

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

*CHARLES DAUBUZ, M. A.*

*Late Vicar of Brotherton in Yorkshire.*

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

By *PETER LANCASTER, A. M.*

*Vicar of Bowden in Cheshire, and some Time Student of Christ-  
Church in Oxford*

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T O T H E

Right Reverend Father in GOD,

*J O H N,*

LORD BISHOP of OXFORD.

*My LORD,*

**T**HE *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

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DEDICATION

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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,

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DEDICATION.

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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

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D E D I C A T I O N.

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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

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D E D I C A T I O N.

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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

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D E D I C A T I O N.

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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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# S Y N O P S I S.

**T**HE Title. Ch. I. *ſ* 1 — 3  
The Dedication. 4 — 8

*The FIRST GREAT PART, or, VISION;*  
*Containing,*

- I. *An Introduction to the Epistles to the seven Churches in Asia* *ſ* 9. *to the End of the Chap.*
- II. *The Epistles to the said Churches; the said Epistles relating chiefly to the Present State of the Church at the Time of the Vision.* Ch. II. *ſ* 1. *to the End of Ch. III.*

*The SECOND GREAT PART, or VISION, treating of the whole Constitution and Fates of the Christian Church from the very Beginning thereof to its Consummation in Glory, and consisting of the following Parts;*

FIRST, *an Introduction to the Events from the Beginning of the Christian Dispensation to the End of the World.*  
Ch. IV. and Ch. V.

SECONDLY.

SECONDLY, the Events belonging to the first General Period of the Church; taking in the System of the seven Seals of a Book sealed, by the opening whereof, the several Steps and Effects of the Propagation of the Gospel in the Roman Empire are set forth

The first Seal begins at our Saviour's Ascension

Ch VI. § 1, 2

The second Seal begins about A. D. 66. and ends about A. D. 135.

Ch VI. § 3, 4.

The third Seal begins about A. D. 202. in the Reign of Severus

§ 5, 6

The fourth Seal begins about A. D. 235. and ends about A. D. 275

§ 7, 8

The fifth Seal begins about A. D. 303.

§ 9 — 11

The sixth Seal begins about A. D. 312. and effects the Fall of the Roman Pagan Empire in the West and East.

§ 12 — 17.

An EPISODE, shewing the State of the Church at the Time of the said Fall of the Roman Pagan Empire.

Ch. VII.

The seventh Seal begins about A. D. 325, when the Christian Religion became the Ruling Religion of the Roman Empire both in the East and West. Ch. VIII. § 1 — 6.

THIRDLY, the Events belonging to the second General Period of the Church, taking in, the System of the seven Trumpets

Trumpets, by the Sounding whereof, the several external Judgments upon the Pagans, and the corrupted Christians in the Roman Empire, after that Christianity became the Ruling Religion therein, are set forth.

The first Trumpet effected by the Goths invading, under Alarick, the Roman Empire, and reaching from A. D. 395. to A. D. 409. § 7.

The second Trumpet effected by Alarick's taking Rome, and by his and Ataulphus's plundering the said City and its Territories, and beginning A. D. 410. § 8, 9

The third Trumpet, reaching from A. D. 442 to A. D. 452. effected by the Huns ravaging, under Attila, the Roman Empire § 10, 11.

The Fourth Trumpet, reaching from A. D. 454. to A. D. 476. effected by the Fall of the Western Empire. Ch. VIII. § 12.

The Warning of the Three Woes, in relation to the three last Trumpets, in order to shew the Dreadfulness of them. § 13.

The fifth Trumpet, from A. D. 612. to A. D. 762. effected by the Incursions of the Impostor Mahomet and the Saracens upon the Roman Empire, in the East and West. Ch. IX. § 1 — 12.

The sixth Trumpet, whose Effects are,

I. The Destruction of the Eastern Empire by the Ottomans, from A. D. 1356. to A. D. 1453. or A. D. 1460

§ 13 to the End of the Chap.

II. The Reformation of the Church begun by Luther, A. D. 1517. Ch. X

An EPISODE, shewing the State of the Church during its second

S Y N O P S I S.

second General Period; together with an Account of the Fall of the Eastern Church. Ch. XI. § 1 — 14.

The seventh Trumpet, of whose Effects there is first given a Summary View. Then follows

A DIGRESSION, growing,

I. A full Account of the Chief Enemies of the Church in her first General Period. Ch. XII. to § 1. of Ch. XIII.

And then,

II. A full Account of the chief Enemies of the Church in her second General Period, describing first, ten Monarchies arising out of the Ruins of the Roman Empire, which being corrupted, maintain Idolatry, and persecute the true Worshipers; Ch. XIII. § 1 — 10.

And then describing, secondly, the corrupted Clergy setting Idolatry, under two Heads — the Bishops of Rome and Constantinople.

Ch. XIII. § 11. to the End of the Chap.

III. Shewing some remarkable Acts of Christ against the Enemies of his Church in her First General Period,

Ch. XIV. § 1 — 8.

And,

Containing a Warning to the Church against the false Worship which would be by her Enemies set up in her Second General Period, together with an Encouragement to be Faithful unto Death. § 9 — 13.

IV. Shewing the several remarkable Judgments to be inflicted upon the corrupted Christians in the Second General Period of the Church, and before the Sounding of the Seventh Trumpet.

The

S Y N O P S I S

The said Judgments are,

1. The Judgment of the Harvest. § 14 — 16.

2. The Judgment of the Vintage.

§ 17 to the End of the Chap.

3. The seven last Plagues, or Chastisements, being religious Judgments, to be brought upon the corrupted Christians; arising, merely from and upon the Account of their Corruptions, and having their Effect from within themselves. And in relation to these Plagues, there is first given,

A general Account of them, Ch. XV. and § 1. of Ch. XVI. And then a particular one. Ch. XVI.

The first Plague upon the corrupted Church, the Curse of Wickedness, upon the Account of the Introduction of the Worship of Saints and Images. § 2.

The second Plague, the first Crusades in the pretended Holy War for the Recovery of the Holy Land.

Ch. XVI. § 3.

The third Plague, the latter Crusades for the said Purpose. § 4.

An Epiphonema, upon Plague II. and III. § 5 — 7.

The fourth Plague, the Wars between the Popes and the Emperors of Germany § 8, 9.

The fifth Plague, the Expulsion of the Eastern Emperors from their Capital City by the Latins; the Expulsion of the Western Emperors from Rome and Italy, and the Schisms in the West and East. § 10, 11.

The sixth Plague, the Depopulation of the Grecian Empire, by Civil Wars, Introductory to the Fall of that Empire.

§ 12.

A.



S Y N O P S I S.

*An Episode, discovering the chief Agents in the Antichristian Church.*      § 13 — 16.

*The seventh Plague to the corrupted Church, the Reformation of the Church by Luther* § 17 *to the End of the Ch.*

*V. The last Part of the Digression, is the Description and Condemnation of Rome, the Capital City of the idolatrous Church.*      Ch. XVII.

*The Way being thus prepar'd,*

*The Effects of the seventh Trumpet consider'd as the last Woe upon the Antichristian Party, are next set forth*

*And these are,*

1. *The utter Destruction of Rome, and the Lamentation of her Mourners.*      Ch. XVIII.

2. *The joyful State of the Reformed Churches upon that Destruction*      Ch. XIX. § 1 — 4.

3. *The Conversion of the Jews, and Fulness of the Gentiles.*      Ch. XIX. § 5 — 10.

4. *The Extirpation of Tyranny and Idolatry in all the Romish Dominions.*      § 11 *to the End of the Chap.*

5. *The Power of the Devil restrain'd for a thousand Years.*      Ch. XX. § 1 — 3.

*After this, in relation to the second Great Part or Vision, follow*

**FOURTHLY,** *the Events belonging to the third General Period of the Church, or to the Church, in its Triumphant State, viz.*      1. *The*

S Y N O P S I S.

1. *The Millennium, or the Thousand Years Reign of the Saints on Earth, during the Time of Satan's Restraint.*      O,

*The first Resurrection — the Resurrection of the Martyrs — and then Reign for the said Time, without any Interruption.*      § 4 — 6.

2. *Satan loosed from his Restraint, and the last Attempt, and the utter Destruction of all the Enemies of Christ*      § 7 — 10.

3. *The General Resurrection and Judgment.*      § 11. *to the End of the Chap.*

*After this follows,*

1. *A General Description of the new Jerusalem, the Metropolis of the Triumphant Kingdom of Christ.*      Ch XXI § 1 — 8.

*And then,*

2. *A Particular Description of the said City, with an Account of the Persons who are to enter into it, or to dwell therein.*      § 9. *to the End of the Chap.*

3. *An Account of the Manner of the Life of the Inhabitants of the said City.*      Ch. XXII. 1 — 5.

*And then lastly follows,*

*The Epilogue, or Confirmation of the whole Prophecy.*      § 6. *to the End.*

By reason of the Abridger's Distance from the Press, a great many Errata's have happen'd, the Chief of which are,

AGE 2 Line 24 r ad, adopted p 31 r Divinities, instead of Divinities. p 28 l 10 r future, p 31 l 25 r prevere p 38 r μ ρ instead of μ ρ ρ p 34 l -o r Thunder p 37 l -6 after drunken, place the Letter d p. 40 Note u for A H r Attic p 47 l the last but one from the B l om, i cccxxi, p 49 Note i after Odysl add o p 50 Note o r cccxviii p 54 l u<sup>h</sup> dele that p 55 l 6 f Lord, r Co d p 58 l II f as r or p 59 l 3 r On irocriticks, and l 13 j this, r his p 61 l 10 after other, add to p 63 l 1 f Place, r Verse p 64 l 8 r Power, p 70 l 7 r עלה and l 8 r עולה p 71 l 8 r Pausanias l 3 from the Bottom, r סחר p 72 l 26 after taken, r סחר and after as, r סחר p 74 l 21 r איל and l 2 r איל and l 26 r איל p 76 l 11 after which, add is p 77 l 32 r fit p 80 l 5 r LIGHTNINGS and l 12 r L u p 83 l 27 r כלה and כלל and l 30 after of r the p 85 l 2 r Species, and l 10 r Bully, and l 29 r Monarchy, and l 36 after Kingdom, r of p 88 l 17 after Chald e, r ארבר and after Arabick, r רבר and l -3 r so, p 93 l 32 r שם של and l 34 r שלט and l 35 r שלט p 95 l 31 r עין p 98 l 6 r אוקסאקא p 99 l 31 r Well without Water p 104 l 16 after not, add to p 109 l 13 dele l, and fer m r l p 111 l 17 r SLAY p 112 l 30 r analogou. p 114 l 20 r Incense and l 23 after and, r th p 126 l 2. from the B. l. r, r Time, p 129 l 21 r אקאלא p 131 l 18 r u, p 134 Note i, r neu Buccina dividat Hora. p 135 l 13 r Συμοσιων, and l 14 r סומ, and l 21 r J A and l 30 after at place i, and Note v dele 218, and after 220, add 221 p [138] l 6 r כנה, and l 7 r Covering, and l 28 r כנה p 140 l 12 r Adul terefs p 153 Note m l 8 after Sons, and, in the Targum, p 157 l 2. dele to p 168 Note i r Marim p 178 l ult for he, i be p 183 l 7 r Active, p 185 l 13 dele the p 187 l 12 r has and l 26 after Church, add yet p 191 l 23 r Favour and l 29 r Reformation p 201 l 2 r Oracles, and l 29 r Jasper p 104 l ult for Thron r Thron, p 218 l 16 after and, add seven p 219 l 9 after t, add the Gospel in order to p 24 l 17 r Prostration p 225 l 13 r Visions and l 31 r becom p 226 l 1 r this p 240 l 7 for being, r because p 250 l 9 r Tunick p 260 l 3. from the bottom, r Angels, p 263 l 10 from the bottom, r of the House p 269 l 23 r XI p 270 l 13 r Idolaters p 273 l 8 for they begun, r they might begin p 274 l 2 r Ged, p 289 l 11 dele the p 294 l 29 r XI p 298 l 10 r Prophecy p 303 l 14 r Gulph, it p 306 l 34 after Empire, add at least p 309 l 13 r began p 311 Note m r Dynastiar p 317 l 15 r Palace p 319 l 25 r conquer'd, and l 29 for Wings, r Stings p 320 l 7 r former, p 322 l 4 r עבורה and l 11 r OBODAS and l 23 for הנה, r הנה p 3-7 l 15 r further p 342 l 24 after Fact, add all, and l 25 r Constitutions, p 344 l 15 r Angel, and Sound, p. 365, l 13 r Enemies p 369 l 7 for he had only a, r he had a long p 373 l 30 r City, p 381 l 7 r Parts, and l 8 r come, p 382, l 28 r became p 387 l 17 r Appearance, p 391 l 31 r King; p 392 l 3. from th bottom, r Murderers p 399 l 28 for of, r in p 416 l 14 r East p 417 l ult fr, he's, r he as p. 419 l 23 for Sylvius, r Sylvius p 421 l 11 r prefer'd; it being and Note i r Innocent, and si Romanor p 424 l 31 for had, r has p 429 l 10 after Jupiter, add was p 432 l 30 after Learned, add Men p 433 l 19 r מלכור p 434 l 2 r secret, p 445 l 24 for suffer'd, r suffer p 447 Note u for Ulnaticæ, r Vinaricæ p 451 Note o f. r משה, r משה p 457 Note i, r משה p 461 l 4 from the bottom, r Prophet, p 47- l ult r Comene p 491 l 17 for Principles, r Principals p 496 l 2. for Governmen, r Governments p 504. Note u r Con p 508 l 4. from the bottom, r Expression p 509 r revive and l 12 for not, r now and l 14 for the, r this p 50. du have p. 511 l 11 for met, r meet and Note i, fr Epimontium, r Sepimontium p 518 Note u r אקאלא p 519 p 24 after Prophets, add and of Saints p. 530 l 3 from the bottom, r as in the Ships, the Trades p 533 l 25 r קול p 546 l 12 fr the bottom, for the, r this p 547 l 23 r פלה p 549 l 10 r רבר p 554 l 21 r pretends, p 557 l 9 r עלו, עלץ, or עלם and l 18 r 10, and l 22 r Sedom, p 560 Note i, r u. p 564 l 10 r here, p 565 l 25 r על p 568 l 15 r till p 574 l 23 r אקאלא p 575 l 24 after the, add Land p. 579 l 14 r trans- f'm'd, but they must not be transform'd without p 58- l 6 for to that, r to the p 584 l 5 after have, add done p 586 l 4 r B ginnings p 587 l 13 r אקאלא p 595 l 26 r Jasper p 596 l 28 r there, n, p 597 l 18 fr prefer'd, r prefer'd p 606 l 1 r lortifications p 617 l 9 r hereof, and l o r Sa nts, p 618 l 2 r way, p 619 l 10 after in, add the p 628 l 26 aft r World add. In the same Manner he gives the Morning Star to them that have a Share in the first Resurrection, by making them to reign with him over the converted Nations before the full Day of the Resurrection is com, and so to outshine in a more eminent Degree of Glory the Post-Millennial Saints, even as the Morning Star outshines the rest of the Stars p 628 l 6 from the bottom, r ccmr The r s of the Mistakes, and the Omissions in the Running Titles of the Dictionary, see Reader is desir'd t c rect, and to supply, &c. &c

A  
PRELIMINARY  
DISCOURSE  
CONCERNING

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*<sup>b</sup>, *Lucan*<sup>c</sup>, *Tacitus*<sup>d</sup>, *Ammanius Marcellinus*<sup>e</sup>, 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.

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

<sup>f</sup> Vid Platon Timæi fir    <sup>g</sup> 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 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 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-

<sup>a</sup> 1re . L . v . c . 2,

<sup>†</sup> Heb . x . 1.

<sup>‡</sup> 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 a<sup>1</sup> 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

<sup>1</sup> 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<sup>m</sup> that the Heavenly Things were Examples of, and were united to the Terrestrial. From whence the *Platonists* drew this Fundamental Notion<sup>n</sup>, "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

<sup>m</sup> Vid Jamlich de Myst § 1 c 9 p 14 lin 30 & c 21 p 37 lin 11, &c

<sup>n</sup> Gal Not in J'mu' de Myst 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-

<sup>o</sup> Serv in Virgil *Æt* L xii v 182 Col 1619

<sup>p</sup> 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.ν.*, 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.

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-

<sup>1</sup> Vid Serv in Virgil Æn L 11 v 1

<sup>2</sup> Vid Bishop of Sarum's Exposit on on the 6<sup>th</sup> Article of the Church of England.

<sup>3</sup> Gen xli 32      <sup>4</sup> Artem L iv c 29

<sup>5</sup> 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 fustable 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 vaticinantem 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 <sup>a</sup> 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.

<sup>a</sup> 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 commission'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 <sup>b</sup> Prophet, <sup>c</sup> Priest, and <sup>d</sup> 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 <sup>c</sup>

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 <sup>f</sup> *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 <sup>b</sup> *Sacerdos*, a Priest, which is the usual Style of *Jamblichus*. And reciprocally the *Priests* are called <sup>h</sup> *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, <sup>i</sup> *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

<sup>b</sup> Deut xviii 15    <sup>c</sup> Compare Lev viii 29 with Lev vii 32 and Psal xcix 6  
<sup>d</sup> Gal iii 19    <sup>e</sup> 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    <sup>f</sup> *Virgil.* *Æn* L x v 175 vid *Serv* ibid  
<sup>g</sup> *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.    <sup>h</sup> *Festus* *Prophetas in Adrasto Julius nominat Antistes sanorum.*    <sup>i</sup> *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*

A N  
 E X P L A N A T I O N  
 O F T H E  
 R E V E L A T I O N  
 O F  
 S A I N T J O H N .

The T I T L E .

Ch I

- N<sup>o</sup> 1. | *ŷ* 1. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass.
- N<sup>o</sup> 2. | *ŷ* 2. And he signified the same, sending by his Angel to his servant John,
- N<sup>o</sup> 3. | *ŷ* 3. Who bare Record of the word of God, and of the Testimony of Jesus Christ, in relation to whatever he saw
- N<sup>o</sup> 4. | *ŷ* 4. Blessed is he that readeth, and they that hear the words of this Prophecy, and observe the things that are written therein for the season is at hand.

*The Explanation of the T I T L E .*

- N<sup>o</sup> 1. | **T**HE Revelation is a Discovery of future Events. All future Events are known only unto God. The Revelation therefore is of God, proceeding from Him. Christ, as Mediator, hath nothing but what he hath receiv'd, and to him all Power is given both in Heaven and in Earth.

In respect of Christ's Mediatorial Capacity the *Revelation* is given by God to Christ, to be communicated, by Christ to his Church on Earth

So that the *Revelation* is a Prophecy of future Events relating to the Christian Church.

And, forasmuch as the said Events were to happen *suddenly* when Men would not be aware of them, and to be hasten'd in their proper Times, and the *Beginning* of them not to be fetch'd afar off, but to concern the *very* Times in which the Prophecy was delivered — They are therefore said to be such Events as are *with Speed and Swiftnes* to come to pass — Even as an Army may be said to be quickly coming, when only the Van-guard begins to appear.

N<sup>o</sup>. 2. Christ, according to the Commission, he as Mediator had received, and according to his Power over all Angels and Men <sup>a</sup> symbolically shew'd the aforesaid Events, by the Ministration of the chief Angel of his Presence to his peculiar Servant *John*,

N<sup>o</sup>. 3. Even that *John*, who was a *Witness* of the Gospel of God and of Christ, *in relation to things which he himself saw transacted and knew*, and who was therefore one of the twelve Apostles, and the beloved Disciple of Christ

N<sup>o</sup>. 4. The Prophecy thus coming *from God through Christ*, and by Christ transmitted by the *Ministration* of an Angel of the highest Order to the Apostle *St. John*, for the *Use of the Church*, as containing a Series of Events in relation to it, deserves the highest Regard.

It fore-arms and comforts Christians against Persecutions, by pre-acquainting them with their Approach and End.

It shews the Degeneracy of Christians, even in the first Ages of the Gospel.

It discovers an almost universal Apostacy from the Faith, and throughout mixes Exhortations to the faithful, to beware of Idolatry, and carnal Pollutions, and sets forth the Rewards due to them that shall take heed.

<sup>a</sup> See Jamblich de Myst. Æg. § III c. 15. in where the Verb *εμαρτυρησεν* is used in a like Case, in the very same Signification

And there is *no Time* in the Christian Oeconomy wherein, the Events to come, are not *nigh at hand*

And therefore to encourage all to apply themselves to the Study of what their Saviour has imparted to them for their Comfort and Safety, there is a Promise made of a *Blessing* attending the *Reading* of the Prophecy, the *Hearing* of it read, and the *due considering* and *observing* the Things therein contain'd. — Where we find, the *Reading* separated from the *Hearing* — And the Reason is, because it was the Custom of the Primitive Church to have the Apostolical Writings, and all other Ecclesiastical Matters publickly read. So that *Reading* was one thing done by the Clergy; and *Hearing*, another more proper to the Laity

Books were also then scarce, and few could read, so that the Method of publishing a Prophecy could not be so well done by dispersing Copies, as by publick Reading. Therefore the *Reading* and *Hearing* are two different Matters proper to different Persons, and deserve to be distinguished

And a Blessing is pronounc'd upon both, to shew that it equally belongs to the Clergy and Laity, and therefore the Prophecy, that it may be by all duly observed, ought to be duly read and explain'd in the publick Assemblies.

## The DEDICATION.

- N<sup>o</sup> 1. § 4. **J**OHN to the seven Churches which are in Asia.  
 N<sup>o</sup> 2. Grace be unto you, and Peace from him which is, and which was, and which is to come.  
 N<sup>o</sup> 3. And from the seven spirits which are before his Throne,  
 N<sup>o</sup> 4. § 5. And from Jesus Christ,  
 N<sup>o</sup> 5. <sup>b</sup> Who is the faithful Witness, and the First-born of the Dead, and the Prince of the Kings of the Earth  
 N<sup>o</sup> 6. Unto him who loved us, and washed us from our sins in his own Blood,  
 N<sup>o</sup> 7. § 6. And hath made us Kings and Priests unto God, and his Father,

<sup>b</sup> For the Construction of the Words in the Original, See Homer, Il. III. v. 351

- comp  
Dan 7 13  
Zech 12 10
- N<sup>o</sup> 8 To him be Glory and Dominion for ever and ever, Amen.
- N<sup>o</sup> 9 § 7 \* Behold, he cometh with Clouds, and every Eye shall see him, and they also who pierced him and all the Tribes of the Earth shall wail because of him Even so, Amen
- N<sup>o</sup> 10 § 8. I am the Alpha and the Omega, the Beginning and the End, saith the Lord c God, which is, and which was, and which is to come, the Almighty.

### The Explanation of the DEDICATION.

- N<sup>o</sup> 1 THE Number seven is here symbolical denoting an Universality of the Matters compriz'd
- The Asia here is Asia Minor, consisting of the Regions of Phrygia, Mysia, Lydia, and Caria, and of those which the Grecian Nations inhabited, by the Ægean Sea, viz Æolis, Ionia, and Doris
- In this Asia Minor seven Churches are fix'd upon to represent symbolically the whole Catholick Church at the Time of the Vision, wheresoever dispers'd.
- And for this Reason the whole Revelation is dedicated to them by St. John, and sent to them by our Saviour's Order
- N<sup>o</sup> 2. To the said Churches Representative of the whole Catholick Church, — the Apostle wishes Grace and Peace, — viz All Blessings Spiritual and Temporal.
- First, ἀπὸ τῆς ὁ ὢν καὶ ἦν, καὶ ὁ ἐρχόμενος — from him which is, and which was, and which is to come, — that is, from God who is eternal, — the Expression being according to the Hebrew Style, which affects to express Universals by an Enumeration of the Parts, — as the whole World, by Heaven and Earth.
- And thus the Time past, present, and to come, comprehends all Time, and consequently Eternity
- As to the Words in the Greek, 'tis to be observ'd that they are here taken absolutely and artificially, as invariable Names betokening God's eternal Existence, and are therefore without

\* So Alex and some other MSS and the Vulg Lat S, r and Arab Versions

- Construction, as many other Words of the like Nature are in Proclus, and other Authors.
- N<sup>o</sup> 3. Secondly, Grace and Peace is wished to the said Churches, by the Apostle, from the seven Spirits which are before the Throne of God
- These seven Spirits separately consider'd, are, as appears from their several Actions in the Prophecy, seven Angels or Created Beings, of the Highest Order, having the rest of the Angels under them, and a nearer access than they, to the Presence of God
- These seven Spirits or Angels comprehending under them all the rest, do, collectively taken, symbolically represent the Holy Ghost, as being his constant Attendants, and consequently Adjuncts executing his Will, and denoting his Presence and Efficacy.
- And thus by a Metonymy of the Adjuncts by the said seven Spirits taken together, is the Holy Spirit symbolically represented, after the same Manner, as we shall find afterwards God the Father and his Government, represented only by his Throne with some other Circumstances, and his Son by a Lamb.
- The Apostle having thus wish'd Grace and Peace to the aforesaid Churches, from the Father, and the Holy Spirit, wishes the same to them,
- N<sup>o</sup> 4. Thirdly, from Jesus Christ, whom he mentions after the Holy Ghost, upon the Account of such Titles belonging to him as are Introductory to the following Vision
- The Titles are,
1. He is the faithful Witness or Martyr, who hath truly declar'd the Will of God, and died to seal with his Blood the Truth of his Doctrine.
  2. He is the First-born of the Dead. — as being the <sup>d</sup> First-fruits of the Resurrection in being the first rais'd from the Dead to die no more. And as the First-born of, is he also the <sup>e</sup> Lord of the Dead, having Power to bring them to Life again Primogeniture signifying, (as being anciently attended with) <sup>f</sup> Dominion and Principality.

<sup>d</sup> 1 Cor xv. 23.

<sup>e</sup> Rom xiv 9

<sup>f</sup> 2 Ch. on. xxi 3.

(as He was a Type of y<sup>e</sup> Messiah )  
Hawson d.

And in this Sense concerning<sup>x</sup> David saith God, *Psal lxxxix* 27. — I will make him my First-born, higher than the Kings of the Earth.

And so in *Col i. 15* Christ is styl'd the First-born of the whole Creation, as being the Lord thereof, and being before any Thing was created — because, as it follows in the same Chapter, § 16, 17 — by him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions or Principalities or Powers All Things were created by him and for him — And he is before all Things — And in § 18, in the very Words us'd by St John, he is styl'd *πρωτότοκος ἐν τῷ ἔργῳ*, — the Lord of them — that in all Things he might have the Pre-eminence. And therefore

3. He is the Prince or Ruler of the Kings of the Earth

He is that Prince of the Line of David, of whose Kingdom there shall be no End.

He had at his Resurrection<sup>s</sup> all Power given unto him, both in Heaven and Earth, and is therefore even in respect of his humane Nature, as united with the Divine, — the Ruler and Disposer of all the Kingdoms of Men; and<sup>h</sup> all Dominions must serve and obey him

No 6 From the Titles of Christ, the Apostle passes to what Christ has done for us.

He hath<sup>i</sup> loved us to such a Degree, as to lay down his Life for our Sakes And by his own Blood which he shed for the Sins of the World, hath he cleansed us from past Sins and present Infirmities And

No. 7 As he himself is a King and Priest, so hath he advanced us to the Highest Stations, to be Kings and Priests

So that amongst us his Peculiar People — the Spiritual Israel — there is a Royal Priesthood, who, in Things pertaining to God, are Kings under God, in the Government of the People committed to their Charge, and Priests of God, in in-

<sup>s</sup> Matt xx iii 18 Rom 1 3

<sup>h</sup> Dan. vii 14, 27

<sup>i</sup> John xv 13. 1 John iii 16

terceding

terceding for them, and offering up spiritual Sacrifices Even as among the Carnal Israel, there was a Royal Priesthood offering up the Carnal Sacrifices of the Law, and Ruling<sup>k</sup> in Cases difficult in Judgment, and in<sup>l</sup> Matters of the Lord, all the Priests being Dignified by a<sup>m</sup> Name which not only signified a Priest, but also a Prince or Ruler. And the High-Priest wearing, as the Ensigns of his Regal and Sacerdotal Power in Things pertaining to his Office<sup>n</sup> a Crown, and a Mitre

So that Christ, who is rich in Mercy and Love, hath in Reality highly exalted the Christian Clergy, however at present by worldly Men despis'd and oppress'd, and the Time is coming, when he will render them even on Earth in such a Manner glorious, as that they shall be by all highly honour'd, and he will at last cause all his faithful Servants to Reign with him for ever in Heaven.

No 8. For such stupendious Mercies, the Apostle ascribes to our Saviour, agreeably to his Titles, *Glory and Dominion for ever and ever.* — And repeats the Doxology by summing it up in the Word *Amen.*

No. 9 And being thus fir'd with the Love of Christ, and the Gloriousness of his Attributes, he in a Prophetick Rapture cries out as if the future Appearance of his Saviour was before his Eyes — *Behold, he cometh with Clouds* — He, attended with all the holy Angels, and in all the Glory of God, will as certainly come to Judge the World — as if we already saw

<sup>k</sup> Deut xvii 8 --- 12

<sup>l</sup> 2 Chron xix 8, 11

<sup>m</sup> The most ancient Notion of a Priest, is of one that hath Power over others, both in Civil and Religious Matters, as it was in the Patriarchal State, wherein the Birth gave a Right to preside over all the Kindred Hence כהן, *Cohen* a Priest, signifies also Prince or Ruler, as in 2 Sam viii 18 where the Sons of David are said to be כהנים, in the LXX *αρχαγοι Chief Courtiers*, for which we read in 1 Chron xviii 17 *הראשנים Prime Masters of State*, in the LXX *πρωτοι ἀρχοντες first Lieutenants* to the King (such as the Turks call *Viziers*, that is *Lieutenant*, and the Persian *Clan*, a Word deriv'd from כהן) and in 2 Sam viii 18 the said Sons are called רבדים *Princes* in the Targum And so in Exod ii 16 *Jethro* is called *Cohen of Midian, Priest*, but in the Targum רבדי *Prince*. And it appears from *Hecataeus* cited by *Plutarch* in his Treatise *de Isae*, p 292, 293 that the ancient Kings of Egypt were Priests, either being chosen out of the Priest, or if from the Army, then immediately made Priests See also *Platon* Pol p 129 <sup>n</sup> Exod xxix 6.

X

him

- N<sup>o</sup> 19 *And I have the Keys of Hades and of Death*  
 N<sup>o</sup> 20 § 19 *Write & therefore the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter*  
 N<sup>o</sup> 21 § 20. *[As to] the Myſtery of the ſeven Stars which thou ſaweſt in my Right Hand, and [as to] the ſeven Golden Candleſticks, [the Signification is] — The ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches*

*The Explanation of the foregoing VISION, introductory to the Epistles to the ſeven Churches.*

N<sup>o</sup>. 1 **P** *Atmos* was an Iſland in the *Ægean* Sea, or as it is now called the *Archipelago*, about forty Miles from the Continent of *Asia*, towards *Ephesus*, in the Sea next to the ſeven Churches.

It was about thirty Miles in Compaſs, and at this Time has the Name of *Palmofa*,

To this Place, which was but thinly inhabited upon the Account of its Barrenneſs, was St *John*, for preaching the Goſpel, and at the Peril of his Life making Publick Confefſion of the Chriſtian Faith, baniſhed by the Roman Emperor *Domitian*, about the Year of our Lord 95, or the Beginning of 96, at which Time, as Mr *Dodwell* has proved in his *Cyprianick* <sup>9</sup> Diſſertations, the Perſecution rais'd againſt the Church by *Domitian*, began And at the End of the ſaid Emperor's Reign, according to <sup>r</sup> *Irenæus*, was the *Revelation* ſeen.

By this it appears that St. *John*, and the Church, at the Time of the Viſion were in a State of Perſecution for the Sake of *Chriſt*.

The Apoſtle therefore in his Addreſs to the ſeven Churches in *Asia*, upon the Account of the Unity of the ſame Faith and Relation to *Chriſt*, ſtyles himſelf *their Brother*, and upon the Account of the Sufferings which he and they were involved in, *their Partner in the Kingdom and Patience of Chriſt*, here-

<sup>p</sup> So the *Alex* and many other MSS as alſo the four ancient Verſions.

<sup>r</sup> Diſt. xi. § 16.

<sup>s</sup> *Iren.* L. v. c. 30.

by intimating, that if they bore with Patience the Perſecution, they met with, they ſhould as certainly be *Partake.s* with *Chriſt* in *Reigning* with him, as they had been *Partake.s* with him in *his Sufferings*

N<sup>o</sup> 2 He then ſhews how in the ſaid Place of his Baniſhment, he was inspir'd with the Holy Ghoſt, — being in a Trance or Ecſtacy on the Firſt Day of the Week, or the Chriſtian Sabbath, inſtituted in Memory of *Chriſt*'s Reſurrection, and called the *Lord's Day*, as being *bleſſed*, and *ſanctified*, by his *Riſing* upon it, by the *Deſcent* of the Spirit, and by *being ſet apart* for the Publick Worſhip of God

N<sup>o</sup>. 3 On the ſaid Day, in the ſaid Circumſtances and Ecſtacy, the Apoſtle heard *Behind him a great Voice as of a Trumpet*  
 The *Voice is great* — as being full of Terror and Majeſty, Perſpicuity, and Certainty.

*It is as of a Trumpet* — to denote the approaching of the Viſion of a Divine Perſon, and that the Will of God was going to be Proclaim'd, to the hearing of which St *John*, as the Representative of the Church, is called.

And it comes *from Behind St John* — to ſignifie, that the Party whom he represents ~~is~~ have gone out of the Way, and ſo muſt be recalled to turn back, which implies a Repentance, and that the Viſion, to which they are called back to look on, concerns a Thing already begun, or before exiſtent, and to be obſerved, as well backwards, towards the Time paſt, as forwards towards that which is to come.

The Perſon from whom this *great Voice as of a Trumpet* came, is *Chriſt*, as appears by the Title he claims of *being the Alpha and the Omega, the Firſt and the Laſt* And,

N<sup>o</sup> 4. He enjoys St *John* to make known every Thing he ſhould ſee, or the whole *Revelation*, by committing it to writing in a Book, to the End that the Viſions to be exhibited might be publiſhed and ſpread, conſider'd and admir'd by the whole Church, and that the Book might be a ſtanding Monument, that what was therein foretold, ſhould certainly come to paſs; and that the ſaid Book might be appealed to.



And to this End, the Book is ordered to be sent to *seven Eminent Churches* then in *Asia*, viz to *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea*, — which are particularly fix'd upon, either, as having been constituted by *St John*, or else as being nearer than others the Place of his Banishment, or else because in them was typically found all the Things that were requisite to be observed as worthy of Praise, or fit to be amended in the whole Church of that Time, — the said seven Churches being the Representatives of all the rest

N<sup>o</sup> 5 Upon the said Voice and Command the Apostle turned about to consider, who it was from whom the said Voice and Command came, — what the seven Churches meant, and how they were to be represented to him, hereby signifying, that those whom he represents, ought carefully to attend to the Meaning of the Vision

N<sup>o</sup> 6 Being turn'd, a Vision, in every Respect, exactly adapted to the Case in Hand, is presented to his View

*First*, there are seen *seven Golden Candlesticks*

These Candlesticks denote the Places where the Light of the Gospel is planted, and are the Symbols of the aforesaid seven Churches, as the Representatives of the whole Christian Church throughout the World

And the said Candlesticks are of *Gold*, to shew the Stability of the Church against all Opposition.

The *Jewish Church* had but *one* <sup>s</sup> *Candlestick* with several Lamps, because that Church was confined to *one Nation* and *Tabernacle*. But the *Christian Church* is *Universal*, and therefore hath *seven Candlesticks* to represent it, *that Number* signifying *Universality*.

N<sup>o</sup>.7. *Secondly*, in the midst of these seven Golden Candlesticks is seen the *Appearance as of a Man*

This Person in the Vision is the same who had just before

styl'd himself *the Alpha and the Omega, the First and the Last*, and is therefore our Saviour under the Likeness of his Humanity

He is in the *midst of the Candlesticks* to shew that the Churches are under his Care, Government and Protection, and that, according to his Promise, he is and will be with his Church to the End of the World. See *Matt xviii. 20. xxviii. 20. 2 Cor vi. 16*

And agreeably to this, he being a Priest for ever after the Order of *Melchisedech*, there is

N<sup>o</sup> 8 *Thirdly* in the Vision seen, the Appearance of him, as of the High Priest of the Church which has a Royal Priesthood — he appearing clothed in the High Priest's Vestments, made for Honour and Glory, — *with a Garment down to the Foot, and a girt about the Paps with a Golden Girdle*.

These Priestly Garments are the Symbols of the Honour, Power and Dominion, which he, as Man, upon the Account of what he did and suffer'd for Us in his human Nature, was advanced to

In particular, *the long Garment of fine Linnen down to his Feet*, denotes the Honour and Happiness which *Christ* will at last extend to all his faithful Servants, — the *Feet* being the Symbols of the *Followers* of the Party spoken of.

And the *Golden Girdle* (the Symbol of *Royalty* and *durable Strength*) girt about the *Paps* (the Symbol of *Offspring*) denotes his irresistible and permanent Power, in nourishing, maintaining and defending his Church, whose Members are to him as his *Sons* and *Daughters*

N<sup>o</sup> 9 *Fourthly*, this Great Governour or High Priest of the Church is farther described. As,

1 *His Head and Hairs, or the Hairs of his Head, were exceeding white, like Wool, as white as Snow.*

This denotes the Holiness, Wisdom, Increase and Prosperity of his Government, and the Antiquity thereof, he being the

<sup>s</sup> Exod xxv 31, 37.

<sup>s</sup> See J Spencer de I. g. Hebr L. ii. Dist 1 c 5 § 2  
xxix 5

<sup>u</sup> Exod xxxviii 9

<sup>u</sup> Exod xxxix 27.

\* *Father of the Age to come, and his Goings forth, having been of old, from everlasting.*

N<sup>o</sup>. 10 2 *His Eyes were as a Flame of Fire*, whereby is signified, his Providence and Omniscience, and the Justice of his Government, — that he sees all the Actions of Men, and penetrates into the Thoughts and Intents of their Hearts, — that he will enlighten and reward those who truly serve and obey him, and shew his Wrath and Indignation against his Adversaries.

N<sup>o</sup>. 11 3 *His Feet were like fine shining Brass, as if they burn'd or glow'd in a Furnace* This signifies the Stability of his Kingdom during its Militant State, — that the Members thereof, — his Followers and Servants, — however oppress'd, shall not be destroy'd, but that they shall at the End of all become more glorious and illustrious for their Sufferings

N<sup>o</sup>. 12 4. *His Voice was as the Sound of many Waters*, — that is, of many Multitudes of People

This great Voice sets forth his Fame and Reputation among Nations, and that he hath, or shall, proclaim a new Law, which shall be grateful to the People, and cause him to be beloved of them, and that the same Voice so acceptable to them, shall in the Event prove dreadful to his Enemies

N<sup>o</sup>. 13. 5 *He had in his Right Hand, seven Stars*, — the Symbols of the Angels, or Ecclesiastical Governours of the seven Churches, — the whole importing, — that he highly values, and that his chief Care and Power will be in an especial Manner exerted in the Defence and Protection of the Spiritual Governours of his Church, as far as it extended at the Time of the Vision, or is hereafter to be — upon the Account of their great Usefulness, in shining as Lights to others, and upon the Account of their being more obnoxious than others to the Contempt and Malice of wicked Men.

N<sup>o</sup>. 14. 6. *And out of his Mouth went a sharp two-edged Sword.*

*This sharp two-edged Sword* is the Word of God and of *Christ* proceeding out of his Mouth, which Word in Holy Scripture is often compared to a Sword

The said Word of God, proceeding out of his Mouth, signifies the Commandments or God declaring his Will, or else his Counsel ready to be executed And therefore this Symbol of the *two-edged Sword*, shews that nothing is or shall be able to withstand the Will of God, which he hath once declared to be so, and that every Thing that he hath spoken shall certainly come to pass, when the determinate Time shall come, and in Particular the Destruction of his Enemies, to which the *Sword* hath a special Regard, all which shall be effected by Instruments fetch'd from his Church, which is the Depository of it, and shall accordingly overcome at last all his Enemies, and proclaim his Laws all over the World.

N<sup>o</sup>. 15 7 *And his Countenance was as the Sun when he shineth in his Strength*, — that is, his Appearance was with the Brightness of the *Schechinah*, with that glorious Light which was seen, when the Angels appeared and attended the Majesty of God, being a dazzling Sight for Glory and Brightness, as the Sun when he shineth at Noon-Day in his full Strength is so glorious, that he overcomes our Sight. In the Transfiguration, the Brightness of *Christ's* Appearance<sup>2</sup> is thus also compar'd to the Sun's And the Righteous, who are promised that they shall become like *Christ*, are also then, to shine like the Sun, when they shall rise again, *Matt. xiii. 43.* But *this Promise is Symbolical*, as well as the Vision here, for the *Sun* signifies the *Monarch*, or chief *Ruler*, and consequently this signifies, that *Christ* shall and doth become a mighty and glorious King.

This Comparison seems to denote, that as when the Sun shineth in his full Strength, no Eye can set it self against it So nothing shall be able to withstand the Power of *Christ*, when he is pleas'd to exert it in due Time And as the Sun then gives Vigour to all Things he shines upon, so *Christ* will comfort and warm with Zeal, and protect for ever, those who are guided by his Light, or follow his Doctrine, — he being<sup>2</sup> *the Sun of Righteousness*

\* If ix 6

2 Micah v. 2

Matt xvi 2

2 Mal iv 2

The Expression here us'd by St *John*, is found in the Titles of the King of *Siam*, where 'tis said, *he shines like the Sun at Noon-Day* As also that he is like the *Moon at Full*, and *his Eyes shine like the Morning Star*

N<sup>o</sup>. 16 Upon the Sight of this Vision so full of Majesty and Terror, St. *John*, tho' the Beloved Disciple, fell down as dead, at our Saviour's Feet, being unable to stand before him so appearing

And so *Daniel* upon a like Vision fell upon his Face toward the Ground, and retain'd no Strength But,

N<sup>o</sup>. 17 To remove the Terror and Danger the Apostle was in, our Saviour lays his Right Hand upon him

This Action, denoting an immediate and miraculous Assistance, brings St *John* to himself, puts him into a sedate Temper, and makes him understand, act, reason, and remember as a rational Man out of an Ecstasy

And this very Circumstance puts an Essential Difference between a Person divinely inspir'd, and an Enthusiast possess'd with a wicked Demon, whose Paroxysms of Rage being not in the Power of the wicked Spirit to allay, continue during the Possession, and make the Person possess'd, for the most Part, act without Reason and Memory

To the said Action, are added the following Words of our Saviour to the Apostle,

*Fear not, I am the First and the Last* — No Danger shall happen unto thee. I who created all Things, I who am the Governor and Judge of the World, who am from Everlasting and to Everlasting, am able to Protect and Defend thee.

N<sup>o</sup>. 18. *And I am he that liveth, and I was Dead, and behold I am alive for Evermore, Amen,* — As I died, and by my Divine Power rais'd my self as Man again, so have I Life in my self to raise up others also, so, as that they shall die no more This is a most certain Truth to be fully depended on For,

N<sup>o</sup>. 19. *I have the Keys of Death, and of Hades,* — of the Grave

and of the Mansion of Souls in their State of Separation, and consequently having Power over these to *open* and *shut*, I have undoubtedly Power to bring to Life again

And therefore let not my Servants be discouraged at their Sufferings, tho' they die in my Cruelty, I will raise them again, and not one of the Promises I have made them shall fail of being fully accomplished

N<sup>o</sup>. 20 St *John* therefore, thus strengthen'd and encourag'd, is, for the Good of the Church, commanded to write *the Vision he had seen, the Things present* (upon the Account of which chiefly the said Vision was given,) *and the Things which were to be afterwards in Order*, from thence for aids to the End of the World

N<sup>o</sup>. 21 And to the End, that the VISION might be thoroughly understood, there is a Key given for the Interpretation

The *seven Candlesticks* are declar'd to be the Symbols of the *seven Churches*,

And the *seven Stars*, to be the Symbols of the *Angels* of those Churches

This, according to the Difference of Circumstances, which is to be always carefully consider'd, is exactly agreeable to the Explanation, which is given of the same Symbols, by such of the most ancient Prophane Writers as were well vers'd in the Symbolical Character and Language

For with them, as has been shewn in the Symbolical Dictionary, a *Lamp-Sconce* or *Candlestick*, was the Symbol of the *Wife* of the Party concern'd, and *Stars* were *inferior Princes*, or *Governors* ruling under a Supreme

Accordingly, the *Church*, which is frequently represented by the Symbol of a *Woman betroth'd* or *married* to *Christ*, is here, as consisting of several particular Churches represented, under the Symbol of *seven Golden Candlesticks*, or *Lamp-Sconces*.

And as *Christ* is the *Head, the High-Priest*, and *King* of his Church, therefore are the *visible Spiritual Rulers* of the Church under him, represented by *Stars*

After the aforesaid Vision, Command, and Explanation, follow in Order the Epistles to the seven Churches, the said Epistles relating chiefly to the State of the Church at the Time of their being given and sent

## EPISTLE I.

To the Angel of *Ephesus*.

Ch II

- N<sup>o</sup>. 1. | *Y* 1. **U**NTO the Angel of the Church <sup>c</sup> in *Ephesus*,  
 N<sup>o</sup>. 2. Write.  
 N<sup>o</sup>. 3. These Things saith he, that holdeth the seven Stars  
 in his Right Hand, and walketh in the midst of the seven  
 Golden Candlesticks,  
 N<sup>o</sup>. 4. *Y* 2. I know thy Works, and thy Labour, and thy Patience,  
 and that thou canst not bear with them that are Evil and  
 hast tried them which say that they are Apostles, and hast  
 found them Liars.  
*Y* 3. And hast born, and hast Patience, and for my Names  
 Sake hast laboured, and hast not fainted  
 N<sup>o</sup>. 5. *Y* 4. But [this] I have against thee, that thou hast left thy first  
 Love  
 N<sup>o</sup>. 6. *Y* 5. Remember therefore from whence thou art fallen, and Re-  
 pent, and do the first Works, or else I will come unto thee  
 quickly, and remove thy Candlestick out of its Place, except  
 thou repent.  
*Y* 6. But this thou hast, that thou hatest the Deeds of the Ni-  
 colaites, which I also hate.  
 N<sup>o</sup>. 7. *Y* 7. He that hath an Ear, let him hear what the Spirit saith  
 unto the Churches  
 To him that overcomes, will I grant to eat of the Tree of  
 Life, which is in the midst of the Paradise of God

## The Explanation of the first EPISTLE.

- N<sup>o</sup>. 1. **E***P*hesus was the chief City of *Ionia*, and the best of *Asia*  
 Minor, its Inhabitants, as appears by their Coins still  
 extant, styling themselves the Capital City of *Asia* —  
 ΕΦΕΣΙΩΝ ΠΡΩΤΩΝ ΑΣΙΑΣ

The Gospel was planted in this Place by *St Paul*, and from  
 thence spread into the other Parts of *Asia*.

