐπειτα afterwards, we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air*

Now as the Dead in Christ signify those which are dead for

* Wisdom of Solomon, c 3 1---8.

Christ's Sake, that is the Martyrs, so 'tis clearly said, *that they rise first* As to what follows, either we must say that the Words, *we that are left alive*, are meant of those that were left alive then at the Time of *St. Paul* in that Persecution, or those that shall be left alive at the Time of the *first Resurrection*. If the latter, then *St. Paul* does not in this Place mention at all a general Resurrection, but the first only, or particular Or else we must understand him according to the first Part of the Dilemma, that those who were then left alive, shall also rise or be caught up when *Christ* is already in his Glory, to reign for ever with him, and *with them*, ἀμα (ὡς ἑαυτοῖς), which is most exactly what is discovered in this Book This Sense is very suitable to this Scope of the Place. *St. Paul* is there comforting the Christians for the Loss of some Brethren, who very likely were also natural Relations, and appear to have suffer'd Death for *Christ's Sake*. His Argument of Comfort is, that such shall *rise first*, and have the Advantage of Time, as to the Resurrection before others But such as we that are not Martyrs, but are left or escape the Persecutions, which is the Meaning of the Expression, we are ἐμετέ, afterwards, caught up to be with *Christ*, and with the rais'd Martyrs; that is, after the general Resurrection, and that too in the same eternal State — *always with the Lord*.

No. 5.

The Advantages or Prerogatives of those who have a Share in the first Resurrection are,

First, *They are Blessed and Holy*.

This is the first Place where these two Titles are join'd; and they signify thus *joined together*, consummate *Happiness* and *Holiness*, which can only concur in the Children of the Resurrection, who are then fully and compleatly justified, and enter into Glory and Happiness at the same Time

The Word — *Holy* — here has a peculiar Relation to *Blessedness*.

As Sin always implies the Punishment by a Necessity of Consequence arising from the Justice of God, and the Reward follows the Works, so *Happiness* must needs follow *Holiness* as its Reward, especially where that *Holiness* is in an absolute Degree, for otherwise that *Happiness* is not a necessary Consequence but a modest Presumption. But as to Misery attending

Guilt,

Guilt, 'tis unavoidable *Sin* leaves an eternal Blot upon the Soul, which proves an *anathema* or Curse upon the Soul and Body, which is not to be removed but by the Blood of *Christ* with a due Application, which therefore sanctifies us, and purges us from all Iniquity Therefore the Wicked arising again without that Purgation, their Blot or Guilt remains for ever upon them, and so they must be eternally miserable, because there is no means left them to remove it On the other Hand, by *Presumption Happiness* and *Piety* are thought to go together. But then where *Presumption* ceases, as in the Case before us, they are unavoidably to be join'd The *Holiness* of the rais'd Saints is no more presumptive but absolute and perfect Into the *new Jerusalem* no *Curse* is to enter, and therefore no *Sin* which can draw any divine Punishment And therefore the rais'd Saints who are to dwell therein are perfectly *happy*, because perfectly and absolutely *holy*, not conditionally, but absolutely upon the Account of their having a Share in this first Resurrection

Secondly, Upon those who have a Share in the first Resurrection, the second Death hath no Power, viz to affect or hurt them as is evident from *ch 11 11*. For this Prerogative is given to them as Martyrs expressly in that Place 'Tis their peculiar Prerogative conferr'd upon them before the rest of the Dead

By the *second Death*, is meant *eternal Damnation*, after Men are risen from the Dead. And in this Sense the said Phrase was us'd¹ by the *Jews* So that the Sharers in the first Resurrection, are here consider'd as having been all dead or slain, and therefore by Consequence the *rest of the Dead* before-mentioned, are to be understood as dead literally.

The Expression therefore, that the second Death hath no Power on those who have a Share in the first Resurrection, shews, that the Martyrs being risen again, are certain that they shall never see the *second Death*, but that they are in a Life eternally happy And they are already from the beginning of

¹ See the *Jes Targum* on *Deut xxxiii 6* and the *Targum* of *Jorathan* on the said Place. See also the *Targum* on *Isa xxii 14 lxxv 6* and on *Jer li 39, 57* *Pulo de Præm & Pæn* § 621.

this *Millennium* as sure of it, as those who shall rise afterwards in the general Resurrection, and who shall be found written in the Book of Life, after they have stood before the Throne of Judgment, are sure of immortal Life, whereas the rest shall be thrown into the Lake of Fire, *which is the second Death, &c.* 12, 13, 14, 15

If therefore this latter be a real Resurrection of the Dead with their Bodies, and so of Singulars or Individuals, why must not this *first* be so too, forasmuch as both are described, as was before observ'd, by the like Symbols?

Thirdly, Such as are Sharers in the first Resurrection, *shall all be Priests of God, and of Christ*

This shews that they will be admitted into the nearest Sight of and Attendance on God and *Christ*, and *that they shall be Priests*, properly follows after what had been said of their being *blessed and holy*

For as in the *Hebrew* the Word כהן signifies to *minister* as a *Priest*, and to be a *Prince*, which Signification the same Word has in the *Chaldee, Syriac* and *Arabick* Tongues, which were much in use in the Times of *St John*, whence comes the Word כהן a *Priest* in the same Languages, so particularly in the *Syriac* the Words signify *to be blessed, and blessed, or happy, and כהינות is Happiness*. To be made a *Priest* or a *Prince* implying all the Happiness in another Life, which the Divine Favour, and the most strict Union and Intimacy with *Christ* and God, can apply to our Natures thus exalted into Glory

It had been before said in *ch 1 6* that *Christ* has *made us Kings and Priests to God and his Father*, and in *ch v 10* that he has *made us Kings and Priests to our God*. But here it is said that the Children of the Resurrection are to be *Priests to God and Christ, and to reign with Christ*. This is a manifest Difference, and we may see by it, that in the Resurrection *Christ* gains a great Prerogative.

In this mortal State of ours he is our Mediator and High Priest, and our Priesthood is of the same Order, and he as such is one of us. But in the Resurrection, having finished his Mediatorial Office, his Priesthood in some Sort ceases, and he stands upon the Merit of his Works, and the superior Dignity of his Divine Nature, and as he is God, is even the Object of the Priesthood of the Saints rais'd again. This raises the Dignity

nity of *Christ*, but does not lessen that of those Saints, yea rather magnifies it, for then they have no need of an Intercessor so far, but that they may by themselves approach God

Fourthly, Those who are Sharers in the first Resurrection *shall reign with Christ a thousand Years*

As the Priesthood and Government were at first joined in the same Persons, so shall it be again in the Resurrection. And therefore their reigning with *Christ* is joined to their being Priests of God and *Christ*, to shew that their Priesthood shall be compleat, both the Offices being connected. So that these Martyrs shall in all Things be like unto *Christ*. For as he was a *Prophet, a Priest* and a *King*, so have the Martyrs been Prophets. And so in like Manner shall they be *Priests* and *Kings*. That as they have been conformed to him in his Sufferings, so they may be conformed to him to his Glory, *Phil.* III. 10, 11, 12

VISION II PART IV SECT II.

Satan loosed, and the last Attempt and utter Destruction of the Enemies of *Christ*

- N^o 1 § 7 **A**ND when the thousand Years are expired, Satan shall be loosed out of his Prison
- § 8 And shall go out to deceive the Nations, which are in the four Corners of the Earth, Gog and Magog, to gather them together to Battle. The Number of whom is as the Sand of the Sea
- N^o 2 § 9. And they went up on the Breadth of the Earth
- N^o 3 And encompassed the Camp of the Saints, and the beloved City
- N^o 4 And Fire came down from God out of Heaven, and devoured them up
- N^o 5 § 10 And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and they shall be tormented Day and Night for ever and ever
- The

The Explanation.

N^o 1. **G**OG and *Magog* are the Names of Nations very well known by the holy Writers, who have either spoken of them Historically or Prophetically. *Moses* himself has spoken of *Magog* in *Gen* x 2 as one of the Sons of *Japheth*. *Gog* is found in the Vision of *Balaam*, *Num.* xxiv 7. according to the LXX and the *Sumaritan* Text. And both *Gog* and *Magog* are prophesied of in *Ezekiel*, where the *Scythian* Nations are to be understood. And to this there is an Allusion in this Place. But then as *Ezekiel* comprehends all the Sons of *Japheth* in the Incurfion, the said Incurfion takes in the *Greeks*, the *Romans*, the *Parthians*, *Turks*, *Ottomans*, and *Tartarians*, who fince the Times of the Prophet have over-run the Land of *Judæa*, and have held it in Captivity fucceffively ever fince.

Now as St *John* limits this to *Gog* and *Magog*, by which Names in old Times fpecial Regard was had to the *Scythians*, it feems probable that *Gog* and *Magog*, as formerly the Word *Scythians* and now *Tartars*, were ufed to denote the Multitude of the *Northern* Nations, without any Regard to their fpecial Difinctions. From whence it comes, that *Moses* calls the *Scythians* by the general Name of *גוֹיִם* Nations, in *Gen* xiv. 1, 9 where the LXX turn the Word in both Places by *ἔθνη*, but *Symmachus* turned it in the firft Place, by *παμφυλίας*, and in the latter by *Σκυθῶν*, *Scythians* the Word *παμφυλία* denoting a Multitude of Nations, which was the general Notion then of the *Scythians*, that they were a promifcuous Multitude of Nations, who made it their Buſinefs, as moſt of them do ſtill to make Excurfions, and plunder the better cultivated Parts of the Earth. And as the *Greeks* called all thoſe Nations ^b *Scythians*, ſo the *Persians* called them by the general Name of ⁱ *Sacæ*.
^k Fuller conjectured that this Name was either given them from a Word, which denotes their *mix'd* Multitudes, or from an-

^{*} Vid Fuller Miſc Sacr L ii c 4. Mr Mede's Diſc L and Rem on Apocal ch xii. § 8. Bochart Phaleg L iii c 13.

^a Herod. L vii c. 64.

^k Fuller Miſc Sacr L ii c 4.

other.

other, which ſignifies to *run about* and *wander*, or elſe from a Word, which ſignifies, that they dwell in *Tents*.

Any of theſe Notions ſuits very well with the Properties of thoſe wandring *Scythians*, or *Tartars*. And the *Arabian* Writers call ſtill by the Name of ⁱ *Jagiouge* and *Magiougé*, which is *Gog* and *Magog*, all the remote *Northern* Nations of *Asia*, which we call *Tartars*. Hence we ſee, that becauſe *Gog* and *Magog* of old were accounted a promifcuous Multitude making Excurfions upon their Neighbours, therefore theſe Nations, being to do the like here to the converted Nations and Holy City, are Symbolically upon the Account of the Similitude of their Actions, called *Gog* and *Magog*. And

It may be likewise here, as in many other Places of this Prophecy, that the Event ſhall agree with the Letter, as well as the Symbolical Signification of *Gog* and *Magog*.

However, the Nations intended by the ſaid Words, are re- preſented as in the *utmoſt* Parts of the Earth, and as exceeding numerous. And theſe, upon the Removal of the Reſtraint which during the *Millennium* was laid upon Satan, will be by him ſeduc'd to make War upon the Kingdom of *Chriſt*.

N^o 2. They aſcend upon the Breadth of the Earth — viz. in ſuch vaſt Multitudes as to cover the Face of the Earth — as it is ſaid in *Ezekiel* xxxviii 9 concerning *Gog*, that he ſhould aſcend and come like a Storm, and be like a Cloud to cover the

The Land upon which they make their Expedition, is the Habitation of the converted Nations. For

The *New Jeruſalem*, the Metropolis of *Chriſt's* Kingdom or the Habitation of the raiſed Saints, is reſented in the next Chapter as built upon a *very high Mountain*. And therefore by the *Plain* or the *Breadth of the Earth* muſt be underſtood the Territory which is ſubject to that Capital.

N^o 3. And they incompaſſed [*e* ^m *Befieged*] the Camp of the Saints, and the Beloved City.