To *Ephesus* as a Mother City <sup>s</sup> several other Cities were sub-  
 ordinate

The Angel of this Church is its visible supreme spiritual Go-  
 vernor, or *Bishop*, and represents all those who are under his  
 Government

- N<sup>o</sup>. 2. To this Angel, and so to the Angel of each of the Churches in  
 the rest of the Cities, *St John* is commanded to write in  
 particular

- N<sup>o</sup> 3. And in this, and so in all the other Epistles, after the men-  
 tion of the Angel and Church, and the said Injunction, our  
 Saviour assumes a peculiar Title deduced from some Character  
 given of him in the foregoing Vision, or in Chapter the first,  
 and suited to the Matter and Design of the Epistle.

He here declares, that he holds the seven Stars in his Right  
 Hand, and walks in the midst of the seven Golden Candlesticks, —  
 that is, that he is the Ruler and Protector of the Angels or Bi-  
 shops of the seven Churches, and the Inspector and Visitor of  
 those Churches, taking notice how both Ministers and People  
 discharge their respective Duties, and this in order to reward  
 or punish each according to their Deserts. Whereby he shews  
 his Right to command both, and to send such Instructions as  
 were proper for them

- N<sup>o</sup> 4. Agreeably to this Title our Saviour declares to the Angel of  
 the Church in *Ephesus*, that he hath visited and examin'd all  
 his State, and that this Visitation shews that he wants Instru-  
 ctions

The Angel indeed of this Church was, and had been remark-  
 able for several Excellencies.

He was laborious and patient in the Discharge of his Office,  
 he was not for encouraging, but for reprovng and exercising  
 Discipline against notorious Offenders, and had tried those false

<sup>c</sup> So *Alia* and sever I other MSS and Vulg Lat Syr and Arab Versions, and *Arab*

<sup>f</sup> Acts x. 10

<sup>g</sup> Plin Nat Hist L v c 29 and h.

Teachers (or <sup>h</sup> grievous Wolves of whom St Paul had before warn'd them of) — who asserted that they were Apostles, or immediately commission'd by God to preach the Gospel, and were not, and had accordingly, by duly examining their Mission, Life, and Doctrine, and by the Gift of discerning Spirits, fully detected them, and found them Liars

He had indeed manfully behav'd himself under great Pressures and Afflictions, and had undergone great Labours for the Sake of *Christ* without fainting

N<sup>o</sup>. 5. But in this respect he was highly culpable that he had remitted, or abated of the Intenseness of his former Love and Zeal

For God requires the whole Heart and Soul, and nothing less than that will be acceptable to him.

N<sup>o</sup>. 6. The Angel therefore of the Church in *Ephesus* is exhorted to consider his Ways, and to return to those Degrees of Love, Zeal, and Courage, for which he was at first so remarkable

If he did not this, he is threaten'd with a sudden Visitation, and in relation to his Church or Candlestick, that the Light of the Gospel should be totally remov'd from thence

And it is very remarkable, that at this Time there is not so much as one Christian in that Place which was once the famous City of *Ephesus*. Which shews that the Angel thereof, and so they that were comprehended under him, did not repent, and consequently that in the Epistle to him, and so also in all the other Epistles to the Angels of the Churches, the Holy Ghost had in some Particulars a further View than only their then present State

However the said Rebuke is somewhat mollified, by subjoining in Praise of the said Angel, that he had in Detestation those Hereticks at *Ephesus*, who asserted that it was lawful to eat Things sacrificed to Idols, and to commit Fornication, Adultery and all Manner of Uncleanness, and who therefore upon the Account of their abominable Lives and Doctrines were odious in the Sight of God

<sup>h</sup> Acts xx. 29.

N<sup>o</sup> 7. To engage all to a due Regard to the foregoing Parts of the Epistle, and to the Promise following there is this Call, requiring Attention. given,

*He that hath an Ear, let him hear what the Spirit saith unto the Churches*

This Voice of the Holy Spirit, by whose Inspiration the Revelation was seen and wrote, relates primarily to the Church in and belonging to the Jurisdiction of *Ephesus*, and then secondarily to the rest of the *Apostlick* Churches named, and so to the whole Catholick Church, which is to take Notice of what the Holy Spirit said to each of the Seven, the said Seven being Symbolically Representative of the Churches throughout the World

The Epistle is concluded with this Promise from *Christ*, — that to him, that confesses his Name publickly before his Enemies to the End, and overcomes, by his Constancy to Death, their Obstinacy, he will grant to eat of the Fruit of the Tree of Life, which is in the midst of the Paradise of God, — viz He will raise him from the Dead, to an immortal State of inexpressible Happiness

## EPISTLE II.

To the Angel of *Smyrna*.

N<sup>o</sup> 1 | *ſ* 8. **A**ND unto the Angel of the Church in *Smyrna*,  
 N<sup>o</sup> 2. | write  
 N<sup>o</sup> 3. | These Things saith the First and the Last, who was dead  
 and is alive  
 N<sup>o</sup> 4 | *ſ* 9. I know thy Works, and Tribulation and Poverty (but thou art rich) and the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan

<sup>h</sup> So *Act.* and several other MSS. as also all the ancient Versions and *16.*

- N<sup>o</sup> 5 y 10 *Fear none of those Things which thou art about to suffer. Behold, the Devil shall cast some of you into Prison, & ye may be tried, and ye shall have Affliction ten Days. Be thou faithful unto Death, and I will give thee the Crown of Life.*
- N<sup>o</sup> 6 y 11 *He that hath an Ear, let him hear what the Spirit saith unto the Churches. He that overcometh, shall not be hurt of the second Death.*

### The Explanation of the Second EPISTLE.

N<sup>o</sup>. 1, 2 **S** Myrna, as well as *Ephesus*, was a City of *Ionia*, and in *St. John's* Time, after *Ephesus* the next best City in *Asia Minor*, to which <sup>k</sup> several other Places were subordinate

It was a Place of great Honour and Renown, and in several ancient Inscriptions set up by the publick Order of the Senate, not long after the Time of *Adrian*, it is styled the *Chief City of Asia both for Beauty and Greatness, the most splendid, the Metropolis of Asia, and the Ornament of Ionia*<sup>1</sup>

There are in it at this Time two Churches of *Greeks*, and one or two of *Armenians*

N<sup>o</sup>. 3 The Title which our Saviour gives himself here — *of being the First and the Last*, — he who was dead and is alive, — is suitable to the Design of the Epistle, which is to foretel of Sufferings and Death, and to encourage and fortifie the Angel and his Church, in Relation to what they were to undergo.

Our Saviour therefore shews that he himself was a Martyr, that he suffered and died, and also rose again, and that as having all Power, as being the First and the Last, he was fully able to crown the Sufferings and Death of his faithful Servants with a glorious Resurrection, of which he had given them an Earnest and Demonstration in having rais'd himself.

N<sup>o</sup>. 4.

The Angel of this Church is such a one, as with whom no Fault is found

His Works were approved He had been Persecuted and reduced to Want, — but he was rich in Faith, and in a future Reward, — and in particular, he had suffer'd greatly from the Opposition of the Unbelieving *Jews* in those Parts, who boasted of themselves, that they were the chosen People of God, and the true Worshipers of him, whereas they were not, — they being rejected of God for their Crimes, and the *Christians* elected in their Room, to be his peculiar People, his true Spiritual *Israel* For as *St. Paul* says<sup>m</sup> he is not a *Jew* who is one outwardly, neither is that Circumcision which is outwardly in the Flesh, but he is a *Jew* who is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is not of Men but of God

So that, since the *Jewish* Church was cast off, and the *Christian* Church chosen into its Place, the *Christians* were the only People that had a Right to the Promises of God, and to the Privileges of being the true *Jews*, and as such of being the only true Worshipers.

And therefore the said Unbelieving *Jews*, who so boasted of their being the true Worshipers of God, were guilty of Blasphemy, in lying against him. For his Will being to be now worshipped through and with his Son, to worship him otherwise, was to worship in vain, to be guilty of a Lye against God

And<sup>n</sup> in denying the Son, they had not the Father, so that they were guilty of Apostacy against him

Of the Church of God therefore the Unbelieving *Jews* were not

And forasmuch as their Way of Worship was contrary to the Will of God reveal'd in the *Christian* Dispensation, and therefore Antichristian, and forasmuch as they were also, as appears from the Histories of those Times, the most bitter Enemies to the *Christians*, in incensing the Heathens against them, and every where shewing themselves the most forward

<sup>k</sup> *Plin. Nat. Hist. L. v. c. 29.*  
p. 277.

<sup>1</sup> *Marm. Ox. i. p. 47. lxxxviii. p. 129. col. 1.*

<sup>m</sup> *Rom. 28. 29.*

<sup>n</sup> *1 John. 11. 23.*

Persecutors, and so joined with the Heathen in promoting the Designs of the Devil against the Church of God, — they are therefore styl'd — an Antichristian Satanical Congregation

From these Men, and the Heathen, the Angel of *Smyrna*, had suffer'd much, and was to suffer more

N<sup>o</sup> 5 He is therefore exhorted not to be afraid of any Sufferings he was to undergo, and has a Prediction given him of what should happen

Several of them by the Instigation and Instruments of Satan were to be cast into Prison, into a calamitous State and Condition, which God would permit for a Trial of their Faith, *and they were to have an Affliction of ten Days.*

This Affliction of *ten Days*, considered with respect to the Church of *Smyrna* only, denoted a Persecution of *ten Days* Continuance in that Place

And accordingly<sup>o</sup> in the Reign of the Emperor *Antoninus Pius*, in *A. D.* 147, many of the Members of the Church of *Smyrna*, were cast into Prison, tormented, and exhibited upon the Theatre, and cast to the Lions, and last of all *Polycarp* the Bishop of *Smyrna*, was burnt at a Stake <sup>p</sup> *The Jews especially, according to their Custom, assisting with great Readiness in preparing the Fire*

By his Death there was a Stop put to the Persecution, which from the Account given of it in the Epistle of the Church of *Smyrna*, concerning the Martyrdom of *Polycarp*, appears to have been rais'd by the Heathens at the Time of their publick Shews, and so seems not to have lasted above *ten Days*

But if the Affliction of *ten Days* be to be farther consider'd with respect not only to *Smyrna*, but to the rest of the *Asiatic* Churches nam'd, (as indeed each Epistle is not only for the Use of the Church to which it was particularly sent, but also for the use of the rest, who are therefore in the Close of every Epistle, called upon to mind what the Spirit saith to the Churches) then by the said Affliction of *ten Days* will be denoted,

<sup>o</sup> Bishop *Pearson's Diss. Chron.* P. II. cap. 14. and 20.

<sup>p</sup> See the Circular Epistle of the Church of *Smyrna* concerning the Martyrdom of *Polycarp*.

Either a Persecution of *ten Seasons*, to arise after the Date of the Vision, as the *first* in the Reign of *Domitian*, the *second* in the Reign of *Trayan*, the *third* in the Reign of *M. Antoninus Verus* and *Licinus*, the *fourth* in the Reign of *Severus*, the *fifth* in the Reign of *Maximinus*, the *sixth* in the Reign of *Diocletian*, the *seventh* in the Reign of *Valerianus*, the *eighth* in the Reign of *Aurelianus*, the *ninth* in the Reign of *Diocletianus*, and the *tenth* in the Reign of *Licinius* Or else an Affliction or Persecution of *ten Years* Continuance, and so belongs to the Persecution which was begun by *Dioclesian*, *A. D.* 303 and which lasted in its Strength and Vigour *ten Years*, ending *A. D.* 313

In this Persecution, which gave Date to a most famous Character of Time called the *Age of Martyrs*, there was such a vast Multitude of Christians put to Death, as made the Heathen give out that they had effac'd Christianity, and restor'd the Worship of their Gods<sup>q</sup>

This seems to be the Persecution intended by the Affliction of *ten Days*, according to the Prophetical Use in Scripture of a *Day* for a *Year* And therefore, as being so great and remarkable, might deserve to be in a particular Manner taken Notice of

To encourage therefore the Angel of *Smyrna*, and those represented by him, to undergo with all Constancy their future Sufferings, there is a Promise made of the Reward of an Immortal Crown, to be bestow'd to the Individuals losing their Lives, in a Resurrection State

As to the Literal Application of the Words to the Bishop of the Place at the Time of the Vision, it is observable, that as *Polycarp*, in the Persecution before mention'd, was conducted by a Guard through a vast Concourse of People to the Publick Tribunal, there came a Voice to comfort him (heard by many, but none seen who spake it) saying, *O Polycarp, be strong, and quit thy self like a Man* — And that when the *Proconsul* urg'd him to blaspheme *Christ* with a Promise of Release upon so doing, he resisted the Motion with a noble Scorn, and courageously answer'd — *four score and six Years have I served*

<sup>q</sup> This appears from some ancient Inscrptions of *Græce*, p. cclxxx. in m. 33. &c.

<sup>r</sup> See the above mention'd Epistle concerning *Polycarp's* Martyrdom

him, and he never did me the least Wrong How then shall I blaspheme my King and my Saviour?

This shews how this Angel, as an Instance and Example of those whom he represents, follow'd the Exhortation — of fearing none of those Things he was to suffer, and of being Valiant, Constant, and Patient unto Death

N<sup>o</sup> 6 *Lastly*, Every individual Person throughout the Churches is required to give Attention to the foregoing Parts of the Epistle, and encourag'd to resist unto Blood, in laying down his Life when thereunto call'd for the Sake of *Christ*, with the Promise of being preserved from Eternal Death

By which is implied, that he may well lose his Life here, who considers that for so doing he shall be for ever freed from future, endless and inexpressible Misery, and for ever plac'd in a State of endless inexpressible Happiness For that *Crown of Life* which is promis'd he shall have, and it shall never be taken from him; *he shall not be hurt of the second Death.*

## EPISTLE III.

### To the Angel of Pergamus.

N<sup>o</sup> 1 v̄ 12 **A**ND to the Angel of the Church in Pergamus Write  
 N<sup>o</sup> 2 These Things saith he, who hath the sharp two-edged  
 N<sup>o</sup> 3 Sword.  
 N<sup>o</sup> 4 v̄ 13. I know thy Works, and where thou dwellest — where Satan's Throne is — and holdest fast my Name, and hast not demed my Faith, even in those Days when Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.  
 N<sup>o</sup> 5, v̄ 14. But I have a few Things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balak to cast a Snare before the Children of Israel, to do Things sacrificed to Idols, and to commit Fornication

v̄ 15

v̄ 15 So hast thou also them that hold the Doctrine of the Nicolaites in like Manner  
 N<sup>o</sup> 6 v̄ 16 Repent therefore, or else I will come upon thee suddenly, and I will fight against them with the Sword of my Mouth.  
 N<sup>o</sup> 7 v̄ 17 He that hath an Ear, let him hear what the Spirit saith unto the Churches  
 To him that overcometh will I give to eat of the hidden Manna, and I will give him a white Stone, and upon the Stone a new Name written, which no Man knoweth but he that receiveth it

### The Explanation of the third EPISTLE.

N<sup>o</sup> 1, 2 **P**ergamus was a very famous City of *Mysia Major* in *Asia-Minor*

It was the Capital City of a great State called the Kingdom of *Pergamus*, several Cities belonging to its Jurisdiction

At first, it was no more than a Citadel, built on a strong Hill, which became a Refuge to *Philæterus*, an Eunuch, who being set over the Treasures which *Lyfimaachus* had plac'd there, revolted, and by Craft there settled himself, and erected a Monarchy And *Eumenes*, one of his Successors, having help'd the *Romans*, by their Favour enlarged his Dominions, and of a Citadel made *Pergamus* a large City, as *Strabo* relates

About the Year before *Christ* 132 *Attalus Philometor* the last King of *Pergamus* died, and by his last Will and Testament made the People of *Rome* his Heir; who thereupon in a few Years after became possess'd of the Kingdom

Upon this, *Pergamus* became the Residence of the *Roman Proconsuls*, and there was a Temple erected in it in Honour of the *Roman Emperor Augustus*, and of the City of *Rome*

There was also in it the great Temple of *Æsculapius*, who was worshipp'd there under the Figure of a Serpent, and who is therefore called by *Martial* the *God of Pergamus*

So *A* and many other MSS. so vulgar *I* and *Ethiop* Versions, and *Arabic* So *A* and many other MSS. as also *Arch* and *Lithop* Versions, and *Arabic* L<sup>o</sup> L<sup>o</sup> XXXVII § 18 and Init. Plin L v c 30. Tac Annal L v c 37. — *Martial* L ix Ep 17



To this God of the Heathens the *Cock* was sacred, and therefore the Inhabitants of *Pergamus* had every Year a Publick See *Cock-fighting*, at which were present from all Parts a vast Concourse of Spectators.

There was also in it a Temple of *Diana*, and *Andreas Carjariensis* saith that *Pergamus* was fuller of Idols than all *Asia* besides

At this Time there are in it but a few Families of Christians, who are in a miserable Condition, and have but one Church amongst them

N<sup>o</sup> 3 The Title taken by our Saviour in this Epistle — of *having the sharp two-edged Sword*, — is suitable to the Nature of the Enemies to be subdued, — great Opposition requiring a great Destruction

N<sup>o</sup> 4 The Angel of this Church in *Pergamus*, is commended for retaining Christianity in a Place where he was most obnoxious to Persecution, Torments, and Death upon that Account, — even in a Place where *Satan* by his Instruments had in those Parts of the World his *Throne* or *Capital Seat* And he had shewed the Strength of his Faith and Constancy in openly confessing the Name of *Christ*, at a Time when there was a great Persecution rais'd, even that Persecution in which *Antipas*, a Person of great Note and Eminency had courageously suffered Martyrdom

N<sup>o</sup> 5. But yet this Angel had his Faults He was blameable for a Want of Zeal and Discipline against the *Nicholaites*, who taught, *that to avoid Persecution*, Sacrifice might be offered to Idols, and that Fornication and all Uncleanness was lawful

These very Things are here called the Doctrine of *Balaam*, as being exactly conformable to his Advice to the *Midianites*, to entice the *Israelites* to commit them.

He being sent for by *Balak* King of *Moab* to curse *Israel*, at first follow'd God's Direction, and instead of Cursing, blessed them

But finding by that Means he should lose the Rewards of his Divination, instead of going back to his own Countrey, he went over to the *Midianites*, to persuade them to send<sup>b</sup> their Women to the *Israelites*, and entice them to Idolatry and Fornication For, whilst they obeyed God, and kept themselves undefiled from those Crimes, they could not become accused, but if they were defiled, that Pollution would bring a Curse upon them, and oblige God to withdraw his Protection

This Advice being followed, succeeded accordingly, but yet through the Zeal of *Phinias*, the Mischief was stopp'd, not without Loss *Israel* thereupon fell upon the *Midianites*, and cut them to Pieces with the Sword, and *Balaam* falling among them, received then his just Reward of Treachery and Hypocrisie The Women also had no Mercy given them, because they had been the Instruments of *Balaam's* wicked Device to destroy *Israel*

And as the Snare laid by the *Midianites*, at the Direction of *Balaam*, were the Women which were to allure the *Israelites*, and the *Ditch* or *Pit* into which that Snare was to lead them, *Idolatry* and *Fornication*, wherein, if the *Israelites* fell, they would bring an *accusation*, or *Curse* upon them of Course, because a Sin against their God and Covenant, so in the Case of the *Nicholaites* describ'd by the Type of *Balaam*, the Snare which they laid for others, and into which they themselves were fallen, was *Present Life*, *Profit*, *Honour* and *Pleasure*, and the *Pit*, — the Breach of Covenant, followed by God's Curse, and eternal Damnation

N<sup>o</sup> 6 The Angel of the Church of *Pergamus*, who had suffered such Seducers in the Church as visible Members thereof, and had not, in order to prevent farther Contagion, expelled them, as he ought to have done from the Society of the faithful, is commanded to repent, and threaten'd if he does not, with a sudden Visitation And an utter Destruction against the said Seducers is denounced by the Means of the Sword proceeding out of the Mouth of *Christ*, even as those Idolatrous *Israelites* were slain at the Command (or by the Mouth) of God, for joining

<sup>a</sup> Pun. Nat Hist L x c 21 ad fin

themselves to *Baal-Peor*, upon the Instigation of *Balaam*. Num xxv 4, 5.

N<sup>o</sup>. 7. Every Member therefore of the Church is required to attend to what the Holy Spirit saith to him in the foregoing Parts of this Epistle for his Amendment, and in what now follows, for his Encouragement.

*Balaam* went on in his Error through the Greediness of getting Riches, — and the *Nicholaites* proceeded in theirs thro' the Hopes of the Pleasures, Profits, and Honours of the present Life

By Way of Antidote to this, — whosoever shall keep himself free from, and oppose the Errors of the said Seducers and Followers of *Balaam*, and so come off Conqueror, shall receive the inward Comforts and Refreshments of God's Spirit, — he shall have the Grant, of eating of the incorruptible Food, whereof they who are Partakers shall never hunger, — of obtaining the true incorruptible Riches preserved in Heaven, which none can come at but they to whom they are given

And accordingly he shall be absolved in Judgment, and receive the Token of Liberty, Conquest and Reward, and his Reward — the Happiness of his new future endless State shall be secret and mysterious, not known at present, but to be found out hereafter In a Word, it shall be wonderful, admirable, and consequently, great, and glorious

## EPISTLE IV

To the Angel of *Thyatira*.

- N<sup>o</sup> 1. v 18. **A**ND to the Angel of the Church in *Thyatira*,  
 N<sup>o</sup> 2. write  
 N<sup>o</sup> 3. These Things saith the Son of God, who hath his  
 Eyes as a Flame of Fire, and his Feet are like fine  
 Brass.  
 N<sup>o</sup> 4. v 19. I know thy Works, and Charity, and Ministry, and Faith,  
 and

- and thy Patience, and <sup>c</sup> thy last Works to be more than the first  
 N<sup>o</sup> 5. v 20. But <sup>d</sup> I have a Complaint against thee, because thou sufferest that Woman *Jezabel*, which calleth her self a Prophetess, to teach and to seduce my Servants to commit Fornication, and to eat Things sacrificed unto Idols  
 v 21. And I gave her Time to repent of her Fornication, and she repented not  
 N<sup>o</sup>. 6. v 22. Behold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds  
 v 23. And I will kill her Children with Death, and all the Churches shall know, that I am he which searcheth the Reins and Hearts and I will give unto every one of you according to your Works.  
 v 24. But unto you I say <sup>e</sup>, the rest in *Thyatira*, as many as have not this Doctrine, and who have not known the Depths of Satan, as they speak, I will put upon you none other Burthen.  
 v 25. But that which ye have, hold fast, until the Time when I shall come  
 N<sup>o</sup>. 7. v 26. And as for him that overcometh, and keepeth my Works unto the End, — to him will I give Power over the Nations.  
 v 27. (And he shall rule them with a Rod of Iron as the Vessels of a Potter shall they be broken) even as I received of my Father  
 v 28. And I will give him the Morning Star  
 v 29. He that hath an Ear, let him hear what the Spirit saith unto the Churches.

<sup>c</sup> So *Alex* and several other MSS and all the old Versions, and *Aethas*

<sup>d</sup> οὐκ — few Things — is not read in *Alex* and many other MSS nor in *Syr Arab* and *Ethiop* Versions. *N B* εἶ is added after *πρωτοκλα* in *Alex* and several other MSS as also in the *Syr* Version, and *Aethas*, *Cyprian* and *Tichonius*

<sup>e</sup> So *Alex* and some other MSS and *Syr Arab* and *Ethiop* Versions, and *Aethas*

## The Explanation of the Fourth EPISTLE.

N<sup>o</sup>. 1, 2. **T**hyatira was an eminent City of *Lydia* in *Asia Minor*, and <sup>f</sup> belonging to the Jurisdiction of *Pei gamus*

*Stephanus* the Geographer says, that this City, which was before called *Pelopia*, and *Semiramis*, was named *Θυατείρα*, (and afterwards *Thyatira*) by *Seleucus Nicator*, upon the News he received there of the Birth of a Daughter

*Lydia* the Seller of Purple, who with all her Family was baptized by *St Paul*, was of this City, and a Merchant, one that travelled with her Merchandise to sell, and then to return to her own Countrey By which it appears that some of this City were then early converted to Christianity

N<sup>o</sup>. 3. Agreeably to the Tenor of the whole Vision in Ch I and to the Nature and Design of this Epistle, our Saviour here claims to himself his *Divine Title* of being *the Son of God*, and the Powers of his being Omniscient, the Enlightner and Governor, and Preserver of his Church, which, notwithstanding all the Opposition that would be rais'd against her, should be preserved, and become more glorious for her Sufferings.

N<sup>o</sup>. 4. The Excellencies found in the Angel of this Church of *Thyatira* are, his Charity or Love to God and Man, — his Service in the Ministry, and relieving the Needy, — his Faith in Christ, and his Patience in enduring Afflictions, and his increasing and abounding in good Works

N<sup>o</sup>. 5. But yet in this Respect he was highly blameable, in that he did not exert himself so much as he ought to have done against a false Prophetess in the Church, who (like *Jezabel* the Wife of *Abab* King of *Israel*, with her College of false Prophets) made it her Business, by her Power and subtle Allurements, to introduce and establish Spiritual Fornication or Idolatry

The Sinfulness of this false Prophetess, (whether by her be

meant some great and powerful Lady corrupted by, and an Encourager of the *Gnosticks*, who pretended to be Christians, and yet gave themselves up to Idolatry, Sorcery, and all Uncleaness, or else some particular Congregation, or Congregatio<sup>n</sup>, of those Hereticks) — is farther set forth in Respect of her Obstinacy, — in not making a right Use of that Space of Time which had been granted her, for her Reformation and Amendment, even as *Jezabel*, after the Denunciation of Judgments against *Abab* and his Family, had Time and Warning to repent, and yet repented not.

N<sup>o</sup> 6. Against the said false Prophetess therefore this Judgment is denounced, — that she should be cast into a *Bed of Affliction*, instead of the *Bed of Whoredoms* in which she delighted, — that those who were Partakers with her in her Crimes should meet with a long and sharp Punishment, — and all her Profelytes, all her Offspring and Memory should certainly be destroyed Even as *Jezabel's* two Sons, *Abaziab* and *Jehoram*, being both Kings, were both slain, the first by a Fall, the next by *Jehu*, and after that all the Children of *Abab* her Husband, being seventy Sons, 2 *Kim* x 1 &c

In all which, according to what had been before denounc'd, the Hand of God was plainly visible

In the same Manner the Destruction of this false Prophetess and her Adherents was to be so remarkable, as that all the Churches should see and acknowledge our Saviour's Divine Power of searching into the Wills and Affections of Men, and of punishing every one, how secret soever his Crafts to undermine Christianity may be, according to his Deserts

The Design of the Imperious *Jezabel* was to settle Idolatry in *Israel* and to secure the Succession of the Kingdom to her Children, by alienating the Minds of the *Israelites* from the true Worship of God, many of whom still adhered to it, and frequented the Worship at *Jerusalem*, and consequently shewed that they had still an Inclination to return to their Allegiance to the Kings of *Judah*, of the Family of *David*

But she received according to her Deserts, failing in both

those Designs. She began with Murder to settle Idolatry, and accordingly the whole Race of *Ahab*, and her self perished miserably, and the Worship of *Baal* was destroyed also for a Time

As for her self, she was wretchedly killed, and her Memory quite extinguished, there being left no Remnants of her Body, but some for Tokens of the Certainty of her Death, the Skull, the Feet, and the Palms of her Hands, and her Blood spilt on the Walls. All which did not deserve a Sepulture or Monument. So that none could say, *This is Jezabel*

The like was the Design of the *Gnostick Jezabel*. First to secure this present Life, by avoiding Persecution, in complying with Idolatry, and by following all Kinds of filthy Pleasures to entice Men to the same Sect, and so to propagate it for ever. Now the Punishment of the *Gnosticks* was suitable to their ambitious and wicked Designs. They were at last, as to their Sect, universally extirpated.

The Fate also of *Thyatira* bears a Resemblance to these Symbols and Threatnings:

There being not so much as the Memory of the Town left, or any Monument that shews there hath been such a Town, but only some slender Remains of Inscriptions hard to be found, like the Skull, Feet, Hands, and Blood of *Jezabel*.

Sir *George Wheeler*, Dr *Smith*, and Dr *Spon* not many Years since observ'd, that the *Greeks* knew nothing of it that was likely.

'Tis now a Village called *Ak-bissar*, consisting of Houses built of Earth over the Ruins of the Ancient *Thyatira*, out of which some Stones being dug up, discovered its Origin after a great Enquiry

And there is not so much as one Christian Church in it.

As to the rest in *Thyatira*, whether Clergy or Laity, who had not receiv'd the Doctrine taught by the said false Prophetess and her Adherents, and, who had not given Way to their boasted-of Mysteries and Devices, rightly called the Mysteries and Devices of Satan, there is no other Command or Duty laid upon them than what was implied in the Rebuke at first given, for not opposing the aforesaid Seducers with such Zeal and Vigour as they might and ought to have done.

They

They are therefore exhorted to attend to the Nature and Design of the said Rebuke, and to persevere in courageously opposing the said Seducers, till *Christ*, in relation to those Seducers, should come (as he did upon the *Jews*) to their utter Destruction

N<sup>o</sup> 7

And to every individual Person in *Thyatira*, in order to induce him to beware of the said Seducers, and to come off Conqueror by being faithful unto Death, there are the Promises made — of his Sharing with *Christ* in the entire Conquest and Government of the Nations, (at the Time, yet to come, when all the Kingdoms of the World shall become the Kingdoms of God and of *Christ*) and of his having a Share in the *Millennium* or thousand Years Reign of the Saints on Earth, antecedent to the Glory which shall be universally displayed, the said *Millennium* being the Beginning or Morning of the Resurrection, or First Resurrection (so called because there is to be none before it) even as the Morning Star is the Beginning of the Day, or Forerunner of the Sun.

*Christ*, as Man, received not Power over the Nations till his Resurrection

The Saints are to receive from *Christ* the said Power, as he received it from his Father. And therefore they are to receive it in a Resurrection-State.

Let every one therefore attend to what the Spirit in this, and the foregoing Parts of this Epistle, saith unto the Churches

## EPISTLE V.

To the Angel of *Sardis*.

N<sup>o</sup> 1  
N<sup>o</sup> 2.  
N<sup>o</sup> 3.

§ 1. **A**ND to the Angel of the Church in *Sardis*,  
Write:  
*These Things saith he that hath the seven Spirits of God,*  
*and the seven Stars.*

*I know*

- N<sup>o</sup> 4. *I know thy Works — that thou hast a Name, that thou livest, and art dead.*
- N<sup>o</sup> 5. § 2. *Be watchful, and strengthen the Things which remain, that are ready to die For I have not found thy Ways perfect before God*
- § 3. *Remember therefore how thou hast received, and heard, and hold fast, and repent.*  
*If therefore thou shalt not watch, I will come upon thee as a Thief, and thou shalt not know in what Hour I will come upon thee*
- N<sup>o</sup> 6. § 4. *But thou hast a few Names even in Sardis which have not defiled their Garments, and they shall walk with me in white, for they are worthy*
- N<sup>o</sup> 7. § 5. *He that overcometh — the same shall be clothed in white Raiment. And I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels.*
- § 6. *He that hath an Ear, let him hear what the Spirit saith unto the Churches.*

*The Explanation of the fifth EPISTLE.*

- N<sup>o</sup>. 1, 2. **S**ardis<sup>k</sup> was a Metropolitcal City of *Lydia*, in *Asia Minor*  
 It was antiently, as appears by its Ruines, a magnificent City, as being the Seat of the *Lydian Kings*  
 At this Time, it is a little beggarly Village inhabited only by Shepherds and Herdsmen, and a few ignorant Christians, without Church or Priest<sup>l</sup>.
- N<sup>o</sup>. 3. The Title, our Saviour here takes of *his having the seven Spirits of God, and the seven Stars*, — shewing that the Pastors of the Churches are under his Care and Government, and that they are to receive from him the Gifts of the Spirit to quicken and enliven them in Duty, — is suitable to the Case of the Angel the Epistle is directed to.

- N<sup>o</sup> 4. He had a more than ordinary Repute of living according to the Doctrine of *Christ*, and of being zealous in the outward Profession of it And yet, as to the perfect Purity of Religion, and its Life and Power over his Faith and Manners, he was dead
- N<sup>o</sup> 5. He is therefore admonished to awaken from such a negligent lifeless State, and to be active in stirring up within him, the Graces which were in Danger of being utterly extinguish'd, — in defending necessary Truths going to be lost, — and in fortifying and preserving such Members of his Church as were about to fall into the same State of Spiritual Death he himself was in For his Works, upon the Account of their not being accompanied with Sincerity and the true Spirit of the Gospel, were not found to be compleat and perfect, but far otherwise, in the Sight of God, who, judging not as Man judgeth, will bring to Light the most secret Springs of Actions, and pass Judgment upon all Men according to their Works, and the Intentions of their Hearts.
- The Angel of this Church of *Sardis*, therefore is directed to recollect after what Manner he had at first embrac'd Christianity, and after what Manner the Doctrines thereof were committed to him, and to adhere closely to the Rule of Faith and Manners he had been by the Gospel instructed in, and to repent of the Crimes he had been guilty of in his Deviations from it
- And to induce him to put this Advice in Practice, he is threaten'd with this Punishment, — that if he did not awaken, and arise from the deadly State he was in, a very sudden and surprizing Judgment should be inflicted on him by *Christ*, who would come against him unawares, at an Hour he knew not, even as a Thief comes unawares against the Master of the House he intends to rob, in the dead Time of Night, when the Master and Family are fast asleep
- N<sup>o</sup> 6. However, even in *Sardis* (how ever dead the Generality there were, as to the true Spirit and Power of Religion) some few were to be found, who had kept their Baptismal Garments undefiled, in living agreeably to their Christian Profession, —

<sup>l</sup> So *Alex* and many other MSS as also vulgar *Lat* Version, and *Arctas*

<sup>k</sup> *Plin Nat Hist L v c 29*    <sup>l</sup> See Dr *Su th'* *Not Septim Asia Eccl* p 115

in not being guilty of any Idolatrous Practice, — keeping themselves free from the Pollution of Sin

And of these it is declared, that they shall walk with Christ in white Garments, viz be admitted by him to the greatest Honours and Rewards, as Kings and Priests reigning with, and under him in his future Kingdom For such, who behaved themselves so well, where so great a Majority acted otherwise, have fitted themselves for, and through the Merits of Christ are, according to the Tenor of the Gospel Covenant, worthy of so great a Reward

N<sup>o</sup>. 7 And with such Honour shall every one who performs, and perseveres in his Duty to the last be invested — He shall have a Right to everlasting Life, and be at the last Day, openly acknowledged by Christ himself for his Faithful Servant before God and his Holy Angels.

Let every one, therefore, carefully observe what the Spirit saith to the Churches.

## EPISTLE VI.

### To the Angel of Philadelphia.

- N<sup>o</sup> 1. v̄ 7. **A**ND to the Angel of the Church in Philadelphia,  
 N<sup>o</sup> 2. Write.  
 N<sup>o</sup> 3. These Things saith he that is Holy, he that is True, he that hath the Key of David, he that openeth and no one shutteth, and shutteth and no one openeth.
- N<sup>o</sup>. 4. v̄ 8. I know thy Works Behold I have set before thee an open Door, and no one can shut it Because thou hast little [worldly] Strength, and hast kept my Word, and hast not denied my Name.
- v̄ 9. Behold I will make them of the Synagogue of Satan, who say they are Jews, and are not, but do lye, behold I will make them to come and worship before thy Feet, and to know that I have loved thee
- v̄ 10. Because thou hast kept the Word of my Patience, I also will

- v̄ 11. Behold I come quickly, hold that fast which thou hast, that no one take th, Crown
- N<sup>o</sup> 6. v̄ 12. Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out And I will write upon him the Name of my God, and the Name of the City of my God, — of the new Jerusalem, which cometh down out of Heaven from my God, — and my new Name
- v̄ 13. He that hath an Ear, let him hear what the Spirit saith unto the Churches

### The Explanation of the Sixth EPISTLE.

- N<sup>o</sup> 1, 2. **P**hiladelphia was a City of Lydia in ~~the~~ Asia Minor, and <sup>is</sup> belonging to the Jurisdiction of Sardis
- <sup>n</sup> Strabo observes, it was never very Populous and Famous, because it was subject to frequent Earthquakes, and wonders why the few that liv'd in it, should have such a Love for a Place so unsafe and dangerous
- And yet notwithstanding the small Number of its Inhabitants it withstood, with great Constancy and Gallantry, the Fury of the Turks and was blessed with visible Success, so that when all the rest of Asia had submitted, this held out, and has now in it <sup>four</sup> Churches of Greeks, and about two thousand Christians And it is called by the Turks, Allab Skeyr, the City of God

- N<sup>o</sup> 3. The Titles of our Saviour in this Epistle are suited to the Nature and Design of it, the Angel to whom it is sent being highly prais'd, and very greatly encourag'd, and no Fault found with him
- The first Title of our Saviour here — is, — he is the Holy One, — and therefore cannot but love all such as are, as far as their finite Natures will admit of, holy as he is holy

The *second* Title is, — *he is the True one*, — and will therefore make good all his Promises to those who observe his Commands.

The *third* Title is, — *he hath the Key of David*. He, as the Offspring of *David*, hath the Government of the *true Spiritual Israel* committed to him, even as unto *David* was committed the Government of the *Carnal and Literal one* — He is the Successor of *David*, in a Kingdom of which there shall be no End

And his Power of Rule in this his Kingdom is absolute and irresistible, he having the full Power of disposing all Thing in Relation to it, — *opening*, and *no one shutting*, *shutting*, and *no one opening* —

Whosoever is by him admitted into his Kingdom, shall never be by any one excluded from thence, and whosoever is by him excluded, shall never be by any one admitted.

Where he favours the Preaching of his Word, there all the Enemies of it shall never be able to overthrow it,

And where he, by Way of Punishment, withdraws the Light of the Gospel from a Place, there Human Attempts are in vain to establish it

Upon the Account of this his Power, he is fully able to perform what he hath promised to his Servants, and to punish his Adversaries:

All which greatly tends to the Encouragement of the Angel of *Philadelphia*,

N<sup>o</sup>. 4. Whose Works were known to, and approv'd of by *Christ* — *Christ* had given this Angel such an Opportunity, and such Means of propagating the Truth, as that his Ministry, and the good Effects thereof should continue, notwithstanding all Opposition to the contrary

He had a little Strength — he was not dead, as the Angel of *Sardis* — The Number of Christians belonging to him were but few — he had but small outward human Force to defend himself against the numerous Forces of Enemies he was on all Sides surrounded with, and the Gifts he had receiv'd, were but small in Comparison of what others had, and yet he had courageously withstood all Attacks, had adher'd to the Doctrine of the Gospel, and had not through fear of Persecution denied, but openly

openly and zealously profess'd and taught the Doctrines of *Christ* — and therefore such Divine Assistance should be afforded him, as that his Labours should be successful

And that to such a surprizing Degree as that his numerous and deadly Enemies, who boasted of themselves as if they were the true People of God, and were not, should be brought in Subjection to him, and submit to and honour his Government, and see and acknowledge how much he had all along been belov'd by *Christ*

This Angel had adher'd to the Gospel with great Patience and Constancy under many Crosses, and long and grievous Persecutions, and has therefore a Promise made him of being deliver'd from a Time of general Persecution, which was to come upon all the World to try the Inhabitants of the Earth, whereby would be found out who were true Christians, and who were not

N<sup>o</sup> 5. This Trial was to come suddenly — And therefore the Angel, that the Promise made to him might be perform'd, is exhorted to continue stedfastly in the Doctrine he had receiv'd, as he had hitherto done, that he might not, through Despondency, miss of having that Reward, which upon the Condition of Perseverance unto the last, would be conferr'd upon him

N<sup>o</sup> 6. And to every one that by Patience and Constancy to the End comes off Conqueror the Reward shall be — that he shall be a chief Ornament and Support, or in other Words, a Governor in a flourishing State of the Church to come, and shall not be remov'd from such an Honour and Happiness — he shall be set apart for and sacred to God — his Government shall be in the new *Jerusalem*, to be erected by the immediate Power of God — and he shall be a Sharer with *Christ* in the Glories and Felicities of that Place and State, when there shall be such great Manifestations of the Power of *Christ*, as shall openly proclaim him to be *King of Kings and Lord of Lords* — and as having been a Partaker with and under *Christ* in this State on Earth, he shall for ever after Reign with him in Heaven.

N<sup>o</sup> 7. Let him therefore who hath an Ear, hear what the Spirit saith to the Churches.

## EPISTLE VII

To the Angel of *Laodicea*.

- N<sup>o</sup> 1. *¶* 14 **A**ND to the Angel of the Church *¶* in *Laodicea*,  
 N<sup>o</sup> 2 Write  
 N<sup>o</sup> 3 These Things saith the Amen, the faithful and true Witness, the Beginning of the Creation of God  
 N<sup>o</sup> 4. *¶* 15. I know thy Works, that thou art neither cold nor hot I wish thou wert either cold or hot.  
*¶* 16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth  
*¶* 17 Because thou sayest — I am rich and am grown wealthy, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked.  
 N<sup>o</sup> 5. *¶* 18 I counsel thee to buy of me Gold tried in the Fire, that thou mayst be rich, and white Raiment that thou mayst be cloth'd, and that the Shame of thy Nakedness do not appear, and anoint thine Eyes with Eye-salve, that thou mayst see  
*¶* 19. As many as I love, I rebuke and chasten be zealous therefore and repent.  
*¶* 20 Behold I stand at the Door and knock if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.  
 N<sup>o</sup> 6 *¶* 21. To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am set with my Father on his Throne.  
*¶* 22 He that hath an Ear, let him hear what the Spirit saith unto the Churches.

<sup>a</sup> So the *Alex.* and several other MSS and *Syr Arab* and *Ethiop* Versions, *¶* *Arctas*

*The Explanation of the Seventh* EPISTLE.

- N<sup>o</sup> 1, 2 **L** *Laodicea* was a famous City of *Caria* in *Asia Minor*, <sup>a</sup> having several Cities in its Jurisdiction  
 It was a Place of great Riches, partly through the Kindness of the Citizens, who had by their Wills left Abundance of Wealth to it, and partly by the Sale of its Wool, which was in great Request in other Places for its Colour and Softness  
 This City in the tenth of *Nero* was ruin'd by an Earthquake, and was rebuilt <sup>s</sup> by its own Wealth, but is now wholly destroy'd, being a heap of Ruines, and inhabited only by wild Beasts
- N<sup>o</sup> 3 The Titles here taken by our Saviour are these,  
*He is Truth itself*, who will perform all his Promises and Threats — there being with him no Variableness or Shadow of Turning, there being not with him yea and nay, any Lukewarmness or Indifference  
*He is the faithful and true Martyr* — who has deliver'd the whole Will of God, and seal'd his Doctrine with his Blood —  
 And  
*He is the Beginning of the Creation*, all Things having been made by him, and without him there having not been any made that was made So that, as he gave Being to, <sup>s</sup> he the Prince or Ruler of the Creation, who is to put an End to the old State of Things, and to create all Things new  
 These Titles are suited to the Nature of the Faults the Angel of *Laodicea* is charged with, to the Nature of the Reproof given him for them, and to the Nature of the Reward promis'd upon Amendment.
- N<sup>o</sup> 4. His Works were known to, and in no wise approv'd of by *Christ*  
 He was lukewarm and indifferent in the Affairs of his Duty, being neither cold nor hot, — neither altogether destitute of Re-



igion, nor yet zealous for it, making a Profession of Christianity, without having such a Love for *Christ*, as to endure any Thing for his Sake

This Luke-warmness or Indifference, like luke-warm Water, nauseous to the Stomach, and Cause of Vomiting, is Matter of loathing to God, — and is therefore here declared by *Christ* to be a worse Disposition than even absolute Coldness. And the Reason is plain, because that faint Heat express'd to be in the Angel of *Laodicea*, is a false and deceitful Principle, which makes a Man presume upon himself, as if he were good enough, and hinders him from aiming at a more zealous Profession of Religion which is wholly required of us. Whereas, flat Coldness is plain and sensible, and doth not instil such false Notions into a Man; but makes him rather immediately, upon feeling the Truth of it, ready to hearken to the Admonitions of *Christ*. So that in Reality it is, when exactly compared, a better Disposition than Luke-warmness, which must of Necessity bring along with it Negligence and Hypocrisy, by making Men to seem to themselves Wise and Good, when they are far otherwise.

In Allusion therefore to the Loathsomeness of luke-warm Water in the Stomach, *Christ* declares concerning the *Laodicean* Angel, that he will spue him out of his Mouth, — that is, — as a Person loathsome and odious in his Sight, he will cast him out of his Church, and exclude him from being a Member, of the new *Jerusalem*, and of the Kingdom of Heaven

In a Word, that he will utterly reject him, and his Church State.

The Cause of the Luke-warmness in this Angel, was a false Persuasion of his own Worth and Excellency, and an Ignorance of his true, real, State and Condition

His Prosperity had made him Proud and Self-conceited

He boasted that he was rich, that he was grown mighty Wealthy, and that his State was compleatly Perfect, — that he was Blameless.

And yet at the same Time his Real Qualities (which he was ignorant of) were, — he was wretched, — full of Wants and Defects, and miserable, — in a helpless Condition, and Poor,

in Grace and good Works, and blind, — in not seeing his Sins and Misery, — and naked, in being guilty of shameful Actions, and so an Object of Contempt and Disgrace.

N<sup>o</sup> 5

The Advice therefore given to this Angel is suited to his false Conceit, and to his Real Wants, — his Poverty, Nakedness, and Blindness

He is advis'd to use his utmost Application to obtain of *Christ*,

In relation to his Poverty, — the true Spiritual and durable Riches, that he may be rich before God,

In relation to his Nakedness, — the Pardon of his Sins, that he may be so cloth'd and adorn'd with the Righteousness of *Christ*, as to be accepted of, and Honour'd by him, and

In relation to his Blindness, — that he may obtain the Direction and Guidance of the Spirit, — that he may have a right Judgment and Discernment in Things belonging to his eternal Welfare

This just Reproof and seasonable Advice, is somewhat soft-ner'd by assigning the Reason of its being given

As many as our Saviour has any Regard for, he rebukes and chastens, that they may amend

The Angel therefore is commanded, in order to obtain God's Favour, and to avert his Judgments, to be zealous, and to repent. And,

Our Saviour declares that he waits for the Amendment of every one in this Angel's Church, — standing and knocking at the Door of his Heart and Conscience, importuning him by Reproofs, and Chastitements, and the inward Admonitions of the Holy Spirit, to a Reformation, and that, if any one will so<sup>t</sup> hearken to and obey his Voice, as to open the Door by Penitence and Remorse, and removing all wilful Impediments, he will accept of his Worship and Service, — he will receive him into the greatest Favour and Friendship, such as that of Sitting and Eating at the same Table with himself, and he will confer upon him the greatest Rewards.