Upon great Incurfions it is uſual for People to fly into the Forts, and even into the Capital City, as being ſuppos'd to be

¹ Herbelot tit *Jagiouge* Geogr Nub Chm iii P 12. ² Luke xxv 20. Heb xi 30.

of the greatest Strength, as the *Jews* generally fled upon such Occasions into *Jerusalem*, or else they fly towards it, and encamp for want of Room under its Walls

This seems to be the Case here The converted Nations fly to the Capital for Protection So that the *Holy City*, which is an Habitation for the *Saints* rais'd, proves at this Time as a Camp or Fortrefs to the said Nations, and so appears under the Notion of two several Things, which otherwise seem opposite to each other, that is a *City* which is a settled Habitation, and a *Camp* which is an unsettled Habitation of Men, who stand in some Danger from Enemies appearing in a warlike Posture to attack them

This upon the Supposition that the *Holy City* is it self the *Camp of the Saints*

But if the *Camp of the Saints* be distinct from the *City*, then the Meaning may be, that the Nations seduc'd by Satan will not only attack the Nations *that walk in the Light of the new Jerusalem*, or *profess Christianity*, but that they will also prevail so far as to attack the *new Jerusalem* it self Either Way it appears, that their Attempts are to endanger, if possible, the Subversion of *Christ's Kingdom* But their Attempt will be in vain. The Title of *Beloved*, which is here given to the *new Jerusalem* the *Lamb's Bride*, shews that *she shall not be moved*, that *God loves her*, and will therefore *help her*, and *that right early* Accordingly

No 4 *Fire came down from God out of Heaven, and devoured them up, &c* utterly destroyed them

This being a Time of Wonders, the Event may be well suppos'd to be according to the Letter, and that really *Gog* and *Magog* shall be destroy'd by *Fire from Heaven*, by which Thunder and Lightning are understood, and its being said to *come from God*, implies the Certainty and Dreadfulness of the Execution

And thus *Gog* and *Magog* perish here as in *Ezek xxxix. 6* and also *cb xxxviii 21, 22* such visible Executions by the immediate Hand of God, being recorded in several Places^a of the Scriptures

^a *Josh x 11 2 Kin vii 6 xix 35*

And the Case would be much the same, if we should take the *Fire* and *Heaven* symbolically, for a War from the supreme Power in the *New Jerusalem*, because *Christ*, as has been before suppos'd, is there

As for *Gog* and *Magog*, it is not here said that they were *thrown into the Lake of Fire and Brimstone, which is the second Death*, and therefore at the Time here intended, they are only destroyed by the *first Death* But

No 5. *The Devil that deceived them was cast into the Lake of Fire and Brimstone, where also the Beast and the false Prophet were* [being cast there before the Millennium began] *and they, [with the Beast and the false Prophet, and the Devil and his Angels] shall be tormented Day and Night for ever and ever*

This is the last Doom of the wicked Angels They were before in a State of Condemnation, but this is their last and compleat Punishment, and the Expression, *that they shall be tormented Day and Night for ever and ever*, shews that it shall be eternal, without End, and without any Intermission

As to the Beast and false Prophet, their *Priority of Punishment* implies the Eminency of it before the rest of the Wicked, both as to Time and Equality, even as the Priority of the Resurrection implies an Eminency of Favour and Glory It had been before^a only said, that the Beast and the false Prophet were cast into the Lake of Fire burning with Brimstone But here it is said that they shall be tormented Day and Night for ever and ever, and this is to shew, that their Judgment shall last for ever, as well as that of the Devil and his Angels They are condemned to the eternal Torment together, and just upon the general Resurrection, the Account of which immediately follows And though the Beast, false Prophet, and Devil, seem to be Bodies politick, and so different from Individuals, yet by Virtue of the Union their Doom includes that of the Individuals, especially when the Collective Body and Individuals are not distinguished So that as the Saints departed this Life, receive not their final Reward till the Resurrection, so neither do wicked Men enter into their eternal Punishments

^a *Ch xiv 20*

just upon their Dissolution, but rather when the Devils themselves have receiv'd their Sentence.

VISION II. PART IV SECT. III

The General Resurrection of the Just and the Unjust,
and the General Judgment

- N^o 1. *¶* 11 **A**ND I saw a great white Throne,
N^o 2. *And him that sate upon it from whose Face the ° Hea-
ven and the Earth fled away, and there was no Place found
for them*
- N^o 3. *¶* 12 *And I saw the Dead, p great and small, standing before
the q Throne,*
N 4. *And the Books were opened*
N^o 5. *And another Book was opened, which is the Book of
Life*
- N^o 6. *And the Dead were judged out of those Things which
were written in the Books, according to their Works*
- N^o 7. *¶* 13. *And the Sea gave up the Dead which were in it.
And Death and Hades delivered up the Dead which were
in them.
And they were judged every one according to their
Works*
- N^o 8. *¶* 14. *And Death and Hades were cast into the Lake of Fire.*
N^o 9. *This is the second Death **
- N^o 10. *¶* 15. *And if any one was not found written in the Book of
Life, he was cast into the Lake of Fire*

* M Comp Arab Ethiop. ° So the *Alex* and some other MSS and all the
four ancient Versions q Οὐρανός not Οὐρανός is here read in *Alex* and several other
MSS. and all the four ancient Versions, and *Arctas* * After the Words ---
second Death --- Η Λίμνη τοῦ πυρός --- *this Lake of Fire* is read in *Alex* and several other
MSS. and in *Syr. Arab.* and *Ethiop.* Versions, and in *Arctas*

The Explanation

The Throne of Christ

- N^o 1. **H**ERE begins a fresh Matter, which is the greatest and
most compleat Work of God, the general Resurrection
and Judgment Of this the *great white Throne* is the Symbol
When the Holy Ghost has shewn us the last Victory of *Christ*
over Satan, by the Effects it has had upon that Enemy, it is
reasonable, as has been practis'd constantly before, that we
should be inform'd what Effects it has upon the Kingdom of
Christ internally, and this is now to be done For if there is
no more Devil, there is no more Sin, because all Sin is of the
Devil, who is the original Seducer If therē is no Sin, there
must be no more Death If there be no more Death, the Saints
must be transform'd without the Resurrection of the Dead,
that all may be judged at the same Time according to their
Works Thus these Matters are Consequences one of another.
But to proceed to the Particulars
A *Throne* always denotes a Kingdom and Government, and
especially when it is set singly, for then it signifies the supreme
Power The Throne here is *Great*, as denoting the absolute
Dominion of God and *Christ*, and it is *all white*, to shew that
this is to be a Kingdom of absolute Peace and Joy For though
indeed it begins with a severe Judgment according to every
Man's Work, yet that is only the first Act, preparatory to the
everlasting Peace design'd, wherein God chuses who are for
the future to be his Servants and Favourites, the rest being to
be rejected as they have deserv'd

- N^o 2. The *Person who sits upon this Throne* is describ'd in *ch* xvi 5,
6, 7 with which must be compared *ch* xii 1 where the
Throne is call'd the *Throne of God and the Lamb*. These are
the Luminary of the *New Jerusalem*, as it is said in *ch* xvi 11,
23 Then only do we find the *King of Kings* sitting upon his
Throne, when he has subdued all his Enemies, and has nothing
to do but to pronounce his Judgment upon them

And from his Face, the Heaven and the Earth fled away

By his Power, Majesty and severe Justice the old Constitution, or present State of Things in the political World of Mankind, was quite removed, to make Way for a new Constitution, a new Heaven and a new Earth

By the setting up of this *great white Throne*, he that sits thereon puts down all other Rule and Authority whatsoever, which before was not submitted to him.

In the pulling down of Paganism, as it stood in the *Roman Empire*, God only folded the Heavens and shook the Earth, to procure the half Hour's Rest or Silence for his Church. But at this Time he causes them to be quite removed, that the like may be never seen again. And therefore it is added, *that there was no Place found for them*, which is an emphatical Expression, shewing their utter Destruction, or Cessation

And all this is done judicially, because the *Heaven* and the *Earth*, were before his *Throne* or *Judgment Seat*, found corrupted, and therefore fit to be remov'd and alter'd, that he may, instead of the present State of Things, frame such a Constitution, as may endure his continual Presence

The General Resurrection and Judgment.

N^o 3. Here begin fresh Matters, and therefore a fresh Vision
The *Dead, great and small*, [which take in all the Dead] are seen *standing before the Throne*. They are therefore raised again and living, and are before the Throne, the Judgment Seat of *Christ*, (where ^s all must appear) in order to be tried for their Actions, and to be judged or sentenced accordingly. And therefore upon their Appearance

N^o 4. *The Books were opened*
This is an Allusion, not only to the ^c Courts of Judicature, but also ^u to the ancient Practice of Monarchs, who caused all Matters, that happened to them, to be written down to stand as Records
And therefore the opening of these Books before the Throne

of God, shews that all the Actions of Men, who are now risen and standing to be judged before him, are to be laid open, that they may be either condemned, or absolved, according to their respective Works, *Rom* 11 16

And by this God's exact Justice, and the perfect Knowledge which he hath of all Mens Actions, and the evident Conviction which will attend the Procedures of the Great Day, are set forth *Matt* xii 36 *1 Cor* iv 5

N^o 5. *And another Book was opened, which is the Book of Life*
As Kings of old kept Records of all Things, so they had a peculiar Book, wherein were entered the Names and Actions of those, who had done them some Special Service, that in due Time they might reward them. So the *Persian Monarchs* did, as appears from *Esther* 11 23 according to the LXX

And as appears from ^x *Herodotus*, it was the Custom among the *Persians*, that those who had done any signal Service for the King, were honour'd by the Title of *Orosangæ* — Princes that were *Benefactors* — Princes that *enlighten'd* — to afford *Light* in the *oriental Style*, being the same as to do good. Therefore as Princes upon some Occasions sat upon Thrones or Seats before the King, so it is observ'd by ^y *Diodorus*, that the *Thebans only* of all the *Greeks* being accounted *Benefactors*, their Ambassadors only of all the *Greeks* sat upon Thrones before the King

Nay, if a Man gave but a Cup of cold Water to the King in Time of Need, he was accounted as a *Benefactor*, and highly rewarded, of which there is an Instance given in ^z *Ælian* and ^a *Plutarch*

And thus our Saviour in *Matt* x 42 says, *whoever shall give to drink unto one of these little Ones a Cup of cold Water only, in the Name of a Disciple, shall in no wise lose his Reward*. Where it appears, that God will account him a ^b *Benefactor*

^s Rom xii 10 ^u Vid Diodor Sic L 1 p 31 ^x Esth 31 1
^y Idem l. 6 ^z Mal iii 16 ^a Ecclod xxxii 32, 33 ^b Psal xl 7 ^c Mt 8

^x He od L viii c 85
^y Vid H. t. L xii c 40
^z L. ii c 34

^y Diodor Sic L xii p 56
^z Plut in Vit Alex l. 32

^a Vid Idem

to himself, and we have seen how he has promised, that such shall sit on *Thrones* as *Priests* and *Kings*

Now the *Book of Life* is that wherein God has entred the Names of those whom he will reward with eternal Life by a Resurrection to that End. Those therefore who are matriculated in that Book, are such as being found faithful to that End, are thereupon entred into the Book of Life, which is of the Just. This is done upon every Occasion, but the Sentence is only pronounced upon the opening of the Book, which is at the general Resurrection, except for those who shall have Title to the *first*, for these, as we have seen, receive the Sentence and the Reward of their Justification, when the Bride of the Lamb receives the Byffe

This Book of Life therefore being opened at the general Resurrection, shews, that there is, besides those that are rewarded with that *Byffe*, a certain Number whom God will reward with eternal Life, whereas the rest, who are not entred therein, are to be disposed of another Way, the opening of this Book being the Publication and Application of that Reward to those who are mentioned therein, according to the Design of it, which is to give Life eternal.

No 6. *And the Dead were judged out of those Things which were written in the Books, according to their Works*

Sentence was pass'd upon Trial on each of them that were dead before, but are now alive and raised up, and they were separated from each other, some to Life eternal, and some to the second Death, as it follows, in which the Justice of God will be directed, by what is recorded, concerning every Man in the Books, every one being to be judg'd according to his Works.

No 7. *And the Sea gave up the Dead which were in it, and Death and Hades [or the Grave] gave up the Dead which were in them, and they were judged every one according to their Works*

All that had been drowned in the Sea or Water, or being dead were cast into the Sea, and all such as died any other Way than being drowned, whether they were buried or not, arose from the Dead. This shews the Universality of the Resurrection, that every individual Person that died shall rise again.

And

And as every one that died shall rise again, so shall every one be singly judg'd. This is no Judgment upon a politic Body, but of Singuls, wherein every Man must bear his own Burden. And this general Resurrection being a true proper Resurrection of Individuals, shews that the first Resurrection with respect to the Martyrs, is also a true proper Resurrection of Individuals.

No 8. *And Death and Hades were cast into the Lake of Fire*

That is, after the Dead are raised out of their Graves, wherein they were held by Death in an invisible State, they who are in that Condition shall never again feel of the first Death, but are immortal. And so Mortality it self shall be no more known among Men, according to the present Faculty of human Nature. For this Lake of Fire is but a Symbolical Notion, or Representation of the perpetual Continuation and Unchangeableness of that State, into which those Matters are reduced which are said to be thrown therein, implying, that they shall no more affect Mankind, as being is to them utterly destroy'd, and as to themselves never able for the future to be again what they were before that Condemnation.

No 9. *This Lake of Fire is the second Death*

It signifies irrecoverable Damnation to wicked Angels and Men, and to Death and Hades, an absolute Cessation of the Effects which they now have upon Men. The very Principle of Death will be destroy'd, and so *Death* and the *Grave*, the last Enemies to be subdued, will be for ever swallowed up in *Victory*.

No 10. *And if any one was not found written in the Book of Life, he was cast into the Lake of Fire*

Whosoever upon the casting up of the Accounts, and the Examination of God's Records, was not found in the Number of those, whom God in the general Recording of all the Actions of Men, has also entred into the Book of Life, in the Number of those whom he will reward with eternal Life because they have really been and are accounted by him as those who are to be honoured as *Benefactors*. Whosoever is not so entred, shall

shall be condemned for ever as a Reprobate, and have his Portion with the Wicked, whose Share is to be the same as that of the Devil and his Angels in the Lake of Fire and Brimstone, which is the second Death For, as in this Judgment Men are to be judged according to their Actions, they who have no good to Christ, or his in his Name, and for his Sake, shall go into everlasting Punishment, Matt xxv 46.

The Fire here, is the Symbol of the Reality of their Torment, the Lake, of the Greatness of it, and the Brimstone, the Symbol of its continual Duration Their Worm is not to die, neither will their Fire be quenched And therefore their Torments internal and external will never end Their Punishment is to be everlasting, as well as the Reward of the Just is to be eternal.

VISION II. PART IV. SECT IV.

A general Description of the New Jerusalem.