<sup>t</sup> It was the ancient Custom to knock and call aloud at the same Time, as appears from several Places in *Plautus's* Comedies,

N<sup>o</sup>. 6. For to him that comes off Conqueror, says *Christ*, — *will I grant to sit with me on my Throne, even as I also overcame, and am set on my Father's Throne* — That is, whosoever continues faithful unto Death, shall be admitted to reign with *Christ* in the Kingdom he has purchas'd. Even as *Christ*, upon the Account of his Sufferings in his Humane Nature, was, as Man, exalted to Reign with his Father in his Kingdom, which was, over all, from the Beginning of the World

Let him therefore who hath an Ear carefully mind and attend to what the Spirit saith to the Churches.

### *Some Observations on the foregoing EPISTLES.*

**I**N Relation to the EPISTLES thus explain'd, it may be observ'd,

*First*, That they are all as it were fram'd upon one Model, and that their Parts are almost exactly the same in Number, Correspondence, and Order

*Secondly*, That the Promises laid down in each Epistle have all of them a Regard to what (as will appear afterwards) is foretold in the Revelation, concerning a future glorious State of the Church on Earth, to commence, after her having patiently endur'd the Sufferings foretold in relation to her present unsettled persecuted State. When every one who valued not his Life for the Sake of *Christ* shall be rais'd before the General Resurrection, to reign with *Christ* for a *Thousand Years*

So that the preparing of Christians to suffer by the Hope of the Reward foretold, was the Design of the Epistles, And therefore,

*Thirdly*,

*Thirdly*, The Epistles must be looked upon as Instructions to the Spiritual Governours of the Church, who are *Christ's* Servants, and Deputies upon Earth, to seive all the Time that the true Catholick Church shall continue in an uncertain and persecuted State, as was that of the seven Churches when the Epistles were directed to them

The Declarations of the Spirit not only relating to the then present Times, but also to Times to come

So that the Use and Application of the Epistles is such, that the Catholick Church, or any particular Member thereof, finding themselves in the like Condition, as the seven Churches in general were, or any of them in Particular, must consider that the said Churches were set before us as general Examples, and applicable to every particular Case. But in such a Manner, that the Threatnings or Promises made in each particular Epistle, notwithstanding their seeming Distribution, shall be united, and concentred in those upon whom they are bestowed, according to the general Design of *Christ*, to punish or reward every Man according to his Work. So that in this View, the Epistles are to be taken collectively, and not separately. In the same Manner as St *John* hath written and directed them, who, though he hath written an Epistle to each of the Seven, hath yet written every Epistle to, and for the Use of every one of them. Making thus but one System, or circular Epistle of all the Seven, as it is plain that the remaining Prophecies of future Things concern the whole Catholick Church

And thus may be seen, how compact, and well ordered, the whole System of the Revelation is. And consequently, what Connection the foregoing Vision and Epistles have to all that followeth

*Lastly*, in relation to the particular Churches — to which the Epistles were set, it appears from the Account given of them in the Explanation, that the Promises made to, and the Threats denounced against the Angels, include the Dooms and Rewards of the said Churches, in Respect of their Prosperity and Adversity, their Abolition and Continuance. And consequently, that each Angel is Symbolical, including his Successors, in the Government of his Church, in the same City, where he himself was the Angel, or Ecclesiastical Governour

And therefore the Threatning against the Angel of *Ephesus*, — of the Removal of his Church from thence, appears not to have been put in Execution, till after-Ages.

So that the Epistles in relation to the particular Churches to which they were sent, concern'd not only their then present State, but were also wrote with a View, in some Respects, to their Future State and Circumstances.

## VISION

## VISION II.

Consisting of several Parts, and Treating of the whole Constitution and Fates of the Christian Church, from the very Beginning thereof, to its Consummation in Glory.

## PART I.

*Being an Introduction to all the following Parts concerning Future Events.*

## SECT. I.

Concerning God's Inauguration, as King over the Believing Jews and Gentiles.

- N<sup>o</sup> 1. ¶ 1. **A**FTER these Things I saw, and behold, a Door opened in Heaven,  
 N<sup>o</sup> 2. And the first Voice which I heard as it were of a Trumpet talking with me, saying, come up hither, and I will shew thee Things which must be hereafter.  
 N<sup>o</sup> 3. ¶ 2. And immediately I was in the Spirit,  
 N<sup>o</sup> 4. And behold a Throne was set in Heaven,  
 N<sup>o</sup> 5. And on the Throne one sitting.  
 ¶ 3. And he that sat, was in Appearance like to a Jasper, and a Sardine Stone:

- No. 6 *And round about the Throne was a Rainbow, in Sight like an Emerald*
- No. 7 *And round about the Throne were four and twenty Thrones, and upon the Thrones I saw four and twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold.*
- No. 8 *And out of the Throne proceed Lightnings, and Thunders, and Voices*
- No. 9. *And there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God*
- No. 10. *And before the Throne there was a Sea of Glass, like unto Crystal*
- No. 11. *And in the midst of the Throne, and round about the Throne were four Animals [or living Creatures] full of Eyes before and behind.*
- No. 12 *And the first Animal was like a Lion.*
- No. 13 *And the second Animal was like a Calf [or Ox]*
- No. 14 *And the third Animal had a Face as of a Man*
- No. 15 *And the fourth Animal was like a flying Eagle.*
- No. 16. *And the four Animals had each of them six Wings round about,*
- No. 17 *And within they are full of Eyes,*
- No. 18. *And they rest not Day and Night, saying, Holy, Holy, Holy, Lord God, the Almighty, which was, and which is, and which is to come*
- No. 19 *And when [or whilst] those Animals shall give Glory, and Honour, and Thanksgiving to him that sitteth upon the Throne, who liveth for ever and ever,*
- And the four and twenty Elders shall fall down before him*

<sup>a</sup> A Precious Stone of a most pleasant, and never failing Green Colour, which of all Colours is the most grateful to the Eye Vid Plin Nat Hist L xxxvii c 5

<sup>x</sup> Crystal is a Gemm so clear and transparent, as if it were without any Colour, coming very near to the Purity of the Air, and which the Eye does almost as if it pierce through as the Air

<sup>y</sup> So *זָרִי* is translated in Ezek 1 5 and the living Creatures there, in Hebrew are called Cherubims.

<sup>z</sup> So according to *Alex* and some other MSS and also the *Arab* Version, and *Arthas*

<sup>a</sup> *N B* The *Complet* Ed. followed by *Anas Montanus*, has the Words *and which is to come* five Times

- that sitteth on the Throne, and shall worship him that liveth for ever and ever, and shall cast their Crowns before the Throne, saying,*
- No. 20 *Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power For thou hast created all Things, and for thy Pleasure they were, and were created*

### The Explanation of VISION II. Part I. Sect I.

No. I **T**HE Holy Ghost having by the first Vision, and the seven Epistles, prepared the Church for a right Performance of Duty by suitable Persuasions, Corrections, Threatnings and Promises, passeth on to foretel its future State, which falling under a great Variety of Accidents, must have the Description of a great Variety of Actors and Scenes, which are the Subjects of them

Now whereas all kind of Agents whatsoever are directed and governed by God, the Supreme Ruler of all, who by his Providence employs all secondary Agents, according to his Will and Designs, [commanding the Good, and restraining or directing the Evil to his Ends, so, in order to give the Church a true Notion thereof, and by fixing the Belief of it duly to strengthen its Hopes, the Holy Ghost begins with a Description of the Majesty, Kingdom, Power and Ministry of the Divine Providence in bringing all future Things to pass For which Reason the Holy Ghost begins here also with a Description of the great Theatre of the World, on which the Divine Providence is exercised, as being the Scene upon which those future Things are acted.

So that the *first Part* of the *second* Vision opens and discovers the Order and Method of God's Providence, by Symbols and Images proper to the Nature of the Accidents, and to the

<sup>b</sup> So according to *Alex* and some other MSS and the *Arab* Version, and *Arthas*

<sup>c</sup> *Βασιλεως* Steph Alex L Sin Cov 2 M Barb c Hact Lat d Arca Buroc

<sup>d</sup> So according to *Alex* and several other MSS

<sup>e</sup> So according to *Alex* and many other MSS and the *Arab* Version, and *Arthas*

Order of Providence which God hath settled since his Son came into the World, who, by being inaugurated into the Throne of the Divine Majesty with his Father, became thereby commission'd to make known and to bring to pass all future Events, which after the Representation, *in the following Section* of that his Inauguration, properly follow in their Order. And hereby the Connexion between the *last* of the seven Epistles, and the *said Representation*, and the *Introduction* to it in this *first Section* is apparent, there having been in the Conclusion of *that* Epistle, mention made by our Saviour of his being set down with his Father on his Father's Throne

After therefore the first Vision, and the seven Epistles to the seven Churches in *Asia*, St. *John*, on the same Lord's Day in which that Vision was exhibited and those Epistles given, saw in an Extasy, *a Door opened in Heaven*, viz. the Beginning of a new Kind of Kingdom or Government; which we shall find to be that of *Christ*, which in Respect of the former is new, and the opening of a new Door, in respect of those Obstacles, which hinder'd the *Jews* and *Gentiles*, design'd to be the Members thereof, to come into it. And,

The *Opening* of this *Door in Heaven* was not only literally, but also virtually perform'd at the Baptism of our Saviour. *Matt.* iii 16 and *Mark* i 10.

For from that Time he began to proclaim the Liberty or Permission to preach, publish, and propagate the Gospel, and open the Door of his new Kingdom, then to suffer and become the Lamb, in order to merit, and come to be inaugurated in the Throne of his Father.

No. 2 By the same Voice as of a Trumpet, mention'd in relation to the first Vision, St. *John* is enjoyn'd to ascend up *into Heaven*, to be inform'd of future Events, the Visions of them, and of what was Preparatory to those Visions, being to be there exhibited.

The Voice being the same as in the first Vision, shews that the two Visions are contiguous, and that this must likewise concern the Christian Church. For *Christ* was there seen, and

so

so this is wholly *his Revelation* He sends it, and it concerns the Perfection of his Glory.

The Voice being as of a Trumpet, may be in this Place so compar'd upon more Accounts than one

Besides what has been already said,<sup>x</sup> it may denote,

x 2 157

1 The antecedent and preparatory Preaching of the Gospel, when the *Baptist*, *Christ*, and his Apostles during his Ministry, proclaimed that the *Kingdom of Heaven was at Hand*. For their Voice, as well as that of the Prophet's in *Isaiah*, ch. lvi 11. may be properly compared to a Trumpet, as the Trumpet is the Instrument us'd to call the People together, and to notify Things to them And the Delivery of the *Mosaical Law* was preceded by the Sound of a Trumpet

2. It may denote a Circumstance attending the aforesaid antecedent preaching of the approaching Kingdom of the Messiah, viz the Joy and Expectation of good Persons, that the said Preaching was the laying of a Foundation for the City of God in a more glorious and permanent State than before The Christian Oeconomy being design'd to build the *City of God*, *Sion*, the Temple, and the *New Jerusalem*, and Trumpets, or other Musical Instruments, according to the Custom of the Ancients Sounding at the laying of the Foundations of Buildings

3 The Voice being as of a Trumpet, may be yet here us'd upon another View, — upon the Account of our Saviour's being to be inaugurated into the Throne of his Father, Trumpets being wont to sound at the Inauguration of the *Jewish Kings*, and of the *Roman Emperors*

The Invitation or Command of the said Voice, as of a Trumpet to St *John*, to ascend into Heaven to behold there the Visions of future Events, shews the Preparations of God to forewarn both *Jews* and *Gentiles*, that they might desire the coming of this new Kingdom, and so accordingly, suitably thereunto, exert themselves

It also shews that the said Visions were given to and for the Use of the Church, according to the Promise of our Saviour to his Apostles of *his sending them the Spirit*, who should shew them the Things to come

In the former Vision St *John* was not bidden to ascend into Heaven, because the Scene was not there. *Christ* was seen walk-

ing

ing among the seven Churches, and these were upon Earth, *i. e.* in an humble, subject and persecuted State, and they were there considered no farther. But in *this second* Vision the whole Creation is concerned, and the first Scene is it self *opened in Heaven.*

The *Things promised* to be shewn to *St John*, are *Things future*. And these are properly introduc'd by giving in this and the following Section, a fair View of the whole Constitution of the Christian Church, from its very first Beginning. And then afterwards follow in order all those Accidents or Changes that are ever to happen to it till its Consummation. Which is according to the Method of the most exact Historians, who gave us the Scheme or State of Things at first, to let us know where we are, and then fall to the main Design of their History.

N<sup>o</sup>. 3. Upon the aforesaid Invitation of the Voice, as of a Trumpet, *St John* by a greater Degree of Extasy becomes fitted and prepared for seeing in Heaven the Visions to be there exhibited.

N<sup>o</sup>. 4. And the *first* Thing seen, is a *Throne placed in Heaven*. This sets forth the Institution of a Kingdom among the Dominions of the World, to the End that God may be known, declar'd, and own'd as King. For,

N<sup>o</sup>. 5. The Sitter upon the Throne, as appears from the Attributes afterwards given him, is God.

He is singular in his Kind, and is not therefore here nam'd, nor can he be liken'd to any Thing, and therefore here is no Account given of his Likeness, or Shape, and Form.

His *Sitting on the Throne*, — shews that he is in the Posture of one Ruling or Judging.

And the Disposition he is in towards Men, is represented by his being like in Appearance to a *Jasper*, and a *Sardine Stone*.

The *first* of which is a Gemm of a white and blueish Sky-Colour and bright, and the *other* is a Gemm of the Ruby Kind.

Now Gemms, or precious Stones, as has been shewn at large

in the Symbolical Dictionary, are the Symbols of *Divine Oracles of God's Will and Commandments*. And as in Men, the Countenance, if *serene*, is a Token of good Will and Favour, and if *red and fiery*, of Anger, so by the Colour of the Gemms, may God's Will, whether for *Good* or *Evil*, be known.

The *White* and bright shining Colour, is the Symbol of good Will and Favour, and the *Red*, the Symbol of Anger and Destruction.

The Appearance therefore of the Sitter on the Throne being like to a *Jasper*, and a *Sardine Stone*, — denotes, that now when God begins to reign in the Christian Church he will give out Oracles, by which he will shew his Disposition of good Will first towards Men, but afterwards of Anger and Destruction. That, if Men obey his Oracles, he may shew them the Brightness of his Countenance, but if they despise them, he will shew them at last the Redness, angry, fiery and destructive Disposition thereof.

And this is God's Method, to begin to gain Men by Love, if not, then to destroy them in his Anger.

And forasmuch as the Symbols from *Gemms* are not us'd but about Matters which are to be of a constant and long Duration, therefore the said two *Gemms*, being the one *White*, and the other *Red*, shew that it is God's constant Purpose and Design, whilst this Throne doth last, that is, during all the Time that the Church is Militant, to be on the one Hand loving and merciful, and on the other terrible and severe, according to the Obedience or Disobedience given to him. But, in the *New Jerusalem*, — the State of the Church Triumphant, — all is of *Jasper*, — or *White* and *Serene*, his great Throne, the Luminary, the Building of the Wall, and the Gates. p 595

He is then resolv'd to shew them nothing but Love and Favour, and its happy Effects.

N<sup>o</sup>. 6. The next Thing mention'd after the Placing of the Throne, and the Appearance of him who sat thereon, is,

A *Rainbow* wholly made up of a most pleasant Green Colour, like to that of an *Emerald*, round about the *Throne*.

<sup>f</sup> See under GREEN in the Symbolical Dictionary.

This signifies, that God is now either making or renewing a Covenant of Peace with Mankind,

That all the Rule, Dominion and Power of God in his Church, is constantly attended with an earnest Desire to draw all Men to himself, and shew them the Abundance of his Grace and Favour,

And that the Will of God towards, a Reconciliation with Mankind is wholly sincere, and may be safely relied upon to make us Pious towards him

By the *Jasper* and *Sardine*, he shews indeed, that as he is loving, so he is just and severe to his Enemies, but by this *clear green Emerald Rainbow*, that he heartily desires, that the Wicked should turn to him and live to receive the Benefits of his Favours.

No. 7. Next appear round about the Throne of God, *four and twenty Thrones*

These are lesser Thrones or Seats, and may be conceiv'd to be round about the great Throne of God, by being plac'd at a Distance from it, six at each of the four Corners thereof.

The twenty four Elders sitting on the said Thrones, are the Civil Elders or Heads of the People in the Christian Church.

In the *Jewish* Church the Laity were represented by twelve Heads or Princes, who were commonly called by the Name<sup>h</sup> of Elders But

The Christian Church was to be composed of *Jews* and *Gentiles* And therefore the Elders representing the Christian Laity are here in Number twenty four, twelve standing for those of the Laity who embrac'd Christianity amongst the *Jews*, and twelve for those of the Laity who should embrace Christianity amongst the *Gentiles*

And though at the first the Christian Laity had no Civil Rulers or Heads who did embrace Christianity, as such, yet forasmuch as the Church, according to the Prophecy of *Isaiah*, was to have Kings for Nursing Fathers, and Queens for Nursing Mothers, if these having embrac'd Christianity, as such, do

Homage to God, as they have done, then the Type is well employ'd, for of these Typical Elders it may be said, *they are a common Type for the Ages afterwards* That is, they represent a Body Politick, and perpetual for the Church from its Beginning till its Glory For then its State will be so great and universal, as not fit to be represented only by twenty four Heads, forasmuch, *as all the Kings of the Earth, will then bring their Glory to the New Jerusalem*

So that in general the twenty four Elders represent all the Christian Princes, with the Lay Subjects under them, in the Militant State of the Church, for what the Heads or Princes promise, obliges the People under them

And forasmuch as the Elders here are the Representatives of the Christian Laity, therefore the *Position* of the Thrones of the said Elders round about the Throne of God will answer to the<sup>k</sup> *Encampment* of the twelve Representatives of the *Jewish* Laity round about the *Tabernacle*.

These twenty four Elders are clothed *ιμαθίοις λευκοίς*, not with white Priestly Garments which reached down to the Feet, but *with white upper Garments like Cloaks*, which were in the East the Habit of Princes and Noblemen, and the Tokens of Honour and of Happiness, and of Joy, as being chiefly worn on Festival Days

The Golden Crowns which these twenty four Elders have on their Heads are not *Diadems*, but *Coronets*

For as in respect of Religion<sup>l</sup>, none is King but *God* and *Christ*, so even Christian Princes, who in respect of others are Supreme, are yet in respect of God, whose Service they own, but feudatory Princes, and in this Case their Imperial Crowns are only Coronets

No 8 The *Lightnings, Thunders, and Voices, proceeding from the Throne of God*, denote a Change in the World and the Powers thereof, for a Reception of the Gospel — that the Subjects of the New Kingdom or Church shall increase, and God's Ho-

<sup>g</sup> Num vii 2

<sup>h</sup> Exod xvii 5 xviii 12. Lev ii 13

<sup>i</sup> Lev xlix 23

Homage

<sup>k</sup> Num Ch ii.

nour and Glory be advanc'd, and a Terrour struck into his Enemies, and, that nothing shall hinder the Effects of the Divine Laws and Oracles now promulg'd for the Rule and Guidance of Men; so far as they immediately proceed, or are issued out, from the very Throne of God himself,

N<sup>o</sup> 9. The seven Lamps of Fire burning before the said Throne, are the Symbol of the seven Spirits of God, which were represented as before his Throne, in Chapter the first, and so, collectively taken, symbolically signify the Holy Ghost, whose Gifts, as reckon'd up by *Ishaiab*, ch xi 2. are seven, — viz seven-fold or universal

And the Position of these Lamps of Fire before the Throne, shew that the Gifts of the Spirit are at the Disposal of God, and that they will be distributed for the Benefit of the Church, that he will enlighten, guide, and comfort his faithful Servants and to his Enemies prove a consuming Fire.

N<sup>o</sup> 10. The Sea, or Collection of Waters in one System before the Throne, clear as Crystal, represents an orderly Collection of holy Men brought together by Baptism, and thereby united together in one Body to submit themselves to the Worship of God, and of Christ.

This Sea, for its Clearness, is compar'd to *Glass* and *Crystal*. Whereby is denoted, both that the present State of the Church is unstable, and that the true Members thereof are happy and holy, in Opposition to the Misery and Pollutions of wicked Men, who are like <sup>1</sup> a thick troubled Sea, whose Waters cast up Mire and Dirt. And as the Twenty Four Elders are the Heads of the Christian Church, and represent all the Christian Princes, who have the rest under them, to rule them with the same Right as the Patriarchs, Elders of their Tribes, or King David and his Successors, upon whom the Patriarchal Right was devolv'd, so that the King was then, as it is said of Saul, <sup>2</sup> the Head of the Tribes. So this Sea represents the whole Multitude of Christian People, even all the Faithful, like the Commons of God's Realm at the Bar before his Throne. ready to receive the

<sup>1</sup> 1<sup>o</sup> If viii. 20.

<sup>2</sup> 1<sup>o</sup> Sam. xv. 17.

Lightnings and Thunders of his Oracles, and to give due Obedience for the Sake of their Justice and Holiness, and through Fear of his Judgment

N<sup>o</sup> 11. The four living Creatures — the first like a Lion, the second like a Calf or Ox, the third having the Face of a Man, and the fourth like a flying Eagle — full of Eyes before and behind, and having each six Wings, are represented in the Vision as Supporters of the Throne of God, having their Bodies under it, and their Heads without it, and each Head plac'd towards one of the four Cardinal Points of Heaven, and so appearing to be within or in the Midst of the Throne, and round about the Throne

And these, as being thus the Bearers and Attendants of the Divine Throne, symbolically represent the Clergy in the Christian Church

In the *Mosaical* Dispensation, the *Mercy-Seat* or Throne of God was attended only with two Symbolical Figures, which were called *Cherubim*, the said Word signifying <sup>o</sup> Labourers or Workers at the Plough Whereby was represented the Office of the Jewish Priests and Levites, who attended and carried the Tabernacle, and had their Station <sup>p</sup> next to, and round about it

But here in the *Christian* Dispensation, the Number of the Symbolical Figures attending and supporting the Throne of God is doubled, to denote the far greater Extent of the Christian than of the Jewish Church — and that the Worship of God was not now any longer to be contain'd within the Limits of one Nation, but be universally spread into all the Corners of the World And his Ministers to be no longer chosen out of one or two Families, but out of all the Families of the Earth.

And these four Symbolical Figures are full of Eyes before and behind, — to denote the continual Attendance and Watchfulness of the Christian Clergy, in serving their Master, and looking over his Affairs, in their watching <sup>q</sup> for the Souls of Men

<sup>a</sup> Vid Spencer de Theocrat. c 5 § 1

Boissel in Meu op & Jac Guffet Comment. Voc כרוב.

ut 14, -- 40

<sup>q</sup> Hebr xiii 17

<sup>o</sup> Vid Lud de Deu Fp 10 Gul

<sup>p</sup> Num 11 17



The Eyes *before* shewing their Care, Circumspectness, Vigilance, and Insight in relation to Things present and past, and the Eyes *behind* shewing the same, in relation to Things future They watch for the present, and for the future Glory of God. They have Eyes round about, to shew that nothing is to escape their Care, and that they are faithful therein And that therefore, as being the visible Spiritual Governours and Enlightners of the Church, they are the *Eyes* thereof

N<sup>o</sup>. 12

The *first* Symbolical Figure like a *Lion*, denotes that the, First and principal Property of the Christian Priesthood is a ruling or regal Office, that whilst it attends upon the Throne of God, that is, his Government, it is deputed by him to maintain the Dignity of the Throne, and the Service belonging to it with a ruling Power, according to the particular Nature of its Office, which merely concerns the Throne of God, and excludes it from being the Head of the Tribes

*Secondly*, Whereas our Saviour in the next Chapter hath upon his Inauguration, the Name of the Lion of the Tribe of *Judah*, this may likewise imply that the Power and Office of the Priesthood partakes of that of *Christ* That is, that they are *sent* with the like Power and Commission, as *Christ* himself was *sent* by his Father, — he himself saying, *John xx 21 As my Father hath sent me, so send I you*

*Thirdly*, This Symbolical Figure of a *Lion*, may also imply the *Boldness* of the Christian Clergy in the Execution of their Office, *Boldness* being a Property of the *Lion*, and remarkably eminent in the *Ministers* of the Gospel, to which they had a Title <sup>2</sup> from the Promise of *Christ*, and from the actual Sign thereof given them at first, and mention'd, *Acts iv. 31*.

*Lastly*, The said Symbolical Figure, like a *Lion*, shews the prevailing Power of the Gospel, — so that the Office and Preaching of the Priesthood shall be efficacious.

N<sup>o</sup>. 13.

The *second* Symbolical Figure like an *Ox*, signifying Increase with great Labour, denotes the second Quality belonging to the Christian Clergy, or Ministers of *Christ*.

Their Office is in Scripture called a *Work*, <sup>a</sup> a hard Work, to be <sup>b</sup> endur'd with much Patience, and that too <sup>c</sup> for the Good of others. And,

Our Saviour compares their *Work* to <sup>a</sup> *Ploughing* and <sup>b</sup> to *Sowing* And their Work and Reward is by *St Paul*, in *1 Cor ix 9.* and *1 Tim, v 18* (where he Symbolically explains the Law of *Moses* in *Deut. xxv. 4*), compared with the *Oxe's Work* in *treading out, or threshing the Corn*

So that this Symbolical Figure of an *Ox*, denotes that the Christian Priesthood, in order to maintain Religion, that is, to support the Throne of God, and constantly attend his Service, for the Glory of God, and the Good of Mens Souls, shall endure much Labour with Patience and Constancy, never refusing to set all their Strength to it, and that their Labour will not be in vain, but produce a very rich and plentiful Crop, for all those for whom they are employ'd, and for themselves too, in their future, if not also in their present Reward God having enjoyn'd, *that the Mouth of the Ox should not be muzzle'd*, thereby Symbolically shewing, that those who *preach* the Gospel, should *live* of the Gospel, *viz* be sufficiently provided for by those to whom they preach.

N<sup>o</sup>. 14.

The *Third* Symbolical Figure, having the Face as of a *Man*, — that is, <sup>c</sup> of a *common Man*, — signifies that in the Eyes of unreasonable wicked Men, the Christian Priesthood will be contemptible, and that the Ministers of *Christ* must endure Persecution for the Sake of *Christ's* Name, in performing the Offices of their Function Our Saviour who sent them, as himself was sent by his Father, forewarn'd his Apostles of this, that they should likewise be treated as himself *If they have persecuted me, saith he, John xv 20 they will also persecute you* — And in *Matt x 25* *If they have called the Master of the House Beelzebub, how much more shall they call them of his Household*

<sup>a</sup> Phil 1 30      <sup>b</sup> 1 Thess 1 1,      <sup>c</sup> Luke xx 19 2 Cor 11 12

<sup>d</sup> Heb viii 17

<sup>e</sup> Luke ix 62

<sup>f</sup> 1 Cor 1 1

<sup>g</sup> See *Leaves of a Tree*, in the *Sermon on the Mount*

N<sup>o</sup>. 15 The *Fourth* and last Symbolical Figure, like a flying Eagle, — signifies that though the Christian Priesthood be despis'd and persecuted, yet they shall escape out of all Dangers at last, *being* protected by the Power of Kings and Princes, (who shall become their nursing Fathers) and carried off, as by Eagles Wings. — That they themselves also, by the Efficacy of their Royal or Ruling Function, shall protect and defend themselves, the Throne of God, and Church of *Christ*, and carry it clear off, notwithstanding the Tyranny and Pursuit of its Enemies. An Eagle single, denoting Symbolically a Royal Power and Assistance, and the Addition of flying, denoting the carrying away aloft from one Place to another, from the Face, or Anger of Enemies.

And this Privilege is founded upon the Promise of our Saviour, <sup>d</sup> *that the Gates of Hell shall not prevail against the Church* And therefore St. Paul saith with full Assurance, that, <sup>e</sup> *God is faithful, and will with the Temptation also make a Way to escape.*

N<sup>o</sup>. 16. The *six Wings*, belonging to *each* of the aforesaid Symbolical Figures, being in all *twenty four*, and *so equal* to the Number of the *twenty four Elders*, shew that the Protection, or Covering of the glorious Seat of God, the Preservation of the Monuments of his Glory and Worship, are performed by his Clergy, throughout the Extent of their Power, which is equal to the Number of the Tribes and Heads of our *Spiritual Israel*, which is now compos'd of *Jews and Gentiles* So that the Office of the Priesthood extends to all the Church: And therefore wherever the Throne of God is, there it is attended, that is covered, honoured and defended by his Clergy from all Assaults So that in all Afflictions of the Church they shall preserve it whole

And to this End are the Wings of the Symbolical Figures represented as *round about them*, — to denote that the Attendance of the Priesthood is such, that they have Means to protect and defend the Glory of God against all Sorts of Enemies *round about*

<sup>d</sup> Matt xvi 18<sup>e</sup> 1 Cor x 13

N<sup>o</sup>. 17 The said Symbolical Figures being *full of Eyes within*, shew, that the Clergy of the Christian Church have also Means to be watchful for the inward State of the Church to preserve it from all inner Enemies, who may go about to corrupt it by seducing the Faithful, and farther, that the said Clergy not only watch'd for the Souls of others, but of themselves also, returning into their own Hearts and Consciences, examining their Ways, and taking Heed to their Conversation, Lite and Doctrine

Or, if the Words, — *are full of Eyes within*, — are to be refer'd to the Wings of the Symbolical Figures, then the Meaning will be, that the Christian Clergy have Means in their Flight from Persecution, to watch over and preserve the true Worship of God.

N<sup>o</sup>. 18. The said Symbolical living Creatures under and about the Throne, *having no Rest Day and Night, saying Holy, Holy, Holy, Lord God, the Almighty which was, and which is, and which is to come*, shews that they whom they represent are constantly and incessantly employ'd in the Worship and Service of God

And this in Allusion to the perpetual Service of the *Mosaical Sanctuary*, in which the Sacrifices were daily, and so perpetually reiterated, and the Lights burning in the Sanctuary, during every Night, and the Incense perpetually, Morning and Evening.

In this constant Attendance and perpetual Service, that Priesthood observ'd no Rest, or, as our Saviour says, <sup>f</sup> *prophan'd the Sabbath and were not guilty* i. e. were bound by their Office to observe no Rest on the Sabbath-Days, yea, less then, than upon other Days

So that this very Place shews, that the four Living Creatures are the Representatives of the Christian Priesthood, because they only are to work on the Sabbath-Days, which are set apart, that the Laity may cease from their proper Works, and attend with the Priesthood upon the Service of God, per-

<sup>f</sup> Isa lx ii vs 6<sup>g</sup> Matth xii 5

formed then more solemnly by the Priesthood, who have therefore no Days wherein they may cease from serving God.

Now as this continual Service is not absolutely required of any but the immediate Attendants of the Throne, so the Priesthood, who are certainly so, must perform it, and this Duty of the Living Creatures shews, that they represent the Priesthood, and none else

In the *Hymn* or *Doxology* of the said Creatures Representative of the Christian Priesthood, God is recogniz'd and acknowledg'd to be infinitely and superlatively holy, to be the only true God, to be Almighty and Eternal — of Infinite Power, and of a beginningless and endless Duration. *All which* was very proper to be observ'd at the Beginning of Christianity, because the *Gentiles* to be receiv'd into the Church of God had prophane Objects of Worship before. But by receiving Christianity they cast off all false Gods, and adhere only to the true God, *the Creator of Heaven and Earth.*

N<sup>o</sup>. 19. *And when the said living Creatures — the Christian Priesthood — shall, at all set and solemn Times, give Praise, Worship, and Thanksgiving to him that sitteth on the Throne, who liveth for ever and ever, then at the same Time shall the twenty four Elders — the Civil Heads and Governours, or Christian Princes, in token of Submission, after the Manner of the Oriental Nations, fall prostrate before him that sitteth on the Throne, and do Homage to him that liveth for ever and ever, and shall lay their Crowns before his Throne, thereby<sup>b</sup> submitting them*

<sup>b</sup> For the Illustration of the Symbol by such Cases as have happen'd, see *Jes Antiq. Jud. L. xv. c. 10.* *Plut Vit. Pompei,* fol. 209. *Ald Edit. Horat. L. i. Ep. 12.* *Tac. Annal. L. xv. c. 29.* The Barons, with us, before the Coronation carry their Coronets in their Hands, do Homage by Prostration, and then put on their Coronets again.

As to the Christian Princes submitting themselves to God, there are several Ceremonies perform'd which tend to shew it

In the Inauguration of the *Byzantine Caesars*, when the Emperor came to receive the Sacrament, he put off his Crown, deliver'd it to the Deacons, received the Communion, and put it on again after. See *Joh. Cantuariensis,* c. 41. And it was even a Custom with the Christian *Roman Emperors*, as high as the Times of *Theodosius* the younger, and perhaps higher, to lay their Crowns and Guards when they came into the Church. F-

to him, acknowledging that they received them from his Grant, and that they only hold them by his Will and Pleasure, to govern according to his Laws

And this plainly signifies that Monarchs and Princes should submit to the Christian Oeconomy, and worship God at the Head of the Faithful, then Civil Subjects

N<sup>o</sup>. 20. *And agreeably to this* in the Recognition and Worship of the Elders, God is acknowledged to have an *Universal Right* to receive, or rather take, assume, and claim to himself all the Glory and Honour, and Power in the World upon the Account of his being the *Creator* of all Things, and in the *Creation* of them a *free Agent*, they being *for his Will or Pleasure* first produc'd out of *Nothing*, and then brought into *Form*, and since, by his Power preserv'd in *Being* and *Order*, so that he only hath the true Propriety in them. And therefore to him of Right all Honour, Glory, Power and Might belong'd, and that therefore all Worship, Praise and Thanksgiving ought to be paid to him, according to the Notification of his Will in the Works he has made, and the original Design of their Production and Creation.

So that the Declaration of the Elders, — *Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power, because thou hast created all Things, and for thy Pleasure they were, and were created* — is the same in Substance with that Article of the Christian Faith, in which we make Profession of our Belief *in one God and Lord, Creator of Heaven and Earth*

And thus, by the Elders, or Christian Princes representative of the Christian Laitie, joyning with the Priesthood in the publick Worship of God, there is a plain Allusion to the Manner and Order of Divine Service in the *Jewish Temple*, wherein, whilst the Priests burnt the Incense, and the Holocaust, and made Libations, and the *Levites* sang the Praises of God, then the Heads of the Tribes and People prayed silently, by kneeling

very Christian Prince receives his Crown from the Hands of the Bishop that officiates in God's Name. And the Title assumed by all to be Kings by the Grace of God, imports their Acknowledgment from whom they receive their Crowns

ing or prostrating themselves; or sang the *Psalms* and Praises of God by Turns

And by the said Elders doing Homage to God, upon the Account of his Inauguration as King over *Jews* and *Gentiles*, there is as plain an Allusion to those *Heads of Israel* who did Homage and Service for all *Israel*, at the Dedication of the Tabernacle, when God was as it were inaugurated King of *Israel*.

And this Homage paid to God by the Elders on this Occasion, and the Homage which in the next Chapter is paid by them to *Christ*, may be illustrated by the Ceremonies used at the Inauguration of all Terrestrial Monarchs, who thereupon receive Adoration or Homage of the Princes, Nobles, Governours, Chans, Bishops, Viziers, Palatines, Dukes, Earls, Barons, under what Denomination soever they come, in all Monarchies that ever we read of, or see now-a-days, in all Parts of the World, from *East* to *West*. Thus in *Christendom*, when Monarchs have been crown'd and anointed by the Bishops assisting, they are upon it worship'd by Prostration, and other Ceremonies of the Homage of all the Nobles present, who by that submit themselves, and all those that are under them And there is one Thing very observable in relation to the Proclamation of — *Holy, Holy, Holy*, by the four living Creatures, that at the Coronation of the *Byzantine* Emperors, when the Person was anointed the Patriarch cry'd out *Αγιος, Holy*, which was answered three Times by the Choir, and three Times by the People, denoting thereby, that the Person anointed was sanctified and set apart for the Government

In short, the Inauguration of God and of his only Son (which is described in the next Chapter) is perform'd after the same Manner, as the Inauguration of earthly Monarchs And there is not one Ceremony almost us'd, but what hath been practis'd somewhere, excepting those Attributes or Acclamations which are so proper to the Case of God, and of *Christ*, as that no earthly Monarch can pretend to them without Blasphemy.

<sup>1</sup> Vid *Job Catachreze's* Hist L 1 c 41.

## VISION II. PART I. SECT. II.

Concerning *Christ's* Inauguration into the Throne of his Father.

Ch V

- N<sup>o</sup> 1 § 1 **A**ND I saw in the Right Hand of him that sat on the Throne, a Book written within, and on the backside, seal'd with seven Seals
- N<sup>o</sup> 2. § 2. And I saw a mighty Angel proclaiming with a loud Voice Who is worthy to open the Book, and to loose the Seals thereof?
- N<sup>o</sup> 3 § 3 And none in Heaven, nor upon the Earth, nor under the Earth, was able to open the Book, neither to look thereon
- N<sup>o</sup> 4. § 4 And I lamented greatly that no one was found worthy to open and to read the Book, neither to look thereon
- N<sup>o</sup> 5 § 5 And one [or the first] of the Elders saith to me, weep not — Behold the Lion of the Tribe of Judah, the Root of David hath prevailed to open the Book, and to loose the seven Seals thereof
- N<sup>o</sup> 6. § 6 And I saw, and lo in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, a Lamb standing, as having been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth
- N<sup>o</sup> 7 § 7 And he came, and received the Book, out of the Right Hand of him that sat upon the Throne
- N<sup>o</sup> 8 § 8 And when he had received the Book, the four living Creatures, and the twenty four Elders fell down before the Lamb, having every one of them Harps, and golden <sup>k</sup> Bowls full of Odours, which are the Prayers of Saints

<sup>k</sup> The *Phialae* were like Bowls or Basins, broad at the Top, and were us'd for sprinkling or pouring out of the Blood of the Sacrifice on or near the Altar, and for holding Flower and Oyl

See *Num* vii 13 *Lev* iii 8, &c and *Ch* i 5, 11 *Heb* I. vii § 34

The Figure of a *Phiala* for Libations, may be seen in the new Edition of *Cerubim's Britannia*, in the Copper Cut pag 697 N<sup>o</sup> 9.

- N<sup>o</sup> 9 § 9 *And they sing a new Song, saying thou art worthy to receive the Book, and to open the Seals thereof*  
*Because thou wast slain, and hast redeemed us to God by thy Blood, out of every Tribe, and Tongue, and People, and Nation,*
- § 10. *And hast made us unto our God, Kings and Priests, And we shall reign upon the Earth*
- N<sup>o</sup> 10 § 11 *And I saw, and I heard the Voice of many Angels round about the Throne, and the living Creatures, and the Elders And the Number of them was ten Thousand times ten Thousand, and Thousands of Thousands.*
- N<sup>o</sup> 11. § 12 *Saying with a loud Voice, worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*
- N<sup>o</sup> 12 § 13 *And every Creature which is in Heaven, and upon the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying,*  
*Blessing and Honour, and Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*
- N<sup>o</sup> 13. § 14. *And the four living Creatures said Amen.*
- N<sup>o</sup> 14. *And the twenty four Elders fell down and worshipped him that liveth for ever and ever.*

### The Explanation of VISION II. Part I. Sect. II.

- N<sup>o</sup> 1. **T**HE Book here, according to the Custom of the Antients, consists of several Pieces of Parchment, put together so as to make one long Roll
- Thus in the next *ch* § 14 we read of a *Book roll'd together* And in *Pf.* xl. 7. the Book of the *Mosaical Law* is called a *Volume* or *Roll*.
- In Respect of this Form, it is easily conceiv'd how a Book, as here, might be sealed with seven Seals One Part of it might be folded up, and then seal'd, after that another Part might be rolled up, and sealed, and so on, till there were seven Parts, and seven several Seals. By which Means, the opening of the first Seal would only exhibit that Part of the Writing which belong'd to it, and there would be no reading of what followed till

till the second Seal was open'd, and so of the rest. Which is exactly the Case here, the opening of every Seal, as we shall see afterwards, producing a fresh Matter of Vision.

Now this *Book* is represented as seen immediately upon the very first Appearances of Christianity before *Christ's* Inauguration into the Throne of his Father, and is therefore the *Law of the Gospel*, containing the Decrees of God, in relation to the Christian Dispensation.

The *Law of Moses*<sup>1</sup> was to be kept on the Side of the Ark by the *Throne of God*, to shew that God himself gave that Law

And in Allusion to this, the *New Law of the Gospel* appears in the *Right Hand* of him that sat on the *Throne*, to shew that it proceeds from God<sup>m</sup> according to his Promise, and that it is to be effected, or brought about by an Omnipotent Power

This *Book* is written *within*, and on the *Backside*, as relating to the *Gentiles* as well as the *Jews*, and as containing a long Series of Events, and the Accomplishment of what had been prefignified and foretold under the *Jewish* Dispensation

It is *sealed*, to shew that the Law it contains has been of *old* determin'd, but is not as yet made *Publick*, and *with seven Seals*, to be open'd in Order, to shew the several Steps of its Propagation, till it comes to be fully settled by being own'd and back'd by the Civil Powers

- N<sup>o</sup> 2 The *mighty Angel* proclaiming with a loud Voice, who is worthy to open the Book, and to loose the Seals thereof? — represents the great and illustrious Forerunner of our Saviour, *John the Baptist*, who being the *Voice of one crying in the Wilderness*, — *Prepare ye the Ways of the Lord, and make his Paths straight*, — gave Occasion to all the People, to expect the *Messias* so long before promised

All Men looked upon the *Baptist* as a Prophet; and by our Saviour himself he was said to be greater<sup>n</sup> than any Prophet, being indeed<sup>o</sup> the *Angel or Messenger of God before his Face* So that his Function and Work was exceeding Noble and Great.

<sup>1</sup> Deut xxxv 26    <sup>2</sup> Il l. 4    <sup>3</sup> Matt v 9    <sup>4</sup> Mat iii 1    <sup>5</sup> Mat iii 11

And yet, when this Angel comes to ſpeak of himſelf, he is ſo far from preſuming to take upon himſelf to be the Meſſias, that is worthy to receive and open this Book, that he plainly owns the contrary, being convinced of his own Weakneſs, in Compariſon to that other mighty Work which was to be performed by *One*, for whom he declares <sup>1</sup> *he was not worthy to unloſe the Latchet of his Shoes* So that the plain Office of the *Baptiſt* was to tell the World, that none was worthy to take upon him *Chriſt's* Office, but *Chriſt* himſelf For if the greateſt among them that were born of Women was not worthy, much leſs the Inferior. Every Thing therefore concurs to make this Application to the *Baptiſt*

For as he juſt preceded the viſible Inauguration of our Saviour, when God did declare him to be his Son, ſo here in this Symbolical Viſion, this mighty Angel precedes with the like Errand the Inauguration of the Lamb

For 'tis further observable, that the *Baptiſt* was the firſt, who viſibly and with his Finger declared *Chriſt* to be the *Lamb* that ſhould *take away the Sins of the World*, and conſequently that he was the Son of God, which at *Chriſt's* Baptiſm by *John* was literally and actually perform'd Now that is equal to what is repreſented in this Chapter, — that the Lamb proclaim'd by this Angel is installed and inaugurated into the Throne and Glory of God.

In ſhort therefore, this *mighty Angel* performs the Office of an *Herald*, and the Words, — *who is worthy?* — ſhew that God being now to aſſume a ſecond; or Mediator to ſit upon his Throne, and to eſtabliſh his new Kingdom over *Jews* and *Gentiles*, acts as when he gave a King, Deputy to himſelf, over *Israel*. And that is by making Choice of a fit Perſon <sup>1</sup>

And the Meaning of the whole Cry, — *Who is worthy to open the Book, and to looſe the Seals thereof?* — is, who is able to be the Author or Inſtitutor of the *Gospel* Diſpenſation? Who is able to perform all the Things required to its Eſtabliſhment?

No. 3

But neither the Angels in Heaven, nor Men upon Earth, nor the Souls of Men departed this Life, were able to bring about

<sup>1</sup> John 1 27<sup>2</sup> Deut xvii 15

ſuch a mighty and wonderful Work, nor to find out the Decrees or Deſigns of God.

No. 4.

St *John's* lamenting greatly at this, repreſents the great Concern in which all the Creation was, as well as *Expectation*, for the coming of the *Gospel*, and the *Senſe* of their own Miſery had Men been left without the Publication of it, and particularly ſhews the ſorrowful Diſpoſition of the Diſciples upon their Maſter's Death and Burial, when they had no longer the ſame Hopes as before of his being the Perſon who ſhould have redeemed *Israel*.

No. 5

The Comfort given to St *John* by the firſt of the Elders, who ſpeaks in the Name of the reſt, and may be underſtood to be of the *Jewiſh* Nation, whoſe Prerogative it was to be firſt invited to Chriſtianity, and who firſt believ'd in *Chriſt*, ſhews the great Willingneſs of the People ( <sup>1</sup> whoſe Part it is to accept of the Choice of him whom they are to obey) to receive *Chriſt* and his *Gospel*, when they found that by his Riſing again he was that Prince who was foretold in the ſacred Oracles to ariſe out of the Tribe of *Judab*, and at the ſame Time that he was to be the *Son*, was to be alſo the *Lord of David*, and that he was therefore fully able to accompliſh their Redemption, having by his Blood, and Reſurrection from the Grave, prevail'd againſt the World and Devil, and obtained Sentence againſt them.

No. 6.

*Chriſt* is therefore upon this repreſented in the Viſion to St. *John* as a *Lamb* which had been newly ſlain, ſtanding next to God in the miſt of the Throne, and of the four living Creatures, and in the miſt of the Elders, and, as having ſeven Horns, and ſeven Eyes, which are the ſeven Spirits of God ſent forth into all the Earth And,

1 He is repreſented by the Symbol of a *Lamb*, as having been declared by the *Baptiſt* to be the *Lamb of God*, becauſe to be ſacrificed to him, as a *Lamb*, to take away the Sins of the World, which, the Sacrifices of the Law, Repreſentative of his Sacrifice, were not able to effect

He was the *good Shepherd*, or King, or Ram of the Flock, who was to lay down his Life for the Sheep, and he is therefore here represented, as having just before laid it down — as a Lamb which had been slain

2. He is *standing*, — to shew that he is not dead now, but alive, being risen from the Grave And,

3 The *Place* of his Standing, upon his first Appearance afterwards in Heaven, being between, or in the midst of the Throne of God, and the four living Creatures and the Elders, represents him as the *Mediator*, discharging his mediatorial Office, in pleading the Merits of his Blood and Conquest, and thereby making Intercession between God and Man

4 And to shew that he is every Way capacitated for prevailing in this respect, he is represented as being God as well as Man, having a Plenitude of Power, Omniscience and Omnipresence, *having seven Horns and Eyes, or the seven Spirits of God sent forth into all the Earth.*

N<sup>o</sup> 7.

Agreeably to this, as the only one worthy, he approaches the Throne, and receives the Book out of the Right Hand of him that sat thereon, and thereby, as Lamb, upon the Account of the Union of the Divine Nature with the Humane becomes inaugurated into the Throne of God. And this in Allusion to, and much after the same Manner as the *Jewish Kings* were inaugurated, \* by their receiving, at the same Time that they were crown'd, the Book of the Law, which being taken from the Side of the Ark, denoted that the said Law, was then committed to the Charge of the King, as God's Vicegerent, or Deputy

Several Instances there are of † various Sorts of Investitures by a Book And therefore with *Nicephorus*, Patriarch of *Constantinople*, the holding of a Book is a Symbol of Honour and Power

And hence is the Custom of the Church, when the Ministers of *Christ* are ordained and consecrated Deacons, Priests, and Bishops, to put the New Testament and the whole

\* 2 Kings xi 12 2 Chron xxii 11  
 † *insimæ Latinitatis* upon the Word *Investitura*

† *Via Du Fresne's Diction ry*

Bible into their Hands, to shew them that they are intrusted thereby, to dispense the Word contain'd therein.

And thus *Christ* by receiving the Book, receives Power to publish the Law of God which it contains, and to rule accordingly, by making Men to observe it, and to bring into Act all the Decrees of God.

The Book is at the first, *in* or *at the Right Hand of him that sat on the Throne*, to shew that God had an original and antecedent Right to be worshipp'd by all Men, both *Jews* and *Gentiles* — the whole Creation, because he is the Creator of all Things, as it is expressed in the Hymn sung to him

And *Christ's* receiving the Book shews, that this Power is receiv'd or transmitted, and newly acquired And, that by the Merits of his Blood, upon the Account of the Union of the Humane Nature with the Divine, he is to have the same Worship and Obedience paid to him as to his Father. And therefore

N<sup>o</sup> 8.

Upon the Inauguration or Investiture of the Lamb by the Delivery of the Book, the four living Creatures, and the Elders, which did before worship God, do now also do Homage to the Lamb, *falling down before him*

And here 'tis observable, that in the Homage given to him that sat on the Throne, the Elders only fell down before him, whilst the living Creatures sang his Praise. But here the living Creatures as well as Elders fall down before the Lamb The Reason is — the Symbol of the living Creatures bearing the Throne of God, and attending round about it, and as it were covering it from Sight, is sufficient to shew, that they are the Servants and Ministers, as well as Worshipers of God The Elders fall down before him to shew, that although they be Governors of the Faithful under God, and as Assessors to him, yet they must make a solemn Acknowledgment, that they have only a deputed Power over others, and that they are as much his Servants as any of the People under them Now as their sitting upon Thrones shews that they have Power over others, as deputed from God, and joining with him, so their falling down before him is that which shews, that they depend upon him, and must serve and honour him This the Elders also do to the Lamb, in the very same Manner as to him that sat on

the Throne How then must the living Creatures shew their Service and Ministry, and the first Steps of their Submission to the Lamb? He is to sit down on the same Throne with his Father They have no other Way therefore to do their Homage to the Lamb, than by falling down before him, being ready to set him upon the Throne, which they already bear, in order to attend him in Conjunction with the Father

And upon this great Occasion of Joy for their Redemption, they have Harps, or Joyful Instruments of Musick, and the Elders have Bowls full of incense " to offer up, \* by giving it to the living Creatures, that they according to their Priestly Office may burn it for them before God and the Lamb.

The Musical Instruments denote the Praises and Thanksgivings of Christians, who are Holy; as being separated from the rest of the World to the Service of God and of *Christ*, and the Incense signifies their Prayers and Supplications.

At the Dedication of the Tabernacle, the twelve Elders or Princes of *Israel* offered each of them " only a *Golden Spoon* full of Incense: But here each Elder offers a *Golden Bowl* full of that Composition, to denote the much greater Pre-eminence of the Christian Church, and the greater Excellency of our Prayers

With these Musical Instruments, and Golden Bowls full of Odours, the four living Creatures, and the twenty four Elders fall down before the Lamb, in order to present them to him. So that here we have their Homage, and the first Act of their Worship, which consists in making Prayers and Supplications to him, and returning him Thanks and Praise,

No. 9. Singing, upon the Account of this new Subject of Thanksgiving, and miraculous Assistance and Manifestation of God's Favour, a *new Song*, in which they make a general Recognition and Proclamation of our Saviour's Right to his Inauguration, by declaring him *Worthy*, herein using the very same Word which was us'd in the Acclamations sung at the Inauguration of the <sup>2</sup> *Roman*, and of the <sup>2</sup> *Byzantine* Emperors.

And they acknowledge him to be worthy (which no mere created Being was) *to receive the Book, and to open the Seals thereof*, — *viz* to be inaugurated into the Throne of God, to receive all Power both in Heaven and Earth, and thereby to effect the Propagation of the Gospel, and all the Decrees of God in relation to the Christian Dispensation And this

*Because he was slain*, and had by his Blood *redeem'd them out of every Tribe and Nation* under Heaven, to be the saved and peculiar People of God

*Christ* hath poured out his Blood or Life unto Death. By this, upon the Account of the Union of the Humane Nature with the Divine, he hath made Atonement for the Sins of Mankind, that is, he hath endured for them the Punishment due to their Sins, and laid out the Price of our Souls, whereby he is become our Redeemer, and we his peculiar People, Servants by Purchase, which before being captivated to the Power of the Devil. are by the War made against him sav'd and retriev'd

Having therefore such a Property in us whom he hath bought with himself, and for himself, our Service is due unto him. His Death is the Price of our Redemption, and his Redemption an absolute Bond to oblige us to give him all Honour and Obedience.

And thus, as the fundamental Reason for which God the Father receiveth Worship of the *Jews* and *Gentiles*, is, because he hath created all Things, and preserves them by his Will, to have it perfected and executed on them, so <sup>b</sup> the fundamental Reason, for which the Son as God and Man, is worshipped, is because he, as Man, was slain, and shed his Blood, to redeem thereby all Mankind And therefore he is here proclaimed *worthy to receive the Book*, — to be inaugurated King of the Universe, — *and to open the Seals thereof*, — *viz* to publish and spread, by the same Degrees as he opens the Seals, his Dominion and Laws throughout the World

It is farther acknowledg'd by the living Creatures and Elders, that *Christ* by his Redemption *had made them Kings and Priests unto God*, — had effected that they should have amongst them

" Num vii, 10, 14 \* 2 Chron xxvi 16 † Num iii 10, 14 ‡ Vid *Æl Lan-*  
*prid* in Anton Diadumeno Flav Vopisc in Probo Amman Marcell de Gratiani Inaugur. L. xxvii. Plutarch Vit Galb. fol. 339. Ed. Ald. 1519 § Cantuazene, L. i c 4†

<sup>b</sup> See *Heb* ii 9



a Royal Priesthood, as well as had been granted to God's once beloved and peculiar People the *Jews*, and that both Clergy and Laity should be advanc'd to the highest Honours, and reign upon Earth, the Elders over their Tribes in Civil Matters, and the Priests in Ecclesiastical, the Idolatrous Nations being by Degrees brought over to the Christian Faith, and an absolute Conquest at last gained over every Thing that opposes the Kingdom of *Christ*.

No. 10. After this Recognition of the Princes and Priests of the Christian Church, follows *the Submission of all the Angels in Heaven*

Their Station is round about the Throne, and the living Creatures, and the Elders, as encamping about them for their Defence, being to minister unto them who are to be Hens of Salvation

The Companies of these Angels are innumerable, appearing as muster'd into an infinite Number of Brigades of ten Thousands, and into an infinite Number of Regiments of Thousands, the ancient Way of mustering, being, by ten Thousands, and by Thousands, and the Addition of the *Gentive* Cases to the Myriads and Thousands in the Original, denoting according to the *Hebrew* Style, a Superlative, Transcendent, or Indefinite Quantity

All these join with the living Creatures and Elders, to give in their Turn Homage and Worship to the *Lamb*,

No. 11. With a loud Voice, unanimously acknowledging the *Lamb that was slain, to be worthy to receive,*

*The Power*, committed to him, over all Things in Heaven and Earth,

And every Thing, necessary for the Exercise of such Dominion, and belonging to one possess'd therewith, — as *Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*. Whereby they declare openly that they themselves were unable to open the Book, or to look thereon, and that they submit themselves, and all that is in them, to his Govern-

ment and Jurisdiction, the World being <sup>d</sup> no longer subject to them, but to *Christ*, whose Servants they are, in bringing about the Affairs of his Kingdom, and they may be here also Representatives of all the Nations over whom, as employed by him, they preside

N<sup>o</sup> 12 After the *separate Submission* and Worship of the four living Creatures, and the Elders to the Father, and after the *separate Submission* and Worship of the said living Creatures and Elders, and of all the Holy Angels to the Son, follows the *united Worship* and Acclamations of all the Creation, to both the Father and the Son, to shew us thereby, that our Worship must not be separated, as if God the Father had now divested himself of his Right, and devolved it upon the Son, but that we must worship both as one God, as it is implied in the next Verse, *living for ever and ever*, and that we must approach the Father with, and by the Son, the Son, being of the same Substance with the Father, and having to the Humane Nature, which he assumed, in order to accomplish Man's Redemption, the Divine Glory communicated, the Essence and Glory of God being inseparable So that *Christ* upon the Manifestation of this, upon his Resurrection and Ascension into Heaven, and his Inauguration there into the Throne of his Father, became as God-Man, the Object of Worship to the whole Creation, without any Derogation to the Power and Glory of his Father

The Universality of the *united* Worship paid to both, is here express'd, by a Symbolical Division of the World into *four* Parts.

- 1 Every Creature in Heaven, — all the Angels there,
2. Every Creature on Earth, — all Men living,
- 3 Every Creature under the Earth, — all Men dead and buried in the Bowels of the Earth, And,
- 4 — Every Creature in the Sea, — all Men dead and buried therein,

These, and every created Thing belonging to them, are represented as ascribing in their respective Ways, the *four* following Attributes (*suitable* in Number to the Parts which give

(them) to God and the Lamb, — *viz* *Blessing*, and *Honour*, and *Glory*, and *Power*. And hereby to shew, that <sup>e</sup> all Things are put in Subjection to *Christ*, and shall be brought, at last, to acknowledge him, *God having* <sup>f</sup> *given him a Name above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father.*

N<sup>o</sup> 13. To the aforesaid Worship of God and the Lamb by all the Creation, the four living Creatures add their *Amen*, to shew, their hearty Concurrence in that Worship, and to declare that what is here represented will come to pass, and to express their earnest Desires for its speedy Accomplishment.

N<sup>o</sup> 14. And then follows the particular Concurrence of the twenty four Elders with the said living Creatures, and the whole Creation, in the said Worship to him that sat on the Throne, and to the Lamb, which is express'd by their *Protestation to both*, as the One God living, for Ever and Ever, being united in Substance, and therefore in Worship, and the same Title, — *viz. that of living for Ever and Ever*, & belonging to both

In this *united* Worship to God and the Lamb, the living Creatures are not represented as in an Act of Prostration. And the Reason seems to be, because they having once made their Submission to the Lamb, by falling down to receive him upon the Throne, which they bear, and there to support and attend upon him with the Father, that Ceremony was now needless, *Christ* being upon it, for, that supporting and attending, is a constant Submission, repeated or continued.

Whereas, in relation to the Elders, or Civil Heads of the People, who do not attend so near as the said living Creatures, that their constant Attendance should be construed as a constant Submission, it was necessary that they should shew their Homage by an actual Prostration

And with this their *joint Worship* to God and the Lamb, concludes this glorious and magnificent Scene of our Saviour's Inauguration into the Throne of God, the Representation whereof, tho' fetched from visible Objects of Nature and Human Art, and therefore vastly below the true State of the Things represented, affords the noblest Sight that can be set before mortal Eyes, far exceeding all that ever was seen of Pomp and Glory in the World

And here there might be an End put to the Explanation of this fifth Chapter, were it not for one Remark to be made for the Illustration of this first Part of the second Vision, *viz* that it (and the same is to be said concerning the rest of the Prophetical Vision) bears some Resemblance with the Divine Knowledge, of which it is a Copy communicated to us, and framed also somewhat according to our Capacities. Now the Divine Knowledge is the Perception of Things by Intuition, the whole Extent of them being seen at once. And therefore in the Theatre or Scene, on which all future Events are to be acted, tho' the Worship which of Right ought to be by all Men paid, be represented as paid at our Saviour's Ascension into Heaven, yet is it to be understood so, as to be accomplished by Steps and Degrees, and in the same Manner and Order as it is related

Thus the Publishing and Receiving of the Gospel began with the Clergy, — the Apostles, Evangelists, and their Successors, who wrought hard to spread it, then followed the Christian Monarchs, who with their Princes and Magistrates made up the Elders, last of all the Multitude, comprehending Princes and People, and represented by the Angels who had before upon <sup>h</sup> our Saviour's Ascension paid their own Submission, were converted. Afterwards all Things became subject to God and *Christ*, the Dead as well as the Living. To these the whole clergy join by Way of Approbation, saying *Amen*, and their Rulers consent to own again still for ever, as before, the supreme Power and Dominion of God and *Christ*, *One God living for Ever and Ever*. So that whenever

<sup>e</sup> 1 Cor. xv 27.

<sup>f</sup> Phil. ii 9, 10, 11.

<sup>h</sup> Ch. iv 9, 10, Ch i 18

<sup>h</sup> II 3 1 6

we find afterwards any Repetition of his Homage and Worship, we must observe well the Order of it, for in the same Manner and Order as it is related, we shall find it will be accomplished.

Having thus seen how our Saviour upon the Account of his Sufferings in his Human Nature united to the Divine, was inaugurated into the Throne of God, and had thereby all Power over all the Creation committed to him, we shall next have in the following Chapters an Account given how he exercises this Power, in relation to his Kingdom, from the Beginning, to the End, and Perfection of it, and this in a most exact and clear Manner.

## VISION

## VISION II. PART II.

Containing the several Steps, and Effects of the Propagation of the Gospel; *Beginning* at our Saviour's Ascension into Heaven, and *ending* about *A. D. 395*, *Taking* in the System of the Seven Seals, which constitute the *First General Period* of the Church.

## SEAL I.

Concerning the *First* Period of the Preaching of the Gospel.

## Ch. VI.

- |                   |      |   |
|-------------------|------|---|
| N <sup>o</sup> 1  | § 1  | <b>A</b> ND I saw when the Lamb opened the first of the seven Seals,                            |
| N <sup>o</sup> 2. |      | And I heard the first of the four living Creatures saying, as a Voice of Thunder, come and see. |
| N <sup>o</sup> 3  | § 2. | And I saw, and behold a white Horse:  |
| N <sup>o</sup> 4  |      | And he that sat on him had a Bow,   |
| N <sup>o</sup> 5  |      | And a Crown was given to him,   |
| N <sup>o</sup> 6. |      | And he went forth Conquering and to Conquer.  |

\* So according to *Alex* and some other MSS and all the four ancient Versions, *cal methas*

## SEAL II.

Concerning the *second* Period of Preaching the Gospel, beginning about *A. D.* 66. and ending about *A. D.* 135.

- N<sup>o</sup>. 1. | *†* 3. **A**ND when he opened the second Seal,  
 N<sup>o</sup>. 2. | I heard the second living Creature saying, come  
 and see  
 N<sup>o</sup>. 3. | *†* 4. And there went out another Horse that was red  
 N<sup>o</sup>. 4. | And it was given to him that sat thereon, to <sup>k</sup> take away  
 the Peace from the Earth, and that they should kill one another.  
 And there was given unto him a great Sword

## SEAL III.

Concerning the *third* Period of the Preaching of the Gospel, beginning about *A. D.* 202. in the Reign of *Severus*.

- N<sup>o</sup>. 1. | *†* 5. **A**ND when he had opened the third Seal,  
 N<sup>o</sup>. 2. | I heard the third living Creature saying, come and  
 see.  
 N<sup>o</sup>. 3. | And I saw, and behold a black Horse;  
 N<sup>o</sup>. 4. | And he that sat upon him had a pair of Balances in his  
 Hand,  
 N<sup>o</sup>. 5. | *†* 6. And I heard a Voice in the midst of the four living Crea-  
 tures, saying,  
 A Measure of Wheat for a Penny, and three Measures  
 of Barley for a Penny  
 And the Oyl and Wine thou shalt not hurt

\* Λαβῆν here and in Ch. III. 11 is the same as ἀφαιρῆν See Matt. 13. 40. xv. 26  
 Luke vi. 4

## SEAL IV.

Concerning the *fourth* Period of the Preaching of the Gospel, from *A. D.* 235. to *A. D.* 275.

- N<sup>o</sup>. 1. | *†* 7. **A**ND when he had opened the fourth Seal,  
 N<sup>o</sup>. 2. | I heard the Voice of the fourth living Creature say-  
 ing, come and see,  
 N<sup>o</sup>. 3. | *†* 8. And I saw, and behold a pale Horse,  
 N<sup>o</sup>. 4. | And his Name that sat on him was Death,  
 N<sup>o</sup>. 5. | And Hades followed with him  
 N<sup>o</sup>. 6. | And Power was given unto them over the fourth Part  
 of the Earth, to kill by the Sword and by Famine, and by  
 Mortality, and by the Beasts of the Earth

## The Explanation of SEAL I.

- N<sup>o</sup>. 1. | **A**MONG the Symbols of *Christ's* Inauguration in the  
 foregoing Chapter, we have seen, that his Power or  
 Kingdom is committed to him by the Delivery of a Book seal-  
 ed with seven Seals, which none is able, or worthy to open,  
 but himself Whereby we are given to understand, that he was  
 rather invested in the Right of a Kingdom, than in the full and  
 immediate Possession of it This he was to do of himself by  
 that Power, and with those Helps which were then committed  
 to him. and which made their Submission to him for that Ef-  
 fect

Those Helps were the whole Creation of visible and invisible  
 Agents, which he was to make use of according to his Wisdom,  
 and the premeditated Counsels, Designs, and Mysteries of God,  
 at the same Time committed to him, as being the only begot-  
 ten Son of God, in the Bosom of the Father

Wherefore the opening of the Seals wherewith he is to be-  
 gin, is the Symbol which signifies so many Degrees, or Means,  
 whereby *Christ* gets into an open Possession of his Kingdom

By which it appears, that there is some Difference between the Manner of his Investiture, and that of other Monarchs, whose Possessions are ready before them, possessed forthwith upon the Investiture, who first take Possession, and then are by publick Ceremonies invested, inaugurated, and worshipped by their Subjects

Not but that there are Instances wherein Monarchs, especially of the feudatory Sort, have been first invested by Ceremonies, and then by Armies put into Possession, as *Herod the Great*. But others however, before their solemn Inauguration, observe a Ceremony of Proclamation and solemn Procession, or Cavalcade and Entry, which they make in their Capital City, by that taking Possession of the Whole. Then they proceed to their Inauguration accordingly, to receive therein the Homage of those People whom they take Possession of. Thus *David* first got Possession, being before anointed thereto, and after his taking Possession, was again inaugurated. But *Solomon* his Son, in his Investiture into the Throne of *David*, began first with this Cavalcade upon the King's own Beast. After this he was Anointed and Inaugurated

It was upon this View, that the *Persian* Interpreters of the Dream of *Darius*,<sup>1</sup> wherein he saw *Alexander* riding on a Horse through *Babylon*, gave *Darius* to understand, that this portended to *Alexander*, that he should become Master of the Dominions of *Asia*.

This Cavalcade we shall now find practis'd by our Saviour in these Visions for the same Reason, but in somewhat a different Manner, for Reasons mentioned afterwards in their proper Places, wherein *Christ* uses only Deputies to that Purpose

There are Symbolical Horses in the Visions of *Zecharias*, c 1 8 and c vi 1, 2, &c. which seem in a great Measure to be introduced to the like Purpose. In the *first*, there is set forth, in order to represent the Preparations made for the Restoration of the *Jews* to their own Land, and the Examination of all the Parts of the World, to see if Matters were ripe for their Reception, a mighty Angel mounted on a Red Horse, and behind him other Horses of several Colours, which are sent to

walk to and fro through the Earth, and observe whether it be at rest

The *latter* Vision is much to the same Effect, saving only that the Horses there are join'd to Chariots

Out of these Visions we learn, that the four Horses there, respect the four Parts of the World which they visit. So that the said Horses being sent to spy out, shew'd that all Matters were prepared, that the People might be recalled, out of their *Babylonian* Captivity, to be restored to their own Land, the Horses being the Forerunners, that had espied, taken Possession, and prepared the Way for it

Now to apply this to the present Case, we must observe, that the *opening of the first four Seals*, is accompanied with the sending out of four Horses with Riders, representing, or attending the Publication of the Gospel all over, whereby *Christ* takes the first Possession of his Kingdom by his Deputies, till he himself comes to compleat it. For he being not now come to take a full Possession thereof, because all his Enemies are not subdued, but are so to be by Degrees, he sends now Messengers with proper Characters to ride for him throughout the Earth, and publish his Doctrine, or display and proclaim his Laws to all Mankind, endeavouring first to bring to him the First-Fruits, to make Way for the full Harvest afterwards. The *Seals following* specify what happens afterwards, till the Gospel universally proclaimed by the *first four*, shall have overcome the then prevailing Enemies, and become not only Publick, but by crushing down Idolatry with its Power, remain in quiet Possession

Thus the Universal Proclamation of the Gospel being performed by the opening of the first four Seals, all the Circumstances attending them Symbolically, must be so many Circumstances of worldly Affairs relating to the Church. And those Circumstances may be reduc'd to *four*, viz

*First*, The Voice of one of the living Creatures,

*Secondly*, The Horse sent out to take Possession,

*Thirdly*, The Colour of the Horse, denoting some Accident of that Seizure,

*Fourthly* The Rider with his Attributes, denoting also some analagous Accident

<sup>1</sup> Q Curt L. iii c 3 Vid Plutarch. Vit Alexandri fol 221

This being premis'd, we may now proceed to the Explanation of the first Seal

By the opening of it *Christ* doth as good as command his Apostles, Evangelists, and their Assistants and Successors, to go and instruct all Nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost Seeing that upon the opening of each of the first four Seals, the four living Creatures, who are the Representatives of the Gospel Ministry, each in his respective Turn, in Obedience to the Command of *Christ*, and his Permission, intimated by the opening of the Seal, give out a Voice, (and the first of them, a *Voice like Thunder*, which is the Symbol of the Divine Law) inviting all Men to *come in* and obey the Gospel to obtain Salvation, or else threatening and forewarning them of the Danger accompanying the Disobedient, which is signified by the Circumstances of the Rider.

No. 2 The *first living Creature* that speaks is, as we have seen in the fourth Chapter, characteriz'd by the Symbol of a *Lion*

This denotes the great Boldness and prevailing Success of the Christian Preachers in this first Step, *Epocha*, or Stage of the Preaching of the Gospel, who stirred so much, and had such great Success, that they established Churches in all the remarkable Parts of the *Roman Empire*, from the very *West* to the utmost Boundaries, at, and beyond the *Euphrates*.

The opening of the Seal lets loose the living Creature's Voice, and consequently shews, that he acts by the Lamb's Order

His Voice is as *the Voice of Thunder*, — to denote the Manifestation of God's Will, or the Proclamation of his Laws and Oracles by the powerful Preaching of the Gospel by the Apostles, <sup>m</sup> two of whom, upon the Account of their future Eminency in this respect, were stiled by our Saviour, *Sons of Thunder*

This Creature only of the Four having a *Voice like Thunder*, shews that the first preaching Clergy, would far exceed in Dignity, Power, and Success, as well as Authority, the rest of

<sup>m</sup> Mark iii 17

the Preachers, yea, that they alone would preach to us the true Oracles of God, his full Will and Laws, and that none else should have any Authority, either to publish any more of them, or to gainsay them, but that their Preaching should be only to come in, and conform to the Laws and Oracles already published

The Expression — *Come and see*, — used by *all the Four Creatures*, — signifies how each of them successively, that is, the Apostles and Evangelists with their Successors, during the Primitive State of the Church, would, by the Command and Assistance of *Christ*, invite all Men to *come and see* the Salvation, which was wrought for them by *Christ*, and the Mysteries thereof, both as to the obtaining of Salvation, and as to the avoiding of the Dangers and Punishments prepared for the Wicked and Disobedient So that this is not only spoken of the following Vision of the Horse, as if it had been necessary that St *John* should be advertised thereof (a Thing not practis'd in other Parts), but this Invitation is Symbolical, and tends to invite all Men to come to *Christ*, and to warn them of the Judgments that would be inflicted upon them for their Refusal For if we duly consider, that each Rider comes forth with some different Attributes, which shew some Effects of God's Judgments upon the World at that Time, we shall easily perceive, that by sending those particular Effects of his Anger, chiefly upon the Idolaters, and other Enemies, God did design that Men, being awak'd by those Punishments and Hardships, should turn towards him, and worship his Son, by whose Order they came out, of which also his Ministers do thus give them Notice

So that when each of the living Creatures cries out, — *Come and see*, — and thereupon St *John* sees a Horse with some Attributes, it is as much as to say, — the Christian Clergy shall proclaim, that all Men make ready the Way of *Christ*, and worship him, and consider that he is now taking Possession of his Kingdom, and that his Enemies shall find, if they oppose him, that he will bring upon them the Effects of his Anger in different Manners, to admonish and chastise them. Therefore *come in, see*, beware, and take Notice, repent speedily, embrace his Religion, that ye may escape.

And accordingly, the Apostles and the Evangelists at the same Time that they invited Men to embrace Christianity, acquainted them with the dreadful Consequences of rejecting it, and the ° Christian Apologists shew'd the Heathen, that the Plagues which they did suffer according to this Prophecy, came upon them for persecuting the Christians, and shedding innocent Blood.

No. 3 The *white Horse* which appears upon the opening of the first Seal, denotes that the Means of carrying on the Propagation of the Gospel in this *Epocha*, would be remarkably holy, quick, prosperous and successful.

And accordingly the Christian Religion was in the very beginning, and during the Times of the first Apostles of *Christ*, preach'd with a wonderful Success all over the World, from the *East* to the *West*, into *Æthiopia*, and into the *North*, having first begun in *Judæa*, and from thence publish'd all over the *Roman Empire*

No. 4. The *Bow*, with which the Rider on this white Horse is armed, is an Instrument of Action and Victory, — a warlike Instrument in great Use amongst the *Jews*

It here signifies, that by the Preaching of the Gospel, *Christ*, (for whom the Horseman rides) shall gain Dominion and Power, and at the same Time obtain Victory against all those that oppose him, chiefly and especially his first Enemies, for this Seal cannot be understood to make an End of all, because the other Seals are also employed to that Purpose. So that this reaches, in the first Place, those that withstood his Preaching, and afterwards crucified him, and secondly, those that first withstood the Preaching of his Apostles, and persecuted them. All which was finally accomplished by the Destruction of *Jerusalem* under *Vespasian* and *Titus*.

No. 5 The *Crown* given to this Rider, is given to him as a Token of certain Success, or rather as a Reward for his Actions which have been successful. So that although the Crown imply a

foregoing Victory, which was signified by the *Bow*, and by the Words, — *and he went forth conquering and to conquer*, yet the *Crown* it self signifies something superadded to that Victory

Now the *Crown* here is only *εξου.β.*, a *Coronet*, — the Symbol of an inferior ruling Power. And therefore as the Horseman signifies the Publication of the Gospel in the World to some of the Extremities of it, and the Colour of his Horse his great Success, and his *Bow* the Conquest of his Enemies, so his *Crown*, or *Coronet*, implies the Establishment of some inferior Power and Dominion over the Members of the Church, who have received his Erand, and submitted to the Orders he brings. And consequently, that the Messengers of *Christ*, by him represented, should settle a Ruling Priesthood over the peculiar People of God, having withstood, and so far conquered their Enemies, as to perform that in spite of all Opposition, by the Blessing of God, who hath therefore given him a *Crown* in Token thereof

And forasmuch as the Establishing of a Church or Ruling Priesthood was fully settled in this Period, therefore concerning this first Rider only is it said, that he had a *Crown* given him. And the particular Victory of God over the Unbelieving *Jews*, which fell within this Period, and made Way for the Christian Church, deserved that this Evangelist on Horseback should be distinguished thereby more than others.

No. 6. The Expression concerning this Rider, *that he went forth Conquering and to Conquer*, is an *Hebraical* Reduplication, to shew the Certainty of his Victories: Or else perhaps the present and future Time signify, that his Victories not only began as soon as he went out, but so continued, and would continue till he reached to the End of his Mission. How long that is does not appear determin'd. He is no where said to be recalled, the sending out of a second not hindring the Progress of the first, whose Work continues though the second comes on with some fresh Marks of Authority to add in deed to his Work, but not at all to hinder it. So that in relation to the *first four Seals*, it is not necessary that they should be supposed to end precisely at the mention of the next of each Number respectively, but only that

the *Acme*, or eminent Point of their Work appears in that Order in which it is related

And so much for the Explanation of the *first Seal*.

### The Explanation of SEAL II.

N<sup>o</sup>. 1, 2 **T**HE *living Creature* which utters his Voice upon the opening of this Seal, and thereby shews that the Christian Clergy had not perform'd all the Work before, but that the Publication of the Gospel continues still to be carried on, is said to be the *second*, and is therefore that which in Chapter the fourth was compared to an *Ox* — a laborious, patient and profitable Creature, which works for the good of others; and is at last slain too, and that to serve their Turn.

The said living Creature therefore, expressive of the inward State of the Church when he uttered his Voice, aptly represents the great Labours and Persecutions of the Christian Clergy of this second Period, from *Trajan's* Time and downwards, who took great Pains to propagate the Gospel, and converted vast Numbers; and this by enduring much Persecution, they being above all other Christians of this Period, the greatest Sufferers, and the most singled out by their Enemies.

N<sup>o</sup>. 3 The *Red Colour* of the Horse of this Seal shews, that the Publication of the Gospel at this Time, shall cause a great Blood-shed to come upon others.

N<sup>o</sup>. 4. And therefore there is given to his Rider a *great Sword*, as the Symbol of a great Slaughter and Destruction: And it is given to him to *take Peace from the Earth*, and that they should kill one another.

By the *Earth*, are meant such in a State of Subjection in the *Roman Empire*, as are any Ways opposed to the People of God: And by their *killing one another* is denoted, that they

shall be engaged in a furious Civil War, wherein they shall destroy one another.

The *Sword* therefore given to the Rider that carries forwards the Publication of the Gospel in this Seal, implies, that by the Use of his *Sword*, whilst he sets the Enemies of God to kill one another, his Gospel shall gain Ground, *Authority*, and *Increase*

The Event Contemporaneous to this second Period of the Preaching of the Gospel by the Successors of the Apostles, fully answers to this Prophecy

The Beginning of the Civil Wars among the Enemies of *Christ*, is to be accounted from that prodigious Civil War between the *Romans* and *Jews*, by which the City and Temple of *Jerusalem* were destroyed At which Time, both the *Jews* were in a Civil War amongst themselves, and also the *Romans*, whilst *Vitellius* and *Otho*, and afterwards *Vespasian* contended for the Empire After this, under the Emperors *Trajan* and *Hadian*, the *Jews*, who had not taken Warning by the Destruction of *Jerusalem*, but rather did all they could to persecute the Christians by the Help of the *Gentiles*, rebelled all over the *Roman Empire*, and were cut off so prodigiously thereupon, that the like Slaughter was never known.

The Reason of such a War was also most unaccountable, and therefore therein appeared the Hand of God, who to manifest his Power and Greatness uses the most unlikely Means The Folly of the *Jews* in that Time being of such a Nature, *Orosius* saith, *that the Jews like Mad-men, at one and the same Time rose up in Arms throughout all the Parts of the World, and made all Lybia entirely desolate*

And *Dion* epitomiz'd by *Xiphilin* saith, " that the *Jews* who  
" dwelt about *Cyrene*, having elected a certain Captain, *An-*  
" drew by Name, cut in Pieces the *Romans* as well as the  
" *Greeks*, eat of their Flesh and Entrails, then rubbed them-  
" selves with their Blood, and clad themselves with their Skins  
" — That they saw'd asunder many of them from the Head  
" downwards, expos'd others to wild Beasts, and compelled  
" some to fight together like Gladiators So that there perished  
" of them to the Number of *two hundred and twenty Thou-*  
" sand — That there was the like Slaughter in *Egypt*, and in  
" *Cyprus* under *Antemion*, where there perished moreover, *two*  
" hundred

<sup>a</sup> Euseb. Eccl. Hist. L. iii. c. 37. Tertull. Apol. c. 37.



"hundred and forty thousand Men. — And that having slain all the Inhabitants of *Salamis*, they razed it to the Ground"

This happened, as <sup>1</sup> *Eusebius* saith, in the eighteenth Year of *Trajan*

"The next Year they came to a Battle in *Alexandria*, and were themselves cut to Pieces by *Lupus* Governor of *Egypt*, and though at first they had beaten the *Greeks*, who thereupon retired to *Alexandria*, yet these slew there all the *Jews*. they met Afterwards *Marcus Turbo* coming with great Forces of Ships, Horse and Foot, put a great Number of them to the Sword Whereupon *Trajan* order'd *Lysius Quietus* to drive the *Jews* out of *Mesopotamia*, fearing that they would do as the rest: He came to Blows with them, and slew a great Number."

Now *Trajan* dying in the twentieth Year of his Reign, *Hadrian* succeeded, who <sup>2</sup> exasperated the *Jews*, by building a City, which he called *Ælia Capitolina*, upon the Ruines of *Jerusalem*, and by building a Temple to *Jupiter*, where the Temple of God stood before

Whereupon, as soon as he had withdrawn from *Palestine* and *Egypt*, they every where rebell'd, did prodigious Mischief, and drew to them great Numbers, took some advantageous Posts, and prepared Places of Retreat, and other Means to make a vigorous and desperate Defence

The Emperor sent some good Captains, and among them *Julius Severus*, who being aware of their Despair, prolonged the Time, cut off their Victuals, and weaken'd them so much without hazarding his Men, that few escaped He ruined Fifty of their Forts, and nine Hundred and eighty five of their Towns.

In the Skirmishes and Battles, there were slain five Hundred and eighty Thousand Men. Vast Multitudes perished with Hunger, Sicknes, and Fire, so that it was impossible to count them, and *Jewry* became a Desert

On the other Hand the *Romans* had a bloody Victory of it, and suffered great Losses, insomuch that *Hadrian* writing to the Senate, forbore the usual Salutation, *Si vos liberiq, vestri val-*

<sup>1</sup> Euseb Eccl Hist. L. iv c. 2.

<sup>2</sup> Xiphilin ex Dion. in Hadriano

*tis, bene est. Ego quidem & Exercitus valeamus* Implying that the Army was in Disorder This was terminated about the Year of *Christ* cxxxv, and the Captain of this Undertaking was one that called himself *Barchochebas*.

Thus God made Use of these *Jews* and *Gentiles* falling into Civil War, to kill one another, making their Obstinacy to their pretended Religion to serve as the Ground of a Bloody War, inflicted on them for not hearing the Gospel For had they done it, they had met with no Reason to rebel thus, and bring themselves and others to that miserable State, which compleated their Destruction, which was only begun by *Vespasian*, and his Son *Titus*

And here it is observable, that the *Jews* themselves confess, that *Hadrian* kill'd of them more than double the Number of those who came out of *Egypt*, and that neither *Nebuchadnesszar*, nor *Titus*, were such Plagues to them as that Emperor

### The Explanation of SEAL III.

N<sup>o</sup> 1, 2. **T**HE living Creature which utters his Voice upon the opening of this Seal, and thereby shews that the Publication of the Gospel still continues, is said to be the *Third*, and is therefore that which had the Face of a *Man*, viz. of a common vulgar Man, in a weak persecuted State and Condition

And this signifies, that in this Third Period, the Church, and especially the Clergy, would be very much contemn'd, and more generally persecuted than before, as it came to pass in the Reign of *Septimius Severus*, whose Persecution of them began in the Year of the Vulgar Æra of *Christ*, ccii<sup>o</sup>.

Before, the Pagans were content to take off some, especially of the Clergy, but about this Time they were grown to such Numbers, that not only the Jealousy and Envy of the Idolatrous Priests was set against them, being concerned for their Gods, but also the Magistrates and Emperors began to fear

<sup>1</sup> See *Mae's* Works, L. ii p 542

Vic. D. a. ad. Cypri Dissert. 11  
them.

them The Refusal of the Christians to give any Worship to the Statues of the Emperors, and to swear by their Genus, contributed not a little to it. *Severus*, a rigorous and strict Prince, affecting to be implacable to all Sorts of Delinquents, let loose the Reins of his Government to all such as were Enemies to the Christians, and accused them of being Enemies to the Emperors, being Despisers of their Gods, and Religion.

This Persecution lasted two Years, and was General. See *Euseb. Eccl. Hist. L VI. C 1, 2, 7*

N<sup>o</sup>. 3 The Black Colour of the Horse of this Seal shews, that the Publication of the Gospel at this Time, will, by Way of Punishment upon the Heathens, for refusing to hear it, be attended with great Affliction, in respect of *Famine*,

N<sup>o</sup>. 4 And therefore the Rider has in his Hand a Pair of Balances These are the known Symbol of a strict Observation of Justice and fair Dealing, — but being joined with other Symbols, as in this Seal, denoting the Sale of Corn and Fruits by Weight, they become the Symbol of Scarcity, *Bread by Weight*, in several Places of Scripture, being a Curse, and dreadful Punishment.

N<sup>o</sup>. 5 The Voice saying, — *A Measure of Wheat for a Penny, and three Measures of Wheat for a Penny, and see that thou be not unjust in the Wine and Oyl*, — is heard in the midst of the *four living Creatures*, and therefore proceeds, through them, from the Throne of God which they support, and wherein also the Lamb sitteth

It comes from the Throne, to shew that the Fruits of the Earth, whether given in Plenty or Scarcity, wholly depend upon God, — and from among the *living Creatures*, or Christian Clergy, to shew that the Punishments of God come upon the Idolaters who persecuted the Church, at the Prayers of the Saints which are put up in their Names by the Priesthood

'Tis on the Account of the Prayers that the Punishment comes, and so the Voice sending it passes through them that put the Prayers up to God And if the Priesthood has not been said to do it in the second Seal, it was because the Strain of the Symbols implied it of themselves For the Preaching of the Gospel

Gospel in that Case of resisting Hearers, produces a *Sword*, as our Saviour says, *Matth x 34*

But here this Punishment being produc'd by a Voice, it was necessary to shew by and through whom it came, that it might be known upon what Account the Punishment is sent

So that as the Prayers of the Clergy produce it, so through them must the Voice come

The Greatness of the Dearth is set forth by the Price of the Corn, and the Proportion between the Prices of the Wheat and of the Barley.

The Measure, in the Original, is a *Chœnix*, and the Penny is the *Roman Denarius*, <sup>u</sup> worth ten Asses.

Now in *Tully's* Time <sup>v</sup> the *Denarius* would purchase sixteen *Chœnices* of Wheat

And in *Trijan's* Time, twenty *Chœnices*, as appears from the following Epigram in *Martial*,

*Amphora vigessis, modius datur ære quaterno,  
Ebitus & Crudus nil habet Agricola.*

Here a *Modius* of Corn is bought for *Four Asses*. The *Modius* contained about eight *Chœnices*. At this Rate, one *Denarius* purchased two *Modi* and a half of Corn, and therefore twenty *Chœnices*

So that the Price of Corn, at the Time when that Epigram was wrote, was but the twentieth Part of what this Oracle here signifies And therefore a great Dearth is here plainly foretold

And the same appears from the Proportion of the Price of the Wheat to that of the Barley, which is as Three to One. For,

In *Jewry*, the Proportion was only <sup>z</sup> double.

In *Sicily*, <sup>a</sup> as *Tully* reports, there was the same Proportion And the like Proportion was observed by <sup>b</sup> *Polybius* in *Italy* as to his Time.

<sup>u</sup> Varr de L L Lib v Plin Nat Hist I xxxii c 3  
I 11 p 416      <sup>v</sup> L xii ep 77      - 2 Kings iii 1, 16  
Vir p. 416      <sup>b</sup> Polyb L iii p 103

<sup>a</sup> Cic in Verr  
<sup>z</sup> L iii in

The Direction of the Voice concerning the *Wine and Oyl*, shews that the Balances concern them as well as the *Wheat and Barley*

As for the Event of this Seal it may be observ'd, that, during this Period of the Preaching of the Gospel, there was <sup>c</sup> under the Emperor *Severus* a strict Observation of Justice in all kinds, and especially as to the Matters here mentioned

In the Beginning of his Reign, the Scarceness of Corn and other Fruits of the Earth was such, as that there was a Necessity of making Laws about them

There had been before Calamities of this kind in the Time of <sup>d</sup> *Antoninus* But none were ever so great as to cause *new Laws*, which is the peculiar Character of the Calamities in the Reign of *Severus*, whose Laws shew, that the Dearth must have been universal, and of long Continuance, For the Scarceness of one Countrey whilst it may be supplied by another, as *Rome* might be by its Provinces, makes no Famine, and the Dearth of one or two Years is not able to do it, whilst the Granaries are still full of the old Provisions

In short, *Tertulian* in his Treatise *ad Scapulam* — the Deputy of *Carthage* — makes mention of Losses in Harvest, of Showers and horrid Tempests that spoil'd the Crops, and assigns the Causes of them to God's Wrath against the Heathens for their persecuting the Christians.

### The Explanation of SEAL IV.

N<sup>o</sup>. 1, 2. **T**HE *living Creature* which utters his Voice upon the opening of this Seal, and thereby shews that the Gospel is still propagated, is said to be the *fourth*, and is therefore that which in the fourth Chapter was said to be like to a *flying Eagle*, and therefore signifies, that the Church should have Means and Strength to escape the Calamities, and the Persecutions of

<sup>c</sup> Vid. *Ælium Spartian* in *Severo*.  
Aurel. Victor. in *Antonin. Pio*.

<sup>d</sup> Vid. *Eutrop* L. viii. Jul. *Capitolin.* &

this Period, though the Clergy should then be forced to shift much about. The Persecutions not being universal but particular, sometimes in one Countrey, and sometimes in another, and those also often intercepted by the Change of Emperors

This Period may be said to begin at *Maximianus*, and so till the Times of *Decius*, *Valerianus*, *Gallienus*, and *Aurelianus*, from *A. D* 235 to 275 during all which Time Persecution hardly ceased in one Place or other.

N<sup>o</sup>. 3 The *pale Horse* of this Seal betokens Diseases and Afflictions And

N<sup>o</sup>. 4. *Death* — the Name, expressing the Quality of his Rider — signifies Mortality

The whole shews, that during the Period of this Seal, the Preaching of the Gospel will be attended by a great Mortality, by the Means hereafter mentioned

As the Heathens at this Time persecuted the Christians more furiously, so God afflicted them more grievously, proportioning his Punishments to their Fury.

N<sup>o</sup>. 5. To *Death*, *Hades* or the State of Men after *Death*, is put as a Companion, to denote, that the kind of *Death* here meant is not any Metaphorical *Death*, but that of human Bodies in the ordinary Way, when upon the *Death* of the Body and its Burial Men are immediately *ex Ære* in the *invisible State*. And the doubling of the Rider, is a Symbol of the Eminency of that Mortality in Extent and various Forms.

N<sup>o</sup>. 6 To this Power is given to slay the fourth Part of the Number of Men throughout the *Roman Empire*, by the following Means or Instruments, *viz* by the *Sword*, by *Famine*, by *Mortality*, and by the *Beasts of the Earth*, all which concurred to punish the persecuting Heathens And

1 *First*, for the *Sword*

The Emperors of this Period were remarkable for Cruelty against their own Subjects

*Maximianus*, the first of them, had such a Character on that Score, as *Julius Capitolinus* relates, that he had among some Men the Name of *Cyclops*, among others of *Busiris*, *Sciron*,

*Phalaris, Typho, or Gyges* The said Historian having given some Instances of his Cruelty, adds, that to cover the Obscurity of his Birth he slew all those who knew his Relations. And that he slew four thousand of the Faction of one *Magnus*, a Consular Man, without Judgment, Accusation, Information and Defence

Of *Gallienus*, *Trebellius Pollio* saith<sup>e</sup>, that having slain *Ingenius*, who had been declared Emperor by the Legions in *Mæsia*, he fell most cruelly upon all the People of *Mæsia*, Soldiers and Citizens, and left none untouched by his Cruelty. And that he was so sharp and cruel, that he left most Cities empty of Men.

In another Place he saith<sup>f</sup>, that the *Scythians* having made an Inroad into *Cappadocia*, and the Soldiers having consulted to make a new Emperor, he slew them all according to his Custom. He gives a terrible Example of his Cruelty when he saith, that lest any Evil should be wanting in the Times of *Gallienus*, the City of *Byzantium*, famous for Naval Fights and for being the Barrier of the *Pontus*, was so thoroughly laid waste by *Gallienus's* Soldiers, that there was not one Citizen left. To revenge this Disaster, *Gallienus*, being again received at *Byzantium*, and having disarmed the Soldiers, and surrounded them with armed Men, slew them all against the Agreement he had made with them.

Lastly, of *Aurelian*, *Eutropius* saith, that he was of a bloody Disposition.

As for Hostile Wars, the *Roman* Empire never had before felt such Shocks, as it did within this Period.

In the <sup>g</sup> Times of *Valerianus* and *Gallienus*, the *Germans* came as far as *Ravenna*, and the *Persians* under *Sapor* overthrew the *Romans*, and took *Valerianus*.

*Gallienus* being fully Emperor, the *Almains* having wasted the *Gauls*, broke into *Italy*, *Dacia* was lost, *Greece*, *Macedonia*, *Pontus* and *Asia*, were wasted by the *Goths*, and *Pannonia* by the *Sarmatæ* and *Quadi*.

The *Germans* penetrated into *Spain*, and took the famous City of *Tarracon*, and the *Parthians* having seized upon *Mesi-*

*potamia*, began to challenge *Syria* to themselves, insomuch that the *Roman* Empire was in great Danger of being entirely destroyed.