- N^o. 1. § 1. **A**ND I saw a new Heaven and a new Earth
For the first Heaven and the first Earth were passed away,
N^o. 2. And there is no more Sea
N^o. 3. § 2. And I John saw the Holy City, the new Jerusalem descending [or coming down] from God out of Heaven, prepared as a Bride adorned for her Husband
N^o. 4. § 3. And I heard a great Voice out of Heaven, saying,
Behold the Tabernacle of God [is] with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God
N^o. 5. § 4. And God shall wipe away every Tear from their Eyes,
And there shall be no more Death,
Nor Mourning, nor Crying,

- Neither shall there be any more Pain
For the former Things are passed away
N^o. 6. § 5. And he that sat upon the Throne said, Behold, I make all Things new
N^o. 7. And he saith unto me, Write, for these Words are true and faithful
N^o. 8. § 6. And he said unto me, It is done
I am the Alpha and the Omega, the Beginning and the End
N^o. 9. I will give unto him that is thirsty, of the Fountain of the Water of Life freely
§ 7. He that overcometh, shall inherit these Things,
And I will be his God, and he shall be my Son
N^o. 10. § 8. But the Cowardly, and Unfaithful, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars,
Shall have their Share in the Lake that burneth with Fire and Brimstone, which is the second Death

The Explanation.

- N^o. 1. **A** New Heaven and a New Earth, is a new Government and a new People.
For the Introduction of this new Heaven and new Earth, the old Heaven and the old Earth was removed
This Removal of the one, and the Introduction of the other, are Symbols of a Prophecy which has not its Accomplishment in a sudden Revolution or Moment, but in Progress of Time. That is, the new Heaven and Earth begin to be constituted, and have the Beginning of their Existence, as the Constitution of the old Heaven and Earth wears away, which is done by Steps The Introduction of the new Heaven and Earth, being spoken of only when the former Heaven and Earth are wholly remov'd, and when the new Heaven and Earth are wholly finished And thus in other Parts of the Revelation,

^c So according to Alex and several other MSS and vulg Lat and Syr Versions, and Arabic

when any Thing is represented by some single and entire Sign or Symbol, it is most usual and proper to do it in its full Extent and entire Settlement. So that this does not exclude the Beginning thereof, whilst it seems not perfect, but supposes them

According to this, the Beginning of the Constitution of the *new Heaven* and the *new Earth*, concurs with the first Resurrection,

The *great white Throne* was placed therein, and the *old Heaven* and *Earth* have been moving off from that first Resurrection to the general Resurrection and Judgment, which put a final Period to the *old Heaven* and *Earth*, and to the Contumacious and Perfection of the *new Heaven* and *Earth*

And all this is easily proved by this *Medium*, that the Throne of God and of the Lamb, who make all Things *new*, is in the *new Jerusalem*, which comes down from Heaven, and that *this new Jerusalem*, the Bride of the Lamb, the beloved City, was in Being during the *Millennium* of the first Resurrection, and before the Seduction of *Gog* and *Magog* *

And so † *Justin Martyr*, and ‡ *Irenæus*, understood the Order of these Matters, for they also make the Constitution of the *new Heaven* and the *new Earth* synchronal to the *new Jerusalem*, and the first Resurrection

As for the Symbols, they are taken from *Isaiab* lxxv 17 and *ch* lxxvi. 21 in both which Visions they belong to one Thing, and what is the more to be observed is, the Words of *Isaiab* speak of the Resurrection of *Israel*, which as that signifies their Conversion to Christianity, may be a great Part of the *Millennial* Constitution. But the Symbols are here us'd by *St John* to explain the Constitution of that State, which not only comprehends the *Millennial*, but also the general Resurrection. And whereas some People are apt to fancy a thorough Change in the visible Constitution of the Universe as to the heavenly Bodies, this is not only inconsistent with the Nature of the prophetic Style, which assumes only those Objects for Symbols of the political World, but also contrary to the constant Opinion of the

Primitive Fathers. *Irenæus* in particular, speaking of the new Heaven and the new Earth, has afterwards the following Words to determine, that the Holy Ghost does not mean of the Substance and Form of the visible Creation, but of the Figure of the Political World or Mankind, who are become guilty of Transgression, and are therein grown old, or corrupted, and must be renew'd

“^h For, says he, neither the Substance nor the Matter of the Creation is destroy'd, because he is true and firm who has created it, but the Figure of the World passes, in which the Transgression is committed, because Man is grown old in them” Here the Word *Substance* answers to the Greek *ουσία*, which is still preserv'd by *Andreas Cæsariensis*, and being set with *συνα*, ought to be so explain'd, that the one signifies the *Matter* of the World, the other the *Form* and *Constitution*. The Meaning of *Irenæus* being plainly, that in these Places of holy Writ, where 'tis said the World, Sun, Moon, and Luminaries, with other Elements are to be chang'd, 'tis not so to be understood, as if the Form or Matter of these created Beings was to be chang'd or destroy'd, but that this is to be taken of the human World

The Citation in this Place out of *St Paul's* Epistle to the *Corinthians*, determines what is to be understood by the *World*, and the *Elements* of it in the Metaphorical Style, which is frequently us'd even when no Prophecies are in View. Nothing can be plainer than that this is the Meaning of *St Paul's* “ⁱ And they that use this World, as not abusing it for the Fashion of this World passeth away” Which Words can no ways be understood of the material, but plainly of the political *World*. In short, if there be any Alteration in the visible Frame of Nature, it is only a Consequence, or necessary Condition, to make this Earth and Heaven proper Receptacles of the glorified Saints

No. 2

In this new World there is no more Sea — no War or Commotion, but all Peace and Quietness. In the former Periods of the Church there was a *Sea of Glass*, and a *Sea of Fire*

* Compare *ch* xxii 3 with *ch* xxi 2, 5 and *ch* xix 7 with *ch* xx 4 -- 9
† Dialog cum Tryphon p 259

‡ Iren L v c 33

^h Iren. L v c 36 Vid L iv c 6

ⁱ 1 Cor viii 31

But in this Period the Subjects of *Christ's* Kingdom are free'd from any Storms or Troubles, they are no longer now circumscib'd or limited as before, but *God shall be all in all* 1 Cor xv 28.

No. 3 The Settlement of the new *Jerusalem* is the End or Perfection of all God's Promises And therefore to give us Assurance in relation to an Affair of such vast Importance, the Apostle declares, *I John saw the holy City, the new Jerusalem, descending from God out of Heaven.* And this, (the Person of the Apostle in these Visions being typical) is an earnest, that those whom he represents shall most certainly see the said *Jerusalem*.

A new *Heaven* and a new *Earth*, new Kingdom, Government and People, must have a new *Metropolis* And therefore the new *Jerusalem* is the Capital City of *Christ's* Kingdom, as the old or literal *Jerusalem* was of God's People the *Israelites*, and indeed as to the *Mosaical* Oeconomy, the Capital City of God's Kingdom, whence our Saviour calls it the *City of the great King*, Matt v 35

This *New Jerusalem* is *holy*, as being perfectly so, and it descends from God out of Heaven, as being constituted most immediately by the Divine Power, it being a *City whose Builder and Maker is God*, Heb xi 10 And it descends prepared as a *Bride adorned for her Husband*, as being the Bride of the Lamb before mentioned in ch. xix, Cities being often represented under the Symbol of Women

No. 4 The great Voice from Heaven declaring, *behold the Tabernacle of God with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God* — is a Declaration of God the Father and *Christ*, that they will place their Tabernacle among Men *Christ* will visibly appear and dwell among Men in the Fullness of the Godhead, that is, with all the Power, Glory, Majesty, and Dominion of the Deity And so in the most eminent Manner they shall find that they are the People of God, and that God himself is with them their God. There will now be between them a mutual Title of *Holiness*. And that Relation will appear in the highest Manner, being not now conditional but irrevocable, and therefore

as that Title of being *their God* engages God Almighty to exert his Goodness towards them, so will they always be Partakers of it For

No. 5 He shall take away all Causes and Occasions of Sorrow. Death will be for ever swallowed up in Victory, and there shall be neither Mourning, nor Crying, nor Pain Because the former Things, the old Heaven and old Earth are pass'd away, that is the former State of the World is remov'd and chang'd

No. 6 And he that sat upon the Throne said, *Behold I make all Things new*
Christ here declares that he it is who is to make the new Heaven and the new Earth before mentioned, and that he will actually accomplish this Design. And therefore to shew the Certainty of the Event,

No. 7 He commands St *John* to write, *for these Words are true and faithful*
Thou mayest publish it, and it shall be fully known at this Time, that what I have said or commanded, certainly comes to pass, and this is the Time wherein I make out before all Men those Promises which I have made to the Church, and that therefore all my Purposes stand

No. 8 And he said unto me, *It is done I am the Alpha and the Omega, the Beginning and the End*
That is, these Words are true and faithful, and the Things shall be done, because I, who at first created all Things, can also make all Things new, being the Consummator and Perfecter, as well as the Beginner of the Creation And therefore

No. 9 To him that is thirsty, — to every individual Person that has suffer'd Persecution for Righteousness Sake, — will I freely — liberally, without Measure, and of my mere Grace and Fa-

your give everlasting Happiness, *be shall drink of a Fountain of Water springing up to eternal Life.*

Every one that comes off Conqueror shall inherit the new Heaven and Earth Such, as Sons of Adoption, shall be Co-heirs with *Christ* the Son of God by Nature, and for ever reign with him *God will be their God*, and so perform to them all his Promises according to his Covenant, *and they shall be his Sons* for ever loved by him

It may be here observed, that God never calls himself the God of any one, but it is upon the Account of some mutual Covenant. And therefore when God covenanted with *Abraham* and his Seed, he concludes *I will be their God*, *Gen xvii 8* Therefore when God began to execute his Promise, and to send *Moses* to that Purpose to shew him, that he remembered his Covenant, he said to *Moses*, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, *Exod iii 6* repeating thus the Title of *God* to every Name of the Patriarchs, because he had singly covenanted, or renewed the Covenant with each of them

And so because the Promise was yet never fulfilled to *Abraham* himself in Person, to whom it was also made specially, our Saviour concludes from these Words, that *Abraham* shall live again, that God may perform it to him and the other Patriarchs. *Matt xxii 32*

N^o. 10. The other Part of the Divine Judgment concerns them on whom the Sentence of Condemnation at the Time here intended is past And they are,

1 *The Cowardly and the Unfaithful*, such who, having heard of the Promises of God, have not had Courage enough to stand to the last, that they might overcome, but fainted in their Profession, and were *unfaithful*, that is, did not stand to the Promises, which themselves had made in entering into Covenant with God, which indeed proceeded from their wanting Faith to believe in God's Promises, and consequently by those Doubts suspecting him not to be *faithful*. These two Cases are near a-kin, and are therefore here set immediately together.

Now the Persons here named being such as God had favoured with the Knowledge of his Covenant, who nevertheless

less forsook him and fell away, shall be condemn'd by a severer Sentence than others, and are therefore here set in the Front as one of the worst Sorts of Criminals *Luke x 11, 14* *xvii 47, 48* *Matt x 15* *xliii 13, 14* *Mark xvii 40*

2 *The Abominable*, — such as are guilty of those grievous Sins, which are called *βδελύγματα*, *Abominations* in Holy Writ, as Sodomy, in *Lev xviii 22*

3 *Murderers*, — and especially such as persecuted and killed the Saints of God, and were therefore habitual Murderers

4 *Whoremongers, Sojourners, and Idolaters*

These three are frequently joyned together, because their Crimes were found to be frequently and commonly complicated in the same Persons, as being essential to the *Pagan* Religion, as such And in *cb ix 20, 21* the same Crimes are objected to the *corrupted* Christians.

5 *All Liars*, — All those who contrive Lies, false Miracles, and idolatrous Worship to deceive Men, and make them fall into Idolatry, and all who in General are Liars, false and deceitful in their Words and Actions

All these Sorts of Persons now nam'd (under whom all impenitent Persons are comprehended) will not be found written in the *Book of Life*, and must therefore have their Portion in the *Lake which burneth with Fire and Brimstone, which is the second Death* The *Righteous* are to go into *everlasting Life*, but the *Wicked* into *everlasting Punishment*

VISION II. PART IV. SECT. V.

A particular Description of the *New Jerusalem*, together with an Account of what Sort of Persons shall enter into it, or dwell therein.