To compleat this Plague, there were also Civil Wars occasioned by the frequent Changes of Emperors. There having been, in so small a Space as forty Years, the following Emperors, viz

*Maximinus*, *Pupienus*, *Balbinus*, *Gordianus*, *Philippus*, Father and Son, *Decius*, Father and Son, *Gallus*, *Volusianus*, *Æmilianus*, *Valerianus*, *Gallienus*, *Ingenius*, *Trebellianus*, *Posthumus*, *Marius*, *Vetorinus*, *Tetricus*, *Claudius*, *Quinctilius*, *Aurelianus*.

All these were slain successively, except *Valerianus*, taken Captive by the *Parthians*, *Tetricus* who deposed himself, and *Claudius* who died of a Distemper in two Year's Time. Yea, the Rage of Civil War was so furious, that in the Times of *Gallienus*, about thirty Tyrants or Emperors started up, all slain by themselves, or each other, or by those who were accounted lawful Emperors.

These are sufficient Notes of great Bloodshedding; and being added to the rest, shew that the Hand of God was visible to punish the Heathens by the *Sword*.

2 The next Instrument of Destruction belonging to this Seal, is that of *Famine*, which is a necessary Consequence of such Hostile and Civil Wars. <sup>h</sup> *Zosimus* and *Cyprian*, mention a Famine that happened in this Time. And *Johannes Malela* saith, that there was an universal Famine in the Times of *Probus*.

3 The third Instrument of Punishment mention'd, is *Death*, that is *Mortality*, or the *Pestilence*, the Plague or Pestilence in the Oriental Languages coming under the Notion of *Death*. Hence the *LXX* translate the *Hebrew* רָבַח by θάνατος. And the *Chaldee* Paraphrast in *Jer* xiv. 12. xxx. 7, 9. xxiv. 10. and other Places, puts the Word כְּוִיָּה instead of it.

As to the Event *Lipsius* hath observ'd, that there never was a greater Pestilence in the World, than that which happen'd in this Time.

<sup>e</sup> Lib. de xxx Tyrannis.<sup>f</sup> Lib. de Gallieno.<sup>g</sup> Vid. Eutropium, L ix  
*potamia*,<sup>h</sup> Zosim L 1<sup>i</sup> Ad Demetrianum.

*Zonas* observes, <sup>k</sup> that under the Reigns of *Gallus* and *Volusianus*, a Plague or Pestilence broke out of *Æthiopia*, and spread it self into the *East* and *West*, abiding for fifteen Years together, and turning the greatest Part of the Cities into a marvellous Desolation

<sup>l</sup> *Eutropius* saith, that the Reign of the said Emperors was remarkable for nothing else but a Pestilence, Diseases, and Sickneses.

*Dionysius* of *Alexandria*, an Author of those Times, saith <sup>m</sup> that after the Persecution of *Decius*, the War and Famine seiz'd on all Persons, and that after a little Rest, a dreadful Pestilence followed.

Upon the Account of this Pestilence, *Cyprian* wrote his Books *de Mortalitate*, and attributes this Plague to the Impiety and Persecution of the Heathens, whom he exhorts to a speedy Repentance

This Pestilence was so great, that <sup>n</sup> five Thousand died in a Day.

And that the Plague raged at *Rome* about these Times, appears from an eminent Testimony in *Porphyry*, with this Confession, <sup>o</sup> that since *Jesus* came to be worshipp'd, their Gods could not help them

4 The last kind of Punishment is by *wild Beasts* And these in those Countries, during the Times of Famine and Pestilence, or Desolations by War, were wont to ravage in great Numbers, and to break into the very Cities and commit great Slaughters, of which there are many Instances in History And particularly in relation to this Period, <sup>p</sup> *Julius Capitolinus*, in speaking of the Desolation caused by *Maximinus*, gives an Account of five Hundred Wolves entering at once into one City.

f Having now gone through the first four Seals, we may observe the Oeconomy of God's Judgment on the Heathens, as

<sup>k</sup> Con de Gallo & Volusiano  
*sebus's* Eccl Hist L vii c 22  
*Theodoret c. Græc. Setm. xii* & *Euseb Prop Evangel L v p 107*  
*min Juniore*

<sup>l</sup> Lib ix de Gall & Voluf  
<sup>m</sup> Trebell Poll in Gallien

<sup>n</sup> See *Eu*  
<sup>o</sup> *Porphyr ap*  
<sup>p</sup> In *Mari-*

to the various Degrees and Extent of the Punishment At the first Seal he gave them Time to consider At the second Seal he affected them with a stroke of furious Civil Wars, the like to which was never known

At the third Seal he troubled them with eminent Dearth and Famine, all the Time that they persecuted the Christians

But at the fourth Seal, finding them incorrigible, he brings all his Plagues together against them, the Sword, the Famine, and the Pestilence, and the wild Beasts, to destroy the fourth Part of them throughout all the Empire

Thus in the second and third Seal he was more gentle, only some Parts were affected, but at this fourth Seal all were to be so, because they persecuted every where, in one Place or other. And therefore all now were to feel the Punishment

## SEAL V.

Concerning the fifth Period of Preaching the Gospel, beginning about *A D. 303.*

- No. 1. § 9. **A**ND when he had opened the Fifth Seal, I saw under the Altar the Souls of them that had been slain for the Word of God, and for the Testimony of the Lamb which they had
- No. 2. § 10. And they cried with a loud Voice, saying,  
No. 3. How long, O Lord, the Holy one and True, dost thou not judge and revenge our Blood on them that dwell upon the Earth?
- No. 4. § 11. And there was given to each of them <sup>r</sup> a white Robe  
No. 5. And it was said to them, that they should rest as yet a little Time, until their Fellow-Servants also, and their Brethren that should be killed as they were, should be fulfilled.

<sup>r</sup> See *Mt's* 11 Loc  
*1 thop* Versions

<sup>s</sup> So *Ara* and several other MSS and *Syr Arab* and

## The Explanation of SEAL V.

N<sup>o</sup> 1. UPON the opening of this Seal, the Souls of those who had suffered Martyrdom for the Sake of Christianity, and in so doing <sup>a</sup> had offered up themselves as a Sacrifice unto God, are seen under the Altar in the Temple in Heaven, in Allusion to <sup>c</sup> the pouring out of the Blood, or <sup>u</sup> Soul of every Creature sacrificed in the Jewish Dispensation, for a Sin-Offering at the Bottom of the Altar, and for <sup>x</sup> a Peace-Offering upon the Top of it, in such a Manner, that the Blood came at last to the Bottom thereof.

This plainly denotes that this fifth Period of the Church should be the most remarkable for the Abundance of the Martyrs which should suffer

And therefore this fifth Seal relates to the great and universal Persecution which was begun by Dioclesian, was continued by his Successors, and <sup>v</sup> lasted raging for ten Years

No Age or Part of the Church had seen so terrible and long a Persecution as this was It began at the very first, with the Slaughter of seventeen Thousand Men within thirty Days In Egypt only, were slain one hundred forty four Thousand, and seven hundred Thousand exil'd By this may be guess'd what was done in other Places. This makes Sulpitius Severus cry out, that almost the whole World was dy'd red with the Blood of the Martyrs.

For further Information, <sup>z</sup> Eusebius, and <sup>a</sup> Lactantius, who were Eye-Witnesses, may be consulted

N<sup>o</sup> 2 A great Cry is the Consequence of any grievous Oppression, but especially of Bloodshed, the very first innocent Blood shed in the World, being said <sup>b</sup> to cry unto God from the Ground,

in the same Manner, as all great Sins unpunished, are said <sup>c</sup> to cry unto God for Vengeance

Now a Cry is never said to come up to God, but it implies <sup>d</sup> that the Measure of Sins is compleated, and that therefore God will immediately thereupon take Cognizance of the Crime, or Complaint, and do Justice upon the Malefactors,

So that the loud Cry of these Martyrs shews, that the Number of the Martyrs of this Period being now compleated, and the Wickedness of the Idolatrous Roman Empire being come to its Height, God will thereupon punish these Sinners, and reward, or at least promise to reward, those Sufferers

And thus the Period of the Martyrs doth as much, or more set forward the Cause of Religion, as any of the former, towards bringing of it, not only to an increasing Condition, (the Blood of the Martyrs being the Seed of the Church) but to an happy and peaceful State

N<sup>o</sup> 3. The Cry of the Martyrs, — *How long it would be before God would try and decide their Cause by revenging their Blood*, concerns more their own Reward in Prospect, than the Destruction of their Enemies For this earnest Expectation of their Reward being joined by an unavoidable Consequence with the Judgment of God upon Sinners, they in praying for God's Trial and Sentence, and the Execution of it, pray as it were only for themselves

The Titles of God us'd in their Cry, are very proper and suitable.

*Δεωβ-ης*, Lord, is a Title implying Terror, and is here brought in, when God's Justice, Severity, and Power are called upon as necessary to be employed

And the Words, — *the Holy One and True*, — shew the Title of God to judge of their Cause, and the Reasonableness of their Complaint, and express a certain Prospect of Victory in the Trial. For, according to the Notions of Holy and True, in relation to God, he being their only God by Covenant, and therefore owing them Protection, Favour, and Justice, and

<sup>a</sup> Phil 11 17 <sup>z</sup> Tim 4 6 <sup>1</sup> Lev 19 7, 18, 25, 34 <sup>v</sup> 9 <sup>1x</sup> 9 <sup>o</sup> Gen 4 Deut 32 23 If 111 12 <sup>x</sup> Lev 1 5 111 2, 8 <sup>1</sup> See Origen, <sup>o</sup> 1 Sulpitius Severus's sacred History, Lib 11 <sup>z</sup> Euseb Eccl Hist Lib 111 c 1 10 c 17 with the Appendix <sup>a</sup> Lactant de Mortibus Persecutorum <sup>1</sup> Gen 4v 10.

<sup>c</sup> Gen 22 18, 21 Luke 2 11 7 See also to this Purpose *Æt. 1 Chs pl* 397, *Ec* and v 518 *Sophoc* *El* <sup>o</sup> p. 1. 1 Edit H. S.

according to his Nature being incapable of deceiving them in what he hath promised, which is to execute Justice, and to bestow Rewards to the Victorious for the Testimony of his Name, as they have now stood to it to the last, sealing it with their Blood, which now in their Name *Cries*, or claims the Execution of his Justice and Liberality, it is unavoidable but that both follow thereupon, and that he give them accordingly a satisfactory Answer.

N<sup>o</sup>. 4 The *white Robe*, Stole or Tunich, given to *each* of the Martyrs in their separate State, shews that their present Honour and Reward there is greater than that of others, whose Sufferings had not been equal to theirs, and that their Rewards are not only to be given them in common, but to each of the Individuals. For the Martyrs being here considered, not as a *Collective* Body, but as Men who have signalized themselves beyond the common Sort of Christians, the Promises made, and the Privileges bestowed upon them are not given *Collectively*, but to *Each*. And,

N<sup>o</sup>. 5. The Direction to them, *to rest till the Number of those who should suffer Martyrdom as they had done, was compleated*, shews that their full Reward is to be had in a Resurrection State, and that this State was not to be entred upon, till all others, who were to enter into their Fellowship of Sufferings by another Way, and from different Enemies, and so were to have the same Right, should have fulfilled the Time allotted for them, that so all may be perfectly glorified together. For as the Saints of the *Patriarchal* and *Mosaical* Constitution <sup>d</sup> are not to be perfected before the Saints of the Christian Church, so neither are the Martyrs of the *first Period* of the Christian Church to have their full Reward, before the Completion of the Number of the Martyrs of the *second Period* thereof.

And this Time, for their greater Encouragement, is represented as short, as really being so in respect of God, or of Eternity, for as the Visions of this Prophecy are by Intuition, so

the Time expressed in them is but small, as a Point or Moment of no Account in the Sight of God.

And indeed a thousand or two thousand Years, if it be but duly considered, how few Generations of Men there are in that Time, cannot but appear as a small Space, even in the Sight of Man

## SEAL VI.

Concerning the *sixth* Period of the Preaching of the Gospel, *beginning* about *A. D. 312* And *effecting* the Fall of the *Roman Pagan Empire* in the *West* and *East*

- N<sup>o</sup> 1 | § 12 **A**ND I saw when he opened the sixth Seal, and behold there was a great Earthquake,  
 N<sup>o</sup> 2 | *And the Sun became black as Sack-cloth of Hair,*  
 N<sup>o</sup> 3 | *And the Moon became as Blood,*  
 N<sup>o</sup> 4. | § 13 *And the Stars of Heaven fell unto the Earth, as a Fig-Tree casts her latter unripe Figs when she is shaken by a great Wind*  
 N<sup>o</sup> 5. | § 14 *And the Heaven departed [or disappear'd] as a Book rolled together,*  
 N<sup>o</sup>. 6 | *And every MOUNTAIN and ISLAND were removed out of their Places*  
 N<sup>o</sup> 7 | § 15 *And the Kings of the Earth, and the Great Men, [or Nobles] and the Chief Captains, and the Mighty Men, and every Bond-man, and every Free-man, hid themselves in the Dens, and in the Rocks of the Mountains,*  
 § 16 *And they say to the Mountains, and to the Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Anger of the Lamb*  
 § 17 *Because the great Day of his Anger is come, and who is able to stand?*

The Explanation of SEAL VI.

- N<sup>o</sup> 1. **T**HE great Earthquake which enfues upon the opening of this Seal, denotes a great Change or Revolution in the State, or Roman Empire, which had so long opposed God and the Lamb.  
It is such a Revolution as by which,
- N<sup>o</sup> 2. 1 The Sun becomes as black as Sack-cloth made of Hair, that is, by which the Pagan, Roman Emperors, are brought into great Affliction and Consternation, and deprived of their Light or Government And
- N<sup>o</sup> 3. 2 The Moon becomes as Blood, that is, by which the next Power to the Supreme, is in great Confusion and Disorder, or receives a Mortal Wound.
- N<sup>o</sup> 4. 3 By the said Revolution, the Stars of Heaven fall to the Earth, as the latter unripe Figs fall by a strong Wind That is, by the Change now brought about, the less principal Ruling Powers of the Idolatrous Roman Empire fall from their Authority into a State of Subjection, in as great Numbers, and with <sup>e</sup> as much Ease as latter unripe Figs, when a great Wind blows, fall to the Ground In a Word, the Change effected by the Earthquake is so great, as that thereby,
- N<sup>o</sup> 5. 4 The Heaven, the whole superior State of the Roman Pagan World, Civil and Religious, disappears as a Book rolled up not to be any longer seen or read, as of no farther Use And
- N<sup>o</sup> 6. 5 Every Mountain and Island is moved out of its Place, viz all the Places of Strength and Riches throughout Rome and its Provinces, all the strong Forts, Towers, or Idolatrous Temples, and their Treasures, Merchandise, Revenues, whensoever arising, whether from the Perquisites of the Pagan Worship,

which was an inexhaustible Fund, or from the dedicated Lands, come into other Hands, the Government and Religion of them being changed and overturned.

- N<sup>o</sup> 7 The Effects of this Earthquake, or Revolution upon all the Members of the Roman Empire, are next describ'd

By the Kings of the Earth, and the Grandees, and the Rich Men, and the chief Captains, and the mighty Men, and every Bond-Man, and every Free-man, hiding themselves in the Dens and Rocks of the Mountains, is represented the great Terour of all the Idolaters of all Ranks and Conditions from the highest to the lowest throughout the Empire, and that they are reduced to as great Straits as <sup>f</sup> the Inhabitants of a Countrey who, not daring to meet the Enemy, or after an overthrow flying from him, shelter themselves in secret and inaccessible Places And

Their calling upon the Mountains and Rocks to fall on them, and to hide them from the Face of him that sitteth on the Throne, and from the Anger of the Lamb, and their acknowledging that the great Day of his Wrath in relation to themselves is come, shews that they are reduced to such extreme Desperation, as that they chuse to fall by any other Means than by the Judgments they are afraid of, and that they are forced to confess that their shedding of the Blood of the Christians is the Cause of God, and of Chr:st's inflicting upon them those Judgments.

And now to come to the Event

The preparatory Antecedents to, and the Effects, and the Consequences of this Seal, may be plainly seen from the following Chronological Account.

A D

304.

The Emperor Dioclesian, and his Associate in the Empire, Maximian, having in the midst of their Greatness, and in the Heat of the Persecution, to the Wonder of their Subjects, and contrary to any Precedent of their Predecessors, resigned the Imperial Dignity, the two Cæsars, Maximianus Galerius (who had been made Cæsar by Dioclesian) and Constantius Chlorus

<sup>e</sup> Isa xxx.v 4

<sup>f</sup> See Isa ii 19, 21 Jer xli 16 Hof. x 8



A D (who had been made *Cæsar* by *Maximian*) became possessed of the Empire. And first of all others, parted it between them, the first having for his Share *Illyricum*, with *Greece* and *Asia*, and the other *Gaul*, *Britain*, *Spain*, *Italy* and *Africk*

Upon this *Galerius* created *Cæsars* his two Sister's Sons, *Maximinus*, to whom he appointed the *East*, and *Severus*, to whom he appointed *Italy* and *Africk* (*Constantius* having freely relinquish'd them,) and *Illyricum* he held himself

It is to be here observed, that he who was *Cæsar*, was next in Dignity and Power to the Emperor

306. July 25 *Constantius* died at *York*. At his Death he left *Constantine* his Son, who was with him, his Part of the Empire, and commended him to the Army for their Sovereign

As soon as *Constantine* had settled his Affairs in *Britain*, he pass'd over with his Army into *Gaul*, where he resided for six Years

His Image, as was customary upon the Advancement of a new Emperor, being publickly exhibited at *Rome*, provok'd the Ambition of *Maxentius* (Son of the abovenam'd *Maximian*, who had resign'd his Share of the Empire to *Constantius*) who looking upon himself as having a better Right, and every Way as fit for Government, did, by the Help of some great Officers whom he gain'd to his Party, about the twenty fifth of *September*, usurp the Empire at *Rome*

Upon this, *Galerius* sends *Severus* with an Army against him, but as soon as he arriv'd at the City, his Army revolted from him. Upon which he fled to *Ravenna*.

In the same Year <sup>2</sup> there was an *Earthquake* which destroy'd many.

307. About *May*, *Maximian* attempting to resume the Empire he had resign'd, slew *Severus* (whom *Galerius* not long before had declared *Augustus*, or Emperor) but finding his Designs disappointed, he laid aside his Purple, and went into *Gaul* to *Constantine*, to whom he gave the Title of *Augustus*, and his Daughter *Fausta* in Marriage. And,

About the same Time *Maxentius* seems to have assum'd the Title of *Augustus* at *Rome*.

A D In this Year *Maximian* being detected in an Attempt to kill *Constantine*, hang'd himself in Despair

309 April 21 *Galerius* being in great Fear of *Maxentius*, and having some Jealousy of *Constantine* in *Gaul*, declar'd *Licinius*, *Augustus*, and made him his Partner in the Empire, and not long after was smitten with a very lothsome and horrid Disease, which made him at last acknowledge, that his persecuting the Church of God was the Cause of this Plague, and therefore being stricken with Terror, he gave out his Edicts, that the Persecution should cease, that the Churches should be rebuild'd, and that Prayers should be put up for him, as formerly us'd to be. But,

Of this Distemper, he died in a short Time after

About the same Time *Maximinus* assum'd the Title of *Augustus* in the *East*

312. In this Year *Constantine* having made a League with *Licinius*, and confirm'd it by giving him his Sister *Constantia* in Marriage, resolv'd upon an Expedition into *Italy* against *Maxentius*, who committed the most intolerable Outrages and Insolencies

In his March against this Tyrant, he was after a very wonderful Manner convinc'd of the Truth of Christianity, and having pass'd through *Italy*, against all Opposition, almost to the very Walls of *Rome*, encamp'd with an Army of ninety Thousand Foot, and eight Thousand Horse, in a large Plain before the City. And with these, after a bloody and fierce Engagement, got a compleat Victory over the far more numerous Forces of *Maxentius*, whose Infantry consist'd of one hundred and seventy Thousand Foot, and Cavalry of eighteen Thousand Horse

*Maxentius* himself, in endeavouring to make his Escape over the River *Tyber* was drown'd, upon which his Head was stuck on off, and carried on a Pole before the Army

Upon this Victory, which was obtained *September* the twenty fourth, *Constantine* made his triumphant Entry into *Rome*, and became possess'd of all the *Western* Empire, received the Title of *Pontifex Maximus* from the *Pagans*, and issu'd out a Proclamation, granting Liberty of openly professing the Christian Religion, and of Assembling, and building Churches, and obtained also a Stop to be put to the

A D. Persecution in the *East*, from the Emperors there, *Maximianus* and *Licinius* And,

313. In this Year, he published several Laws in Favour of the Church, Clergy, and Christians

And either prohibited, or neglected, the Observation of the secular Games

In the same Year *Maximinus*, upon having fallen out with *Licinius*, was so miserably defeated by him, that he was forced to strip off his Ornaments, and to wander like a fugitive Slave till he came to *Tarsus*, where he fell into a kind of Fury, and slew many *Pagan* Priests and Soothsayers, as Cheats, Rogues, and Traitors to his Life and Crown, and published an Edict in Behalf of the Christians, wherein he confirmed the Rescript he sent the Year before, and supplied now what was defective in it, *viz* the Restitution of their Churches, with all those Revenues and Possessions which had been seized into the Exchequer, and either sold or bestow'd upon any publick Corporations, or private Persons

Not long after, as he was resolv'd to try his Fortunes in a second Battle, he was struck with intolerable Pains and Torments all over his Body, so that in a little Time he wasted to nothing, and his very Eye-sight failing, he became stark blind, and died at *Tarsus*, confessing upon his Death-Bed, that all this was but a just Punishment upon him for his spiteful and virulent Proceeding against *Christ* and his Religion

Upon this *Licinius* being now sole Emperor of the *East*, made *Nicomedia* the Seat of his Empire And,

About the same Time, *Dioclesian* being sent for by *Constantine*, upon Suspicion, chose rather to hang himself, than to see him.

314. *Crispus*, and *Constantine* the younger, the two Sons of *Constantine*, and *Licinius* the younger, the Son of *Licinius*, were in this Year, according to *Ammianus Marcellinus*, created *Cæsars*.

315. *Licinius* the Emperor of the *East*, having rais'd a Persecution against the Christians in his Part of the Empire, was, this Year, attack'd by *Constantine* And after several Engagements, the Forces of *Licinius* were wholly broken, the greatest Part threw down their Arms and yielded, and *Licinius* himself fled the Field, who finding his Affairs desperate, betook himself to his

A D. his old Arts of Treachery and Dissimulation, begging Peace with *Constantine*, who readily accepted the Motion, the other ratifying it with his Oath

319 At this Time some new private Grudges break out between *Constantine* and *Licinius*, who,

320. By some Edicts shews himself an Enemy to the Christians Upon which,

322. *Constantine* in Behalf of the Persecuted Christians, denounces War against him, and on both Sides there are made great Preparations

323. The Forces of *Licinius* are overthrow'n both by Sea and Land And,

*Licinius* fled to *Chalcedon*, and created *Martinianus*, *Cæsar*. *Constantine* also in this same Year gives the Title of *Cæsar* to his Son *Constantius*

324 In this Year was fought the last Battle between *Constantine* and *Licinius*, in which perished *ore hundred Thousand Men*

*Licinius* being defeated, fled to *Nicomedia*, and being there besieg'd and reduc'd to the last Extremity, was forced to surrender himself, and being compell'd to *Abdicate*, was sent, together with *Martinianus*, to *Thessalonica*, to lead there a private Life

In the same Year the Church being very much troubled with the *Arian* Heretic, *Constantine* appointed a general Council to be held at *Nice*,

325 And in this Year puts *Licinius*, for some new Attempts, together with *Martinianus*, to Death, and becomes sole Monarch of *all the Roman Empire*, upon which Christianity is every where established, and most of the *Pagan* Magistrates and Officers displac'd

June 19 The first General Council (in which *Arius* and his Principles were confuted and condemned) met at *Nice*

326 *Licinius*, the Son of *Licinius*, is slain by *Constantine's* Order

327 *Constantine*, upon the Account of his last Conquest of *Licinius*, enters *Rome* in Triumph,

328 And having taken a Resolution of transferring the Seat of the Empire, fixes upon *Byzantium*, and *November* 26 lays the Foundations of his new City, which by an Edict he en-

A D joy'n'd should be call'd *New Rome*, tho' in Honour to his Name, it was, and is still called, *Constantinople*

In Imitation of *Rome*, he took in *seven Hills* by a Wall, which for Height, Thickness and Beauty, was the noblest in the World,

330 May 11 The Dedication of the new City.

By this Translation of the Seat of the Empire, all the Power and Dominion of *Old Rome* was broken, and its Greatness and Prosperity lessen'd The Senate was divided, the greatest Men followed to *Byzantium*, and the Face of the State was of a sudden quite changed

The Empire it self was new model'd, and divided into *four Quarters*, over which were *four Principal Governours*, call'd *Prætorian Præfects*. And,

331, In these Years, according to the Edicts issued out, some of  
332. the *Pagan Temples* were demolish'd, and some others changed into Churches The Idols were remov'd, and drawn up and down the Streets with Ropes, and expos'd to the People to behold and laugh at, and the Revenues of the Temples were seiz'd on and appropriated to the Christian Churches And thus the Downfal of *Paganism* went on, till there was an utter End made of it, some Years afterwards, by the Emperors *Theodosius*, and *Honorius*.

From this Account it appears, that the *Pagan Roman Emperors* were depriv'd of their Government, and came to miserable Ends; — That the *Pagan Cæsars* fell in Battle, or were put to Death, — that the Religion of the Idolaters receiv'd a mortal Wound, all the Colleges of *Pontifices*, *Augurs*, *Vestals*, in a Word, all the *Pagan Priests*, and religious Officers throughout the Empire, being brought under the Power and Dominion of a Christian Prince, — that many of the *Pagan Officers* and Magistrates, Civil and Military were displac'd, and Christians put in their Room, — that there was a thorough Change in the Government, and that *Paganism* lessen'd by Degrees till it entirely disappeared, — that the greatest of the Persecutors acknowledg'd and confess'd the Justness and Cause of *God's Judgments*, — and lastly, that upon this Change all the Idolaters, upon the Account of their horrid Cruelties and Barbarities against the Christians, could not but be in daily Expectation of the severest Punishments.

The

The Enemies of God and the Lamb being thus represented as overcome and prostrate, the State and Condition of the Church, as thereupon going to be formed into a compleat visible Body, to enjoy Peace and Rest, and a Publick Enjoyment of all Religious and Civil Rights and Honours is next set forth in the following

### EPISODE.

- N<sup>o</sup> 1. Y 1 AND afterwards I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that no Wind should blow upon the Earth, nor upon the Sea, nor upon any Tree
- N<sup>o</sup> 2. Y 2 And I saw another Angel ascending from the rising of the Sun, having the Seal of the living God
- N<sup>o</sup> 3. Y 3 And he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth and the Sea, saying, hurt not the Earth, neither the Sea, nor the Trees, till we have seal'd the Servants of our God upon their Foreheads
- N<sup>o</sup> 4. Y 4 And I heard the Number of them which were seal'd, and there were seal'd an hundred forty four Thousand, out of all the Tribes of the Children of Israel
- N<sup>o</sup> 5. Y 5 Of the Tribe of Juda were seal'd twelve Thousand.  
Of the Tribe of Reuben were seal'd twelve Thousand.  
Of the Tribe of Gad were seal'd twelve Thousand.
- Y 6 Of the Tribe of Aser were seal'd twelve Thousand.  
Of the Tribe of Nephthaliim were seal'd twelve Thousand
- Y 7 Of the Tribe of Manasses were seal'd twelve Thousand  
Of the Tribe of Simeon were seal'd twelve Thousand  
Of the Tribe of Levi were seal'd twelve Thousand  
Of the Tribe of Issachar were seal'd twelve Thousand
- Y 8 Of the Tribe of Zabulon were seal'd twelve Thousand  
Of the Tribe of Joseph were seal'd twelve Thousand  
Of the Tribe of Benjamin were seal'd twelve Thousand
- N<sup>o</sup> 6. Y 9 After this, I saw, and lo a great Multitude which no Man could number, out of all Nations, and Tribes, and

Peoples, and Tongues, were standing before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands

- N<sup>o</sup>. 7    § 10    And they cry with a loud Voice, saying, Salvation to our God, who sitteth upon the Throne, and to the Lamb
- N<sup>o</sup>. 8    § 11    And all the Angels stood round about the Throne, and about the Elders, and the four living Creatures, and fell before the Throne on their Faces, and worshipped God.
- § 12.    Saying, Amen Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power and Might, be unto our God, for Ever and Ever. Amen
- N<sup>o</sup>. 9.    § 13    And the first of the Elders spake, saying unto me, Who are these that are arrayed in the white Robes, and whence came they?
- N<sup>o</sup>. 10    § 14    And I said, my Lord, thou knowest
- N<sup>o</sup>. 11           And he said to me, These are they which came out of the great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb
- N<sup>o</sup>. 12    § 15    Therefore are they before the Throne of God, and serve him Day and Night in his Temple
- N<sup>o</sup>. 13           And he that sitteth on the Throne shall dwell over them.
- N<sup>o</sup>. 14.    § 16    They shall hunger no more, neither thirst any more
- N<sup>o</sup>. 15.           Neither shall the Sun fall on them, nor any scorching Heat.
- N<sup>o</sup>. 16    § 17    For the Lamb, which is in the midst of the Throne shall feed them,
- N<sup>o</sup>. 17           And shall lead them unto living Springs of Water
- N<sup>o</sup>. 18           And God shall wipe away all Tears from their Eyes.

### The Explanation.

- N<sup>o</sup>. 1.    **T**HE Angels, the invisible Ministers under Christ in the Government of the World, are represented standing at the four Corners of the Earth, as ready to obey according to Order
- Four, — the Number of these Angels being the Number of Universality, answers to their Dominion, the four Winds made subject to them signifying all the Winds in general.

The Winds are the Symbol of Wars and Commotions. And therefore the said Angels holding the said Winds, that no Wind should blow upon the Earth, nor upon the Sea, nor upon any Tree, that is, that there should be no Seditions or Civil Wars, no Insults from Foreign Enemies, nor any Factions of great Men to disturb the Peace of the Empire, and destroy each other, denotes an universal Peace in the Empire at this Juncture of Time

And therefore to this may be applied that universal Peace which happen'd during the Reign of Constantine, after he had driven out and subjected all the Idolatrous Pretenders, and their Adherents, when the Empire was not only free from intestine, but also Foreign Wars, till toward the latter End of his Days the *Parthians* began to stir a little, but did no great Harm

This Peace was then so very conspicuous and remarkable, that it was the subject of the Medals stamp'd, during his Reign, by the Idolaters themselves, which having on the one Side the Head of the Emperor with this Inscription,

CONSTANTINVS AVG

Have on the Reverse,

BEATA TRANQVILLITAS

This Peace began upon the final Overthrow of *Lucius*, when the *Eastern* Christians obtain'd (as well as the *Western*, upon the Death of *Maximian*, had) Peace, from the Wars of Persecution, which had been excited against them by the *Pagans*

- N<sup>o</sup>. 2.    The Angel ascending from the East, is one that brings Light or Protection and Deliverance, and forasmuch as he has the Seal of the living God to mark them with the Servants of God in their Foreheads, this shews that he was one who was in a very high Station, and fully empower'd by God for the Performance of that Office. This Angel therefore Symbolically represents Constantine the Great, the Vicegerent of God, and of Christ, in the Government of the Roman Empire, and the Deliverer of the Church, who plac'd the Christians in a Condition of making Publick Profession of their Faith, without Fear of Oppression or Persecution, and of enjoying temporal Honours and Rewards.

N<sup>o</sup>. 3 The Angel, Representative of this Christian Monarch, *crying with a loud Voice to the four Angels*, to whom Power had been before given to hurt the Earth and the Sea, — *that they should not hurt the Earth, nor the Sea, nor the Trees, till the Servants of God were sealed in their Foreheads* — denotes God's wonderful Favour to *Constantine*, how that upon his Account for the Good of the Church, no Wars or Seditions should arise till the Business for which he was raised up by Providence was perform'd

N<sup>o</sup>. 4. Upon this great Deliverance from the *Pagan* Persecutions, the Christians became a compleat visible Body And therefore as the *Israelites* upon their Deliverance from their *Egyptian* Bondage were numbred as an Army, that a full and true Account of their State might be given, so there is here an Account given of the Number of the Members of the Christian Church, that its State and Condition may be the better known

The *Hundred Forty Four Thousand sealed out of the Tribes of Israel*, represent the Christian Church as composed of *Believing Jews*, and now placed in a State of Liberty, or of making open Profession of their being the Servants of God.

Their Number, if compar'd with the six Hundred Thousand Men that were delivered out of the House of Bondage, is but small, no more than as six to twenty five

And therefore in relation to this Period of the Christian Church, a Remnant only of the *Jews* are sav'd, the rest being rejected for their Impenitency

Of these *Believing Jews*, twelve Thousands, or *twelve Companies*, each Company consisting of a Thousand, are taken from each of the twelve Tribes of *Israel*, and therefore the whole Army of the *Believing Jews*, consists of one hundred and forty four such Companies, to denote that the Christian Church is founded upon the Preaching of the *twelve Apostles*, twelve being the Square Root of one hundred and forty four.

To the *Jews* was the Gospel first preached, and therefore they are here first taken Notice of, and that according to their Tribes, there being many of every Tribe, at the Time this Re-

Representation relates to, in Being, as well as there were of every Tribe<sup>h</sup> in the Times of the Apostles

N<sup>o</sup>. 5 The Tribes as here nam'd stand in this Order

- |   |   |
|---|---|
| 1. <i>Judab,</i>                        | } from <i>Leab</i>                      |
| 2. <i>Reuber,</i>                       |   |
| 3. <i>Gad,</i>                          | } from <i>Leab's</i> Maid.              |
| 4. <i>Aser,</i>                         |   |
| 5. <i>Neptbali,</i>                     | from <i>Rachel's</i> Maid               |
| 6. <i>Manasse,</i>                      | from <i>Joseph</i> Son of <i>Rachel</i> |
| 7. <i>Simeon,</i>                       | } from <i>Leab</i>                      |
| 8. <i>Levi,</i>                         |   |
| 9. <i>Issachar,</i>                     | } from <i>Leab's</i> Maid.              |
| 10. <i>Zabulon,</i>                     |   |
| 11. <i>Joseph</i> [for <i>Ephraim</i> ] | } from <i>Rachel</i>                    |
| 12. <i>Benjamin,</i>                    |   |

For the Reason of this Order of the Tribes, (which is not any where else to be met with in Scripture) the Reader is refer'd to Mr *Mede's* Conjectures. But then it must be observ'd, that tho' there be *twenty two* Places in the Old Testament, in which the Tribes are nam'd, yet that in *eighteen of those* Places the Order is different from each other.

N<sup>o</sup> 6 After the Sealing of the converted *Jews*, first mentioned as having a Right of Primogeniture, follow the converted *Gentiles*, according to the Method of our Saviour, who first offer'd the Means of Conversion to the lost Sheep of his House of *Israel*, and then admitted the *Gentiles* to the same Privilege

These converted *Gentiles* are so many as to be innumerable, and are not therefore mustered in definite Numbers Which shews that the Christian Church consists more of *Gentiles* than of *Jews* And forasmuch as the *Gentiles* here, are said to be gather'd out of *all Nations, and Tribes, and Peoples, and Tongues*, whereas in relation to the converted *Jews*, it was only said that they were gathered out of *the Tribes of Israel*, this also shews the boundless Right of the *Gentiles* to come into the

<sup>h</sup> Acts xxv. 14 James ch 1 v 1

Christian Church, and that the Christian Church is not, as the Jewish was, for *one People*, but for *all the Nations* of the World. These believing *Gentiles* were grafted on the *believing Jews*, and therefore in *ch. xiv. 1* the Symbol of one hundred forty four Thousand stands for all the true Members of the Christian Church, without any Distinction, as here, from whence it had its Origin.

This innumerable Company is represented *as standing before the Throne, and before the Lamb*, to shew that they are in the same Condition as those who are called *Servants of God*, and therefore are sealed with his Mark on their Foreheads, for on the one Hand it is the Property of those who stand before God, to be also accounted his favourite Servants, so to be called his Servants, and to be mark'd with his Seal, gives them the Privilege of standing before him. So the Tribe of *Levi*, who were set apart to serve God, are said, *Deut. x. 8* to *stand before the Lord*.

The *white Robes*, with which this Company are clothed, are Symbols of Purity, Freedom, Honour and Happiness.

And the *Palms in their Hands*, shew that they rejoice for the Victory which God hath given them over their Persecutors, and for their being enabled to perform his Worship Publickly, and therefore,

N<sup>o</sup>. 7. *With a loud Voice*, in the most publick Manner, they return Thanks to God for their great Deliverance, ascribing the Glory thereof to him that sat on the Throne, and to the Lamb.

They who just before were thought by their Enemies to be less Numerous and Powerful, now appeared to their Terror, as the Army of the living God, glorifying and thanking him for what he had wrought in their Behalf.

They had now Power to erect magnificent Churches to be endow'd with great Revenues, and what is chiefly to be regarded, now was the calling together into one Oecumenical Synode or Review, the whole Christian Church, by the Representatives or Bishops of the whole Catholick Church, assembled in the General Council at *Nice*, wherein, it may be truly said, consisted the whole Army and Power of the Christians, who were empower'd by the Assistance and Favour of *Constantine* to make a publick Symbol of Faith, or Recognition and publick

Profes-

Profession of the Christian Religion in such a Manner, as that by the Faith there declar'd, all the true Disciples of *Christ* might *then*, and in *after Ages*, as by an *indelible Mark*, be certainly known.

This in a remarkable Manner was that noble Muster, for the shewing of which God gave to that Emperor an universal Peace.

*Eusebius*, in speaking of the very first Design of *Constantine's* calling that Council says, "That when he saw that the Letter he had written to *Alexandria*, [*viz* for composing the "Disturbances rais'd in the Church by *Arius*, and his Adherents] had not the Success he expected, that then he sought "in his Mind another Way to fight the invisible Enemy which "disturb'd the Peace of the Church, in raising against him the "Host of the Lord, by assembling a Council from all Parts of "the World.

In another Place the same Historian says, that "the First-Fruits of God's Servants were assembled together at this "Council" — and at the Close of the Chapter from whence these Words are taken — that *Constantine* was the first of the Emperors who made an Assembly of Bishops like that of the Apostles, and framed thereof a Crown which he offered to his *Saviour* by Way of Thanks for the Victories which he had obtained against his Enemies by his Help. And in other Places, speaking of the Christians glorifying God for *Constantine's* Victory over *Maximus*, he says "they forgot the former Evils, published every where the Praises of the Conqueror, and acknowledg'd the Power of God, who had been his Deliverer.

N<sup>o</sup>. 8. *All the Angels standing round about the Throne and about the Elders and four living Creatures* are the Civil and Military Officers of the Empire with the People and Soldiers under them, who are now employ'd in the Defence of God's Honour and Worship, and in Defence of the Church.

Then *falling down before the Throne on their Faces and worshipping God*, signifies their Submission to God and their Acknowledgment of him for their God.

*Euseb. de Vit. Const. L. 10. c. 6.*

*De Vit. Const. L. 11. c. 111.*

*De*

*Vit. Const. L. 11. c. 19.*

Their *Amen* denotes in this respect their Concurrence with the Christian Church, and their Resolution to do their Duty to confirm in all Points the Salvation it had obtained And therefore they make a publick Recognition of God's Titles, in ascribing *Blessing and Glory and Wisdom, and Thanksgiving, and Honour, and Power, and Might unto their God for ever and ever.* And conclude this their Hymn, and ratify the Certainty of that Submission which they have made to God therein, by saying again *Amen.*

All this was accomplished by the Care of *Constantine*  
 " For after having settled the Christian Religion by Law, he  
 " took Care to place through all the Provinces, Governors or  
 " Magistrates, who for the most Part were Christians, and as  
 " for those who were not then remov'd, he forbid them to sa-  
 " crifice to Idols " He made a Law that the *Prætorian Præ-*  
 " *fects*, who were above all the rest, and were seized of the  
 " greatest Dignities, should be liable to the same Duty He  
 " commanded them that if they were Christians they should  
 " do as their Duty required, but if not, or if they were other-  
 " wise affected, he did not permit them to sacrifice to Idols.

And as for all the *Pagans* in his Armies<sup>a</sup>, he commanded that upon every Lord's-Day they should go into the open Fields, and there, upon a Signal given, fall down and offer up the following Prayer to God.

" We do acknowledge Thee to be the only God, we con-  
 " fess Thee to be King, upon Thee do we call for Help By  
 " Thee it is that we have at any Time got the Victory, and  
 " subdued our Enemies To Thee we thankfully ascribe all  
 " our past Blessings, and from Thee we expect all for the  
 " Time to come We beseech Thee to preserve to us our Em-  
 " peror *Constantine*, together with his hopeful Progeny, with  
 " long Life, Health and Victory

Thus the Christian Church and Divine Worship was pro-  
 tected by all the Magistrates, and Soldiers, who submitted to  
 God, and were obliged to make Recognition of their Sub-  
 mission.

<sup>a</sup> Euseb. de Vit. Const L ii c 44.

<sup>b</sup> Ibid L iv. c 19, 20

No 9. The *Question* mov'd by one or the first of the Elders to St *John* concerning the innumerable Company, — *Who are these that are arrayed in white Robes, and from whence do they come?* is not asked for want of Knowledge, but to excite the Attention, that there may be given Occasion to shew, who they are, and what they are to be

The said Elder or Christian Prince at this Time is *Constantine* He shews the Deliverance of the Confessors, and of the whole Christian Church, as being the visible Agent who had effected it, and he gloried in his being made by God the Instrument thereof.

No 10 St *John's* Answer, — *Sir, or my Lord, thou knowest*, or art able to make it known, — as if the Party the Apostle at this Time represents, knew not who the aforesaid innumerable Company were, seems to signify and imply that general Mistake, wherein the believing *Jews* seem'd to be, as if the *Gentile* Converts were not to share in the same Rest as they themselves were to have

But here the Party represented is put into the Right Way, by its being shew'd, that these *Gentiles* also are to enjoy that Rest, and Worship in the Temple of God, with all the Adjuncts thereof

No 11 The *first Part* of the Answer given by the aforesaid Elder to St *John*, — *viz That the said Company are such as are come out of the great Tribulation*, — shews, that they are such as have confess'd the Name of *Christ*, and greatly suffer'd for that Confession But that now, by the Subversion of *Paganism*, they are deliver'd from that great Persecution, wherein so many others lost their Lives, and they themselves underwent many Torments

And agreeably to this it is observable, that the Bishops who met at the Council of *Nice*, upon the Rest procured for the Church by *Constantine*, had on them the Marks of a great Tribulation, being many of them depriv'd of the Use of some Member, by the Torments inflicted on them in the last Persecution, who are therefore said by *Theodoret*, to bear the Marks of the Lord *Jesus*.

<sup>c</sup> Euseb. de Vit Const L ii c 28

<sup>d</sup> Theol. Hist Ecc L i c -

The *second Part* of the Answer concerning the aforesaid Company, viz that they are such as have whitened their Robes by washing them in the Blood of the Lamb, — shews that they have obtain'd Freedom from Oppression, Care, and Evil, and that their Honour and Joy is great in Proportion to the Merit of the Blood of the Lamb, in which their Robes were washed

In the *Mosaical* Oeconomy, the Priests, who were to be adorn'd with white Stoles for Honour and Glory, upon their Consecration had them sprinkled with the Blood of a Ram, Ex xxix 21 Lev viii 30 whereby it is said they were sanctified, that is whitened, or Purified These Terms being synonymous in the *Mosaical* Ritual, Remission of Sins and of legal Pollution being thereby obtain'd But now *Christ* by his Death and Sufferings having <sup>a</sup> merited a Kingdom, all the Good that is done to the Church, all its Peace and Advancement is for the Sake of *Christ* Now they that suffer for his Name and the Advancement of his Kingdom, do <sup>b</sup> communicate in his Sufferings; and what they suffer is said to be done <sup>c</sup> to him, and to <sup>d</sup> fulfill the Measure of his Sufferings

Therefore as his Blood purges away all Sin, and merits all the Good that can happen to the Church, those who by their Sufferings obtain any Rest, or Favour of God, obtain it by having wash'd their Robes in the Blood of the Lamb, that is, merited to wear white Robes, and obtain what they import, for having suffer'd like *Christ*, and for his Sake And,

N<sup>o</sup>. 12. Therefore are they thereby admitted to appear before the Throne of God, and to serve him Day and Night in his Temple

This Alludes to the Sprinklings of Blood in the *Mosaical* Religion, by which the *Israelites* were admitted Parties in Covenant with God, Exod xxiv. 8. and to the other Sprinklings of the Waters of Purification made with the Ashes of the Heifer, Heb ix 13. For upon any Pollution it was not lawful to appear before God without that Purification, Num. xix 17, 20

Now these Confessors having purified their Garments in the Blood of the Lamb, — the real and perfect Sacrifice for Sin,

have thereby gain'd a Right to appear beforc the Throne of God, and to serve him Day and Night in his Temple So that the present and chief Privileges accruing to them upon the Account of their Sufferings, are,

First, To be in God's Favour and Presence,

Secondly, They have full Liberty to worship him.

Thirdly, Notwithstanding the unsettled State of the World, full of Mixture of Prosperity and Adversity, they have a Promise to be secured, because,

Fourthly, God hath now a Temple, or fix'd and settled State of the Church, whereby the Christians were enabled to change their private Oratories or Tabernacles, into magnificent <sup>e</sup> Temples, so that where the Primitive Martyrs had only Tents or Cottages, or ordinary Rooms in private Houses to worship God, they were now empower'd to build Churches like Palaces

And thus, as when the Church of *Israel* was settled by *David* and *Solomon*, in the End of its first Period, the Worship of God was perform'd in a Temple, so the Temple here is a proper Symbol to denote the State of the Christian Church when settled, which happen'd in the End of its first Period, or Beginning of the second, before the Time that it suffered Corruption to creep in, and bring in Idolatry to settle in the Holy City, and to prophane the outward Parts of the Temple ch. 11 2.

N<sup>o</sup>. 13. Further concerning the said Confessors it is said, that he that sitteth upon the Throne shall dwell over them, that is, God will Protect and Defend them, so,

N<sup>o</sup> 14 As that they shall hunger no more, neither thirst any more, viz they shall be entirely freed from their former Afflictions and Distress.