N^o 1 | x 9 **A**ND there came unto me one of the seven Angels which had the seven Bowls full of the seven last Plagues, and he spake with me,

Saying,

- N^o 2 *Saying, come hither I will shew thee the Bride, the Lamb's Wife*
- N^o 3. *And he carried me away in the Spirit to a great and high Mountain,*
- N^o 4 *And he shewed me the great City, the Holy Jerusalem, descending out of Heaven from God,*
- N^o 5 *Having the Glory of God*
- N^o 6 *And her Light was a most precious Stone, like a Jasper, looking like Chrystal*
- N^o 7. *And she had a great and high Wall,*
- N^o 8 *And she had twelve Gates,*
And at the Gates twelve Angels,
And Names written thereon, which are [the Names] of the twelve Tribes of the Children of Israel.
- N^o 9 *On the East three Gates,*
On the North three Gates,
On the South three Gates, and
On the West three Gates
- N^o 10. *And the Wall of the City had twelve Foundations,*
And on them the twelve Names of the twelve Apostles of the Lamb
- N^o 11. *And he that talked with me had a golden Reed, to measure the City, and the Gates thereof, and the Wall thereof.*
- N^o 12 *And the City hath four-square,*
- N^o 13 *And the Length of it is as much as the Breadth*
- N^o 14 *And he measured the City with the Reed to twelve thousand Furlongs¹*
- N^o 15 *The Length and the Breadth, and the Height of it are equal*
- N^o 16 *And he measured the Wall thereof, an hundred and forty four Cubits,*
- N^o 17. *According to the Measure of Man, which is the Angels*
- N^o 18. *And the Building [or Fabrick] of the Wall of it was of Jasper,*
- N^o 19 *And the City was pure Gold, like clear Glajs*

* So according to Alex and several other MSS and vulg Lat Gr and Arab Versions, and Arithas ¹ According to Steph & Pet 2 Hunt 1 Sin M Sci cl twelve Times twelve Thousand Furlongs

- N^o 20 *And the Foundations of the Wall of the City were adorned with all kind of precious Stone*
The first Foundation was a Jasper, the second a Sapphire, the third a Chalcedony, the fourth an Emerald,
- N^o 20 *The fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolith, the eighth a Beryl, the ninth a Topaz, the tenth a Chrysoptilus, the eleventh an Hyacinth, the twelfth an Amethyst*
- N^o 21 *And the twelve Gates were twelve Pearls,*
Every several Gate was of one Pearl
- N^o 22 *And the broad Place of the City was pure Gold, as it were transparent Glajs*
- N^o 23 *And I saw no Temple therein*
For the Lord God Almighty is the Temple thereof, and the Lamb
- N^o 24 *And the City has no Need of the Sun, neither of the Moon to shine in it*
For the Glory of God did enlighten it, and the Lamb is the Lamp thereof
- N^o 25 *And the Nations of them that are saved shall walk in the Light of it*
- N^o 26 *And the Kings of the Earth do bring their Glory and Honour into it.*
- N^o 27 *And the Gates of it shall not be shut at all by Day.*
For there shall be no Night there.
- N^o 28 *And they shall bring the Glory and Honour of the Nations into it.*
- N^o 29 *And there shall in no wise enter into it any Thing that is common, [viz unclean] neither that which worketh Abomination, and maketh a Lye*
- N^o 30 *But only they who are written in the Lamb's Book of Life.*

The Explanation.

- N^o 1. **T**HE new Jerusalem having been only before mention'd in General, is in this Section particularly describ'd, and at the same Time it is shewn how Possession thereof shall be taken,

ken, and by whom, that is, by what kind of Citizens, it shall be enjoy'd

The Angel who shews all this in the Vision to St. *John* is very carefully specified, to be one of those that poured out the seven Bowls in general, or rather the seventh of them, and even the same as had before shewn St. *John* the Destruction of *Babylon*, the Metropolis of *Christ's* Enemies.

Now it may be argued, seeing the Prophecy shews, that the same Angel who has executed the Plagues, and shewn the Destruction of *Babylon*, does also describe and measure the *new Jerusalem*, and not any other Angel indefinitely, but one of the seven Chiefs who stand in the Presence of God, that therefore the Matter of the Execution of the Plagues, and of the Destruction of *Babylon*, and of the measuring of the *new Jerusalem* have some kind of Connexion And,

From this careful and exact Way of Management it may be conjectured, that since *the same Angel* who poured out the last Bowl upon the Worshipers of the Beast, and caused many Christians, that is, of the Reformed Churches, to hear the Word of God, and become converted, and also to foresee the approaching Destruction of the Metropolis of the Antichristian State, and even by what Means it should be effected, *does also shew* the Metropolis of *Christ's* Kingdom Symbolically to St. *John*; that therefore the same Reformed Churches shall have a Foresight and Subsisting, till the Descent of the *new Jerusalem* discover at last the actual Enjoyment of it by those for whom it is prepared

N^o 2.

The Words of the Angel to St. *John* are, *Come hither, I will shew thee the Bride the Lamb's Wife*

Here is the very same Way of Management as has been us'd about the great Whore, the Metropolis of the Antichristian State in *ch xvii 1*

As to this Place we may observe, that the Church which in the present Mortal State of its Members is only *betrayed* unto *Christ*, becomes at the Resurrection a *perfect Wife*, and yet is always a *Bride*, as having always her Byffe or Wedding Garment on, and therefore she is here represented both as a *Bride* and as a *Wife*

This

N^o 3

This Metropolis of *Christ's* Kingdom is represented as standing upon a very high Mountain, and therefore St. *John* is carried by the Spirit to the said Mountain, in order to view it The Kingdom of *Christ* being become a great Mountain, and filling the Earth, must have its Capital City *established upon the Tops of the Mountains, and exalted above the Hills.*

N^o 4

Upon the said Mountain the Apostle is shewed *the great City, the holy Jerusalem descending from God out of Heaven*, as being constituted most immediately by his Almighty Power

It is now *Great*, prevailing and exercising Power, as well as *holy*, and we shall find that every Thing belonging to it is *Great*.

N^o 5.

The *Glory of God* which *this City* has, is the *Shekinab*, or glorious Light, which is the Symbol and visible Proof of the Divine Presence and Majesty So that it will be enlighten'd and govern'd by God himself with all the Brightness of his Majesty And therefore *Christ*, who is the *Brightness of God's Glory, and the express Image of his Person, Heb 1 3* is to dwell therein, and to reign with the Saints. For where the Son is, there is the Father also, the Son being an Emanation of his Father's glorious Light, and inseparable.

N^o 6.

And to shew that God and *Christ*, who is visibly to reign therein, shall enlighten his People, or rule over them, with a constant and unchangeable Flow of his Goodness and Favour, *the Light* or Luminary of the *new Jerusalem* is compared to a most precious Stone, *to a Jasper looking like Chrysol*, of a shining bright and white Colour, of the Colour of a serene Skie

In *ch xv 3* the Presence or Appearance of God the Father was compar'd to Gems of three Colours, white, red, and green, because from the Beginning of the Christian Dispensation God was to shew not only good Will and Kindness, but also Justice and Severity, and also Mercy or a Disposition to Reconciliation after Sin, and upon Repentance

But to this *new Jerusalem* he appears all clear and bright, that is, all Peace, Prosperity, Joy, and Happiness, without any Disposition, in respect of its Inhabitants, to Anger and Severity

4 G 2

N^o 7

N^o 7 The *great and high Wall* of this City represents its Strength, and the Stability and Safety of the State of its Inhabitants

N^o 8. Its *twelve Gates*, having the Names written on them of the *twelve Tribes of Israel*, shew who have a Right to enter through them into the City *viz* the true spiritual *Israelites*, who are taken from the *Jews* and *Gentiles*

Old Jerusalem had the same Number of Gates, and so has the City in *Ezekiel*

The *twelve Angels at the Gates*, to keep and defend them, are in Allusion to the Custom of placing Guards at the Gates of the Cities, with an Officer to command them So ⁿ *Æschylus* places a Prince at each of the Gates of *Thebes* In the Temple of *Jerusalem*, which was a kind of a Citadel guarded by the Priests and Levites, as the standing Militia of it, there was an Officer at the Gates to prevent Disorders, and keep out any Strangers, or unclean Persons who should offer to come in, contrary to the Order and Warning written on the Outfides. This Place may also allude to that, and perhaps too to the Cherubim, who kept the Way to the Tree of Life after *Adam's* Fall, which was in the first Paradise And this *new Jerusalem* is also called *Paradise*, into which no accursed Thing is to enter, as we shall see in *Verse 27* and in *ch xxii 3*

It is not easy to conjecture and comprehend how this will be accomplished, and whether it be only defin'd here, to denote the great Care and Kindness of *Christ* to those that are in this holy City However, it shews that this State is so secured to the Saints, that those who are condemn'd to be depriv'd thereof, shall never be able to enter therein, there being no Sacrifice or Purgation which may sanctifie them, if not before this Period prepared in this Life to be justified in God's Judgment. See *Luke xvi. 26*

N^o 9 The *Position* of the Gates answers to the four Points or Winds, or Corners of the World, and so denotes Universality,

— that there shall enter through them Persons from all Parts of the whole World, without Exception or Privilege, but every one according to his Works This will be according to the Saying of our Saviour, *Luke xiii 28* *Then shall be Weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and ye yourselves thrust out And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God* — which Words are a plain Exposition of this Place, wherein also observe, that the Punishment of the Wicked is set forth by Way of Rejection, or Reprobation, which being for ever, must therefore cause an everlasting Torment

Therefore seeing there are but twelve Gates to correspond to the twelve Tribes of *Israel*, they are equally distributed to each Side, to shew the equal Distribution of the Rewards to all Sorts of Men, that none upon the Account of his being of this or that Nation, shall be prefix'd to another, the Covenant of Grace having taken away those Distinctions of peculiar Families, or Nations

As to the Order or Distribution here of the Parts of the World, the *East*, as being here the Front, is first nam'd, and to him that considers this City as from the *Front* or *East*, the *North* stands on his Right Hand, and so is preferred to the *South* which stands on his Left, and the *West*, as being behind, is mention'd last.

N^o 10 The *twelve Foundations of the Wall of the City*, having on them the *twelve Names of the twelve Apostles of the Lamb*, shew that the twelve Apostles have equally concurred to lay the Foundation thereof by their Preaching the Oracles of God And thus *St Paul* calls his preaching the Gospel, the *laying of a Foundation*, *Rom xv 20* As the twelve Apostles have founded the Church of *Christ*, which grows up at last into this *new Jerusalem*, so this gives them a Title of being Founders, the Privilege of *Christ's* being the chief Corner Stone being preserved And our Saviour confirms it by promising, *that in the*

^o Eph ii 20.

ⁿ Villalpand. Fuller s Pisgah.

^p Æsch septem Theb § 288 & § 413, &c

— that

Regeneration, when the Son of Man shall sit on the Throne of his Glory, they shall sit upon twelve Thrones judging the twelve Tribes of Israel Matt xix 28

The Analogy of *Preaching* and *Foundation* is suitable to that of the Church being compared to a *Temple* or *City*, and even in P prophane Authors *Laws* are call'd the *Foundation* of *Cities*.

As to the general Signification of the *Foundations*, they are to signifie, that the State of this *new Jerusalem* is to be firm and stable, in Opposition to the unstable State of this present *Life*, as *St. Paul* reasons, *Heb* xi 9, 10

N^o 11. The *Golden Reed* which the *Angel* has, to measure the *City*, and the *Gates* thereof, and the *Wall* thereof, that is to take Possession of them for whom they are design'd, shews that the State of this *City* shall be glorious and permanent, and that *God* will make use of the glorious *Ministration* of *Angels* to put us into Possession of that glorious State

In the measuring of the *Temple* in *cb.* xi. there was us'd only a *Reed like a Staff*, a plain and brittle Instrument, and the Commission to measure was given to *St. John*, as a *Martyr* or *Prophet* in *Sackcloth*, and the Representative of the distressed *Worshippers*. But here is a *Golden Reed* us'd, and the *Measurer* is one of the *Angels* of *God's* Pretence So that the Case is entirely different

N^o 12. And the *City* lieth four *Square*.

The Word τετραγωνος, *Four-square*, though in Strictness of speaking it is only said of the plain Figure, without considering the Solidity, yet it is also said of Cubick Bodies by^a professed Geometricians

And that this *City* is a *Cube* appears from the End of this Verse, in which it is said, that the *Length*, and the *Breadth*,

^a P M T C de Nat D L in *Melique ita posuit, Rem lum Actum, Nemo de*
ut agitat, iudam: ut iustis nostris Civitat' Viri in L vi
----- *primo in 12, 10 u bar*

^a Timæus Locutus c Anm Muna Cont Platon Tu p 187

and the Height thereof were equal Now all Cubick Bodies must needs appear *Four-square* in the Superficies on all Sides

This Figure is made Use of by *Timæus*, *Plutarch*, and others as the Symbol of Stability, because which Way soever it be let, it stands upon a plain Basis as good as any other of the same Body Hence the Philosophers call a Man of Courage and Resolution to stand to his Purpose τετραγωνος *Four-square* And to on the other Hand, a *Cylinder* was the Symbol^s of an inconstant Man

From this Propriety of the Number *Four*, being the Basis of the *Cube*, the Number *Four* got the Name of *Firm* in those Authors, who have affected to give particular Titles to some special Numbers

Now by the *City* being thus *square* and *cubical*, is denoted that it shall be firm, immoveable, constant, perfect and always like itself

N^o 13. The *Length* of the *City* is as much as the *Breadth* And this shews that the Figure of its Basis is a perfect *Square*, this being the vulgar Way to express it, even when it is a *Rectangle*, for in the exact Geometrician Way a *Rhomb* may have its *Length* and *Breadth* equal without being a *Square*

It is of this Figure as the most regular, and that it may shew equal Sides, and an equal Number of *Gates* to all the Sides or *Corners* of the *World*, and thereby denote the Equality of Right to all Sorts of Men, and the Equality or Impartiality of the *Divine Favour* to Men of all Nations

N^o 14. And he measured the *City* with the *Reed* to twelve thousand *Furlongs*

This is the common Reading, and it is confirmed by the best MS. and the most antient vulgar Translation, and others

According to this, *Ezekiel's City* and this *new Jerusalem* will be the same, the *eighteen thousand Measures* in the one, being equal to the *twelve thousand Furlongs* in the other

^a Arist Rhet L iii & Ethic Nicom L i Audior Eth Paphr L i c 1^a

^b Hierocl in Pyth g Aur Corn x 6, &c

^c Aristid Quint de Mus L iii v 122

To prove this let it be observ'd.

First, that the Angel here does not give us the Sum of the Measure of either the Length, or the Breadth, or of the Compass only, that is, either of the Sides of this Holy City, or the *Area* or Ground-plot thereof, but of the whole City it self considered in Gross with the Mount upon which it stands Which is evident from this, that in the next Words to those before us, this City is considered as having the three Dimensions, and therefore as a solid or cubical Figure And because the Measure of the whole is summed up at once, it is evident, that to find the true Measure of the Superficies and Lines of this Cube, it must be done by extracting the Cube Root of the Sum, which will then give us the Length of one of the Sides, and then of the whole Circumference to the four Sides

Secondly, It is to be observ'd that *Ezekiel* does not measure the City in gross, but only gives the Measure of the Compass or Circumference of a square Figure, each Side containing *four thousand five hundred Measures*, and so the whole Figure containing *eighteen thousand Measures* in all

Therefore to reduce these two Figures to the same Measure, or Denomination of Numbers, they must be computed in such a Manner, that the Cube whose Content or solid Measure is 12000 Furlongs, must be in Compass 18000 Measures, as they are computed by *Ezekiel*, that is, that a Line of the Length of 18000 Cubits, or Measures of *Ezekiel*, going about a square Figure, shall likewise encompass or go about the Cube of 12000 Furlongs of solid Measure, as *St. John* expresses it

“ That this may appear, something must be said of the true Length of *Ezekiel's* Cubits, and *St. John's* Furlongs

“ Concerning the Cubit used by *Ezekiel* in the Description of his last Vision, it is evident from the fortieth Chapter and the fifth Verse, and from *ch. xli* § 8 and *ch. xliii.* § 13 that this Cubit is longer than other Cubits ordinarily us'd in the Holy Scriptures, by one Span or Hand Breadth, which is the fourth Part of the usual Cubit, as *Villalpandus*, and other Interpreters upon this Place of *Ezekiel*, not without Reason, affirm. But the common and usual Cubit mention'd

“ in the Scriptures, was about two Foot and an half And therefore in some of our *English* Translations the Marginal Note equallerth 2000 Cubits to a Mile, and so doth *Villalpandus* also in his Map of *Jerusalem* And a Mile contains 1000 Paces, every Pace being five Foot. If therefore this Cubit of *Ezekiel* be bigger by one fourth Part than other Cubits, it follows then, that 22500 true or ordinary Cubits, are equal unto 18000 of these great Cubits, for as 4 are to 5, so are 18000 to 22500 If then 22500 Cubits, every Cubit being two Foot and an half, be the true Compass of the new *Jerusalem*, as by *Ezekiel* it is measured, it must be granted, that if 625 Foot make one Furlong, then the Compass of this City reduced to such Furlongs, must be 90 Furlongs, which Measure how near it comes to agree with the solid Measure set down by *St. John*, may be easily demonstrated by extracting the solid Root of 12000, which if I have rightly perform'd, the Compass of this Cubical City, by necessary Consequence, must needs be between 91 and 92 Furlongs, or more exactly 91 Furlongs, 71 Paces, 2 Foot 11 Inches And although it doth not exactly and precisely agree with the former, yet one or two Furlongs are not to be regarded in so large a Compass, yet not therefore not to be regarded, because a Difference, if it could be proved, were not to be regarded, but because it is beyond Comparison far more probable, that these two Measures do exactly agree, because the Cities are both one, than that any other Writer can now exactly set down the just Length both of the *Jewish* Cubit, and of the *Roman* Furlongs”

Upon this Discovery of *Mr. Potter* *Mr. Mede* makes this Reflexion, “ There is no such Argument to prove the Divinity of the *Apocalyp*s, and consequently to convince an Atheist of the Divinity of the whole Scripture, whereto this Book gives Testimony, as the strange Agreement between *Ezekiel's* linear, and *St. John's* cubical Measures of the City *Jerusalem* for the Compass and Area thereof, both the Numbers and Denomination of Measures being so differing as they are, and those of *St. John* besides to be derived from 12 How

“ could this be but from Divine Inspiration, when St *John*,
 “ as the rest of the Apostles, was ἀλογιστὴς ἰδιώτης, and
 “ far enough from Skill in Algebraic Subtilties ”

N^o. 15. *The Length, and the Breadth, and the Height of the City being equal, proves plainly that St John considers the City as a Cube, the Height being not that of the Wall, which is much less, and particularly consider'd in the next Verse.*

Now as it is not usual to consider a City as a Cube, so there was special Occasion to do it here. And therefore St *John* here considers, that this City is placed upon a Mount, and he takes the Height of the Mount, in the Description of the City, the Height of the Mount being to be consider'd as Part of the Constitution of this City

Now as the Mount signifies the Reign and Dominion which this City is to have, and that this Height or Exaltation of its Dominion is equal to the Length and Breadth, we are therefore given to understand by this, that the Reign of the City shall be commensurable to its Duration and Extent, that they who are therein to possess it shall reign for ever, as they are taken from all Nations, and are to reign over all Things universally.

N^o. 16. *And he measured the Wall thereof an hundred and forty four Cubits.*

This is the Height of the Wall which was before called *great and high*. This Height of the Wall, in which this City exceeds all others, denotes the great Security of the State of its Inhabitants

And forasmuch as the Number 144 is a mystical Number, being produced out of 12 multiplied by it self, this may shew that the Safety and Security of the Citizens consists in their Conformity to the Doctrine delivered by the Apostles

N^o. 17 *The Measure of the Angel being the same as that of Man, shews that in measuring the City and the Walls he takes Possession thereof, not only for the Angels, but also for Men, the City being to be inhabited equally by both, so that Measure of Man is here the same as in the Name and Right of Man,*

as

as well as his own, for Men as well as for Angels. Nay the Angels take Possession thereof to put Men into Possession, they being the heavenly Host which came with the *Word of God*, and are to gather the Elect from the four Quarters of the World, that they may sit with *Abraham, Isaac and Jacob* in this *New Jerusalem*, which is the Capital of the Kingdom of Heaven. So that the Saints are to be put into the actual Possession of that happy State, by the immediate Procurement and Ministry of the Angels, who are to be their Companions.

N^o 18 The Matter of the Wall is said to be *Jasper*, which is the very same as that to which the Luminary of this *new Jerusalem* is compar'd in *ψ 11*. This implies that the same God and *Christ*, who reign therein, shall likewise defend it, the Divine Presence being continually therein, to rule and defend it against all Harm

Both these Advantages are laid down together by *Ezekiel* in *ch xlvi v 35* in these Words, *the Name of the City from that Day shall be, the Lord is there*. For according to the Style of Holy Writ, the Divine Presence is a Token of Protection. Now as the Righteousness of God, his kind and peaceful Disposition, is that by which he will govern this Holy City, so 'tis the Holiness of the Saints, which is to be their constant and sure Defence, of which the Whiteness and Clearness of the *Jasper* is the Symbol. As the *Jasper* it self, like other Gemms, is that of the Constancy and Perpetuity of the Subject.

N^o 19 *And the City was pure Gold, like clear Glass*

That is, all the Buildings of the Houses and Streets are of pure Gold, free from all Manner of Dross, and Transparent

This denotes the Power and Duration and Holiness of the happy State of the Inhabitants.

Here the Church shall have *Holiness and Happiness* together. She shall be as bright as *Glass*, but as strong and durable as *Gold*

N^o. 20 *And the Foundations of the Wall of the City were adorned with all Sorts of precious Stones. The first Foundation was a Jasper, the second a Sapphure, &c*

It had been *before said* that the Wall of the City had twelve Foundations, and that on those Foundations were written the Names of the twelve Apostles of the Lamb. And now *here it is said* that each of the said twelve Foundations consisted of a most precious Stone.

The *precious Stones named* are the same in Number, and probably the same in kind, though in a different Order, with the twelve precious Stones which were placed in the *Essen*, or *Breast-plate of Judgment* of the High-Priest, and on which were engraven the Names of the twelve Heads of the Tribes of Israel. That *Essen* was the Instrument whereby the *Will* or *Oracles* of God were discovered to the *Israehtes*, and for this Reason it was it self called the *Oracle* λὸς ὁρακ

Now the Word *Oracle* is a very general Term, by which in Holy Writ is not only understood the extraordinary Revelation of God's Will, Mysteries, Promises, Predictions and Threatnings, but also Judgments and Decisions in doubtful Matters, when the People, or Heads thereof, resorted to him for a Decision, and by Consequence, as even the written Law was once a Mystery, a Declaration of God's Will, containing a Collection of judicial Decisions, Predictions, Promises and Threatnings, which emanated from God as *Oracles*, the written Law it self was also called the *Oracles* of God. And therefore, tho' *Moses* never us'd the *Urim* and *Tbummim*, God speaking otherwise to him, Face to Face, from between the Cherubim, yet *St. Stephen*, *Acts vii* 38 says, that he received the lively *Oracles* of God to give unto us, and *St. Paul*, *Rom iii* 2 naming the Privileges of the *Jews* above the *Gentiles*, mentions this in the first Place, *because that unto them were committed the Oracles of God*. For, as God is King of all the World, and was so peculiarly of the *Jews*, an *Oracle* is the Order, Command, Answer, or Decision in Judgment of any King, either with, or without the Request of his Subjects. So that *Laws* themselves are *Oracles*.

Wherefore, to apply what has been said to the Case in hand, seeing visible Symbols are us'd to represent the Notions of the Mind, by the Way of Metaphors, Metonymies, and Synecdoches, the twelve Gemms here being the same, or of the like kind, with those in the *Essen*, or Instrument of the Divine *Oracles* upon the High Priest, and being here said to be the Founda-

Foundations of the *new Jerusalem*, do accordingly by a Metonymy of the Adjunct, or rather Instrument, signify, that this *new Jerusalem*, and what is contuned or meant by it, the happy State of the Saints in the Resurrection, is founded upon the *Oracles* and Promises of God. And these Gemms are therefore said to have the Names of the twelve Apostles of the Lamb written on them (in Allusion to the Names of the twelve Patriarchs of the Tribes of *Israel*, which were written on the precious Stones of the *Essen* of the High-Priest) because the *Oracles* or Promises of God, according to which the City is built, were committed to the Preaching of the twelve Apostles of the Lamb.

That *Gemms* in the Symbolical Language signify *Oracles* and *Laws*, and *how they came* to be so us'd, may be clearly seen from the Symbolical Dictionary. From what has been said it appears, that the *twelve Gemms*, as they signify the *Oracles* of God upon which the *new Jerusalem* is founded, make but *one Symbol* among them all. And therefore since they are not singly Symbolical, but altogether, *as the twelve precious Stones were in the Essen*, it is not necessary to give a particular Description of them.

No. 21. *And the twelve Gates were twelve Pearls, every several Gate was of one Pearl*

Pearls are valued in Proportion to their Bigness, and are the most precious of all Things that are sold among Men.

The biggest Pearl known to be in the World belongs to the King of *Persia*. It is not so big as a Pidgeon's Egg, and cost thirty two thousand Tumains, that is, about one hundred thousand Pounds Sterling.

According to this, each Gate, as consisting of one Pearl, must be of an immense Value. For these Gates must be very large, in Proportion to the Height of the Wall, and are to be consider'd, as having Houses, and so the largest Buildings of all the Walls. The Gate-Houses of Cities consisting, after the

Manner of the old Fortifications of several Towers and Turrets to flank, and defend the Entrance.

The Gates, or Gatehouses therefore, consisting each of one Pearl, shew that the Right to enter into this *new Jerusalem* is of infinite Value, to which nothing else in the World is to be compared, and consequently, that the Happiness of those who enter in through the said Gates into the City, is immense. Therefore is a Man would give all this World to save his Soul, and that these Pearls signify the Right to that Immortality which saves Souls, so a wise Man must sacrifice all this World to obtain it, *Matt. xvi. 26. Rom. viii. 18.*

No. 22. *And the broad Place of the City was pure Gold, as it were transparent Glaz*

This broad Place is the *Forum Urbis*, or the publick Place of Concourse in the *midst* of the City, and so denotes the *internal* Conversation of the Citizens of this *new Jerusalem*. And this being said to be of *pure & transparent* Gold, denotes the most holy and excellent and constant Behaviour of them all in Equity and Goodness, without any Mixture or Mismanagement to taintish the continual Course thereof.

It is observable that ² *Homer* describes the Place wherein the Gods met to consult with *Jupiter* as having a Floor of Gold.

No. 23. In this *new Jerusalem* there is not seen any *material* Temple, or circumscrib'd Place of Worship, as under the *Jewish*, or the *Christian Dispensation* in its two first general Periods.

And that for this Reason, *because the Lord God Almighty is the Temple thereof.*

In the *Mosaical* Oeconomy there were many Things which required a *material* Temple.

The principal of which was this, that the Tabernacle and Temple served to keep the Earnests, Testimonies, and Monuments of the Covenant made between God and the *Israhelites*, and thus to denote Symbolically, that God did dwell among them, in order to protect them always, until such Time as all

his Promises and Counsels concerning that Oeconomy were perfected, which was only to bring them, as a *Pædagogic* to *Christ*.

The Closeness and Secrecy of that Temple, so long as it was shut from the Eyes of Men, represented, that the great Counsel or Designs of God were still to be secret and unaccomplished.

When by the coming of the *Messias* those Designs began to be laid more open by his Preaching, and the Preaching of his Apostles, God suffered that Temple to be removed, to make Way for another Oeconomy, which was the *Christian*.

In this latter Oeconomy Men are Mortals still, and they have need of a standing and visible Worship, and publick Rehearsal of the Divine Promises, to keep up their Faith and Hope. They have therefore need of a *Temple*, and a standing Ministry therein, to obtain those two Ends. and so the State of our Church is represented by the Symbol of a *Temple*.