N<sup>o</sup> 15 Neither shall the Sun fall on them, nor any scorching Heat, — they shall be no longer oppress'd, as they had before been with Persecution from the Pagan Powers. For,

N<sup>o</sup> 16. The Lamb which is in the midst of the Throne, — *Christ*

<sup>a</sup> John v. 27 Phil ii 8, 9. <sup>b</sup> Phil iii 10 <sup>c</sup> 1 Pet. iv 13 <sup>d</sup> Acts ix 4  
<sup>e</sup> Col 1 24

<sup>a</sup> Vid Bingham's Antiquities, B. viii c 2.



who is in the midst of the Church, and therefore takes a perpetual Care of its Members, *will Feed them*, — give them Ease, and enrich, and furnish them, with all worldly Necessaries

N<sup>o</sup> 17. *And shall lead them to living Springs of Waters*, — shall comfort and refresh them after all their Toil and Labours,

N<sup>o</sup> 18 *And God shall wipe away all Tears from their Eyes*, — in removing all the Causes of their former Sorrows.

These Promises express'd in the Future, are to be perfected and compleated by the opening of the following Seal, and they plainly relate to that Temporal Rest which was granted to, and obtained for the Church by *Constantine the Great*

For by the taking away of the Empire out of the Hands of the Idoloters by him, the Persecutions of the Church ceas'd Christianity was establish'd by Law, and the Power of the Army, and the Civil Government, was for the most Part put into the Hands of Christians, so that the Christian Worship became free, Temples were built, and great Revenues were settled upon the Church,

The Confessors were deliver'd from their Prisons, Banishments and Slavery, and distinguish'd from other Christians by great Honours and Privileges And *Constantine* himself declar'd, that in effecting all *this* he was only the Instrument of God, and of Christ. So that by this Emperor the Lamb did feed and protect his Church in Peace, and God did wipe away all Tears from the Eyes of his Servants.

These were great Events, and are suitable to the Nature of the Symbols us'd, but cannot relate to that future Glorious State of the Church, which is to be in the *new Jerusalem*, in relation to which the Symbols given, as will be afterwards seen, are far more Magnificent For in that future State there is to be no Night, — no Temple, — *God and the Lamb being to be the Light and Temple thereof*, those who are admitted to it shall be no longer barely fed, but shall eat of the *bidden Manna*, and of the *Tree of Life*, and instead of *Springs of Water*, they shall have a *River as clear as Crystal* They shall not so much serve there, as reign, they shall no longer be barely before the Throne of God, but shall see his Face, and God, instead of any longer affording his usual Protection by dwelling over them, shall

shall dwell *with* them by his familiar Converse, or perpetual Presence

All which shews, that the Symbols in the Promises made to the Confessors in the sixth Seal, respect a Temporal Rest then obtain'd, and to be shortly Perfected, and belong not, as some have imagin'd to the Happiness of a *Millemal*, or Resurrection State

## SEAL VII.

Concerning the *seventh* Period of the Preaching of the Gospel, beginning about *A. D. 325* when the Christian Religion became the Ruling Religion of the Empire both in the *East* and *West*.

## Ch VIII

- N<sup>o</sup> 1 † 1 **A**ND when he opened the seventh Seal,  
 N<sup>o</sup> 2 † 1 There was Silence in Heaven,  
 N<sup>o</sup> 3 † 1 About half an Hour  
 N<sup>o</sup> 4 † 2 And I saw the seven Angels, which stood before God, and to them were given seven Trumpets  
 N<sup>o</sup> 5. † 3. And another Angel came, and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should give it to the Prayers of all Saints, upon the golden Altar which was before the Throne.  
 N<sup>o</sup> 6 † 4 And the Smoke of the Incense, with the Prayers of the Saints, ascended up, before God; out of the Angel's Hand.  
 N<sup>o</sup> 7 † 5 And the Angel took the Censer, and filled it from the Funck of the Altar, and cast it upon the Earth.  
 N<sup>o</sup> 8 † 5 And there were Voices, and Thunders, and Lightnings.  
 N<sup>o</sup> 9 † 5 And an Earthquake.  
 N<sup>o</sup> 10 † 6 And the seven Angels which had the seven Trumpets, prepared themselves to sound.

## The Explanation of SEAL VII.

N<sup>o</sup> 1 BY the opening of this Seal the Church obtains the Perfection of that Peace, which was procur'd for it in the Period of the foregoing Seal

N<sup>o</sup> 2 The *Silence in Heaven* is an Allusion to the Silence observed in the *Jewish Temple* during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees, pray'd silently to God

According to this, *Silence in Heaven* will signify a Liberty to pray to God, obtain'd and procur'd for the Church by the supreme Powers of the Civil Government

The *Romans* were wont to say that Heaven was *silent*, when there was *no Wind stirring*

According to this Notion, *Winds* signifying *Wars*, *Silence in Heaven* will signify a Peace procur'd to the Church, to worship God with full Liberty, in Opposition to those Persecutions which before hinder'd its Worship from being free and Publick. So that this excludes not the usual little Disturbances which the State may meet with from Enemies abroad, or at home, provided it have still the Concurrence and Protection of the States wherein 'tis establish'd.

N<sup>o</sup> 3. The Time of this Silence in Heaven, is, agreeably to the Time of the Incense burning in the *Jewish Temple*, represent'd, as *about half an Hour*

This *Half Hour* is determin'd by the consequent Preparati- on to Alarms by the seven Trumpets, and so signifies all the Time that the Church was protect'd by Christian Emperors o- serve God publickly, till, Corruptions coming on, God thought fit to have the *Roman Empire* dissolv'd, of which Notice is gi- ven by the Alarms of the Trumpets, and by Consequence this *said Half Hour* signifies all the Time from the Deliverance of the Church by *Constantine*, to the Death of *Theodosius the Great*, in *A. D.* 395.

N<sup>o</sup> 4 The *Trumpets* given to the seven Angels, are, as the Silence already accounted for, an *Allusion* to the Service of the *Jewish Temple* For so soon as the Incense was consum'd, the *Holocaust* followed, together with a great Noise of Musical Instru- ments, and Trumpets, which were either during, or before, the Time of the Offering of the Incense, put into the Hands of the Priests, that so soon as the *Holocaust* began to be offer'd, they began to sound, which they were to do, till the said Sa- crifice was finish'd

The said Angels *separately* consider'd, are the chief invisible Ministers under *Christ* in the Care and Government of his Church, and of the World

And the *Trumpets given them to sound*, denote that some fa- tal Accidents betokening some great Disasters are to happen, for which the Church is to be alarmed For,

Tho' God in Mercy thought fit to give the Faithful a Respite, yet it was best for the Church to be in continual Fear of Dan- ger, and to be prepared for it. And therefore,

The said Angels, by having the Trumpets deliver'd to them, are entrusted with the Temporal Judgments of God upon the Remnant of the *Pagans*, and such Christians as suffer themselves to be corrupted by *Antichristian* Tenets and Practices.

N<sup>o</sup> 5 The *Angel with the golden Censer*, represents the Christian Clergy, who are to offer up the Prayers of the People to God by *Christ*

This Angel is represented as *standing* at the Altar of *Holo- causts*, on which Fire was continually kept, that so soon as In- cense should be given to him, he might take Fire from this Altar, and then offer up the Incense on the Golden Altar be- fore God And,

This denotes the Preparedness of the Christian Clergy, to of- fer up in Publick the Prayers of the Faithful, so soon as they should be empower'd so to do

The large Quantity of Incense given to the said Angel, sig- nifies the great Favour and Revenues shewn and granted to the

Church by *Constantine*, for the Encouragement and Maintenance of the Publick Worship of God the said Incense being to be added to, or offer'd up together with the Prayers of the whole Church upon the Golden Altar which was before the Throne in the most holy Place. So that the Church was now in Favour both with God and Man, the Clergy being enabled by the Temporal Powers to offer up Publick Prayers and Thanksgivings for themselves and People unto God, in his Temple, and God graciously hearing and accepting their said Prayers and Thanksgivings. And therefore it follows,

N<sup>o</sup> 6 That the Smoak of the Incense ascended up, together with the Prayers of the Saints, into the Presence of God out of the Angel's Hand Whereby is set forth, that what was then done in Behalf of the Church by the Temporal Powers, and the Prayers and Praises which were then offer'd by the Christian Clergy, were grateful and acceptable to God.

N<sup>o</sup> 7 The same Angel who offered the Incense and the Prayers of the Saints, fills his Censer with Fire from the Altar, and casts the said Fire upon the Earth

This denotes, that whilst the Christians have full Liberty to offer their Prayers, there will come, in Behalf of the Church, a Chastisement or Punishment upon the Idolaters, in order to forewarn them thereby of the Judgments which hung over their Heads, and were to be soon executed upon them by the sounding of the Trumpets

And accordingly *Constantine*, about seven Years after the Council of *Nice*, and after him other Christian Emperors, issued out several Injunctions and Laws against *Paganism*, punishing severely, during the Peace of the Church, those who kept up their Idolatrous Worship, as plainly appears from the *Roman* Laws.

N<sup>o</sup> 8. The Voices of Thunder and the Lightnings, consequent upon the Angel's casting the Fire from the Altar on the Earth, shew that during the Offering of the Incense, or at least immediately upon it, the Voice of God was heard, his Word was preached, and the Gospel was spread to the enlightning of Men And

all this by the Means of such Imperial Constitutions as serv'd to enlarge and settle the Christian Religion.

Accordingly, during the Times of *Constantine the Great*, to which the Offering of the Incense chiefly belongs, he having procured Peace for the Church, that it might freely put up Prayers to God, (tho' this doth not exclude some of the following Emperors) there were many Nations converted to Christianity

*Socrates*, the Ecclesiastical Historian, tells us of the *Goths*, *Sarmatians*, and other *Barbarians* receiving the Christian Faith as also of the *Indians* and *Iberians*. The *Saracens* too received it afterwards, and so did the *Perjans*, and the *Burgundians*, and many *Jews* in *Crete*, and indeed during this Time many Remnants of the *Pagans* were converted, there being a very great Disposition in all Sorts of Men for its Reception. As for,

N<sup>o</sup> 9 The Earthquake following the Thunders and Lightnings, — if it be consider'd with Respect to the said Thunders and Lightnings, then, as an Earthquake, according to the *Oneirocriticks*, signifies that Change in the State which is caused by new Laws, it is that Effect which is design'd by the Thunders and Lightnings, and that too upon the Earth, or Idolaters. The Laws did design the Conversion of the *Pagans* to the true Worship, and they did accordingly turn

This may be the Revolution design'd, and it is very different from the former great Shaking in *ch* vi 12. Because that was a Change in the Ruling Powers and State of *Paganism*, this, only of the People

But, if the Earthquake be taken by it self, then it may be applied to the Restoration of *Paganism* in the Reign of *Julian* the Apostate, who reign'd one Year, seven Months, and twenty three Days. This Revolution may be well accounted a Shaking in the State of the Christian Religion, falling about the same Time as the whole Empire was going to embrace it. But as it was without any dismal Consequence, so it is only barely mention'd.

There were also during the Times of the Silence or flourishing State of the Church <sup>d</sup> *prodigious Earthquakes* The greatest of which was in *A D 366* and it was usher'd in with *Thunder* and *Lightnings*

N<sup>o</sup>. 10. The last Thing to be taken Notice of, is the *Preparation* of the seven Angels that had the seven Trumpets to sound

This may denote the Judgments *preparatory* to the great and fatal ones of the Trumpets, and so relate to the Incurfions which the *Barbarians*, much about the same Time as the great Earthquake before-mention'd happened, made from all Parts upon the *Roman Empire* for the Sake of Plunder. *Ammianus Marcellinus* observes, <sup>e</sup> that they were excited to such Hostilities, as if *Trumpets had sounded throughout all the Empire to War* They consisted of many Nations, and by their frequent Depredations and Continuance of them for many Years, shew'd that they were the Instruments whom God had prepared for the first Executioners of his Judgments, so that hereby the *Pagans* and corrupted Christians, had sufficient Warning and Time given them for Repentance and Amendment

As for the Trumpets themselves, which begin the second General Period of the Church, they are the Execution of, or the bringing into Event, those destructive Judgments, or fatal Wars, of which they are the Alarms, and by them, as *Jericho* by the Sounding of seven Trumpets was, is the Temporal State and Power of *Rome* and its Territories, to be brought to its compleat and final Destruction.

<sup>d</sup> See *Socrates*, L. IV. c. 3. and c. 10. *Sozomen*, L. VI. c. 10. *Philostorgius*, L. XI. c. 7. *Ammianus Marcellinus*, L. XXVI. c. 14. <sup>e</sup> *Amm. Marc.* L. XXVI. c. 5.

## VISION II. PART III.

Containing the several *External* Judgments to be inflicted upon the *Pagans* and *corrupted* Christians in the *Roman Empire*: Beginning about *A D 395*. and ending at the Beginning of the *Millennium*, or Thousand Years Reign of the Saints on Earth.

This Part of the *second General Vision* takes in the System of the seven Trumpets; which constitute the *second General Period* of the Church.

## TRUMPET I

From *A D. 395.* to *A D 409.* Effected by the *Goths* invading, under *Alarick*, the *Roman Empire*.

N<sup>o</sup> 1 | § 7 **A**ND the first Angel sounded, and there was Hail,  
and Fire mingled with Blood,  
N<sup>o</sup> 2 | And they were cast upon the Earth  
N<sup>o</sup> 3 | And the <sup>f</sup> third Part of the Earth was burnt up,  
N<sup>o</sup> 4 | And the third Part of the Trees was burnt up,  
N<sup>o</sup> 5 | And all the green Grass was burnt up

<sup>f</sup> So according to *Alav* and many other MSS and vulgar *Lat Syr Arab* and *Lib. p* Versions, in *1 dretes*

*The Explanation.*

No. 1. **H**AIL signifies an Invasion of Enemies *Fire*, Torment *Blood*, Slaughter.

The whole portends Incurſions of prodigious deſtroying and bloody Enemies, who would make a terrible Havock and Deſtruction, and ſhed Abundance of Blood.

No. 2. The Subject of this Plague is the *Earth* — the Subjects of the *Roman* Empire in a State of Peace, Quietneſs and Submiſſion, and at the ſame Time, either involved in Idolatry, or a corrupted State

No. 3. But the Deſtruction to be effected by this Plague, is not to be Total

The *third* Part of the Earth only, *viz* the third Part of the Men contain'd in the Empire, are to be conſum'd at this Time

No. 4. And the third Part of the Men to be particularly conſumed in the Empire, are the Great and Rich Subjects,

No. 5. And the more wealthy Sort of the common People  
In the opening of the Seals, God puniſhed the Empire, by Means *within* it ſelf, Civil Wars, Famines, Peſtilences, and Tyrants.

But now God breaks open the Doors to let in *Foreign* Enemies, Alarms being only founded upon the Account of ſuch And theſe Enemies muſt at firſt have no other Power but upon the People, the ſupreme Powers of the Empire remaining ſtill with Force, and endeavouring to repulſe theſe, till it pleaſe God to found the other Trumpets, and to let the Enemies looſe to their Deſtruction alſo.

The Event of this Firſt Trumpet was ſeen in all thoſe Incurſions which were made by the *Barbarians* in the Territories of the *Roman* Empire, upon the Death of *Theodoſius the Great*, before

before the immediate Beſieging of *Rome*, and Taking thereof by *Alarick*

All which were cauſ'd by the Ambition of *Ruffinus* and *Stilicho*, the two Favourites of the Emperors, *Acadius* and *Honorarius*

There never was before known ſuch a General Incurſion. And whereas the former Incurſions were only to Plunder, the *Goths*, under *Alarick*, made it their Buſineſs now, to kill all the Male Sex, of Age

The ſeveral Particulars of the Event of this Trumpet will appear from the following Account,

A D

395

In this Year, upon the Death of *Theodoſius the Great*, *Alarick*, by the Inſtigation of *Stilicho*, began to Ravage with his Army

Having broken out of *Thrace*, into *Macedonia* and *Threſſia*, and paſſing at *Thermopylae*, he ran into *Greece*, *Achaia*, and *Peloponneſus*, laying waſte all before him, maſſacring the Men, driving away the Boys and Women into Slavery, and pillaging and razing the Cities From *Peloponneſus* he went to *Epius*,

396.

And this Year into *Achaia*, waſting that and *Epius* for three or four Years.

400

In this Year He, and *Rhadagifus*, another *Gothick* King, invaded *Italy*,

402

And about this Time were driven back into *Pannonia*

405

In this Year *Rhadagifus* having form'd a prodigious Army, came again into *Italy*, with his *Goths*, *Sarmatians*, and *Geimans*, and having laid Siege to *Florence*, was there beaten and ſlain

In this ſame Year the *Huns* having paſſ'd the *Danube*, made Incurſions into *Thrace*, and the *Iſaurians* having paſſ'd Mount *Taurus*, broke into *Asia*, and reach'd as far as *Phoenicia*, laying Towns and Villages waſte, after they had overrun *Pamphyha* and *Cilicia*, which but a little before had been taken by *Tribigildus* and his *Barbarians* All which is confirm'd by *Philoſtorgius*, who ſaith that the *Huns* of the *East*, by which he ſeems to mean the *Iſaurians*, overran (paſſing over the *Ta-*

<sup>a</sup> Hiſt. Tripart. L. x. c. 24. p. 229.

<sup>b</sup> Hiſt. Tripart. & Zoſim. Comp. Doct. L. v. c. 1.

Zoſim. L. v.

A. D. *nais*) *Armenia Major*, *Melitene*, and *Euphratesia*, and *Caelesyria*, and *Cilicia*, committing great Slaughter And not only these, but also the *Mazaces* and *Auxorian*, Nations between *Libya* and *Africa*, wasted *Libya*, and no small Part of *Egypt*, and then did the same in *Africa*, whilst *Tribigaldus* with his *Scythians*, or *Goths*, invaded *Phrygia*, and afterwards *Pisdia* and *Pamphylia*, and then fled into *Thrace*, where he was kill'd

406 About this Year, the *Vandals*, with the *Sueves* and *Alans*, having pass'd the *Rhine*, broke into the *Gauls*, and <sup>1</sup> having overrun them, they,

409. In this Year broke into *Spain*

From the Account now given it appears, that scarce any Parcel of Ground in all the *Roman* Empire escap'd the Effects of this Trumpet, by being free from the IncurSIONS of Foreign Enemies

*Philostorgius* speaking of these Times, and his own, gives us an Account both of the Symbolical Event, and the Coincidence  
 m " He saith, that in his Time there was such a Mortality, as  
 " was known in no Age, and that this was portended by a  
 " Sword-Comet For not only the Military Men, as in the  
 " former Wars, were slain, neither were those Evils predominant in any single Part of the Earth, but all Sorts of Men  
 " perish'd, all *Europe* was destroy'd, and a good Part of *Asia*  
 " was involved in the same Destruction, and also the greatest  
 " Part of *Libya*, especially, what of it was obedient to the *Romans*. For the Sword of the *Barbarians* destroy'd a great  
 " Number, and the Plague, the Famine, and the wild Beasts,  
 " set upon Men at the same Time The frequent Earthquakes  
 " overthrew Towns and Houses from the Foundation, and  
 " made Way for unavoidable Destruction, and the Openings  
 " of the Earth under the Inhabitants, became to them a ready  
 " Sepulture. Also there were Inundations of Rain Waters, and  
 " in some Places Flashes of Flames, and sometimes Whirl-  
 " winds of Fire, which afforded various and intolerable Ter-  
 " rors Yea, and Hail bigger than a Man's Fist, or greater  
 " than a Man could hold in his Hand, did fall in many Places, weighing as far as eight Pounds.

" And those that had not perish'd with other Plagues, were  
 " seiz'd and slain with the violent Frosts, and Abundance of  
 " Snow And [he adds] that these were plain Tokens to de-  
 " nounce the Divine Anger, which was greater than can be  
 " express'd

## TRUMPET II.

Beginning A D 410. and effected by *Alarick's* taking and burning *Rome*, and by his and *Ataulphus's* plundering it, and its Territories.

- No. 1 | § 8. **A**ND the second Angel sounded, and as it were a great Mountain burning with Fire was cast into the Sea  
 No. 2 | And the Third Part of the Sea became Blood,  
 No. 3. | § 9. And the Third Part of the Creatures in the Sea, having Life, died,  
 No. 4 | And the Third Part of the Ships was destroyed.

## The Explanation.

- No. 1. **T**HE Mountain is a Capital City, a Place of eminent great Strength, and according to the Adjuncts, affecting all its Dependencies  
 Its burning with Fire, signifies its being in Flames  
 And its being cast into the Sea, its communicating its Destruction and Slaughter to its dependent Territories. And thus,  
 No. 2. The Third Part of the Sea becoming Blood, sets forth a great Havock and Slaughter occasion'd in the *Roman* Empire, the third Part of the known World then, by the Ruin of the Capital, and Subjects depending upon it, who by the Ruin of it are involved in the like Calamities. Infomuch,  
 No. 3. That the Third Part of the Men that defended themselves,

<sup>1</sup> Cassiod. Chr.

<sup>2</sup> Philost. L x, c 7

or of the Soldiers, or of the chief Officers belonging to the Capital City, and its Territories *were slain*

No. 4. And the *Third Part* of the moveable Wealth belonging to the said Capital and Territories was, as to them, *destroyed*, becoming the Booty or Plunder of their Enemies.

### The EVENT.

**T**HIS Plague is effected in three remarkable Particulars, *First*, a great Capital City falls from its Power, being destroy'd by War, taken, and burnt.

*Secondly*, a great Slaughter of Men therein, and its Territories.

*Thirdly*, a great Loss by the Plunder committed by their Enemies, and chiefly of their moveable Wealth

The first Particular signifies the Besieging and taking of *Rome*, by *Alarick* King of the *Goths*. The first Time that he laid Siege to it, was in *A. D.* 409 But then, on Payment of five thousand Pound Weight of Gold, three thousand of Silver, four thousand Vests of Silk, three thousand Skins of Purple Dy, and three thousand Pound Weight of Pepper, the Siege was raised. Afterwards perceiving that *Honorius* did not stand to the Treaty which had been made, he again besieged *Rome*, and took it in *A. D.* 410 Now as a Mountain is a Head or Capital City, so concerning this taking of *Rome* by *Alarick*, says *Jerome*, " the Light of the World was extinguish'd, the Head of the Roman Empire was cut off, and in this one City the whole World perished.

As to the first Siege which was in the former Plague, *Rome* sav'd its Life by Money, but now Gold could not redeem it, it was slain.

*The Renown'd City, the Head of the Roman Empire*, says *Jerome*, " by one Fire is destroyed Thus it became a burning Mountain.

And that the Waters help'd to destroy it as well as the Burn-

ing, appears from *Paulus Diacnus*, who says, *That the chiefest Parts of the City which were not burnt by the Enemy, were broken down by the Inundation of Rivers* Here *Rome* is first set on Fire to be burnt, and then thrown into the *Water* A fatal Coincidence! *Philostorgius* also says *That Rome was burnt, the People kill'd and led into Captivity, and the City left as Ruines* And,

Concerning the Slaughter of Men therein, *Jerome* says, *That the City which was before the Head of the World was become the Grave of the Romans*

But the great Slaughter was not only to be there, but in its Territories — in its Sea, which *Rome* in such Distress was unable to defend Accordingly the *Vandals* ravag'd in the *Gauls* and in *Spain*. *Olympiodorus* says, that in *Spain* the *Romans* being shut up in the Cities, were driven to such Hunger, that a Woman kill'd and eat up four of her Children. — That *A. D.* 412 the *Goths* under *Ataulphus* entred into the *Gauls*, and the *Burgundians* the next Year obtained all that Part of them which lay next to the *Rhine* About the Year 411, as *Cuspinianus* observes out of *Jordanes*, the Empire was miserably harrass'd by the Pestilence, Famine, wild Beasts, and the Sword of the *Barbarians* *Alarick* had no sooner taken and sacked *Rome*, but he did the like in *Campania*, and *Lucania*, and to the *Bruttii*, and then proceeded to *Sicily*, designing to pass into *Africa*, which then seem'd to be quiet But he died in *Sicily* before he could execute his Design However he left one to begin the Work For *Attalus* whom he had declared Empeior, having sent *Herachanus* into *Africa*, began new Troubles there And, as if what *Alarick* had done was not enough, *Ataulphus* his Successor went to *Rome*, and renewed the Miseries of that City, perfecting the Spoils which had been begun by *Alarick*

As for the Plunder which the *Barbarians* were to have of the moveable Wealth of the *Roman* Subjects it is certain, that *Alarick* had no other Design but to rob, that he did not pretend to remain Master of *Rome*, but to plunder it *St. Augustine*, whose Book, *of the City of God*, is a Commentary upon this

■ Hieron. Procem. in Ezek.

° Ad Gaudentium.

° Paul. Diac I. xiii  
tradem

° Philost L. xii c. 3

° Apud Plot c. 80

° Hieronym ad Deme-

° Jordan de Reb Getics, fol 27

Plague, tells us in few Words, *the Romans lost all that they had, and Jerome says \*, that their prodigious Riches were so far reduc'd, as that they even wanted the Necessaries of Life*

And we may easily suppose, that all this while those Nations who took Occasion from the Riches of the Empire to make Incurfions, as the *Picts, Saxons, Goths, Vandals* and others, acted their Part, Plundering being also their chief Design.

## TRUMPET III.

From *A. D. 442. to A. D. 452* effected by the *Huns* under *Attila* ravaging the *Roman Empire*.

- N<sup>o</sup>. 1. † 10. **A**ND the third Angel sounded, and there fell a great Star from Heaven,  
 N<sup>o</sup>. 2. Burning like a Torch,  
 N<sup>o</sup>. 3. And it fell upon the third Part of the Rivers, and upon the Springs of Waters.  
 N<sup>o</sup>. 4. † 11. And the Name of the Star is called Wormwood,  
 N<sup>o</sup>. 5. And the third Part of the Waters became Wormwood,  
 N<sup>o</sup>. 6. And many Men died of the Waters, because they were made Bitter.

*The Explanation.*

- N<sup>o</sup>. 1. **T**HE great Star here, is a great Prince under a superiour Power And its falling from Heaven, is his Rebelling against, or Departure from that Power.  
 N<sup>o</sup>. 2. Its burning like a Torch shews, that the Prince intended shall be the Instrument of a great Destruction  
 N<sup>o</sup>. 3. Its falling upon the Rivers and Springs of Waters — signifies,

that by the Plague brought about by the Rebellion of the said Prince, the smaller remaining Part of the *Roman* Subjects are to be affected, as the greater Part was by the Plague preceding. The Effects of this Trumpet being much less than those of the former, forasmuch as the Subject suffering is of a like Nature, but in a less Quantity, as the Sea exceeds Rivers and Fountains, and it is the Way of the † Prophets, when they make use of this Similitude of Waters affected by some Plague, to divide the People into two Parts, putting one under the Name of the Sea, and the rest under the Name of Rivers, Waters and Brooks

- N<sup>o</sup>. 4. The Name of this Star that falls upon the Rivers and Fountains of Waters — is *Wormwood*, so called, upon the Account of the Bitterness of the Affliction which the Prince, of whom it is the Symbol, would occasion  
 N<sup>o</sup> 5. The Subject of this Plague is the third Part of the Waters, viz of the Rivers and Fountains  
 This denotes that the Armies, which are the Rivers running along, and overflowing Countries, are to suffer great Misery, and that the Springs which are quiet, and generally fix'd to one Spot, representing those Men that lead a more quiet and settled Life, shall likewise suffer very much  
 N<sup>o</sup> 6. Lastly, by the Assertion, that many Men died of the Waters because they were made bitter, is denoted, that the Affliction should be so grievous, as that it would be the Cause of the Death of many of the inferior Subjects of the *Roman Empire* 'Tis upon these that this Plague is to fall, and this is suitable to the whole Tenor of the Plague, which threatens less Mischiefs than the former, but makes up with it the utmost and entire Misery of the *Roman City* and Provinces, leaving only the Government to be the Subject of the Plague of Trumpet the Fourth

\* See Is xix 3, 6 xl. 27 Jer li 36



## The EVENT.

FROM the Explanation above given, the Effects of this Trumpet appear to consist of these following Particulars,

*First*, a great Prince falls suddenly, as a Star shot out of the Skie, upon the Subjects of the *Roman Empire*.

*Secondly*, the Character of this Prince, is that of a bitter and dreadful Man, causing great Trouble and Slaughter of the common People.

*Thirdly*, that he is a rebellious Prince to that Government which he falls upon.

*Fourthly*, that he only affects the Subjects, but causes no Alteration in the supreme Government.

These Characters easily discover to us *Attila* King of the *Huns*, and his Expeditions upon the Lands of the *Roman Empire*.

The *Huns* were a Nation, as <sup>2</sup> *Ammianus* relates, dwelling upon the Northern Sea, beyond the *Paludes Mæoticæ* And under the Emperor *Valens*, there were *Huns* and *Alans* in his Army, who assisted him against the *Goths* that ravag'd in *Thracia* About *A. D.* 377 the *Huns* held some Part of *Pannonia*, and so on for about fifty Years. *Honorius* being dead *A. D.* 423. *Valentinianus* was declar'd *Cæsar* the next Year, 424 But in the mean Time one *John* usurp'd the Empire, and by the Assistance of *Ætius*, sent for the *Huns* to come into *Italy*, hiring them to defend him *John* was killed in *Ravenna* by the Treachery of his own People, and *Valentinian* having need of *Ætius* to send back the *Huns*, which he did, forgave him the Fault, and receiv'd him into Favour, which was done *A. D.* 425 Two Years after, *A. D.* 427 the *Huns* having possess'd the *Pannoniæ* about fifty Years, were driven out, and the *Romans* repossess'd them But about ten Years after, *A. D.* 437 *Ætius* II. and *Sigisvultus*, being *Consuls*, as *Prosper* saith, or two Years after, as *Cassiodorus* saith, the *Huns* were

*A. D.* called to the Assistance of the *Romans* against the *Goths* The *Romans* were beaten, and their Commander *Littorius* was taken by the *Goths* Thus the *Huns* became the Allies, and hired Servants of the *Romans* again But,

442. In *A. D.* 442 *Attila*, with his Brother *Bleda*, and the *Huns* fell upon the *Roman Empire*, and began, by laying Waste *Thracia* and *Illyricum*, burning all the Places where they came. And,

About the same Time, there appeared a <sup>a</sup> great Comet.

443. The Havock made by *Attila* in the *Eastern Provinces* was so great, that the Emperor *Theodosius* offer'd him six thousand Pound Weight of Gold down, and one thousand Pound Weight more yearly to quit them *Attila* accepted the Offer, and carried away with him a prodigious Booty, and a hundred and twenty Thousand Captives.

444. And having slain his Brother and Partner, became sole Monarch of the *Huns* Whereupon he began again to ravage with the utmost Fury, *Macedonia*, *Mysia*, and *Achaia*, and all *Thracia*. And, breaking the Truce with *Theodosius*,

447 By this Year he had done the same in most Parts of *Europe*, that were in the *Oriental Division* of the Empire

449 About this Time he enter'd into the *Gauls*, at the same Rate

451. But in this Year he received his first and great Check by *Ætius* in the Plains of *Chalons*, one hundred sixty five Thousand on both Sides being slain in the Battle. Upon this he retired into *Pannonia*, and having recruited his Army, which was now become the greatest that was ever heard of, pass'd the

452. *Danube*, and invaded *Italy*. *Aquileia*, after a long Siege was taken by him, and raz'd to the Ground He then took and destroy'd the Cities, *Concordia*, *Altino*, *Padua*, and *Este*, and instead of going forward to do the same by *Rome*, as he had threatn'd, he turned to the Right, and plunder'd and burnt *Trevisa*, *Vicenza*, *Verona*, *Mantua*, *Cremona*, *Brescia*, and *Bergamo* From thence he pass'd the *Adda*, enter'd *Lombardy*, the ancient *Liguria*, rifled *Turin*, *Pavia* and *Milan*, and level'd them with the Ground. Towards Winter he cross'd the

<sup>a</sup> Amm. Marcell. L xxxi sub Init.

<sup>a</sup> Marcell Chron

A. D. Po, and treated after the same Manner *Placentia, Padua*, and other Cities in the Province of *Æmia*, consisting at present, of the Duchies of *Parma, Modena, Ferrara*, the *Bolognese*, and Part of the Patrimony of *St Peter*

At last, after having demolished almost all *Italy*, he was persuaded by Pope *Leo* to return home, upon *Valentinian's* sending him an yearly Tribute, and his Sister *Honorica*.

453 In this Year, *Attila* intending to fall upon the *Alans*, who had possess'd themselves of a Part of *Gaul*, lying on the Banks of the *Loire*, was worsted by *Thorismund*, King of the *Visigoths*, who joyn'd the *Alans*, and forc'd him to return home again, as ingloriously as from the Plains of *Chalons*

Soon after, as he was forming Designs to overrun *Asia* and *Africa*, a Fit of Drunkenness and Lechery kill'd him The Designs of the Divine Providence, whereof he was to be the Instrument, being then ended

But *Attila* was not the only Person concern'd herein For in the mean Time *Genjerick* King of the *Vandals*, had Opportunity to ravage in the *Roman Empire* without Controul *Attila*, according to *Jordanes*, having enter'd upon his Expedition upon his Account.

A. D. 426 *Genjerick* succeeds to *Gunderick*, and the next Year the *Vandals* enter'd into *Africa* as Friends, being invited by *Bonifacius*, and weary of *Spain*, by reason of the *Goths* After some Conflicts, a Peace was made between them and the *Romans*, by which the *Vandals* were to have Part of *Africa*.

In the Year 437 *Genjerick* began to persecute the Christians, to make them turn *Arians*. The next Year he took *Carthage* by Treachery, and the Year after descended into *Sicily*, afflicting it after a most terrible Manner.

In the Year 441 the Emperor *Theodosius* sent a great Navy against him, but had no Success. About the same Time, the *Persians, Saracens*, and others, made Excursions upon the *Roman Lands* And the next Year, by reason of the Irruption of *Attila*, *Valentinian* was forced to strike up a Peace with *Genjerick*, and so *Genjerick* was left to persecute the *Africans*, and, as <sup>b</sup> *Victor Vitensis* observes, to turn their Waters into Bitter-

ness And here we may leave him, till we find him again Instrumental in the next Plague

*Attila* was the chief Instrument of this, and therefore in him we must find the Characters of this *Star* called *Worm-wood*

And here 'tis fatal that he should take in his Titles those very Names which imply what a bitter Enemy he was to be, as *Mirus Orbis, the Dread of the World*, and *Flagellum Dei, the Scourge of God*

As to his being a Rebel, — it is observable that he took the Title of the Son of *Nimrod*, which Words imply Rebellion, *Nimrod*, as his Name implies, being the first Rebel against God, and Tyrant over Mankind after the Flood But more precisely, that *Attila* was a Rebel against the *Romans*, may be proved from his having been in their Pay, as their Ally and hired Soldier

For he died A. D. 453 or 454, in the forty fourth Year of his Reign, and therefore he was King of the *Huns* A. D. 409 or 410, and by Consequence when the *Huns* were called to the Assistance of the *Romans* under *Littorius*, *Attila* as King of the *Huns* must then, with them, have been in the Pay of the *Romans*, and under the Government of their Commanders And very likely he was so too A. D. 424 when the Tyrant *John* craved his Assistance by Means of *Aetius*, who, to gain the Favour of *Valentinian*, sent him back again as a useless Servant *Philostorgius* calls the *Huns* expressly, <sup>c</sup> *Βαρβαρος μισθωτός, Hirelings*

Lastly, it appears by the fatal Event of this Plague, that *Attila* was not sent to conquer but to Scourge, not to destroy the Governours, but many Men, who were to die by that bitter and poisonous Draught he would force them to drink.

By the Valour of that *Aetius*, who repuls'd this *Attila* with so much Slaughter, that in the Battle on the Plain of *Chalons* <sup>d</sup> a River ran with Blood, of which those great Armies were forc'd to drink, the *Roman Empire* seem'd again to get Ground But 'as God design'd another Plague to make an End of that Government particularly, so he permitted, that this *Aetius*

<sup>b</sup> Vict. Vit L. 1. p. 618.

<sup>c</sup> Philost Hist Ecc' L xii c. 12

<sup>d</sup> Jordan de Reb Get fol 31

should be slain treacherously by that very Power which stood so much in need of him for its Safety. This *Valentian* did *A. D. 454* because *Attila* being dead, he was no longer afraid of any Thing from that Quarter. How fatal this Act of *Valentian* was to the *Western Empire*, will appear from the Event of the following Trumpet.

### TRUMPET IV.

From *A. D. 454.* to *A. D. 476.* effected by the Fall of the *Western Empire*.

- N<sup>o</sup>. 1. | § 12. **A**ND the fourth Angel sounded, and the third Part of the Sun was smitten, and the third Part of the Moon, and the third Part of the Stars,  
 N<sup>o</sup>. 2. |     Insomuch that the third Part of them was darken'd, and the Day did not shine for the third Part of it, and the Night likewise.

#### The Explanation.

- N<sup>o</sup>. 1. | **T**HE third Part of the Sun, Moon, and Stars, is the Sun, Moon, and Stars of the third or great Part of the *Roman Empire*.

Their being smitten, signifies that they have receiv'd a Wound. And the Greatness of this Wound is set forth, in that thereby,

- N<sup>o</sup>. 2. | The Sun, Moon, and Stars in the said Part of the Empire are darkened, and that to such a Degree, as that the Luminaries of the Day and Night in the said Part, afford no Light

This shews a general Darkness, or Deficiency in the Government in the said Part of the Empire

In the opening of the sixth Seal, the *Luminaries* became black, bloody, and fell upon the Earth, and the Heavens were rolled away, the *Pagan Government* being afflicted, oppressed, subdued, and removed into other Hands. But that shew'd no Violence, because *Constantine* was not to use such violent Means and

and Concussion, neither was the Government to pass into the Hands of the Enemies thereof by a Foreign War. But here 'tis otherwise, the Government is smitten, struck to Death violently, and darkned, because this is done by an Alarm from Foreign Enemies who wrest it out by all the forcible and terrible Means imaginable. For a Stroke by which any Thing is smitten to lose its Power, always supposeth the utmost Violence.

### The EVENT

**I**S the Fall of the *Roman Emperors* and the *Governors* under them, in the *Western Part* of the *Roman Empire*

The Instrument which gave them their deadly Wound, was *Genjerick King of the Vandals*, and this he did by the taking and sacking of *Rome* in such a terrible Manner, and thereby so wounding the *Western Roman Power*, that all the Struggles made to recover it, proved only as the last Gasps and Convulsions of a strong Body upon approaching Death. And the last Stroke which affected it was given by *Odoacer* some few Years after. So that during this Time all this third Part of the *Roman Provinces*, with *Rome* its Capital City, were divided among all those *Barbarians* who had been instrumental in the former Plagues

*Attila* the Instrument of the last Plague, died *A. D. 453* or *454*, and in the Year *454* *Aetius* the only Prop of the *Roman Empire* in the *West* was basely murdered by *Valentian's* own Hand, having thus, as he was told to his Face, 'cut off his Right Hand with the Left. For in the next Year *Valentian* himself was slain by the Friends of *Aetius* in the *Campus Martius*. Upon this the Empress <sup>t</sup> *Eudoxia*, his Wife, having invited *Genjerick King of the Vandals* out of *Africa*, in hopes to revenge herself upon the Murderers of her Husband, and rescue her Person out of the Hands of the Usurper *Maximus*, who had married her against her Will, *Genjerick* in the very same Year, with an Army of three hundred Thousand Men landed in *Italy*. *Maximus* being deserted by his Troops, was ston'd to Death by the

\* Protog de B II Vened L 1 c 4

<sup>t</sup> Evagr Eccl Hist I. II c 7

P p 2

Senators.

Senators Three Days after *Genferick* entred *Rome*, and having sacked it for fourteen Days together, then return'd with his Ships laden with prodigious Wealth, together with the Empress *Eudoxia*, and her two Daughters *Eudocia* and *Placidia*, and carried away many Thousand Prisoners

Upon this the *Roman* Empire only gasp'd for Life, having set up in the Space of twenty Years, nine Emperors, none of which had any Peace or firm Possession

These Death-Convulsions were as follow. *Maximus* being slain, *Avitus* was saluted Emperor in the *Gauls*, and having wore the Purple ten Months, was then degraded by the Senate After this there was an *Interregnum* in the *West* for almost twelve Months Then *Majorianus* succeeded at *Ravenna*, and having reign'd about four Years, was slain by *Ricimer* near *Der-tona*. To him, about four Months after, *Severus* succeeded, declared Emperor at *Ravenna*, and in the Year 465 he died, as 'tis suppos'd by Poyson, and *Ricimer's* Contrivance

About a Year and eight Months after, *Anthemius*, *A D* 466, was declared Emperor, and was kill'd by *Ricimer*, *A D* 472. To *Anthemius*, *Olybrius* was Successor. He reign'd about a Month, and then died, or as some say, was kill'd by the *Goths*.

Four Months afterwards, *Glycerius* was elevated Emperor at *Ravenna*, but was soon after depos'd His Successor *Nepos*, elevated *A D* 474, had the like Fate, being depos'd in the next Year by *Orestes*, who set up his own Son *Momyllus*, called in Derision *Augustulus* by the People, by Reason of his tender Age But in the following Year, being *A D* 476, *Odoacer* King of the *Goths* and *Heruli* took *Rome*, and having depos'd this *Augustulus*, suffered no more Emperors to be declared And having sent this last into Banishment to a Castle in *Campania*, kept Possession of *Rome* and *Italy* with the Title of King only, till *Theodorick* King of the *Ostrogoths*, about *A D* 490, put an End to his Reign, and soon after to his Life too. So that *A D* 476, this Trumpet was fully accomplished.

The

## The Warning of the three WOES.

- N<sup>o</sup>. 1 | § 13. AND I saw,  
 N<sup>o</sup>. 2. | And I heard an Angel flying through the midst of  
 Heaven,  
 N<sup>o</sup>. 3 | Saying with a loud Voice, Woe, Woe, Woe to the Inhabi-  
 tants of the Earth, by reason of the remaining Voice of  
 the Trumpet of the three Angels that are yet to sound

## The Explanation.

- N<sup>o</sup>. 1. | W Herever we meet with the Expression *I saw*, we must expect some remarkable Thing, either quite different from what hath been spoken of before, or at least so far as to serve to shew some very remarkable Circumstances belonging to it, by Way of Illustration This here being added after the first Four Trumpets, and before the Three last, is to shew, that the Three last Trumpets are to exceed by much the Effects of the former, that they are to produce more dismal Events than any that have yet happen'd in the Church.
- N<sup>o</sup> 2 | The *midst of Heaven*, as the middle Station between the corrupted Earth, and the Throne of God in Heaven, is a proper Place where God's Threatnings and imminent Judgments should be denounced against the impenitent Inhabitants of the Earth. And therefore,  
 In this Station, so as to be visible to all, the Angel that gives the Warning is plac'd, and he appears as *flying*, to denote the universal, quick, and penetrating Effects of his Message, or the sudden Effects it is likely to have
- N<sup>o</sup> 3 | The *Inhabitants of the Earth*, to whom, with a loud Voice, so as to be heard of all, he gives Warning, are the superstitious and Idolatrous Christians throughout the *Roman* Empire. For, between the Fall of the *Western* Empire, and the Beginning of the Fifth Trumpet, the Face of the Christian Church was wholly changed, and defac'd with Superstition and Idola-  
 try,

try, in the Invocation of Angels, Saints, Martyrs, and the like, as likewise in the worshipping of the material Cross, and even Images of Men, which then began to be set up in the Churches, and private Oratories, and by the Heathenish Honours given to the Relicks of Dead Men, which were made the tutelar Deities of Nations and Persons. The Remnant of the *Pagans*, and all the *Arians*, *Roman* and *Vandals*, were swallowed up, and became one Body of corrupted Christians, by learning the Works of the Heathens, and embracing their Rites and Customs, through the fatal Mistake of endeavouring to make the Heathens thereby become Christians, which was to draw near them, to make both alike.

To these the Dreadfulness of the Woes of the three last Trumpets is proclaim'd, as concerning the Church at such Times as all, even the corrupted Members thereof, were endued by the Divine Revelation with more Knowledge than before, being all Christians by Name, and therefore deserving to suffer more for their Crimes, than plain Heathens, such as were chiefly concerned in the former Judgments

Now all those, who have any Ways opposed the growing Errors of the Church, and the Tyranny of the Popes, who persecuted their Opposers under the Name of Hereticks, have at the same Time warned the Christian Church, concerning the future Punishments God would send upon the corrupted Christians, it being certain that such Plagues must follow such Corruptions, if God be a just and severe Judge. So that Preaching against Errors, is Propheying against them, and, by that, bringing down the Judgments of God upon the Impenitent, as will be made out upon *Chap. II.* and in several other Places.

*Vigilantius* is the first who hath opposed the Errors in the Church with some Warmth. He was a Priest, a *Spaniard* by Birth, and seems to have liv'd in the *Gauls* about the Times of *Jerom*. His Words demonstrate, that the Errors in the common Practice of the People, were greater than what we find in the Authors

He opposed the Invocation and Worship of Saints, Prayers for the Dead, the Adoration of Relicks and Images, the burning of Tapers by Day, and the *Celibacy* of the Clergy

He declar'd that he had many Bishops of his Side, and wrote a Book thereupon, which was too plain against the Corruptions of the Church to come to us. However *Jerom's* Epistles against this *Vigilantius*, are extant, and in them, there being several Citations from *Vigilantius*, it may be seen what *Vigilantius* oppos'd and condemn'd

But the chief Person that answers to the Character of the Angel of this Warning of the three Woes, is *Gregory the Great*, Pope of *Rome*

In his Time the Clergy in general were tainted as well as the Laity, and the Ecclesiastical Tyranny began then to be at its Pitch. And therefore God permitted that this very *Gregory*, who brought it to that Pitch, should himself give Warning thereof, that it was just come, and by Consequence, that there was need of a Physician, — that it was just, that God should now send his first Woe upon the Idolatrous Church

His Testimonies are a notorious Accomplishment of this Warning, and contain those celebrated Outcries of his concerning the Approach of the Great Antichrist in his Times, and published to all the World, to the Emperor *Mauritius*, to the Empress *Constantina*, to *Eulogius* Bishop of *Alexandria*, to *Anastasius* Bishop of *Antioch*, to *John* Bishop of *Constantinople*, to *Sabrianus* Deacon, to *Cyriacus*, Bishop of *Constantinople*, Successor of *John*, and to many Bishops together

To the Emperor *Mauritius*, he writes against *John* of *Constantinople* to this Effect.

“ — The Apostle *Peter*, tho' he had the Keys of the Kingdom of Heaven. and the Power of Binding and Loosing, and had the Care of the Government of the Church committed to him, was not however called the Universal Apostle  
 “ And yet this most Holy Man *John*, of the same Order with my self, endeavours to be called the *Universal Bishop*. I am forced to exclaim against the present Times and Customs  
 “ The Priests, who ought to mourn and fast, affect new, profane, and vain-glorious Titles. Am I now pleading, my most Pious Lord, my own Cause, or revenging any particular Injury done to my self? Or do I not rather stand up in the Cause of God, and in Defence of the Catholick Church?  
 “ — If this Title of *Universal Bishop* be assum'd, — then the whole Church must fall, when that one Bishop falls. But  
 “ let

“ let Christians abhor this *Name of Blasphemy*, which takes a way the Honour of *all Bishops*, and gives it to *One* <sup>g</sup>

In his Letter to the Empress, he says, <sup>h</sup> “ That this *John* imitated *Lucifer* in exalting his Throne above the Stars of God, and that his Pride shew'd, that the Times of *Antichrist* were at Hand

In his Epistle to *Eulogius* Bishop of *Alexandria*, and *Avastus* of *Antioch*, speaking of this same Title of *Universal Bishop*, assum'd by the Patriarch of *Constantinople*, he asserts, <sup>i</sup> “ That the said Patriarch in so lifting up himself against his Brethren, was the Forerunner of the King of Pride, — that he usurp'd upon the Power and Authority of *Christ*, and by such an <sup>k</sup> Elation, or Exaltation of himself in Titles, he endeavour'd to subjugate to himself the Members of *Christ*.

The same is repeated in the Epistle to *John* himself, Bishop of *Constantinople*, <sup>l</sup> “ All that was foretold (says this *Gregory*) is coming to pass, the King of Pride is near, — and an Army of Priests is ready to fight his Battles.

And then writing to *Sabinianus* the Deacon, he saith <sup>m</sup> “ That to give Consent to that detestable Title, was nothing else than to lose the Faith”, that is to apostatize from it And in this he applies the Apostasy predicted in *1 Tim iv 1*

And when *Cyriacus* had succeeded *John*, he writes to him <sup>n</sup> to persuade him to desist from that *Antichristian* Pretension, lest *Antichrist*, who was to come, should find his Work prepar'd in the Church by the Bishops themselves.

And then repeating his Request to the Emperor *Mauritius*, he saith <sup>o</sup>, “ I confidently assert, that whosoever styles himself, or desires to be called *Universal Bishop*, is in such an Elation or preferring himself above all others, the Forerunner of *Antichrist*.”

What must be said then of this unaccountable Man, who preach'd against the Pride of his Brother Bishop in assuming a Title, and yet himself prepar'd the Way for his Successor *Bonifacius* to get it soon after <sup>p</sup>

Nevertheless at this Time he took the Pains to complain thereof in a *P Circular Epistle* to *Eusebius* of *Thessalonica*, and many other Bishops, wherein he persists to call that Title the forerunning of *Antichrist*, who by this Means might have Priests for his Introducers

This *Gregory*, tho' he did not take the Title of Universal Bishop, but on the contrary the seemingly humble one of *Servus servorum Dei*, the meanest of God's Servants, pretended nevertheless to as much Power and Supremacy, or more than any other

From the whole then it appears, that this *Gregory* did preach out of the midst of Heaven and Earth to all *Christendom*, that Tyranny was just a coming into the Church by the Means of the Priesthood, and by Consequence that it was Tim. God should send his Woes to chastise Men for their Corruption and Tyranny But

Still there is something more which may be said upon the Event of these three Woes

About the Year of *Christ* 580 *John* the Faster, Bishop of *Constantinople*, behaved himself as Universal Bishop *Rome* being besieg'd by the *Lombards*, *Pelagius* was elected Bishop of *Rome*, and sent *Gregory*, then a Deacon, to *Constantinople*, to have the Emperor's Approbation Which being obtained, *Pelagius* complains of *John* Bishop of *Constantinople* in the same Style as *Gregory*, by which one may think that either *Gregory* copied him, or else indited the very Letter of *Pelagius*, he being then Deacon, Son of a Senator, and a Learned Man, so that 'tis likely *Pelagius* might make him his Secretary therein But as it contains the same Things, the Words need not be repeated. *Gregory* mentions it in one of those Epistles already cited. 'Tis extant in the Collections of the Councils, and inserted in the Collection of the Canon Law, and elsewhere

From which we may observe, that these Outcries were set up at three several Times, and not improbably by the same *Gregory*

First by *Pelagius* against *John* Bishop of *Constantinople*, then by *Gregory* against the same, and thirdly, against *Cyriacus* by

<sup>g</sup> Greg Mag L iv ep 32

<sup>h</sup> Id L iv ep 34

<sup>i</sup> Id L iv ep 36

<sup>k</sup> See 2 Thess II 4

<sup>l</sup> Greg Mag L iv ep 38

<sup>m</sup> Id L iv ep 39

<sup>n</sup> Id. L vi ep 28

<sup>o</sup> Id. L vi ep 30

<sup>p</sup> Greg Mag L vii ep 70

<sup>q</sup> Myster Iniquitat p 103, 107 by *Du Pleffis*

the same *Gregory* So that this publick Denunciation of that impendent Mischief from the Rising of *Antichrist* was thrice performed, as the Angel is said here to cry three Times, *Woe, Woe, Woe* to the Inhabitants of the Earth.

And shall we now think that God permitted that we should have these pregnant Testimonies against that Antichristian Tyranny given by the Members of the false Prophet themselves, and so luckily corresponding to the triple Denunciation of these Woes, without a secret Design, that we should perceive plainly the Consequence of this great Event to the Prophecy

There is not a more remarkable Event in the Ecclesiastical History than this It squares exactly with all the Circumstances of this *Warning*, being given, (as we shall find afterwards) but a few Years before the fifth Trumpet began It was done decently, and by the proper Ministers.

### TRUMPET V. WOE I.

Beginning *A. D.* 612. and ending *A. D.* 762 Effected by the Incurfions of the Impostor *Mahomet*, and his *Saracens* upon the *Eastern Empire*, and the corrupted Christians in the *West*.

- No 1. § 1. **A**ND the Fifth Angel sounded, and I saw a Star fallen from Heaven to the Earth
- No. 2. And to him was given the Key of the Well of the bottomless Gulph
- No 3. § 2. And he opened the Well of the bottomless Gulph,
- No. 4. And there arose a Smoke out of the Well, as the Smoke of a great Furnace,
- No. 5. And the Sun and the Air were darken'd by reason of the Smoke of the Well
- No 6 § 3. And there came out of the Smoke Locusts upon the Earth,
- No. 7. And to them was given Power, as the Scorpions of the Earth have Power.

No. 8

- No 8. § 4. And it was said to them, that they should not touch the Grass of the Earth, neither any Green Thing, neither any Tree, but only those Men, which have not the Seal of God on their Foreheads.
- No 9 § 5. And to them it was given that they should not kill them, but that they should torment Five Months
- No. 10. And their Torment was as the Torment of a Scorpion, when he strikes a Man.
- No 11 § 6. And in those Days shall Men seek Death, and shall not find it, and shall desire to die, and Death shall flee from them
- No 12. § 7. And the Shapes of the Locusts were like Horses prepared for War,
- No 13. And on their Heads were as it were Crowns of Gold
- No 14. And their Faces were as the Faces of Men
- No 15 § 8. And they had Hairs as the Hairs of Women,
- No 16. And their Teeth were as the Teeth of Lions
- No. 17 § 9. And they had Breast-Plates, as it were Breast-Plates of Iron
- No 18. And the Sound of their Wings was as the Sound of Chariots of many Horses running to Battel.
- No 19 § 10. And they have Tails like Scorpions, and Stings And in their Tails they had Power to wrong Men five Months.
- No. 20. § 11. And they have a King over them, — the Angel of the bottomless Gulph, whose Name in the Hebrew Tongue is *Abaddon*, and in the Greek Tongue he hath his Name *Apollyon*.
- No. 21. § 12. The First Woe is past, Behold there come yet two Woes hereafter.

### The Explanation.

- No 1. **A** Star signifies an inferior Prince or Ruler, and his falling from Heaven to Earth, — his Departing or Apostatizing from that supreme Power under which he was, and this in or-

\* So MS Cov. z the Complut Ed and the vulgar Arab and Ethiop Versions

\* So several MS the Complut Ed Syr Version, and Arethas

der to gain a greater Power than he before had, by causing the inferior Sort of Men, which were in Peace and Subjection, to join with him in Rebellion against their Sovereign

This Star is *Mahomet*, who pretending to be a Messenger and Prophet sent from God, and having for several Years preach'd up his Imposture, began at last in *A D* 622 to take the Sword and fight for it, and having conquer'd several Tribes of the *Jewish Arabs* in his Neighbourhood, he in *A D* 627<sup>†</sup> took on him the Authority of a King, and was inaugurated by the chief Men of his Army under a Tree near *Medinah*. And in the following Year, being now establish'd in the Sovereignty, he took to him all the *Insignia* belonging thereto, but so that he still retain'd the *sacred Character* of *Chief Pontiff* of his Religion, as well as the *Royal*, which he had now invested himself with, and he transmitted them both together to all his Successors, who by the Title of *Caliphs* reign'd after him.

About the same Time that *Mahomet* began to take the Sword, *Cosroes*, King of *Persia*, invaded the *Grecian* Dominions, upon which the Emperor *Herachus* levied a strong Army, and summon'd the *Saracens* to his Assistance. The *Persians* vanquish'd, and the *Saracens* expecting their Reward for their Service, and demanding it with some Importunity, received this Answer, that the Emperor had not sufficient Treasure to pay the *Christian* Troops, and that therefore those *Heathen* Dogs must attend the Convenience of their Prince.

At this they were very much enrag'd, and retiring, march'd by the Way of *Africk*, where they found *Mahomet* busy in enlarging his Power. He aggravated their Discontents, affirming it to be the Will of God, that all Men should enjoy their Liberty, that God was offended at their Oppressions, and wil'd them to oppose the Tyranny of the Christians, and that whosoever died in that Holy War, his Soul should be immediately transported to Paradise. These Motions wrought so far upon them, that they resolv'd to rebel, and upon their being persuaded to join with him, he presently withdrew the usual Tribute from *Herachus*, slew the Officers who demanded it, and soon after fell upon the *Roman* Empire, and together

with his Successors, effected the Plague of this *Fifth* Trumpet.

No. 2. The *Key of the Well of the bottomless Gulph*, being given to this Star fallen from Heaven to the Earth, — denotes that this *Rebellious* Uplart, by opening the Prisons, would set the Slaves at Liberty, and all such Sorts of despicable Men, and thereby produce a hidden Multitude of confused Men, arising on a sudden and breaking out to make IncurSIONS, as a subterraneous Flood when broken out

No. 3. Accordingly the Key being given to *open*, and not to *shut*, to execute Designs, and not to stop Execution, *Mahomet* open'd the Well of the bottomless Gulph, being permitted to punish *corrupted* *Christendom* with the most vile and despicable Men, his Forces consisting chiefly of Slaves, Vagabonds and Robbers, whom he had enticed to him, in Hopes of Liberty and Plunder.

No. 4. The *Smoke arising out of the Well, upon its being open'd, is as the Smoke of a Furnace*. This shews, that such a War would be made and carried on by the aforesaid confus'd Multitude, as would not be of small Effect, but very dreadful.

No. 5. The *said Smoke's darkening the Sun and Air*, shews, that by the said War the Imperial Dignity, and the Truth of Religion would be lessen'd and obscur'd. And, Accordingly *Mahomet* and his *Caliphs*, incroach'd upon the Imperial Power, and wrested it out of the Lands on which they made IncurSIONS: And wherever they became Masters, there Religion decayed. And it may here be observ'd, that in the<sup>‡</sup> seventeenth Year of *Herachus*, which began in *A. D.* 626 in the fifth Year of the *Hegira*, at the Time that *Mahomet* began to be formidable, half of the Body of the *Sun* was darkened, and continued to be so from *Tisrim* the First, to the

† Heg 6. Elmaçın L 1 c 1. *Prideaux's* Life of *Mahomet*, p 66 68

‡ Gregor. Aoulnher p 99



Month *Haziran* viz from *September* in *A. D* 626. to *May* in *A. D* 627

No. 6

*Out of the Smoke came Locusts upon the Earth*

By this the Nature of the Instruments of the Smoke is set forth

Locusts fly in such prodigious Numbers, as that they form a great Cloud, and darken the Sky, and then falling upon the Earth, make a most terrible Havock of all the Fruits thereof, and so are a proper Symbol to signify an Army of Enemies coming in vast Multitudes to make an Excursion, in order to plunder and destroy a Country And therefore very properly represent here the *Arabians* or *Saracens*, who were always profess'd Robbers, and made prodigious Incurfions upon the *Roman* Empire particularly, as well as towards the *Indies*, making, wherever they came, most furious Depredations In *Judg* ch. vi. 3, 5 and ch vii v 12 the *Arabians* are compared to *Locusts*, and there is an *Arabian* Tradition, wherein *Mabomet's* Men are set out as *Locusts*

\* It is said, that there fell *Locusts* into the Hands of *Mabomet*, upon whose Wings it was written, — " We are the Army of the Great God We have ninety nine Eggs, and if we had one more, we should consume the whole World, and whatsoever is therein" True or false, this *Arabian* Tradition shews us their Notions, and makes here a strange Coincidence.

The Order also of Time, as well as the Nature of the Symbols, shews, that these *Locusts* must be understood of the *Saracens*, who proved the first dreadful Plague to *Christendom*, after the Extinction of the *Western Roman* Empire.

By these *Locusts coming out of the Smoke* upon the Earth is meant, either that the Smoke causes them to descend, or else that they come out of the Pit with the Smoke

If the first be intended, it will imply, that the War, which *Herachus*, upon the *Saracens* refusing to pay any longer Tribute, enter'd into against them, (wherein his Armies were most wretchedly beaten) encouraged the *Saracens* to make their fol-

lowing Incurfions into the *Roman* Empire But if we take the latter Sense, then it will signify that Encouragement which *Mabomet* gave to his first Followers to plunder, and destroy abroad, which procured an infinite Multitude of Followers And this he did by making Use of that Law he framed, that they were bound to propagate their Faith by the Sword, and by giving to such Holy Wars the Name of *Gedal*, or *Gehad ji Sebil Allah*, the War in the Way of God, and affirming that those who died therein were Martyrs of God. So that the fundamental Principle of this *Stat*, was to raise a *Smoke* of perpetual War with *Locusts*, who should make perpetual Incurfions against the Earth, or Subjects of the corrupted Church

The *Locusts* being thus brought on, as well as produced out of the *Smoke*, which he raised in the bottomless Gulph, it may be here also observ'd, that the most usual Signal amongst the *Saracens* by Day, of gathering dispers'd Troops together, was <sup>2</sup> by making a *Smoke*.

No. 7

To the said *Locusts*, Power was given, as the *Scorpions* of the Earth have Power.

By Power being given to them, is denoted, that they are a special Plague of God, as being sent to punish Men by a particular Direction of his Providence And,

The Power given to them, being such as the most deadly *Scorpions* have, shews that they are not to destroy so much the Fruits of the Earth, as to torment Men The Power of the *Scorpion* being to sting and Poison

No. 8

And therefore the Command or Permission to them was, That they should not hurt the Grass of the Earth, neither any Green Thing, neither any Tree, but only those Men which have not the Seal of God on their Foreheads.

This Exception with a Negative shews, that ordinary *Locusts*, whose Property is to eat up all that grows upon the Earth, are not intended, but Symbolical ones, being a Multi-

<sup>1</sup> Herbelot tit *Gedal* & tit *Schobada*.  
Vol I p 197

<sup>2</sup> *Oehl's* Histor, of the *Saracens*,  
I

\* Vide C M de Veil in *Amos* vii 1.

tude of terrible Enemies, who like Scorpions have Power, and Order to torment those whom God designs to punish

And those are such as ought by Right to have the Seal of God upon their Foreheads, and have it not, *viz.* Christians corrupted by Idolatrous Practices For, as to be mark'd with the Seal of God, denotes a publick and sound Profession of the Gospel, so the Want thereof, signifies a publick casting away of the Truth, and consequently the publick Profession of that which is quite contrary to it, or at least a Fear and Shame to make publick Profession of the Truth, which is equivalent to a Denial.

*Agreeably to this*, at the Time that this Plague of the Locusts began, the Sins of Men in the Corrupted Church were arriv'd to some Measure, so as to begin then to deserve that God should take publick Cognizance of them by such illustrious Chastisements as *this first Woe*, to be followed, if not prevented, with a greater Stroke in the *second*, and with an absolute Destruction if not prevented still, in the Sounding of the *Seventh Trumpet*, or *last Woe*

The *Eastern* Christians who were the most affected with this Plague, were sunk into the lowest Pitch of Idolatry, the worshipping of Images.

The material <sup>a</sup> Cross in the Reign of *Heracles* being tent back by the *Persians*, was publickly worshipp'd about *A D* 628 The same Emperor is said to have held an Image of *Christ* in a publick Procession, praying for Success in his Expedition against the *Persians*

In short the Evil was so rooted, that the Emperor *Leo Isaurus* having attempted *A. D.* 723. to pull the Images out of the Churches because they were worshipp'd, was oppos'd both by Clergy and People, and the Patriarch *Germanus* chose rather to be depos'd than to give Way to it And as for the *West*, Pope *Gregory II* of *Rome* standing up for Image Worship, excommunicated the said Emperor, as did also Pope *Gregory III* who in a Synod held at *Rome A. D.* 732 got it decreed, *that whoever oppos'd the Worship of Images should be cut off as an infected Member from the Body of Christ, and remain excommunicated.*

<sup>a</sup> Nicephorus C P Histor. Heri 1 c. 6

In *this first Woe*, there is no mention of a third Part, as in the former Trumpets, the suffering Subject of this, being not of the same Nature as the former. For in the former Plagues the *Pagan* Idolaters were chiefly concern'd, and in particular the *West*, which was chiefly infested with *Paganism* But the *East* as it was much more thoroughly then converted, by which it escap'd those Punishments, so it began soonest to be corrupted with Idolatry, and for that Reason felt the first, and the more the Effects of this Woe Though as this first Woe is still only by Way of Chastisement, the *African* and *Western* Parts did also suffer by this Warning Chastisement Upon which Account there is no Limitation made therein, that none may have Reason to say in Excuse towards the next Woes, that they wanted Warning.

No 9

Against these corrupted Christians the Locusts were to *act*, but then they were not empower'd to *kill*, that is to make an utter End of them, but *to torment them*, by bringing against them Fire and Sword and Desolation

The *Smoke* out of which these Locusts rise, doth not smite or kill the Sun and Air, but only darkens or lessens their Power And therefore, if notwithstanding all the Incurfions and Mischiefs acted by the said Locusts, all those Kingdoms or Monarchies which existed at their first Appearance, did still subsist and defend a sufficient Number of Subjects under their Government whilst the Power of the Locusts was in its Vigour, then the Locusts did not kill them, but only tormented their Subjects by their Invasions, and caused great Torment and Misery among them

The Event is exactly fuitable to the Prophecy. For though the *Saracens* overran many Countries in *Arabia*, *Chaldea*, *Syria*, *Palestine*, *Egypt* and *Africa*, and as far as *Spain*, *France*, and *Sicily*, yet they were always so far driven back, or restrained, that not one Monarchy in *Christendom* quite perished by their Incurfions

The Empire of *Constantinople* did suffer the most by the *Saracens*, being indeed cut short, and losing *Syria*, *Egypt*, *Africa*, and a good Part of *Natalia*, yet it subsisted still as a Kingdom.

So Incurfions were made into *Spain* and *France*, but the Monarchies of both were not quite destroyed by them <sup>b</sup> *Soliman* being *Caliph* about *A D* 716 or *A Heg* 98. and not understanding his Commission sent an Army of one hundred and twenty thousand Men and three thousand Ships to besiege *Constantinople*, which was done in due Form, and with great Obstimacy The Inhabitants were in such Streights that they offered to pay so much a Head for their Ransom But this being refus'd, the Emperor *Leo* found means to hire the *Bulgarians* and *Franks*, who by Land and Sea fell upon them, and made them suffer such Things as never besieging Army did They were forced to eat their Horses, the Roots and Leaves of Trees The Fleets which came to their Succour with Provisions were all destroyed and sunk, so that only ten of the Ships escaped of that Number, whereof five were taken by the Christians

Thus we see how the Bounds of these Locusts were set them, which when they attempted to transgress, they perished miserably.

Upon this *Omar*, who succeeded *Soliman*, rais'd a dreadful Persecution against the Christians in his Dominions, which was in his Commission About ten Years after, these *Saracens* being called in by *Eudo* Duke of *Aquitain*, into *France* out of *Spain*, they were met by *Charles Martel*, who fell upon them, and in one Battle slew three hundred and seventy five thousand of them, losing only fifteen hundred of his Men And within a few Years after quite drove them back with all their new Auxiliaries, lately come over out of *Spain* and *Africa*. So that from these Times they never endeavoured with any great Likelihood of Success to encroach upon *Christendom*, but they were easily repulsed, and discouraged from making any further Attempts. And here 'tis proper to observe the Words of *Nicephorus* upon these Attempts of the *Saracens*, " c if they did not altogether destroy the Empire, the greatest Part of the Army was cut to Pieces by an unknown Nation, coming from an inaccessible Wilderness " But they were not to kill but

torment The Kingdoms of the *Eastern* and *Western* Parts of *Christendom* were to stand, notwithstanding all the Wars and Desolations which they caus'd therein What increas'd the Mischief not a little was, that all this while the *Eastern* Christians were involved in Civil Wars about Images, which gave the greater Opportunity to the *Saracens* to make Incurfions upon them

By the Way it may be observ'd, that there hath happen'd in the Extent of this Plague, a Coincidence of the Event with the Nature of the Locusts, The *Saracens* have made Inroads into all those Parts of *Christendom* where the natural Locusts are wont to be seen and known to do Mischief, and no where else And that too in the same Proportion Where the Locusts are seldom seen, there the *Saracens* staid little, where the natural Locusts are often seen, there the *Saracens* abode most, and where they breed most, there the *Saracens* had their Beginning and greatest Power This may be easily verified by History

The Reader is not here to expect the History of the *Saracen* Incurfions during the Time that this Plague of them lasted. A few Observations will shew the Rapidity of their Expeditions, and the Mischief which they caus'd in *Christendom*, and the Roman Armies of the Emperor *Heracius*

After the Emperor *Heracius's* Forces, sent against the *Saracens* for their refusing to pay Tribute, had been beaten as above related, and after some Excursions under the Conduct of *Mahomet* had been made without Opposition, *Abubeler*, the first *Caliph* after *Mahomet*, was for propagating *Mahometanism* by the Force of the Sword And therefore being resolv'd upon an Incurfion into *Swia*, he appointed *Yezid Ebn Abi Sophyan* the General of his Forces, and amongst other Things in his Speech to him on this Occasion — order'd him to kill no little Children, nor old People nor Women He added — Destroy no Palm-Trees, nor burn any Fields of Corn Cut down no Fruit-Trees — As you go on, you will find some religious Persons that have retired in Monasteries, who propose to themselves to serve God that Way Let them alone, nor

<sup>b</sup> Gregor Abulphar p 130 Niceph C P cap 9 Hist Heracl. & Const  
<sup>c</sup> Niceph C P Hist c 13 §, Heracl & Const

<sup>d</sup> Olaus History of the Saracens, Vol I p 15

“destroy their Monasteries. And you will find another Sort of People that belong to the *Synagogue of Satan*, who have shaven Crowns, be sure you cleave their Skulls, and give them no Quarter, till they either turn *Mahometans* or pay Tribute.”

The Emperor *Herachus* hearing of this Preparation of the *Saracens*, sent Forces against them, but with ill Success, the General he sent being, together with twelve hundred of his Men, killed, and the rest routed, the Enemy losing only one hundred and twenty Men. Several Generals were sent after this by the Emperor, who were all likewise unfortunate, and in one of the Battles the *Romans* lost one hundred and fifty thousand Men.

But to shew their great Rapidity it will be sufficient to observe, that in the Reign of *Omar* the second *Caliph* after *Mahomet*, these Locusts had made such a surprizing Progress, (though his Reign was only about ten Years and an half) that they became Masters of thirty six thousand Towns, Villages and Castles, in *Syria*, *Chaldea*, *Mesopotamia*, *Persia* and *Egypt*, and carried on their Conquests as far as *Tripoli* of *Barbary*. And this is observed by *Khondemir*.

The Successor of this *Omar* was *Othman*, who carried on his Conquests as far as the Streights of *Gibraltar* on the one Hand, and on the other gain'd the Island of *Cyprus*, and others in the *Archipelago*. The *Saracens* also penetrated into *Spain*.

The next *Caliph*, *Ali*, was interrupted by Civil Wars, and slain by Treachery, which hindered their Progress. But the next *Caliph*, *Moaviab*, about *A Heg.* 52 sent his Son *Yazid* against the *Greeks* in *Armenia*, and drove them to the Suburbs of *Constantinople*, which he held besieged a long Time, sowing and reaping in the Grounds about it. But outstretching his Commission, he lost thirty thousand Men and withdrew. *Yazid* having succeeded, the *Saracens* turn'd their Arms rather towards the *East*, *Khorassan*, *Khovaresm*, and *Samarcand*. After some short-lived *Caliphs*, *Abdalmaleck* succeeded, who made a Truce with *Justinian* the Emperor, so that the *Saracens*

turn'd their Arms again towards the *East*, and invaded the *Indies*. Then his Son *Soliman*, though not immediate Successor, made that second great Attempt upon *Constantinople* before mention'd *A Heg.* 98. But his Predecessor and Brother *Valid*, had plagued the Christians of another Side, during nine Years Reign, subjugating most Part of *Spain*, *Majorca*, *Minorca*, and Part of *Gallia Narbonensis*, besides his Conquests in the *Indies*. His Brother's *Yazid* having succeeded *Omar ben Abdalaziz*, the *Saracens* made Incursions into the *Gauls*, and laid Siege to *Toulouse*, but were repulsed by *Eudo*.<sup>b</sup> About this Time the *Saracens* made a Descent into *Sicily*. *A Heg.* 136. or according to *Gregorius Abulpharagius* *A Heg.* 137. *Ahmanfor* II. *Caliph* of the *Abbasides* begun his Reign, and conquer'd *Armenia*, *Cilicia* and *Coppadocia*, and to secure his Conquests rebuilt *Malathia* or *Melisa* in *Armenia*, about *A Heg.* 140. which had been destroy'd by *Constantinus Copronymus*. And to secure his own Rest, he built *Bagdad*. *A Heg.* 145. the Effects of the Excursions of the *Saracens* upon the *Roman* Empire ceasing then, and the great Monarchies of the *Saracens* being soon after broken to Pieces. So that there is no Occasion to pursue this Matter any further. For if you examine strictly the Lives of all the following *Caliphs*, no such great Expeditions will be found any more, saving that about *A Heg.* 228. there was an Expedition into *Sicily* and *Candia*, but they were taken before.

Agreeably to this Account seems to be the Time fix'd for the Duration of this Plague.

The Term of these Symbolical Locusts tormenting is limited, according to the Duration of the natural Locusts, to *five Months*. And *Bochart*<sup>1</sup> observes the *Scorpions* also hurt only for *five Months*. So that in both Respects the *Decorum* of the Symbol is observed.

But forasmuch as the Locusts here in the Prophecy are *Symbolical ones*, the five Months, which are the Term of their Duration to Torment, are *Prophetical Months*, and therefore contain so many annual Revolutions of the Sun, as there are

<sup>a</sup> Herbelot t. Valid  
<sup>b</sup> Abulpharag p. 140

<sup>c</sup> Herbelot tit. Jezid  
<sup>d</sup> Herbelot t. V. t. t. Billah

<sup>e</sup> Niceph. Hist. Leon. c. 15  
<sup>f</sup> Hieroz. p. 639

daily Revolutions of it in one compleat Month, according to the Prophetical Use in Scripture of a *Day* for a *Year*

Now in the *Revelation* the Prophetical Year us'd, consists of three hundred and sixty Days, because in *Ch. XI.* a thousand two hundred and sixty Days, are equal to forty two Months, So that each of the Months consists of thirty Days

According to this, the five Months fix'd for the Duration of the Power of the *Saracens* to make *vigorous and tormenting Incursions*, signify a hundred and fifty solar Years And in order to shew the exact Computation of these Years, it will be proper to observe,

*First*, That the Life or entire Subsistence of these *Saracen* Locusts, is not here determined So that we need not to trouble our selves about the Extent of the Monarchies which they set up, nor of their Duration. There is nothing here observed but the *Extent or Duration* of their Power to torment, which is *five Months*. Because the Torment only falling upon corrupted *Christendom*, it is for the Sake of that, that there is this Notice taken of them, and the Extent of their Power shewn

*Secondly*, It is observable that the natural Locusts are only taken Notice of whilst they make Flights or Incursions to destroy the Fruits of the Earth

As soon as they settle, and begin to lay their Eggs, they die, and are no more taken Notice of by Men So that the Type of the Locusts is only to represent a great Multitude of Enemies making Excursions, and ravaging Countries But that as soon as they return, settle and cease from such Excursions, they can be no more represented under the Type of Locusts

And therefore the Prophets never use this Symbol to express a settled Monarchy, be it never so Tyrannical and Tormenting, nor do Authors, who often compare Plunderers to Locusts, use such Comparisons but on the Account of their Ravaging

Whilst the *Saracens* therefore kept on in their Way of plundering and ravaging, by making numerous and prodigious great Excursions into *Christendom*, so long they were like Locusts But when they left off that Way, settled and erected Monarchies, and endeavoured rather to preserve themselves in a quiet State, than to annoy *Christendom* at the old Rate, and

seek out new Conquests and Adventures, then they were no more like Locusts And then the Work they were appointed for, in relation to the Duration of this Plague, was perform'd

This being premis'd, it will not be very difficult to find the precise and critical Time when these *Saracen* Locusts and *Arabians* fix'd themselves

The excellent *Arabian* Historian, *Gregorius Abulpharagius* (having given an Account of their Wars and Progress, and shewn how during the Excursions which they made, their *Caliphs* never iettled any where, but were sometimes in one Place, and sometimes in another) tells us at last, <sup>m</sup> that *Abu Giosaf Al Mansor*, their *Caliph*, and second of the *Abbaside*, laid the Foundation, and built the City of *Bagdad*, on Purpose to make it a perpetual Settlement for himself and his Army, being discontented with the Mutinies he had suffer'd elsewhere.

And accordingly this City, which he called according to *Elmacinus*, *Mednat Assalam*, the *City of Peace*, or according to <sup>n</sup> others, *Dar al Salam*, *House of Peace*, (<sup>o</sup> in Allusion to *Jerusalem*, *Vision of Peace*, and so called when *David* made it the Capital of his Kingdom, having settled it in Peace) became then, and all along afterwards the settled Habitation of the *Caliphs*, till they were extirpated quite by *Hulac*, King of the *Moguls*, who took the City, and destroy'd the *Caliph* then Reigning, with all his Family, so that they never regain'd their former Power

Now this City was begun to be built <sup>p</sup> in the 145<sup>th</sup> Year of the *Hegira*, in *A D* 762 If we count therefore backwards from this Year, one hundred and fifty Solar Years, the Beginning of this Plague of the fifth Trumpet will be in *A D* 612

And accordingly in this very Year did *Mabomet*, <sup>q</sup> in the 44<sup>th</sup> Year of his Age, begin to preach Publickly his new Religion, and thereby open'd the Pit of the bottomless Gulph, to let out the Smoke with the Locusts.

<sup>m</sup> Gregor Abulphar Hist Dynastian p 141      <sup>n</sup> Herodotus tit Bagdad  
<sup>o</sup> Idem      <sup>p</sup> Greg. Abulph Hist Dynast p 142      Herodotus tit Bagdad  
<sup>q</sup> Eilm. cm p 3      V G bi. Sionit. App ad Geogr Nab p 22

And here, since it has been above shewn, that Pope Gregory the Great, was the Person who gave Warning of the Woes to follow soon after, it will be proper to observe, how closely this first Woe did follow the last finishing Stroke, that was given to perfect the Strength of the false Prophet in *Christendom*, to punish which Attempt, God did suffer the false Prophet *Mahomet* to arise

The Tyrant *Phocas* is said to have made his Grant to the Bishop of Rome, *Bonifacius III* A D 606 whereby that Bishop was declared, by his Intrigues, Universal Bishop, and his Church the Head of all the Churches, and he thereupon claimed to himself that Supremacy, which he hath since usurped over the Church of *Christ*

Other Authors say it was A D 608 Be it as it will, the first pretended Inspiration of *Mahomet*, was <sup>s</sup> four Years before his Preaching publicly, and so falls on that Year of *Ch*, *st* 608 So that if A D 608. be the Year of the Date of the Grant of *Phocas* to *Boniface*, *Mahomet* in that very Year went to his Cave, and hatched that false Prophecy, which was to torment *Christendom* for those Corruptions that were then come to the Height

N<sup>o</sup>. 10 The Torment of the Locusts, which they cause in those they are sent against, is represented, upon the Account of the Greatness of it, as the Torment, caused by a Scorpion when he stings a Man, which is <sup>t</sup> very grievous, and of all other the most vexatious.

N<sup>o</sup>. 11. The Distress is so great, that Men should seek Death, and should not find it, and should desire to die, and Death should flee from them

By this Emphatical Reduplication of the Expression, the Greatness of the Anguish is express'd. It is so great, as that Men shall earnestly desire to die, that they may be eas'd of their Pains

So *Job* in *ch* iii 20 cursing the Day of his Birth expostulates — *Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul? Which long for Death but it comes not, and dig for it more than for hid Treasures? For they are exceedingly, and are glad when they can find the Grave. For these are the Wishes of one in the Height of Sorrow and Torment — as if he had said — Have I no one to kill me, to deliver me out of this Pain?*

As for the Accomplishment of this Torment, it fell upon those miserable Wretches which dwelt not only all over *Christendom*, and felt the Mischief and Terror of these *Saracens*, but also chiefly upon those who dwelt in those Countries which they kept under them, and from which all those in a Manner, who did not embrace their Phanaticism were exterminated. Consult *Theophanes* and *Zonaras*.

It was the Method of these *Saracens* in their first Incurfions to drive as many Captives as they could Thus in their *African Expedition* <sup>u</sup> A D 668 they made eighty thousand Captives Upon any Defeat therein, they turn'd upon their Christian Subjects, as <sup>x</sup> *Omar*, A D 718 having received a great Check at *Constantinople*, prosecuted them to turn *Mahometans* by Capital Punishments. A D 741 <sup>v</sup> *Valed* being *Caliph*, ordered all the Christian Captives to be slain throughout his Dominions. *Baronius* observes, that for forty Years together the Christians of *Antioch* could not have a Bishop, till *Yazid* A D. 742 permitted them to have one And A D 756 the Patriarch of *Antioch* was forbid to preach, build Churches, and perform his other Offices The Churches in the *East* were plundered, the Laymen and Monks were thrown into Prisons, and the rest oppressed with Exactions and heavy Tributes

In short, the vast Excursions which they made, and the several Victories they obtained after bloody Battles, sufficiently shew that the Subjects of all Christian Princes, especially the *Byzantine Cæsars*, did suffer very much during the Effects of this Woe, and in such a Manner as had not been before known since the Church had the Temporal Power on its Side

<sup>r</sup> Dr, *Prideaux's* Life of *Mahomet* So *Baron* in *Annal*  
racen pag. 2. <sup>t</sup> *Bochart. Hieroz* p 639, 640, 642

<sup>s</sup> *Elmacin Hist* 2

<sup>u</sup> *Baro. Annal* ex *Theophan*

<sup>x</sup> *Id ex Theoph*

<sup>v</sup> *Id ex Theoph*

So much for the Power and Actions of the Locusts in general

Now follows an exact Description of them, by shewing what Qualities they have to effect such Mischief and Torment, and what their Characters are.

N<sup>o</sup>. 12. The first Qualification of them — is, *of their being like Horses harnessed to Battle.*

This Description, which suits with the Nature of the Symbol, or the Shapes of natural Locusts, whose Heads resemble that of a Horse, shews that the great Strength of the *Saracens* was to consist in Horsemen, and that their Conquests would be carried on with prodigious and almost incredible Speed

As the *Arabians* have the finest Horses in the World, so their Riches consisted chiefly therein, whereby they were enabled to mount so many Men, and make those swift Excursions which lasted during the Time of this Woe They always fought on Horseback and were wonderfully active in Riding, beyond all other Nations

N<sup>o</sup>. 13. The second Particular by which they are described, is — *that had on their Heads as it were Crowns of Gold*

Here the Habit of the *Arabians* in respect of the Attire or Cover of their Heads is set forth, they wearing on their Heads Mitres or Turbants like Crowns; and <sup>2</sup> glorying in being thus adorn'd with Ornaments, which are Crowns and Diadems amongst other People <sup>1</sup> *Pliny* takes Notice of this Dress in relation to the *Arabians* in his Time, and the Prophet *Ezekiel* alludes to it in *ch xxiii 42.*

These Crowns on the Heads of these Locusts do also farther signify, that these Locusts shall have what is signified by the Symbol of the Crowns, *viz Dominions* — that they shall constitute and establish Principalities, which upon the Account of the Likeness of the Crowns, *to Crowns of Gold*, were not to be of a short Continuance.

As for the Event, the *Arabians* and *Saracens*, since the

Time that *Mahomet* set himself at the Head of them, have not contented themselves to Plunder, and so to return, as they were before accusom'd, but they have also settled in the Countries which they overran, and fixed their Dominion therein. 'Tis true they did acknowledge their Angel *Abaddon* as Chief, as long as this Woe was to last, and so they wore only Coronets, which they had as Lords under him. But when his Term was expired, they set up for themselves, and their particular Leaders set up for Sovereigns, but not before.

*Elnacimus* observes how this huge Body of the *Saracen* Empire was crumbled to Pieces Which happened when their *Caliphs* grew lazy, and suffered, by a false Notion in Politicks, their *Turkish* Militia in *Bagdad* to grow headstrong and mutinous The rest of the Governors finding the *Caliphs* unable to keep themselves in Authority, being subject to the Mutinies of those *Turks*, and so too weak to keep that great Body together, took hold of the Opportunity and set up for themselves, whereas they had before only a delegated Power

The first Stroke against the *Saracenic* Empire was given to it just upon the very Time of the Foundation of *Bagdad*

For *A. Heg.* 139. or *A. D.* 756 <sup>b</sup> *Abdalrahman*, one of the *Ommuades*, came, to shelter himself, into *Spain*, and was there received as *Caliph*, independent of the other at *Bagdad* And set up there a *Dynastia*, which lasted about two hundred Years. Not long after, *A. Heg.* 184. or *A. D.* 800. <sup>c</sup> *Ibrahim Ben Aglab* being sent into *Africa* by the *Caliph*, *Haraun Raschid*, to be Governor, set up for himself, and conquered a great Country, which he left to his Children, who enjoyed it about one hundred and twelve Years, without acknowledging the *Caliph* at *Bagdad* any more than they thought fit

Upon the Death of the *Caliph Haraun Raschid*, his Dominions were divided among his Children.

Afterwards arose the *Barmecides*, the *Atabecks*, the *Bovides*, the *Ajoubites*, the *Selgrucides* in *Iran*, and in *Roum*, and in *Kerman*, with many others, who set up several *Dynasties* of these settled Locusts, agreeing so far in this, that they still keep to the Principle of Unity, in sending to the *Scheck* at

<sup>a</sup> Vid Pocock Not. in Carn. Togrā Arab p ultim vel Hotting Dissert III c. Num Or p 122

<sup>2</sup> Plin Nat. Hist L vi, c 28

<sup>b</sup> Herbel tit Andalous & Abdalrahman.

<sup>c</sup> Herbel tit Aglab.

*Meccha* considerable Presents every Year, out of their Countries with the Pilgrims

These Crowns last still — viz the *Ottomans* with all their Subjects, the *Crim Tartar* and his Subjects, the *Emins* of *Arabia* and their Subjects, the King of *Persia* with his Subjects, the King of the Coast of *Abex*, beyond *Egypt* to Cape *Guardafu*, the Governments of *Tripoli*, *Tunis*, and *Algiers*, the King of *Fex* and *Morocco* All these, with several Kings in *Tartaria* with their Subjects, are *Mahometans* As for the following, the Kings, Lords and Soldiery are so, but not their Subjects Namely, the *Great Mogul*, the Kings of *Visapour*, of *Golconda*, of *Comorin*, and others in *Malabar*, of the *Maldives*, of *Achem* or *Sumatra*, of *Java*, of *Bantam*, of *Macafer* This Account is from *Tavernier*. But since his Time <sup>d</sup> *Aurenkzeb*, the *Great Mogul*, hath conquer'd the Kingdoms of *Golconda* and *Visapour*, exterminated most of the *Indian Raias*, and almost abolished Idolatry in his Dominions

N<sup>o</sup> 14. The third Particular by which the Locusts, or the Instruments of the Woe of this Trumpet are described, is, — *their Faces were as the Faces of Men* viz of common Men. The *Saracens* at the Time of *Mahomet's* Rise were mean and despicable, and were out of Contempt call'd by their Neighbours <sup>e</sup> *Saracens*; *Sarick* in the *Arabick* signifying a *Thief* or *Robber*

There may be also an Allusion in this Expression, — *of them having Faces like the Faces of Men*, — to the Custom of the *Arabians*, who though they wore long Hair like Women, as it is said presently, and had Coronets or Turbants, which were like Womens Attire, yet they affected to wear (as *Pliny* <sup>b</sup> observes of the *Arabians* in his Days) great *Mistachos*.

N<sup>o</sup> 15. The fourth Particular in the Description of these Locusts, is, — *that they had Hairs as the Hairs of Women*, that is, long Hair tress'd and plaited after the Manner of Women given to Luxury and Leachery. Agreeably to this, the first *Musulmans*

did wear long Hair, and superstitiously tress'd it And hereby, together with this their Custom, is set forth their Effeminacy and Lust, to which they were extremely addicted, and in which they were allowed by their Prophet, who made it not only a Lure to gain them, but also represented it as Part of the Happiness of Men in another Life <sup>a</sup> *Ans Bi Mahk*, one of the Companions of *Mahomet*, who collected the *Malometan* Traditions, reports, that <sup>b</sup> *Mahomet* did boast of Four Advantages above other Men, — to exceed in Courage, in Liberality, in the Strength of his Arm, and Vigour in Carnal Copulation So that though by his own Law, no Man ought to have above Four Wives, he did assume a Privilege to be dispensed therein, and he had accordingly Twenty one Wives Six he repudiated, Five died before him, the other Ten he had still at his Death. But the last *Caliph*, <sup>c</sup> *Mostázen Billah*, had in his Place seven hundred Women, and three hundred Eunuchs to attend upon them How the *Malometans* use that Liberty is notorious

But as this Character of the *Mahometans* is exactly true, and attested by many Authors, so in particular the Historian <sup>d</sup> *Ducas* observes, that they have a peculiar Humour in their Lust, to despise and hate the Women of their own Nations, but to doat and fall furiously upon the Women of *Greece*, *Italy*, and other Countries

This Character of the Locusts greatly heightens the Miseries of this Woe, in that these Locusts, to satisfy their Lust, should by Consequence ravish the Women and Daughters from their Husbands and Parents, not only captivating the Men for their servile Work, but taking the Women to be Slaves to their Lust, which is a Circumstance that highly aggravates their Sorrows See *Job xxxi. 10. Is. xiii. 6. Zach. xiv. 2.*

N<sup>o</sup> 16. Another Particular in the Description of the Locusts is, *that of their Teeth being as the Teeth of Lions*

This sets forth their Rapaciousness and Cruelty In *Psal lvi. 4.* wicked Men are compared to *Lions*, and their *Teeth* to *Spears and Arrows* According to this, by *the Teeth of the*

<sup>a</sup> Herbelot tit Aurenkzeb *Foyer's Travels* ep ii ch 1. leg L iv c 2.

<sup>b</sup> Plin. Nat Hist. L. vi c. 28

<sup>c</sup> Bcenai Ph-

<sup>d</sup> Hebel at Anf *Ducas's History*, c 9.

<sup>e</sup> Herbelot tit Mohan.med

<sup>f</sup> Gregor Abu'p p 339.



*Locusts being like the Teeth of Lions*, — the offensive Arms of the Locusts may be intended, Javelins, Spears, Bows and Arrows being the chief Arms of the ancient *Arabians*.

As for Defensive Arms,

N<sup>o</sup>. 17 *They had Breast-Plates, as it were Breast-Plates of Iron.*

This denotes that the *Saracens* should be a bold, hard, mischievous Enemy, being so well arm'd for that Purpose. And thus their great Victories and Conquests have sufficiently verified

It is observable that the natural Locust hath about its Body a pretty hard Shell of the Colour of Iron, to which there is an Allusion in <sup>1</sup> *Claudian*; so that herein the Symbol of the Breast-plate is exactly suited to the natural Locust.

N<sup>o</sup>. 18. The next Particular concerning the Locusts of this Trumpet is, *that the Sound of their Wings is as the Sound of Chariots of many Horses running to Battle.*

This also is taken from the great Noise which the natural Locusts make with their Wings, when they fly in great Companies, and expresses the Swiftnes of the *Saracens* in their Incurfions, the Noise of their Multitudes, and Horses, and the great Terror and Consternation they would occasion in those against whom they came

N<sup>o</sup>. 19. Further, concerning these Locusts it is said, *that they had Tails like Scorpions, and Stings in their Tails.*

To speak properly, the Locusts have no Tails, for what is by Authors call'd the Tail, is only the extreme Part of their *Abdomen*, ending in a sharp Point like a Sting. But *these* have that particular Property to have Tails like the Scorpions, who <sup>m</sup> only of all Insects have properly Tails. So that this Particular was necessary to be set forth, that it might be known how they tormented as Scorpions do, having Tails and Stings like them.

By the *Stings in their Tails*, is denoted the Poison they would transmit into the Persons they design'd to torment. The Mean-

ing is, that these Locusts by their Incurfions would instil the Poison of their Error and Phanaticism, and conquer to propagate their Delusions, and by those Means reduce all Men to their Tyranny and Slavery

Now this the *Saracens* have done in most of those Parts they overran For the oppress'd Christians to ease themselves of their Torment have been forced to turn *Mahometans*. But then this Ease is worse than the former Torment. For, in doing that, they were not only more subject to the Tyranny of that People, but likewise made an absolute Shipwreck of their Christian Faith, which though corrupted, was still a better Condition than plain Apostasy in embracing *Mahometanism*, in that this seems to take away all Hopes of Repentance

Thus the *Israelites* did ill in worshipping the Calves in *Dan* and *Bethel*, but they did much worse, in worshipping *Baal*, but still worst of all, in quite throwing off the Worship of God.