But now in this *new Jerusalem*, in and by which all the Mysteries and Promises of God are fully accomplished, there is no Need of a material Temple to contain the Monuments of a Covenant which is fully performed. Neither is there Need of any such Symbol of Divine Protection, because God and the Lamb have overcome the last of the Enemies to be subdued, even Death it self, as to all those who are in the *new Jerusalem*, and because they are constantly present, as it were in Person both, and the Lamb visibly. And then as to the Publick Worship, which is now to keep up our Faith and Hope, they are both unnecessary to them that walk by Sight, and are in actual Possession of the Promises, Faith and Hope being Virtues of them that are not yet perfect. By which we see, that the Presence of God and the Lamb supply with great Advantage all that can be conceived by the *Temple*.

But why is the Title of Lamb still given to *Christ*? This may shew that he shall reign with his visible human Nature. For this Kingdom being given to him on the Account of his Sufferings in his human Nature, the same must accompany him in his Glory.

No. 24. *And the City has no Need of the Sun neither of the Moon to sh. it*

shine in it For the Glory of God did enlighten it, and the Lamb is the Lamp thereof^a

The Presence of God and *Christ*, compared to *Light*, the Symbol of good Government, shall afford such an happy State to this *new Jerusalem*, that it shall stand as it were in no need of any natural Means, such as the Sun and Moon are, to afford its Inhabitants any Assistance

And again, as the Sun and Moon in the Symbolical Language do frequently signify those political Governors, which God has given to Men as his Vicars to govern them, so the Expression, that the City has no Need of the Sun nor of the Moon, may and does imply, that the *new Jerusalem* shall stand in no Need of such Vicars to govern in *Christ's* Absence, but that he with all the Glory of Divine Majesty shall be present to govern it himself

The Words, — *for the Glory of God did enlighten it, and the Lamb is the Lamp thereof*, are equivalent to what is said in *Ezekiel*, ch. xxxiv 24 *And I the Lord will be their God, and my Servant David a Prince among them*, — *David* there signifying the *Messias*, the Head of the Family being put for the Successor, as is usual, in Holy Writ, and many ancient Authors

The Words explain the eleventh Verse, and shew us particularly, who is the *Luminary* of the *new Jerusalem* We see therein as well as here, that God the Father himself shall make his Glory to shine therein, that is to conduct the Inhabitants, and that the *Lamb*, or his Son *Jesus Christ*, with his Humanity shall guide them. That is, that *Christ* in his human Nature shall be present with them, being continually attended with the *Shekinah*, or most glorious appearing of the Divine Majesty, as the Cloud, or *Shekinah*, dwelt constantly over the *Israelites* to protect them from the sultry Heats in the Desert, and so moved to shew them how they must travel, by which they were visibly, that is, by a visible Symbol, constantly assured of the Divine Presence, and, by Consequence, Favour For when God was angry against them, the Cloud removed from the Camp, and stood only over the Tabernacle, *Numb* xvi 42

^a See *Ist* ix 19

But then 'tis probable that the *Shekinah*, in this *new Jerusalem*, will be exceedingly more glorious than that which appeared to the *Israelites*

As to the *Lamb's* being said to be the *Lamp*, we see at the very first, that the *Lamp* is a *Luminary*, and so it is the Symbol of a Governour

Upon Occasion it may indeed signify a supreme Governour or King, as in 2 *Kin* viii 19 and sometimes inferior Governours, as in the first Chapter of this Prophecy, the Churches are represented by *Candlesticks* or *Lamp-Stones*, so that Bishops may be represented by *Lamps*

And by Consequence in some Circumstances a *Lamp* may imply a Subordination, such as that of the Son of God to his Father, of the Humanity of *Christ* to his Divinity

Though *Christ* in this State comes with great Glory, yet as *St Paul* says, 1 *Cor* xv 28 he must be still *subject to the Father*, that *God may be all in all* And so we find it here, the *Lamp* being designed, without Doubt, to be a Symbol of something less Majesty than the *Shekinah*, or Glory of God, and yet the Union between the Father and the Son is so strict, that we have seen in *y* 11 they are but *one Luminary* betwixt them

N^o 25 *And the Nations of them that are Jewish, shall walk in the Light of it^b*

This holy City is to be the Metropolis, which is to govern all the World, her *Luminary* being the King of Kings, and Lord of Lords

And therefore being taken all together with the Inhabitants thereof, who are to reign with *Christ*, she has a *Light* to guide all, and so is indeed the *Light* of all the World

To apply this to the State of the *new Jerusalem*, we need but to remember, that the *new Jerusalem* is a permanent City, and comprehends the *Millennial* State before the general Resurrection, and that in the *Millennial* State those that are alive, having been converted to the true Worship, shall be governed by the Rules prescribed to them from

^b See *I* 3

the supreme King, the Ruler of the *new Jerusalem*, who is *the King of Kings* That is, the Kings of this World, or in a Mortal State, being converted to Christianity with their Subjects, shall be submissive to the Government of the *new Jerusalem*, and shall enjoy the Peace which that State procures for all the World

As the State of the World shall then stand, when *Christ* is present, and his Judgments upon wicked Men are fresh in the Memory of the living, and his Power and Goodness is visible to them that remain, one may easily conceive, that there will be a great Zeal for good Works, and great Arguments to curb the Passions which reign now.

So that the Government of Kings must needs be very easy, both in Respect of their Subjects, and of Strangers subject to different Princes

The Abundance of Peace will make Armies unnecessary, and so take off the Occasions of Princes to oppress, or burden their Subjects,

There being such an Umpire as *Christ*, Ambition must needs be crushed, which now causes the Disturbance of the World.

And this will take off the Fear of foreign Invasions By which we see that the glorious Reign of *Christ* affects not only the Saints rais'd, but all Mankind, and how proper therefore it was to pronounce and acknowledge, as has been done in *cv. xix 7, 9* that they are *blessed who are invited to the Marriage Feast of the Lamb*

N^o 26. *And the Kings of the Earth do bring their Glory and Honour into it^c*

This denotes the Worship and Submission, which all the Kings and Governors of the political State, among the Nations converted, shall pay unto *Christ*, as *King of Kings, and Lord of Lords*.

We may see by this, seeing *Christ* receives the Homage of Kings, that the *Millennial* State is very far from putting down without Distinction all Rule and Authority whatsoever So that when *St Paul*, *1 Cor xv. 24* hints, that *Christ* is to put

down all Rule, and Authority, and Power, it is evident, that this is to be understood of those which are opposed to the Christian Religion

Therefore during the *Millennium* the Kings shall still remain, and continue to be Kings of the Nations

As for the *Post-Millennial* State, it is to be supposed, that there will be no need of such Governments as we now see

N^o 27. *And the Gates thereof shall not be shut at all by Day^d*

This signifies that there shall be a continual flowing in of Men, as *Isaiah* expresses it, in *ch. ii 2*

In this *new Jerusalem* there shall be so much Peace and Security, that there shall be no need to shut the Gates against any Enemy, at no Time, not in the Night *Because there shall be no Night there* — nothing of Adversity, but all Peace, Joy, Happiness and Security

N^o 28. *And they shall bring the Glory and Honour of the Nations unto it*

The Kings had been before mention'd, and here the Nations under them And this implies a continual Concourse of People into this City, and a visible Conversation of the raised Saints with those that are alive

Hitherto we have seen the general Qualities of this *New Jerusalem*, and how it is dispos'd to make a fit Mansion for the most happy Men

And now the Prophecy proceeds to shew for whom it is prepar'd What enters therein is first shewn *negatively*, and afterwards *positively*

N^o 29. *And there shall in no wise enter into it any Thing that is common, [or unclean] neither whatsoever worketh Abomination, or maketh a Lie*

No sinful Person whatsoever shall enter into this glorious City And therefore since no Sin, which is that which brings the Curses of God, shall be there, this implies that all they who

^c See *Isa lx 11*

have Right to dwell in this *new Jerusalem*, shall have, without Interruption, the Divine Favour

The *positive* Part of the Character of the Citizens inhabiting this City follows.

- N^o 30. Those only who shall enter therein, *are those who are written in the Lamb's Book of Life*, and therefore such only, as have perform'd the Conditions which God required of them. And how these will be sustain'd in this blessed State, will be shewn in the following Section

VISION II PART IV. SECT. VI.

The Manner of Life of the Inhabitants of the *New Jerusalem*.

- N^o 1. § 1. **A**ND he shewed me a clear River of Water of Life, bright as Chrystal, proceeding out of the Throne of God and the Lamb.
- N^o 2. § 2. In the midst of the broad Place thereof, and on either Side of the River was the Tree of Life, Bearing twelve [manner of] Fruits, yielding every Month the Fruit thereof
And the Leaves of the Tree were for the Healing of the Nations
- N^o 3. § 3. And there shall be no more Curse
But the Throne of God and of the Lamb shall be in it;
- N^o 4. And his Servants shall serve him
- N^o 5. § 4. And they shall see his Face,
- N^o 6. And his Name shall be on their Foreheads
- N^o 7. § 5. And there shall be no Night there,
And they have no need of a Lamp, neither of the Light of the Sun,

- N^o 8. For the Lord God * shall give them Light
And they shall reign for ever and ever

The Explanation.

- N^o 1. **T**HE Holy Ghost having shewn who are to enter into the Holy City, goes on now to set forth what Advantages or Happiness, they shall enjoy therein, by such Matters as concern the particular Life of the Individuals, over and besides those general Rights, which belong to them as they are Citizens of this *new Jerusalem*, and which have been describ'd before as belonging to the whole City or Commonalty

Now this is done by shewing, that they shall have eternal Life, and at the same Time a Life accompanied with all the Happiness which the Divine Favour can afford to Man. So that therein we must consider the Quantity, and the Quality, and as the Symbols of this Prophecy are fetch'd from human or visible Objects, so because human Life is sustain'd by Meat and Drink, the continual Supply thereof expresses as properly, as we can now conceive it, the continual Duration of Life, and the Quality of the Meat and Drink, the Happiness that attends those who receive it

Thus in *Psalms* xxxvi 8 we have it laid down in such Words as seem to be here alluded to *They shall be abundantly satisfied with the Fatness of thy House And thou shalt make them drink of the River of thy Pleasures For with thee is the Fountain of Life In thy Light shall we see Light*

Therefore this *clear River* shews the Abundance of the Happiness, and the inexhaustible Fund thereof, because coming from the Throne, and the Clearness of it, the Holiness and Peace, and the Brightness of it shewing like Chrystal, the Gloriousness of the Life of them that drink it

* So *Mat.* and some other MSS. &c. vulg. Lat. Version.

At the Period of the Primitive Church the Rest came under the Symbol of *Springs of living Waters* But in this Triumphant State, those Waters are not only Springs, but a *River*, and proceeding *from the Throne of God and the Lamb*, whereby is denoted, that they that drink thereof, shall not only be in the Favour of God and the Lamb, but that also their Happiness is such, that they shall participate in the Ruling Power of God and the Lamb, so as to reign eternally with them, being blessed with the eternal Tokens of the divine Favour which immediately emanates from their Throne

In this Symbol of the River flowing from the Throne, there seems to be an Allusion to the ancient Manner of building Temples, which was to have them extremely well watered by some Natural Springs, or Artificial Conduits. And to such Waters as belonging to the *Jewish Temple*, *Ezekiel* alludes in *ch. xlvii*

No. 2. *In the Midst of the broad Place of the City, and on either Side of the River was the Tree of Life*

By this it appears, that the *River* ran through the *Middle* of the *broad Place*. The whole Matter seems to be thus — The Throne of God and of the Lamb stood in the midst of the City, as it were at one End or Side of the broad Place. For that Throne being a Seat of Judgment, or Court of Judicature, is supposed to be as the *Basilica* of this City, which Sort of Buildings are placed near, or upon the *Forum*, or Market-Place.

The *River of Life* proceeding from it ran so, as to divide the broad Place into two by flowing through the midst of it, and then the *Tree*, not an individual Plant, but the whole Species was planted upon the Banks of the River on either Side For so it is expressed in *Ezek. xlvii. 12*

Now this is suitable to the Way of the *Eastern* and hot Countries, wherein bearing Trees are planted on the Banks of Rivers, see *Psal. i. 3*.

As for the Planting of Trees in the broad Place of the City, that is also suitable to the *Eastern* Customs, wherein neither the Streets nor Market-Places being paved, they have the Advantage of planting therein Trees, not only for Ornament, but Shade, which is very necessary

And

And the *River of Life* being also placed therein, is suitable to the same Customs, to bring the *Aqueducts*, or *Fountains* into the midst of the *Market-Place*, that they may lie equally convenient for the whole City

We may now consider the Meaning of the Words in particular

By the *River of Life*, and the *Tree of Life* being both in the *broad Place of the City*, is denoted, that the *Immortality* which is signified by them shall be common, and of right is to be enjoyed by every one that is *Citizen* of this *New Jerusalem*, as those Things which are sold in the *Markets* are for the Use of the *Citizens* But here they have a Right to them from the Throne, that is by the Judgment, and according to the legal Liberality of God

As for the *Tree*, it is called the *Tree of Life*, as giving Fruit to *eternal Life*, so that they who eat thereof shall never die, and so the said *Tree* is a proper Symbol of *Immortality*

Of the said *Tree* it is said, that it beareth twelve [manner of] *Fruits*, yielding every Month the Fruit thereof, where the latter Words explain the former The twelve Sorts of Fruits are to be understood of such Fruits as this *Tree* bears every Month, that is continually.

This is what *Ezekiel* expresses thus, *neither shall the Fruit thereof be consumed It shall bring forth new Fruit according to his Months*. So the Prophet *Zechariah*, *ch. xiv. 8*. speaking of the *Water of Life*, says, that it shall flow in *Summer* and in *Winter*, that is continually. So *Night* and *Day* signifies a continual Succession or Duration.

Therefore this continual Succession of Fruits shews the endless Duration of the Happiness of the *Saints*, which is maintained by the continual Effusions of the *Divine Grace* and Favour

As to the Division of the Growth of the Fruit by *Months*, — this seems to arise from the ancient Custom of making *Distributions* every Month of Meat and Drink to Servants, or such as depend for their Maintenance upon rich Men See *1 Kin. iv. 7, 27*. It appears from *Herodotus* that the *Tributes*

¹ Gen. iii. 22

² Jer. L. i. c. 19.

and

and Maintenance of the Court and Army of the Kings of *Babylon* were so regulated. So the *Romans* distributed the Victuals to the Slaves ^h Monthly, and the Primitive Church took this Method to distribute the Maintenance of the Clergy, as we learn from ¹ *Tertullian* and ^h *Cyprian*, whence it is that this last Father calls it *Sportula*, this being the Name of that Distribution of Corn, and the like, which was given to the *Roman* common People, and that too Monthly, as appears from ¹ *Suetonius*

It is not here said who eats of this Fruit, but only implied, that it is for the Use of these raised Saints, who are Citizens of the *new Jerusalem*, whom God keeps alive, not by the Tribute or Glory of the Nations, but by *the Tree of Life*, or those miraculous Means, by which he keeps them alive eternally. However, tho' it is not said here expressly, we may conclude it most certainly from what is said before in *ch* 11. 7 and hereafter ^Y 14.

The Saints therefore have their Meat and Drink from God, that is an eternal Life maintained by God himself.

We may observe that this Meat and Drink is not represented by those which we account now Dainties, nor consists of strong Meat, as Flesh and Wine.

Such are rather Marks of the Infirmitie of the present Constitution of mortal Bodies, which wants them to repair the continual Decay and hasty Diminution of Strength. Water and Fruits were first given to Man for his Food in the State of Innocence. After the Flood only God permitted the Use of Flesh, and *Noah* found the Use of Wine.

Here is then a Restitution to a State of Innocence, even to the eating of the Fruit of the *Tree of Life*, which is to make the Saints absolutely immortal, and to become *Heirs of God*, and *Cobers with Christ*. It is further said,

That the Leaves of the Tree were for the healing of the Nations.

^h Thus Such Act 1. Sc n 11. ³ Dotat in Terent Pl. tri. Act 1. Sc n 1. Jus. St. vii. ¹ Tert. Ap. c. 39. ^h Cyprian Ep. 34 & 39. Ed. O. ¹ Suetonius in Aug. c. 20.

The Meaning seems to be this, — It has been shew'd in the Word *SORES* in the Symbolical Dictionary, that *Healings* signifies *Pardoning*, or *Corrections*, which is in order to get *Redemption*, and that the *Leaves of a Tree* may be the Symbol of *Remission of Sins*, or Divine Pardons, and so of the Divine Power consequent thereupon.

As this Holy City therefore is for the Habitation of the glorified Saints, whilst the Nations in the rest of the habitable World shall walk in the Light thereof, and as God is pleas'd to give Immortality to the Saints, so at the same Time he will favourably accept the Homage of the Nations, who bring their Honour and Glory into the *new Jerusalem*, and pardon them who are now converted unto him, so that they shall have no Sores, Sicknes, Bruises, or Ulcers, shall be guilty of no irreparable Sins, or such as draw divine Punishments upon Men, but they shall prosper in Holiness and Righteousness, with the Peace and Blessing of God. And this from that one and the same Principle which gives Immortality to the raised Saints, as we see that Immortality is maintained, and the Healing or Remission is produced by Means, which proceed from the same *Tree of Life*.

From this Plantation of the *Tree of Life*, the *new Jerusalem* is called the *Paradise of God*, in *ch* 11. 7 a *Paradise* being a *Garden of Pleasure*, or Park inclosed and planted with Fruit Trees, and others. Thus the Garden in which the first Man was placed in his State of Innocence, is called *Paradise* by the *Greek* Interpreters. The *Hebrew* Writers have also us'd the Word, for we find *גן עדן* in *Ecc* 11. 5. *Cant* 4. 13. us'd for *Gardens of Pleasure*. From the Pleasantness of such Places *Paradise* is become Proverbial, as well as *Tree of Life*, to signify any pleasant or happy State. And thus the *new Jerusalem* is the *Paradise of Pleasure*, wherein the Saints, being in the Presence of God, as it is said presently, they receive *at his Right Hand Pleasures for evermore*, *Pf* *צדק* 11.

N^o 3

And there shall be no more Curse. But the Throne of God and of the Lamb [the Throne mentioned before in ch. xx. 11] shall be in it.

This shew's that the *Healings* of the Citizens of the *new Jerusalem* is so perfect, that nothing shall ever interrupt it, as

Curses, or cursed Things do, which^m defile all that are concerned, or related any Way, as well by complying as suffering the Curse, or cursed Things to remain among them, and thereupon bring down upon them the Displeasure and Judgments of God. And therefore since there will be no Curie in the new Jerusalem, the Throne of God and of the Lamb will be therein

Sin brought a Curse upon the first Paradise, but in the second Paradise there shall be no Sin, and therefore no Curse, so that the aforesaid Throne will be always there

N^o. 4. *And his Servants shall do him Service*

God and the Lamb, tho' sometimes distinguished, are still, as here, spoken of as but *One*.

All that inhabit, or belong to the new Jerusalem will serve God in the most perfect Manner, and be, in the Perfection of that their Service, the most compleatly happy. For,

N^o 5 *They shall see his Face.*

The special Privilege of the Angels is to *see the Face of God, and to stand in his Presence.*

And therefore the Expression here concerning the Inhabitants of the *new Jerusalem, that they shall see the Face of God,* implies that they shall have the same Right as the Angels to approach the Divinity, and by Consequence shall be as highly honoured and favoured as that Right can make them, who are permitted to *see the Face of God,* in the same Manner, and in Company with the Angels, who are in this State their Fellow Citizens

The *Sight of the Face of God* implies the most perfect Happiness, and is a Blessing which only comes to the Saints at the Resurrection

N^o. 6. *And his Name shall be on their Foreheads*

As the Saints in the Resurrection are Priests of God and of *Christ, (cb. xx. 6.)* this Expression *that his Name shall be on their*

Foreheads, alludes to that Privilege which the High Priest had during the *Mosaical Dispensation,* to wear a golden Plate upon his Mitre, which made it a Crown, and had an Inscription upon it in these Words, *Holiness to the Lord, Exod xxviii 36* which being *so understood,* by taking the Abstract for the Concrete as usual, *that* the High Priest was consecrated to the Lord, sanctified not only his Service to the true God, but also that of the whole Priesthood under his Government

But that which was the Privilege of one single Person in that Dispensation, and was only set upon his Garment, becomes in Resurrection the Right of every Saint, and is fixed upon his Person, and by no Means alienable

By this therefore *Christ* has set an indelible and everlasting Mark of his having taken the Saints into his eternal Service and Favour

N^o. 7 *And there shall be no Night there*

This shews that the Saints in the Resurrection shall never find any Intermision of Favour, nor meet with any Afflictions to disturb their Happiness, and that this general Advantage or Quality belonging to the *new Jerusalem,* as was said before in *cb. xxi 25* concerns them chiefly, and by Communication shall extend even to them that walk by the Light of this *Jerusalem,* as long as the *Millennial State* thereof endures, as well as for ever after

And as there is no Night, there is no need of a *Lamp,* or of the *Light of the Sun* Those who have God present for their Ruler, need not any other Governor And therefore it is said, *that the Lord God shall give them Light,* which shews, that they shall be immediately enlighten'd, or govern'd by *God himself*

N^o 8. *And they shall reign for ever and ever*

This shews, that their State of Happiness is eternal — and that their Reign is of the same Duration with the Kingdom of *Christ,* of which there is to be no End, *Luke 1 33*

This being the last Expression about the Reign of the Saints in full Glory, is as general and full, as it is possible to express

it

^m Deut xiii 13 -- 16. xxi 1, 9 Josh vi 17, 18

ⁿ Matt xviii 10

We have now done with the prophetick Part of the Vision of St John, which concerns the Fates of the Divine Oeconomy or Christian Church, from its Beginning to its Consummation in Glory.

What follows is an Epilogue to confirm the Truth of the Prophecy, containing also some Exhortations to observe the Contents thereof

VISION II. PART IV. SECT. VII

The Epilogue or Confirmation.

- Nº 1. § 6. **A**ND he said unto me, these Words are faithful and true.
- Nº 2. *And the Lord God of the Spirits of the Prophets hath sent his Angel to shew unto his Servants the Things which must happen shortly.*
- Nº 3. § 7. *Behold I come quickly*
- Nº 4. *Blessed is he that observes the Words of the Prophecy of this Book.*
- Nº 5. § 8. *And I John am he who saw and heard these Things*
- Nº 6. *And when I had heard and seen, I fell down to worship before the Feet of the Angel, which shewed me these Things*
- Nº 7. § 9. *And he saith to me, see thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them who observe the Words of this Book Worship God.*
- Nº 7. § 10. *And he saith to me, seal not the Words of the Prophecy of this Book For the Season is at hand*
- Nº 8. § 11. *He that wrongeth, let him wrong still. And he that is filthy, let him be filthy still. And he that is Righteous, let him be Righteous still. And he that is Holy, let him be Holy still*

- § 12. *Behold I come quickly, and my Reward is with me, to give every Man according as his Work shall be*
- Nº 9. § 13. *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*
- Nº 10. § 14. *Blessed are they that do his Commandments, that they may have Power over the Tree of Life, and may enter through the Gates into the City*
- Nº 11. § 15. *Without are the Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie*
- Nº 12. § 16. *I Jesus have sent mine Angel to testify these Things unto you who are over the Churches*
- Nº 13. *I am the Root and the Offspring of David*
- Nº 14. *And the bright Morning Star*
- Nº 15. § 17. *And the Spirit and the Bride say, come*
- Nº 16. *And let him that heareth say, come*
- Nº 17. *And let him that is thirsty come.*
And he that will, let him take the Water of Life freely
- Nº 18. § 18. *I testify unto every one that heareth the Words of the Prophecy of this Book*
If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book
- § 19. *And if any Man shall take away from the Words of this Prophecy, God shall take away his Part from the Tree of Life, and from the Holy City, and from the Things which are written in this Book.*
- Nº 19. § 20. *He who testifieth these Things saith, surely I come quickly.*
- Nº 20. *Amen Even so, come Lord Jesus.*
- Nº 21. § 21. *The Grace of our Lord Jesus Christ be with you all.*
Amen

... not ... other MSS ... I ...
... some Com ...
... which the ...
So ...
So ...

* So *Alc* and several other MSS, and all the four ancient Versions, and *Archie*

The Explanation.

- N^o. 1. **H**ERE the Angel assures St *John*, that the Words which he had heard concerning the glorious State of the Church, how strange soever they might appear, would certainly be brought to pass.
- N^o. 2. That the same God who inspires the Prophets to shew his Will to Men, and to defend it against the growing Corruptions, will not only make thus his Promises good to them, as they are set forth in this Vision, but has also thought fit to give them this Account of the Events before-hand For as they shall happen so suddenly, that they will surprize the common Sort of Men, the Prophets or Martyrs who have need of Consolation during the Afflictions which they undergo for the Name of *Christ*, may see by this, that God is resolved to shew himself to be their God, by giving them a full Account how he will accomplish his Promises, and by the Events shew them his Covenant, *Psal xxv 14*
- N^o 3. The said Angel, thus sent to shew the said Things, declares in the Person of *Christ*, *Behold, I come quickly.*
Christ is coming by all the Events, which happen and prepare thus Matters for his Appearance And as these Things are unexpected by those Men, who do not truly believe in him, all is sudden and unexpected.
- N^o 4. He then declares, that all they are blessed that can lay so to Heart the Divine Promises made in this Prophecy as to maintain the Truth of the Contents thereof to the End of their Lives, such being sure to receive the Recompense promised and explained therein.
 Such is the Angel's Testimony in Relation to the Prophecy Next follows,
- N^o 5. St *John's* Confirmation of it in affirming, that he is the Person who has had this Vision, the Truth of which depending upon the Authority of him that sent it, and the Fidelity of them who

who report it, St *John* here gives it under his Hand that it is certainly true, he being the same Person, who saw the Visions and wrote them in this Book, and one who is very well known to be a Person divinely inspired

He has therefore seen them in the Divine Decree, and has been chosen of God to see that Idea or Representation of them which God as a wise Architect has before-hand made of them

So that the Prophet has seen them as present, and God being true and powerful, is both able and willing in due Time to accomplish them

- N^o 6. Upon the aforesaid Words of the Angel who had spoken in the Person of *Christ*, St *John* falls down before the Feet of the Angel to worship him

The Angel in his Rebuke not only mentions as before in *cb xix. 10* that he was the Fellow-Servant of St *John*, and of his Brethren the Prophets, or of those which have the Testimony of *Jesus*, but adds that he was the Fellow-Servant also of those which observe the Words of this Book, which is an Expression more general than that of *Prophets*, or they who have the Testimony of *Jesus*, and therefore comprehends any of those good Christians, who attend to the Prophecies and Promises of God, without being Prophets or Martyrs

This Addition is the Key to the Symbolical Intention of this second Mistake and Rebuke.

The Words occurring after the Description of the *new Jerusalem*, we must observe, that the Saints who are the Citizens thereof, are of two Sorts, first, the *Milleanial* Saints, and then those that are glorified by the general Resurrection

Now as the first Mistake and Rebuke in *cb xix. 10* rather concerned those who had a Share in the first Resurrection and Beginning of the Marriage of the Lamb, (for none else were yet seen to be rais'd) and so shewed rather the Beginning of the State of the *new Jerusalem* than its Consummation, that first Mistake and Rebuke seems only to reach the Case of the *Milleanial* Saints, but this being repeated at the End of all, and speaking of the last glorified Saints as well as the former, seems to imply, that these last Saints glorified shall be in the same Case as the others, and as they may make the same Mistake, they may

may receive the same Rebuke, which tends so much to their Honour, as to make them equal to the Angels.

Upon View of this, and what was before said upon *cb xiv* 10 there seems to be a sufficient Preparation to understand the Speculation of *Clemens Alexandrinus*, who says: "That they
" of Men who are translated to the Angels, are disciplined by the
" Angels during a Thousand Years, being brought to Perfecti-
" on Afterwards they that taught them are promoted to the
" Archangelical Authority, and they who have learned, disci-
" ple those who are translated from the State of Men to that
" of *Angels*, and thus afterwards in certain Periods are promo-
" ted to the proper Angelification of the Body

N^o 7. *And he said unto me, Seal not the Words of the Prophecy of this Book*

When the Matters foretold are at a great Distance of Time, they are still in the Design, or Mystery of God, and by Consequence secret, and that which Symbolically represents their Secrecy, is *Sealing*

This is the Reason why the Prophecy of *Daniel* in *cb xii* 4, 9 is ordered to be *sealed*, because it would be a vast while before that Part of it, which concerns the Resurrection, should have its Accomplishment

But as to the *Revelation* made to *St John*, the Matters predicted therein were accomplishing in Part, and God was daily discovering the Secrets of his Counsel by the Events of some Parts of the Vision, at the very Time that it was exhibited to *St. John*, and *St John* commanded to write and publish it

And therefore the Reason given is, *because the Season is at Hand*, that is, for their Accomplishment Whereas *Daniel* argues to the contrary, but on the same Ground in *cb xii* 8, 9. *Daniel* prophesied of Things belonging to another Dispensation, which could not be accomplished till the then present Dispensation was finished, and the new had begun So that God did not design to unfold his Counsel then, and Admonitions were given, that the Faithful, who read the Prophecies of *Daniel*, might not think they were soon to be accomplished But

* Clem Alex Eclog Prophet sub fin

St John writes of Things which God was actually producing

N 8

He that wrongeth let him wrong still, &c

What God barely permits is often expressed in Holy Writ by Terms, which imply that he commands it, and of that which he says *it is done*, the Execution will follow, as if he had commanded it to be done Therefore in the Prophetical Style, whether a Thing be uttered in the past, or future, or in the Imperative, it is equal, the Imperative being really a Future, and the Future has frequently the Force of an Imperative

Thus this signifies, that God has permitted, that the Wicked shall prosper in their Ways for a Time, and having commanded his Saints to keep themselves innocent and undefiled from the Ways of the World, whilst each Side goes on in their respective Ways and Designs, *Jesus Christ* shall come on a sudden and unexpected by the World, but yet according to the secret Purpose which he has before-hand determined

Now that this is the Meaning of the Words before us, and of those which follow to the End of the Verse, is evident by comparing this Place with that in *Ezekiel*, ch. iii 27. *He that beareth let him bear, and he that forbeareth let him forbear, for they are a rebellious House* That is, whether they obey, or disobey, yet the Purpose of God shall stand, as he had declared it

Upon this Truth is grounded the Comparison made by our Saviour of his second Advent to the Times of *Noah* and *Lot*, *Matt xxiv. 37, 39 Luke xvii 26, &c*

He that wrongeth, denotes in a peculiar Manner throughout this Prophecy the Persecutor and Murderer of the Saints, as the Saint that suffers is called *δικαιος* the just, because he is innocent, and will be justified in Judgment by the Punishment inflicted upon the Unjust

These Words, *he that wrongeth*, respect the Tyranny of the wicked Party in persecuting the Saints for Conscience Sake.

* Vid Buxt Theol Gr L 1 c 12

For in that, they *wrong* and hurt them. And the Expression,

He *that is filthy, let him be filthy still*, — respects the other Crime of Idolatry For that Sin, and all the Degrees and Acts of it, or dependent and consequent upon it, come under the Notion of *Filthiness*, or *Nakedness*, or *Sores*, as indeed all kind of *Vice* may be called Metaphorically *Filthiness*, as it frequently is in the *Latin* Authors.

And he that is righteous, let him be righteous still

This is the other Side or Party of Men, who are just and keep their Righteousness, notwithstanding the Persecution which they suffer upon that Account, for they are called *just*, in Respect of their suffering innocently the Tyranny of their Persecutors

And he that is holy, let him be holy still

In the holy Scriptures the *Just* are also called *holy* in Respect of their being separated and cleansed from the Defilements of the World This *Holiness* is opposed to the *Filthiness*, as the *Righteousness* is opposed to the *Wrong*

Behold, I come quickly.

Whilst on the one Hand the Wicked shall Tyrannize and Persecute, committing Idolatry, and defiling themselves in all Manner of Vice, and on the other, the Servants of God shall suffer innocently Persecution, and maintain their Holiness pure and undefiled, then comes on a sudden the Saviour of the World, to punish the one, and recompense the other according to their respective Works And therefore it follows,

And my Reward is with me, to give every Man according as his Work shall be

His *Reward* is that which he will bestow upon others And this *Reward* is the eternal Life, or eternal Torments which shall be bestowed upon every Man respectively, when *Christ* comes and raises them up to that Purpose, that they may appear before him in Judgment

The Phrase seems to allude to *If* xl 10 and *cb* lxii 11 *Psal.* lxii 12, This *Reward* is here spoken of, as if it were Money in a Purse, brought to pay off Workmen, and indeed our Saviour has a Parable to that Purpose in *Matt.* xx 1, &c.

N^o 9 *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, and therefore fully able to perform all my Promises and Threats, and to give to every Man as his Work shall be

N^o. 10 *Blessed are they that do his Commandments*

The Beatitudes frequently interspersed throughout this Prophecy, to excite not only to an attentive Reading, but a serious Application, are always suited to the Occasion wherein they are inserted And therefore as in the Beginning of the Prophecy the Beatitude is applied to the reading and observing of the Prophecy, so here at the End, it is said to them that *do the Commandments of God*, because the Declaration of *rewarding every Man according to his Work* was mentioned just before.

And those who do the Commandments of God, whoever they are, will have a Right to eat of the Tree of Life, and to enter through the Gates into the City They shall have a Resurrection to eternal Life, to be enjoy'd in the *new Jerusalem*, and by the Means appointed them.

N^o 11 *Without are the Dogs, &c*

Those which have a Right to the holy City having been nam'd, it follows to shew, who are to be excluded

These Matters have been spoken of before, but this Epilogue being a kind of exhortatory Recapitulation, admits of such Repetitions

The *Dogs* here are the same as the abominable in *cb* xxi 8 being such as practise unnatural Lusts

The *Sorcerers, Whoremongers, Murderers* and *Idolaters*, have been before explain'd And as for the *loving* and *making* of a Lye, they are only different Degrees of the same Sin

N^o. 12 *I Jesus have sent mine Angel to testify these Things unto you, who are over the Churches*, [or unto you concerning the Churches]

Here *Christ* names himself, to seal and confirm the whole, and to shew that the Angel himself only acted by his Authority

The — you — here are the Angels of the seven Churches in *Asia*, to whom, by way of Circular Letter, the *Revelation* was specially directed, and to the Churches under them, and in their Names to the Catholick Church

N^o. 13 *I am the Root and Offspring* [the Lord and Son] of *David* And therefore by me, and in me, are all the Promises of God, concerning the glorious Kingdom of the Saints to be accomplished All the Good which God designs for Man, passes through me

N^o. 14 *And the Bright, the Morning Star.*
In *ch* 11. 28 the *Morning Star* is mention'd as the Reward, being there the Symbol of the first Resurrection, but here *Christ* takes it as a Title, as he is the *First Fruits* of the Resurrection. The Analogy is evident both Ways, for as the State of the Resurrection is Symbolically represented by *Day* without *Night*, that which is the Fore-runner thereof, as the *Morning Star* is of the *Day*, may have that Title, or be represented by that Symbol. And so the Resurrection it self is the *Morning* of that *Day*.

To speak more precisely, *Christ* may be the *bright Morning Star*, because this State of Mortality is to us as a *Night*, which since the Coming of *Christ* is *far spent*, and the *Day is at hand*, as *St Paul* speaks, *Rom. xiii 12* whereof the Resurrection of *Christ* gives us Hopes, whilst he in the mean Time is our *Luminary*, or *Morning Star* to guide us in the *Darkness* of this World

N^o. 15 *And the Spirit and the Bride say, come*
This is the Response made to the Promise of *Christ* — *I come quickly.*

The *Bride* is the Church, which longs that the Marriage of the Lamb, wherein she is to be made perfect, may come

The *Spirit* is the Holy Ghost, or Comforter, whom *Christ* has left as his Vicar therein, to rule it in the mean Time And this divine Person is called *the Spirit*, as being employ'd in giving *Life* and *Spirit* to all the Works of God, according to the Nature of the Subject, and he never ceases to intercede with
Groanings

Groanings that cannot be uttered, for the Redemption of the Bride, and so to join with its Prayers, that *Christ* may come, *Rom viii 26.*

N^o. 16 *And let him that heareth say, come*
Every Christian must join in this Prayer, and concur with the Groanings of the Holy Spirit And this we do when we daily pray according to our Saviour's Instruction, *thy Kingdom come* And *St Paul* says, *we groan earnestly, desiring to be clothed upon with our House, which is from Heaven, that Mortality might be swallowed up of Life,* 2 *Cor v 2, 4*

N^o. 17 *And let him that is thirsty come, and he that will, let him take the Water of Life freely*

Let him that is *thirsty*, that is, who is in Adversity, and suffers for my Name, draw near with full Trust, that I will refresh him in due Time, with the Waters of eternal Life flowing in Abundance, and which will abundantly recompense him, far beyond his Expectation

And besides this, *he that will* may come to the same For all Men are not called to suffer for *Christ's* Name, but he that will come to him, though he come not into those Circumstances, the very same Advantage shall he have at the last For *Christ* rejects none that come unto him, but kindly invites all Men to participate of the same Salvation.

N^o. 18 *I testifie unto every Man that heareth the Words of the Prophecy of this Book, &c*

This is an Affirmation of *Christ* and Adjuration, not only to confirm the Truth of the Prophecy, which has been done before, but also to guard Men from slighting of it as if it were an human Invention, to which any one might make Additions, or Amendments That *Christ* still speaks here will be made out from the twentieth Verse Which being so, we may see, that not only our Saviour would have his Revelation to be communicated to *St John*, and by him to the Churches, but that he also provides for the Preservation thereof to all Ages, that this Prophecy might be a standing Monument for his Church to know what Destinies do attend it, and that when Men
should

should suffer for the Name of *Christ* they might here find some Consolation, both for themselves and the Church For themselves, by the Prospect and Certainty of the Reward, for the Church, by the Testimony that *Christ* never forsakes it, but will conquer at last

As for the Curse denounc'd against any one that shall add to, or take away any Thing from the Prophecy, it is according to the Precedent given by *Moses* in *Deut* iv 2. and is followed by several of the Fathers, as *Irenæus*, *Eusebius*, and others, who in their Works have adjur'd their Copiers to transcribe them without Variation.

Nº. 19. *He who testifieth these Things saith, surely I come quickly.*

It is *Christ* that says, *I come quickly*, and it is therefore he who testifies these Things, and so it is *Christ* who has made the former Adjuration, and not *St. John*, who was barely the Scribe

It was a Form of Adjuration among the *Jews* to conclude with the Words *Maran Atha, the Lord cometh*, when they designed to make it more grievous by praying, that God would immediately come, and revenge his Honour upon the Breach of it

St Paul has used it, *1 Cor* xv 12

It seems therefore, that seeing *Christ* says — *I come quickly* — after the Adjuration, it must imply, that he will accordingly bring a grievous Judgment upon those that neglect it

And indeed they chiefly neglect it, who notwithstanding the Plainness of the Prophecy in describing the Kingdom of *Christ's* Enemies by two clear Characters of *Persecution* and *Idolatry*, still persist therein. Upon such *Christ* will come quickly, that is, *suddenly*, and cut them off when they least expect it.

Amen. Even so, come Lord Jesu

Nº. 20. These are *St John's* Words, who answers to the Adjuration as it was usual, by *Amen*, confirming thus the Words of *Christ*, and then according to the Exhortation made in *x* 17 to every one to pray for *Christ's* coming, adds his own Prayer, *Even so, come Lord Jesu.*

This

Nº 21 *The Grace of our Lord Jesus Christ be with you all Amen*
This Book is an Epistle, not only design'd for the seven Churches, but for all the Saints in the whole Church, and through all Ages.

For this Reason it ends like the Epistles of the Apostles, wishing Grace, that is, that all good Things and spiritual Gifts may come upon them from *Christ*, who is God of God, and upon whose Account, and from whom all good Things do come.

Even so come LORD JESU. Amen.

F I N I S.