The first Apostasy deserved Chastisement, but the utmost, Destruction both of Body and Soul

This Power of theirs to hurt Men *both in their Tails*, and is for the same Term of Time which was before given in Verse the fifth, *viz Five Months.*

And this shews what the End of every Conquest made by them throughout the whole Term of their Duration would be, *viz* to force those whom they conquer'd to embrace the *Mahometan* Faith, which, if embrac'd, would poison, and cause the Destruction both of Body and Soul

Their *Teeth* are their Weapons, by which they conquer, and their *Wings*, are the Violence which they thereupon use, to plant their Delusions

N<sup>o</sup>. 20 The last Particular concerning these Locusts is, *that of their having a King over them, — the Angel of the bottomless Gulph, whose Name in the Hebrew Tongue is Abaddon, and in the Greek Tongue Apollyon.*

According to *Prov xxx 27* the natural Locusts have no King, so that there is a Difference between them and these Symbolical ones

The *Arabians* indeed say, that the Locusts have a King, or Captain whom they follow, and when he flies, they fly, when he

he stops, they stop But then this Locust that leads, as *Bochart* observes, is not a set King, either by Nature as the Bees have, or by Election, but by Chance, and the rest follow blindly, and any one doth it as there is Occasion

As to the King which these Symbolical Locusts are said to have, it being certain that King, Angel, and Star, may be synonymous, in that the latter are the Symbols of the former, this Angel of the Abyss, or bottomless Gulph, can be no other than the Star which had the Key of the Pit, or the Well of the bottomless Gulph in *Verfes*, first and second, who, by the opening of the said Gulph, became himself the Angel of the Abyss, that is of all the Locusts which came out of it So that during all the Term of their Power they must have this Star to be their King

But then as King in the Symbolical Language is not always limited to one Person, but signifies a Succession of Kings, so we need not to suppose that this Star always subsists in one Person, but signifies that Person who did this Work, and all the Successors who carried on the same Design, and had the same Power with the Locusts, and commanded them in the Execution of it

This Angel then is *Mahomet*, and his Successors or *Vicars*, the *Caliphs*, who did solely reign over the *Saracens* For the Name of a *Khalifah* signifies both *Successor* and *Vicar* So that in them *Mahomet* still reigned.

And now, as was before observed, whilst the Locusts did torment *Christendom* during the *five Months*, so long did they remain under that one Head, the Successors or *Vicars* of *Mahomet* During all this Time, they had but one King, or Angel. But when that Term was expired, the Locusts were scattered, had more Kings, and the true *Caliphs* could no more keep them together, but Pretenders set up for themselves, so that they never could be brought under one Head again

This happened about *five Months*, that is one hundred and fifty Years after the first publick Preaching of *Mahomet*, the Star that opened the Abyss. The first Breach upon the Unity

of the *Caliphat*, happening, as has been shew'd before, about *A D 756*, that is, within six Years of the Term which ended by the Foundation of *Bagdad*, *A D 762*, when another *Caliph* was set up in *Spain*

After which there were more Divisions from that great Body, as when *Ibrahim Ben Aglab* set up for himself in *Asia*, *A D 800* And eight Years after, when *Haroun Al Raschid* divided his Dominions among his Children, more Parcels thereof went off Which Divisions increased still more and more, and the *Caliphat* became nothing So that after the Building of *Bagdad*, these Locusts could by no means be said to be under one King, who was only to be sole, whilst they had Power for the aforesaid Term to torment Men

The *Hebrew* Name *Abaddon*, and the *Greek* Name *Apollyon*, both signify a *Destroyer*; hereby denoting the special Property of this King of the Locusts, or Angel of the Abyss And this is added as a Proof of the Power of the Locusts to torment, forasmuch as they had for their Head, one whose Business was to *destroy*.

Accordingly, it was the Principle of *Mahomet* to propagate his Religion by the *Sword*. This he ordained, and thereby set the *Saracens* upon all their after Wars and Desolations, with whom therefore *War* was called *the Way of God* And they were great Murderers and Destroyers all Manner of Ways. The Cruelty of *Valid* was before taken Notice of ° In his Time one *Hejajus* was slain by him, who had caused to be slain, of illustrious and chief Men, *one hundred and twenty Thousand*, besides those of the common People, and those slain in War, together with *fifty thousand Men*, and *thirty thousand Women* who died in his Prisons

The great *Abu Moslem*, who raised up the Family of the *Abbasidæ*, and was slain by the Order of *Albugiasar Al Mansur*, *A D 754* destroyed a *six hundred thousand Men* known, besides those that were unknown, and those whom he had slain in Wars and Battels.

° Herbel tit Abubecre, and Khalifah, Golius in Lex. Arab p 748. Fuller Misc. Sacr. L. iv. c 16.

° Greg Abulph Hist Dyn p 129. Abulph Hist Dynast p 140.

° Herbel tit Abou Moslem

° Greg

Mr *Mede's* Conjectures concerning the *Hebrew* Name of this Angel are these The *Mabometans* profess to worship no other God but the Creator of the World, which in the *Chaldee* and *Syriac* is אבודה ABUDA, and by the *Arabian*, אבדי ABDI, that is *Eternal* So that he thinks that by the Word *Abaddon* is hinted, that although they pretend to worship the Creator, the eternal God, they worship him not, but the Angel *Abaddon*, the *Destroyer* of the World In the same Manner as the *Gentiles*, thinking to worship God, do not sacrifice to him but to *Demons*, 1 Cor x 20

Again, the ancient *Arabians* had for their God one ' OBODĀ, who had been their King. And from him some other Kings his Successors were called OBODĀ

Now OBODĀ has the same Origin in the *Hebrew* and *Arabick* as *Abaddon*, and therefore in the Name *Abaddon* there may be an Allusion to that Founder of the *Saracen* Nation who was by the *Locusts*, before their Excursions, worshipped as a God So far Mr *Mede*

Another very probable Conjecture is as follows

From the Root באר to *perish*, the *Arabians* call the Desert *Albaidāo*, because the Place of *Destruction*. Others pronounce it *Badiab* However באר, by a Transposition of the Radicals is the very same as אבה, whence comes *Abaddon* the *Destroyer*, as being the Angel of the Desert. And how this hits *Mabomet*, who brought the *Saracens* out of the Desert, is easy to see, they being as was before observed from *Nicephorus* an *unknown Nation*, coming from an *inaccessible Wildernejs*.

N<sup>o</sup>. 21. The Declaration that the first *Woe* is past, and that there are two *Woes* yet to come, shews, that these *Woes* are such solemn Matters, that it is proper to give Notice of all their Steps, in order to make Men the more mindful of their Approach, and to induce them the more powerfully to Repentance and Amendment.

\* Steph *Etym. V. אבדי*  
Bel tit *Badiab*.

‡ Pocock Not in *Carm Tograi*, p 155

\* *Hr*

## TRUMPET VI WOE II SECT I

Containing the Destruction of the *Eastern* Empire by the *Ottomans*. From A D. 1356. to A D. 1453. or A D. 1460.

- N<sup>o</sup> 1. § 13 AND the sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar which is before God,
- N<sup>o</sup>. 2. § 14 Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound at the great River *Euphrates*.
- N<sup>o</sup>. 3. § 15 And the four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to slay the third Part of Men
- N<sup>o</sup> 4. § 16. And the Number of the Armies of Horse was <sup>u</sup> Myriads of Myriads and I heard the Number of them.
- N<sup>o</sup>. 5. § 17 And thus I saw the Horses in the Vision, and them that sat on them,
- N<sup>o</sup>. 6. Having Breast-Plates of Fire, and of Hyacinth, and of Brimstone
- N<sup>o</sup> 7. And the Heads of the Horses were as the Heads of Lions;
- N<sup>o</sup> 8. And out of their Mouths issued Smoak, Fire and Brimstone
- N<sup>o</sup> 9. § 18 By these three, was the third Part of Men killed, by the Fire, and the Smoke, and the Brimstone, which issued out of their Mouths
- N<sup>o</sup>. 10. § 19 For the <sup>x</sup> Power of the Horses is in their Mouths, and in their Tails
- N<sup>o</sup>. 11. For their Tails were like unto Serpents, and with them they do wrong.
- N<sup>o</sup> 12. § 20. And the rest of the Men, which were not killed by these

\* So according to the *Com'it* Ed. See also *Mil'ic in Loc* \* So *Alex* and several other MSS. *1<sup>o</sup>* vulgar Lat, Syr, and *h<sup>h</sup>* Versions, and *Arabic*, &

Plagues, yet repented not of the Works of their Hands, that they should not worship Dæmons, and Idols of Gold, and of Silver, and of Brass, and of Stones, and of Wood, which can neither see, nor hear, nor walk

¶ 21 Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts

### The Explanation.

N<sup>o</sup> 1 **T**HE Golden Altar is the Golden Altar of Incense in the Holy of Holies. It had *γ* four Horns on which <sup>z</sup> the Sins of the whole Nation were expiated once a Year. From several Places it appears, that no Atonement was made upon them, but either for the Sins of the whole Nation, known or unknown, or else for Sins done wittingly by any one, as a Priest, or the whole Nation. But for other Sins in ordinary Cases, even of a Ruler, and such as were unknown, then the Atonement was only made upon the Altar of *Holocausts*. So that the Altar of Incense, as to the Atonement to be made upon the Horns thereof, respects the whole Nation, and that too upon the Account of the most grievous Sins

A Voice therefore coming from all the Horns of this Altar, enjoining the loosing of Enemies against a certain Part of *Christendom*, as this Voice does, implies that since the former Woe had not induc'd the Men in the said Part to repent, God would now withdraw his Protection from them, and let them entirely fall into the Hands of Foreign Enemies, their Sins being now of so deep a Dye as not to be expiated.

N<sup>o</sup> 2 The River *Euphrates* was one of the great Boundaries of the Land of Promise, and the passing of it by foreign Enemies was fatal to the Commonwealth of *Israel* and *Judab*. It was also the <sup>b</sup> Eastern and <sup>c</sup> fatal Boundary of the *Roman Empire*,

<sup>γ</sup> Exod xxvii <sup>z</sup> Ezek xliii 15 <sup>z</sup> Exod xxx 10 <sup>a</sup> See Lev ch 1 and ch xvi. <sup>b</sup> Julian Cæsar p 37 Ed Petav Lucan L viii v 214 Sueton Geogr L vi Fin p 288 <sup>c</sup> Ruffus in Brev. Cap. de Mesopotamia Flav. Vopiscus in Caro Imper

within

within whose Limits the Christian Church, settled in Peace with the Temporal Power, was circumscrib'd, and therefore the said River was likewise the remarkable and utmost Boundary, and most powerful Barrier of *Christendom*, which left back only those Enemies who were to prove fatal, at least to some Monarchy in *Christendom*

The Voice commanding the sixth Angel that founded the sixth Trumpet, to loose the four Angels bound at the said River, shews that the said Angels were before restrained by God from incroaching upon *Christendom*, but that now, that Restraint was to be taken off, and they were to act against it as the Instruments of the Judgment of this Trumpet

The said Angels are the *Ottomans*, who from very low Beginnings, and drawing to them the dispersed Subjects of the former broken *Dynasties*, by the Inroads of *Jinghis Khan* and *Tamerlan*, pass'd on into *Christendom*, and ruined the *Grecian Empire*.

The Number Four is oftentimes a Number signifying *Universality*, and so the Four Angels here may signify all those Generals, or Commanders, who effected the Destruction of this Plague. However it is observable, that the Number of four Angels or Princes hath been fatal in the *Ottoman Family* in several critical Junctures, and especially about their passing the *Euphrates*.

In *A Heg.* 611. *A D* 1214 *Soliman Shab*, Grandfather to *Othman* (from whom the *Ottoman Family* had its Name) being press'd by the *Tartars*, and having left the City and Province of *Maban* in *Khorassan*, where he commanded with other Princes, endeavour'd to fly into *Natoha*, and reached as far as *Kbelath*, or *Akblat*, in *Armenia*. And then, as he tried to pass the *Euphrates*, was drowned therein near the Castle <sup>d</sup> *Kharbar*, over against which he was buried, and his Monument is still there called *Mazar Turk*

He had at that Time three Sons with him, *Sankui-zengi*, *Cun-Tugdi*, and *Ortogrul*

The two first upon that Misfortune returned towards *Persia*, but the third *Ortogrul* having Threc Sons named *Condoz*,

<sup>d</sup> Herbelot in *Mazar Turk*, and *Kharbar*.

*Sarubani*,

*Sarubani*, and *Othman*, stopp'd about that Place, till *Sarubani*, by his Father's Order, went to the Sultan *Ala'ddin* of *Iconium*, to beg Leave to pass, and enter into his Countrey, where they design'd to fix themselves, begging only of *Ala'ddin* a *very little Spot of Ground*.

These Four, *Ortogrul*, and his Three Sons, *Condoz*, *Sarubani*, and *Othman*, are the Four Angels or Commanders literally found at, or upon, the River *Euphrates*.

This *Othman*, being first declar'd *Beg* by *Ala'ddin* himself, and sent to make IncurSIONS upon the Christians, had such Success, that he took many Towns, and even whole Provinces from them, together with the City of *Prusia*. Whereupon by the Consent of *Ala'ddin* himself, he was declar'd *Sultan*, *A Heg. 699 A D. 1299*

During the Reign of his Son *Urchan*, *Soliman Basba*, Son of *Urchan*, wafted over the Sea upon Flote-Boats into *Thrace*, *A Heg. 758 A D. 1356* a good Number of Troops, and took the Fort of *Macrab* by Assault, and that of *Jamnab*

The next Year he laid Siege to *Gallipoli*, which being likewise taken, opened to *Urchan* and his Successors, the Gates of *Greece*.

Thus we see that *Othman* pass'd the *Euphrates*, and his Son *Urchan* the *Archipelago* within a few Years after. And these Beginnings are no less wonderful than those of the *Saracens*, and were the special Work of Providence.

It may be here observ'd, that as the four Angels were to be let loose upon the corrupted Christians by an Archangel, who is to take Care of the Church, so these *Ottomans* were first introduced upon the Lands of *Christendom* by the Invitation of an Emperor of *Constantinople*

For *Cantacuzene* made an Alliance with *Urchan*, and gave him his Daughter *Theodora* in Marriage, to come over with his Troops, and to assist him against his Domestick Enemies. This was *A D. 1346*

Now these *Ottomans* having come over several Times upon his Account, and liking their Entertainment, thought fit to

come over on their own, and so they did with *Soliman* about ten Years after, and the next Year took *Gallipoli*.

These Beginnings were so small, that they might easily have been crushed, in all Humane Appearance, nay, *Urchan* and *Soliman* offer'd to restore all, when in the mean Time the *Grecian* Empire was put again into the Hands of *John Paleologus*, who never took any Care of his Affairs, and suffer'd the *Ottomans* to grow upon him. Though *Soliman* being overcome in a Battel by *Mattew Cantacuzene Despote*, and slain with a great Part of his Troops, the *Greeks* had an Opportunity to check that Growing

But instead of that, by the Permission of God, they made Civil Wars upon each other, and even again sent for the *Ottomans* to come over, which was done by *John Paleologus*, as *Calcondilas* saith, and farther assist'd the *Ottomans* after *Tamerlan* had brought them to the Brink of Ruin. So that the Guardians of *Christendom* were the very Persons who brought in these *Ottomans* to the Destruction of their Empire

No 3. According to the Command given to the sixth Angel, *the Four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year that they might slay the third Part of Men.*

By their being loosed, they were permitted to break into *Christendom* by their passing the *Euphrates*. And therefore the Part of *Christendom* which was to suffer by them, must be that which lay next to that Barrier, being as it were guarded by it. The *Eastern* Empire therefore is here intended, which both had the Name, and kept up the Pretensions of the ancient *Roman* Empire, which was the Third Part of the known World, wherein the Christian Religion was planted. And in this Empire, which was the Third or chief Part of *Christendom*, were the Men to be slain, that is, deprived of their Political Life and Government, by the aforesaid Angels who were prepared by God, for a Year, Month, Day and Hour, namely, so as to

<sup>e</sup> Herbelot tit Sarovin. <sup>f</sup> Id tit Othman <sup>g</sup> Cant Hist L .11 c 81  
& c 95 L IV c 33 & 38 Ducas in Hist c 9

<sup>h</sup> Cant Hist L IV c 39  
Duc Pol: & M.J. c XXI

Ducas in Hist c 10

<sup>k</sup> Vid Lanoy

be ready upon any Occasion or Warning to put this great Event in Execution.

Accordingly this Event was brought about by *Mahomet II* who by taking *Constantinople*, *A D.* 1453. and by his Conquest of the Empire of *Trebizond*, *A D.* 1460 ruin'd all the Power of the *Eastern* Empire, in all the Parts thereof, and thus so effectually, that not one Monarchy of those Christian Princes which formerly possess'd it, was excepted from this common Disaster, the *Ottomans* having gained, and still enjoying, all the Dominions of the *Eastern Cæsars*.

N<sup>o</sup>. 4. The Number of the Armies of Horse to be employ'd in bringing about the Event of this Trumpet, is *Myriads of Myriads*, viz. Many Myriads, or an infinite Multitude of Horsemen.

And this characterizes the *Ottoman* Armies in two or three Particulars

*First*, in that the Numbers are here counted by *Myriads* or Brigades of ten Thousand There being no Nation, saving the *Tartars*, from whom the *Ottomans* are extracted, that counts their Numbers thus by Myriads, but the <sup>1</sup> *Moguls* or *Tartars*, and they who have borrowed that Custom from them

Thus they say, *Samarcand makes seven Toumans*, that is, there are seventy Thousand Men in that City able to bear Arms

*Secondly*, all the Forces of the *Tartars* consist in Horse, and even the *Turks* who submitted to the *Ottoman* Family, fought on Horseback And then all the Countrey beyond *Euphrates* being known to the *Hebrews* by the Name of *Persia*, was so called from the Multitudes of their Horse. *Paras* signifying not only a *Persian*, but a *Horse* or *Horseman*, and *Paërs Paras*, is often us'd in the Translation of the *Oriental Onirocriticks*, to signify a fine Horse for the War or Parade, because the *Persian* and *Arabian* Horse excell'd for that Purpose

Now the Symbolical Signification of Horses being Victory, this infinite Number of Horses must imply the swift and prodigious Success and Victories of the *Ottoman* Princes, which

seem to have exceeded those of the greatest Conquerors, considering what Oppositions they met with, and from what Beginnings they arose

As for *St John's* hearing the Number of these Armies of Horse, it is to be observ'd, that such Matters as cannot so conveniently come within the Precincts, and accurate discerning of Sight, are supplied by hearing an Account of them, which is therefore done upon every Occasion

It may also signify, that *St John* did actually hear the Names called over in the Muster, which is the numbering of Soldiers And so the Word *Number* implies throughout the *Revelation*, in Allusion to the Custom of all Nations, to *number their Men* when they go upon any Expedition

*Lastly*, The *Ottomans* made their Expeditions in great Multitudes, and at the Taking of *Constantinople* <sup>m</sup> *Mahomet II* had about four hundred thousand Men

N<sup>o</sup> 5 After the Number of the Forces of Horse, follows a Description of the *Horses and their Riders*, to shew their Qualifications for the Work they were to perform, that as the *Number* of the Horses signified the Greatness or Swiftmess of their Victories, so their *Qualities* might shew their Certainty, by explaining the Manner whereby they should be done, and what Accidents should accompany them

N<sup>o</sup>. 6 The Horsemen had *Breast-Plates of Fire, and of Hyacinth, and of Brimstone*.

The Colour of *Brimstone* is yellow, that of *Fire*, red, that of *Hyacinth*, blue, for it is the Colour of the Air, or smoky Clouds.

In this there may be an Allusion to the Brightness of their Armour, which when shone upon by the Sun would reflect these Colours, or the Colours of their warlike Apparel may be here hinted at, the *Ottomans* from their first Appearance having affected to be clothed in *Scarlet, Blue, and Yellow*, leaving the Green Colour to the Kinsmen of *Mahomet* But concerning these *Breast-Plates*, more particularly afterwards

<sup>1</sup> Herbel tit Touman

<sup>m</sup> Ducas Hist c 38

N<sup>o</sup> 7. The *Heads of the Horses, are as the Heads of Lions*  
 This denotes that their Riders should be Victorious, and by their Victories obtain Kingdoms — that they should be very terrible to their Enemies, and very tyrannical and burdensome to their own People Which is exactly suitable to the *Ottoman*, who have been the Terror and Overthrow of the *Eastern Empire*, and have ever since oppress'd the Christians they subdued And they were also a Terror to the *Mahometans* in other Parts, and this at their very first Appearance And therefore *Aldhaber*, the first *Circassian Mamaluke* in *Egypt*; who died *A. H.* 801 or *A. D.* 1399, and lived in the Times of *Tamerlan* and *Bajazed*, was observed to say, " I do not fear the *Lame Man*, that is *Tamerlane*, against whom every one will give me help. My Fear comes from the Son of *Othman*". And yet *Tamerlan* had just sent him very threatening Letters. And his Minister, *Ebn Chaldun*, used to say, " We fear not for the Kingdom of *Egypt*, but from the Son of *Othman* " So terrible were the *Othmans* at that Time of Day, even beyond the Great *Tamerlan*! Their Warlike Disposition was discovered

N<sup>o</sup> 8. *Out of the Mouths of the Horses issued Fire, Smoke and Brimstone.*  
 This Description is suitable to the Colours of the *Breast-Plates*, Smoke being of an *Hyacinth Colour*  
 And therefore the Horse-Men having *Breast-Plates* analogous to the Accidents of their Horses, shews that they shall have Courage to undertake what their Horses are thus qualified to perform

The *Fire* Symbolically signifies Destruction, Havock, War, Blood-shedding and the like And so doth the *Fire-Colour*, or *Red*, which signifies Victory with a bloody Fight.

The *Hyacinth Colour* is the Colour of Clouds and Smoke, and *Smoke*, as well as a thick Cloud, denotes a kind of Gloominess, or Darkness, which hath a peculiar Property to take away the Light of the Sun from us, as in *Joel* ii. 30, 31 *Pills of Smoke* are the Instruments to darken the Sun, and turn the Moon into Blood This Colour and Smoke must therefore (the Plague of this Trumpet being not to torment, but to kill)

bring on the Ruin of all Authority, Power and Majesty So that as the *Fire-Colour*, and *Fire*, may signify the Destruction and Slaughter, which in War chiefly falls upon the Subjects, so this Cloud of *Smoke*, and *Smoky Colour* may signify the Eclipsing of Authority — the Terror and Amazement of the People, and the pulling down of the Standing Government

And the *Brimstone* being added to the *Fire*, denotes (so long as the Power of the *Ottomans* lasts) a continued Defolation

And accordingly, as the Courage of the Horsemen, by their having *Breast-Plates* of *Fire*, *Hyacinth* and *Brimstone*, is represented as proper to do such Feats as are suitable to the Signification of the Attributes of their *Breast-plates*, so the certain Performance of those Acts is represented by their Horses having actually the Instruments of the same Signification

Therefore the *Fire* which they bring along with them, was to destroy the Countries through which they should go. It would with the *Hyacinth Smoke* thereof darken the Sun and Sky, and to overwhelm the *Grecian Empire* And out of these Disasters the *Grecians* would not be able to recover themselves, upon the Account of the *Fire* being mix'd with *Brimstone*, which was not therefore to be extinguished All which hath been exactly performed by the Incursions and Conquests of the *Ottoman Princes*, and the *Turks* under them, by the irresistible Power of their Cavalry, and speedy Marches.

Besides this *Symbolical* there may be also a *Secondary Meaning*, viz That these Horsemen and their Horses should be accompanied with a special *Fire*, *Smoke* and *Brimstone*, as was literally accomplished in the Conquests of the *Ottomans*, who by the Help of *Fire*, *Smoke*, and *Brimstone*, that is *Gun-Powder* flying out of the Mouths of the warlike Chariots — the great Guns — made that considerable Conquest of the City of *Constantinople*, to the taking of which must be attributed the greatest Part of their other Conquests; the Fall of that City having made Way, and cast a Terror upon the rest of the *Greeks* to make them submit And where they did not, the Power of *Mahomet's* great Guns forced them to it

*Amurath* the Father of *Mahomet II* had first attempted to break into the *Macedonia*, and effected it by the Help of his Cannon But his Son *Mahomet*, at the Siege of *Constantinople*,

had such Guns as were never made before Among the rest he had one of an almost incredible Bigness, were it not well attested by Authors of that Age His biggest Cannon carried a Bullet of three Talents weight. So that these Bullets being made of Stone, as appears by the same Authors, the Bore of that Cannon must be bigger than hath been made since He had also one or two that carried Bullets of half a Talent With these he made a Breach, and took the City by Assault With such afterwards he took the City of *Corinth*, and subdued the *Misia* The Terror of his Arms having struck such a Fear, that nothing was able to stand against him And a little after the Emperor of *Trebizond* submitted also. This *Mahomet* is said to have taken two hundred and sixty Towns in *Christendom*. All which Successes were owing to his Guns vomiting *Fire*, *Smoke* and *Brimstone*, which by reason of the said Guns being plac'd at the Head of the Armies of Horse seem'd to come out of the Mouths of the Horses.

And because the *Ottomans*, together with their Numbers of Horse, placed their chief Confidence in their said Guns, therefore are their *Breast-Plates* said to be of *Fire*, *Hyacinth* and *Brimstone*.

The Smoke of their Cannon is particularly taken Notice of by Contemporary Authors. "Fire, saith *P Ducas*, being put to the Power, [that is, the Gun-Powder] the Stone came out of the Cannon with a frightful Noise, and fill'd the Air with a black, [that is Hyacinth and thick] Smoke". This being an unknown Manner in *Christendom* of making War, did well deserve to be particularly describ'd. And undoubtedly such Descriptions which have not only a Symbolical Sense, but also agree literally with the Event, carry in them some Evidence, that not only the Revolutions were to be marked out, but also the surprizing Methods by which they were to be effected

No. 9 By these Three, namely the *Fire*, the *Smoke*, and the *Brimstone* issuing out of the Mouths of the Horses, was the Third Part of Men filled

\* Chalcocondylas & Ducas, cap 35 38, 44.

P Ducas, cap. 35 § 3

The *Mouth* Symbolically signifies the Instruments or Means which a Man uses, or employs as his own to execute his Designs, and so the whole shews that the Horses and their Attributes signify the Means whereby the four Angels, and the Horsemen their Remue have performed their Errand, or the Ruine of the *Grecian* Empire, which they have made their own without Hopes of Recovery, and this by the Help of their Guns But farther,

No. 10. The Power of these Horses lay not only in their *Mouths*, but also in their *Tails* That is, they not only do Mischief with Conquest and Tyranny, but also with false Prophecy That is, then Riders not only pull down the State, and destroy Men, but they also plant a false Religion in all those Places which they have destroyed, and made their own

No 11 For their *Tails* were like to *Serpents*, and had *Heads*, and with them they do wrong

The *Head* holds and emits the Poison in all *Serpents*. *Serpents* denote subtil and malicious Enemies

*Heads* imply Victory and Dominion, and are the Symbol of Princes and Magistrates. The *Tails* signify false Prophecy

The Whole shews, that the former Princes and Magistrates over the Third Part of Men to be slain, being kill'd, others infecting with the Poison of false Prophecy, shall be set up in their Stead, and shall rule and tyrannize over the Subject conquer'd, as the *Ottomans*, having destroyed the *Eastern* Empire, have ever since done, most grievously oppressing the Christians in their Dominions.

No 12 Notwithstanding the Greatness of the Plagues of this Trumpet, the rest of the Men who were not kill'd thereby, repented not of the Works of their Hands, that they should not worship *Dæmons*, and *Idols of Gold*, and of *Silver*, and of *Brass*, and of *Stone*, and of *Wood*, which can neither see, nor bear, nor walk Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts

The Rest, or Remnant of Men here who were not slain, are the corrupted *Western* Christians, whose Countrey hath not been hurt



hurt by the *Ottomans*, but remains preserved from them in such a Manner, that not one Kingdom thereof hath been lost by this Plague of the *Ottomans*, notwithstanding those many Attempts they had made against them, their Commission (as well as that of the *Saracens* was) being stinted, and the said *Western* Christians being to be destroy'd by quite different Agents in the last Trumpet, and Third Woe And,

The Obstinacy of these said Christians, and the Greatness of their future Punishment, is implied in the Observation that they repented not of their Crimes, notwithstanding the dreadful Fall of the *Eastern* Christians, who, as being first or most corrupted, were first punish'd The *first* general Head of Accusation brought against the said *Western* Christians is, *that they repented not of the Works of their Hands*, that is, their own Inventions and Contrivances, & their Idolatrous Worship or Service, which is specified, first, in their continuing still to worship Angels and departed Souls, (in doing which, they in Effect worshipp'd Dæmons) and secondly, in their continuing still to worship Images, which were void of all Sense, and only shew'd the Blindness and Folly of those that worshipp'd them.

The *second* general Head of Accusation against the said Remnant is, *that they repented not of their Murders, nor of their Fornication, nor of their Thefts.*

This Head is put last, as being the Consequence of Idolatry For when Men so forget God, he gives them over to all Delusion, and to work all Manner of Wickedness.

The *Murders* are chiefly with Respect to the Persons whom they have put to Death for opposing their Corruptions.

The *Witchcraft and Sorceries*, — the Charms, Exorcisms, — pretended Miracles, — are common to all Idolaters, and thereby the Devil seduces them, and keeps them as his own

The *Fornication* is always conspicuous in false Religions, whereas the True teaches Sobriety, Temperance, and Chastity, and indeed hath that good Effect for the most Part, where the true Worship of the Gospel is observ'd, at least in Comparison of Idolatrous Countries And,

*Lastly*, the *Thefts* respect all the deceitful Ways, which are practis'd under Pretence indeed of Religion, but chiefly to serve to the Luxury of Men.

## TRUMPET VI WOE II SECT II

Concerning the Reformation of the Church, begun by  
*Luther, A D. 1517.*

- |                   |      |  |
|-------------------|------|--|
| N <sup>o</sup> 1  | y 1  | <b>A</b> ND I saw another mighty Angel,  |
| N <sup>o</sup> 2  |      | Descending from Heaven,  |
| N <sup>o</sup> 3. |      | Clothed with a Cloud   |
| N <sup>o</sup> 4  |      | And a Rainbow was upon his Head,   |
| N <sup>o</sup> 5  |      | And his Face was as it were the Sun,   |
| N <sup>o</sup> 6. |      | And his Feet as Pillars of Fire  |
| N <sup>o</sup> 7  | y 2  | And he had in his Hand a little Book open .  |
| N <sup>o</sup> 8  |      | And he set his right Foot upon the Sea, and his left<br>Foot upon the Earth  |
| N <sup>o</sup> 9. | y 3  | And he cried with a loud Voice, as when a Lion roar-<br>eth  |
| N <sup>o</sup> 10 |      | And when he had cried, seven Thunders uttered their<br>Voices  |
| N <sup>o</sup> 11 | y 4. | And when the seven Thunders had uttered their Voices,<br>I was about to write  |
| N <sup>o</sup> 12 |      | And I heard a Voice from Heaven, saying, Seal up those<br>Things which the seven Thunders have uttered, and write<br>them not  |
| N <sup>o</sup> 13 | y 5  | And the Angel whom I saw standing upon the Sea, and<br>upon the Earth lifted up his Right Hand to Heaven,  |
|                   | y 6  | And swore by him that liveth for ever and ever, who<br>created Heaven and the Things that are therein, and the<br>Earth, and the Things that are therein, and the Sea, and |

See *Deut. xxxi. 29.* *Psal. cvi. 29.*

*the Things that are therein, that the Time should not be as yet*

- § 7 *But in the Days of the Voice of the seventh Angel, when he shall sound, the Mystery of God's shall be finished, as he hath declared to his Servants the Prophets*
- N<sup>o</sup>. 14 § 8 *And I heard a Voice from Heaven speaking unto me again, and saying, Go take the little Book which is open in the Hand of the Angel that stands upon the Sea, and upon the Earth.*
- N<sup>o</sup>. 15 § 9 *And I went unto the Angel, saying to him, Give me the little Book.*
- N<sup>o</sup>. 16 *And he said to me, take it, and eat it up,*
- N<sup>o</sup>. 17. *And it shall make thy Belly bitter, but in thy Mouth it shall be as sweet as Honey*
- N<sup>o</sup>. 18. § 10. *And I took the little Book out of the Hand of the Angel, and eat it up: and it was in my Mouth as sweet as Honey, And as soon as I had eaten it, my Belly was made bitter*
- N<sup>o</sup>. 19. § 11 *And he saith to me, Thou must again Prophecy concerning [or against] Peoples, and Nations, and Tongues, and many Kings*

### The Explanation.

- N<sup>o</sup> 1. **O**NE mighty Angel had been introduced in *ch* V. 12 who was employ'd to proclaim the future Opening of the Book of the Gospel. And here another mighty Angel is seen, who has a little Book opened in his Hand, or a Gospel of the same Sort, but attended with less Circumstances. And he is called mighty upon the Account of a great Work which he will be enabled to perform, as appears by the following Attributes by which he is describ'd.
- N<sup>o</sup>. 2. *He descends from Heaven, — receives his Commission from God.*

\* *Τελειωσις* --- Lectio Velefiana *Consummabitur.* Vulg Syr. Arab Æthiop  
 † So *Cov.* 2. and Vulg See *Mills.*

N<sup>o</sup> 3 *And is clothed with a Cloud,* to denote that he shall be assisted with the Divine Protection in the Performance of his Errand, which is for the Good of Men. And therefore,

N<sup>o</sup> 4. He appears with a *Rainbow upon his Head,* implying, that tho' God had been angry with the corrupted Christians in the former Plagues, he is still resolv'd to make them Offers of Mercy, and to renew his Covenant with them, as in the Beginning of Christianity. The Rainbow being the Symbol of God's Reconciliation, and entering into Covenant with Mankind.

This Angel hath the Rainbow only upon his Head, and not round about him, to shew that his Work indeed is acceptable with God, but not all over, and that therefore something will be wanting towards Perfection, — that God enters not now into a thorough Reconciliation to make all Things Holy and Happy, because the greatest Part of his Enemies are still left, — but that he enters so far into Reconciliation, as to protect the Head of this Angel, so as to make his Head stand safe against all his Enemies.

In the former Rainbow, *ch* IV. the Colour was expressly said to be *Green,* denoting altogether God's Mercy. But here no Colours being set forth, we are left to understand that all the Colours of the Rainbow were therein. So that this supposes a Mixture of Holiness and Success by the *White,* of Terror by the *Red,* and of Mercy and Kindness by the *Green.* God's Disposition being now more various according to the Measure of Men's Repentance.

N<sup>o</sup> 5 *The Face of this Angel being as the Sun,* denotes that his Office is to cast a Light, and that he shall be for a Guide and Director to others.

N<sup>o</sup> 6 *His Feet being as Pillars of Fire,* signifies that his Followers shall suffer Persecution, but that they shall not be destroyed thereby, but become the better, and more great, and illustrious for what they undergo. *Feet* being the Symbol of Servants, Disciples, or Followers, *Pillars,* the Symbols of Firm-

ness and Duration, and *Fire*, the Symbol of Torment and Persecution.

To apply the Particulars already given,

The Event here intended to be set forth, is the Reformation of the Church, with which the Order of Time exactly suits. The *Ottomans* had not quite made an End of conquering the Remnants of the *Grecian* Empire, but the Reformation began, which was one of the most illustrious Events that has happened since the Times of the Apostles

The Angel here in the Vision is the *invisible* Representative and Instrument of the Person and Power of *Christ* in bringing about so great a Work, and this Angel denotes and implies a *visible* Instrument or Agent on Earth, whose Actions are to be in some Measure *Analogous*.

This *visible* Instrument, Agent or Angel, is *Luther*.

*First*, he is called *mighty*, or valiant. And certainly *Luther* was so, and despised his own Life as much as any Man, though it pleas'd God to preserve him. But he was *mighty* in Respect of the Work which he perform'd. That a plain Monk should by his Preaching and Writing oppose and pull down in so many Countries the *vast Power* of the Popes, which had been a raising during a Thousand Years and more, by all the Arts of the most refin'd Politicks, religious Crafts, and the Terrors of War, and besides that, correct and throw out those Idolatrous Practices, which had been universally settled, is most wonderful and astonishing, and the great Work of God

*Secondly*, the Angel comes down from Heaven.

*Luther* was set up by the Divine Providence to bring about the Reformation. And he pretended to no Authority for the Proof of what he propos'd, but the Word of God, which had been for many Ages taken from the greatest Part of Christians

*Thirdly*, the Angel is clothed with a Cloud.

*Luther* no sooner appear'd upon the Work of Reformation, wherein according to all humane Probability he had been crush'd, but he was so favour'd by Heaven, that he met with the Assistance of Princes who encouraged him to proceed, and his Followers met with the same Favour. And tho' Popery has never ceas'd to persecute, to plot and raise Wars against them, in Order to destroy them, all their Attempts have been in vain.

The

The Reformation holds out still in all those Places, where it had, or hath the Characters wherewith it is, in this Chapter (as we shall see afterwards) descr.b'd

*Fourthly*, the *Rainbow upon the Angel's Head*, signifies that God begins now to be openly reconcil'd with the Christians, at least all such as this Angel is concern'd for, by their having embrac'd or receiv'd his Message

*Fifthly*, his *Face being as the Sun*, implies that he shall be a Director and Governor, and have accordingly a Power of Government

And it is easily apply'd to *Luther*, by whose Means the Reform'd Churches are become free from the Tyranny of *Rome*, and govern themselves. And they are all of them (as in this Chapter limited) supported still by the Countenance and Favour of the Temporal Government

*Sixthly*, the *Feet of the Angel as Pillars of Fire*. And accordingly those who have embraced the Reformation, have been wonderfully preserv'd.

Nº. 7.

The Might of the Angel of the Reformation having been laid down in the former Symbols, his *Office* is next particularly shewn, in his *having a little Book open in his Hand*

For hereby is denoted that he had it in his Power to read and proclaim, or to execute what was contained therein, or signified by it. The sealed Book which the Lamb received in *ch 5* was the new Law or Gospel, the opening of which signified the preaching and publishing of the Gospel, by so many Steps or Degrees as there were Seals. But this Book is open, as being to spread it self all over, and to take hold of its appointed Limits almost as soon as it appear'd. It is *open*, as containing Doctrines before reveal'd, and it is styl'd a *little one* upon the Account of its containing only some Parts of the Gospel, or such Doctrines of it, as were opposite to the Superstitions and Idolatry which had been introduc'd and embrac'd

Accordingly, as soon as *Luther* began to preach against the Errors of the *Romish* Church he was soon followed every where else. So that in a few Years the Reformation had taken all the Root, that it is like to have as the Effect of this Trumpet. All its endeavours, but just at the Beginning, have been check'd,

X x 2

stopp'd

stopp'd, and at last quite crush'd, wherever it hath endeavour'd to appear since So that the Lives of the first Reformers were sufficient to see the furthest Extent of this little Gospel, which they had in their Hands readily *opened*, that is, to publish quickly, and all at once

We may here observe a kind of Coincidence of the Symbol with the Event For as the Angel has the little Book open in his Hand, so *Luther* began and really effected the Reformation by publishing Books against the *Romish* Errors The Work was by others carried on in the same Way It was prepared by the renewing of Learning, and the easy spreading of it by the Invention of the Art of Printing, and powerfully carried on by the opening of the Holy Scriptures in the vulgar Versions

N<sup>o</sup>. 8. By the Angel's *setting his Right Foot*, as the strongest, on the Sea, and his left Foot on the Earth, is denoted, that his Followers, to maintain themselves in Possession, would be in War, as well as in Peace, and that War is their best Security. Which is most evident and true in the Event. The Protestants having still visibly no other Security.

N<sup>o</sup>. 9. The Angel's *crying with a loud Voice as when a Lion roareth*, signifies, that the Publication of the Law of the open Codicil should be with great Boldness and Success, and that the Reformation should be establish'd by the supreme Powers, to the Terror of its Enemies And therefore,

N<sup>o</sup>. 10. Upon this Angel's Cry — *seven Thunders uttered their Voices*, as being produced, or occasion'd by his Voice

For this shews, that upon, or soon after the Preaching of this Angel, the Law of the open Codicil, or the Reformation, or Restauration of the true Worship, and the Liberty of hearing and practising of God's Word, should be established within seven Kingdoms or States, having supreme Power and Authority *Thunders* being Voices in Heaven, *Heaven* the Place of the Supreme Powers of the Civil World, and therefore *seven Thunders* or *Voices in Heaven*, signifying the *Voices, Laws or Constitutions of seven supreme Powers.*

The Event hath exactly answered to this Account in the Vision, for from the very first Preaching of *Luther* and his Disciples, some States began to side therewith, and within about sixty Years the Reformed Religion was settled and confirmed by the supreme Authority within seven Sovereign States or Kingdoms, as the Reigning Religion, or the Religion established by Law.

The seven Kingdoms which thus receiv'd and established the Reformation are these following

I The *German* Princes, constituting all together one Republick.

II. The *Swiss* Cantons.

III. *Sweden*

IV. *Denmark* with *Norway*.

V. *England* and *Ireland*.

VI. *Scotland*

VII. The United Provinces of the *Netherlands*

Union makes any of these to be but one with those with whom it is confederated in Government So the *German* Princes, all the Protestant *Swiss* Cantons, and the *Netherlands* are Republicks united, each as into one Nation by their respective Unions And in particular, the Reformation caused the *German* Protestant Princes to unite together by the Union or Treaty at *Smalcald*, and in that Respect become one separate Republick or Kingdom from the rest of the *German* Empire

So *Ireland* according to this Account was but Part of the Kingdom of *England*

*Scotland* was then, and long continued, an independent and separate Kingdom And the Reformation was therein established by Law, whilst *James VI* was only King thereof

The Case of *Norway* with *Denmark*, is partly the same as that of *Ireland* with *England*

As to the Time wherein the said Kingdoms received the Reformation, or established it by Law, it was, as has been observ'd before, within about sixty Years after *Luther's* first Preaching

He began to preach against Indulgences in the Year 1517. and by the Year 1532 seven *German* Princes and twenty four Cities had received his Doctrine.

The *Swiss Cantons* received it much about the same Time, for *Zuinglius* was slain in Battel *A D.* 1531 in Defence of it

By the Year 1537 the Reformation was established in *Sweden* and *Denmark*.

*Edward VI* came to the Crown, of *England*, *A D.* 1547 and the Reformation went on apace then, and was established by Law.

*Scotland* had it establish'd *A D.* 1567 and by the Year 1577, or at the farthest 1579. it was establish'd among the *Netherlands*

In these seven Kingdoms only, the Reformation was established by Law; and it has still continued amongst them, notwithstanding all the prodigious Efforts of their Enemies to the contrary Whereas in other Countries it was never thus received, notwithstanding the Pious Endeavours of many who seal'd their Preaching with their Blood, as freely as the Primitive Martyrs

The Expression concerning these Thunders, that they utter'd *ταῖς ἑαυτῶν Φωναῖς*, their Voices seems to imply, that these seven supreme Powers who publish'd and embrac'd the Reformation by their Thunders and coercive Laws, made those Laws or Ecclesiastical Constitutions each for it self, and distinctly, which is agreeable to Fact, the Reform'd States having only made Ecclesiastical Constitutions to settle the true Worship within their own Dominions.

N<sup>o</sup> 11 Upon the seven Thunders uttering their Voices, *Saint John* was about to write Supposing, as appears by what follow., that they would be universally extended, and implied the Perfection of the Mystery of God as he had declared to his Servants the Prophets.

The Person and Action of *St John* here is Symbolical, and denotes the great Expectations of the Faithful, who should be in the Times of the seven Thunders, that the Reformation would immediately and universally cause the Downfall of Popery, and introduce that glorious State of the Church which the Prophets had foretold, and forasmuch as to write is to publish, in order to bring to an Effect, hereby also the earnest Desires of the first Reformers to bring about that Event by their

own Endeavours is set forth But this Mistake is soon rectified.

N<sup>o</sup> 12 *Saint John* bears a Voice from Heaven, saying unto him, seal up those Things which the seven Thunders have uttered, and write them not

Here *Sealing*, as oppos'd to *Writing*, is to put a Stop to the seven Thunders, that they should proceed or extend no farther

The Voice from Heaven enjoying this, is from some supreme Power, or Powers

The whole shews, that by the Permission of God there would be an effectual Stop put to the further Progress of the Reformation, by some opposite Temporal Powers And,

The Event hath exactly answer'd to this For certainly the first Reformers had pushed their Business to the End, had they not been hinder'd by the Opposition of those several Princes and States, which were not of the Number of the seven Thunders

*Charles* the Fifth, Emperor of *Germany*, must be accounted the chief Opposer, and the main Author of this Voice Being young and ambitious, he thought that the Division of the *German* Princes, and the Pretence of Religion, would give him a fair Opportunity to make himself absolute in *Germany* This mov'd him to get the Pope on his Side, and to set up for a mighty Defender of his Religion He, and his Son *Philip*, settled the Inquisition in all or most of their Dominions, and this hath so fix'd Popery, that all humane Means to bring a Reformation into those Parts seem impossible. In those several Countries where the Reformation had got Footing, as in *France*, *Poland*, and the Hereditary Countries of the Emperor, the supreme Powers therein have in a Manner quite destroyed it

So that the future glorious State of the Church is not to be effected by the seven Thunders, but by more glorious Means, the Reformation how great an Event soever, being accompanied with many Weaknesses and Imperfections.

The *Complut.* of an Edition indeed, instead of the Words, — Write them not, has, — and afterwards thou shalt write them If this were the true Reading, the Meaning would be,

thou shalt not write them now, but thou shalt write them afterwards That is, the Reformation shall proceed no further than these seven Thunders, but afterwards it will be unseal'd at the seventh Trumpet, which enlarging the Church, shall then swallow up these seven Voices of Thunder, and conclude them all in the Perfection of the Mystery of God

But the other Reading is that of the most Copies, and was followed by <sup>u</sup> *Origen*

Which soever we take, it appears that there would be a Stop put to the further Progress of the Reformation. And therefore the

N<sup>o</sup>. 13 Angel in the Vision *declares upon Oath, that the Time for the glorious State of the Church should not be as yet, but that however, it would not be long to it, for that in the Days of the Voice of the seventh Angel when he should sound the Mystery of God, would be perfected as he had declared to his Servants the Prophets*

This Oath sworn by the Angel, which is the Instrument and Representative of *Christ* in the Work of the Reformation, is as well as *St. John's* Zeal and Mistake, Symbolical, and his declaring that the Time is not yet come, and that it will be shortly, and when, shews that by the Authors of the Reformation, which are under the Direction of this Angel, God will at least permit, that since they could not do the Work of God to Perfection, yet considering their Zeal and Impatience arising from it, they shall see their Error quickly, but with such an Advantage, as to have likewise a Foreknowledge of the approaching of those glorious Times wherein the Mystery of God shall be perfected, and that they shall understand that they are between the sixth and seventh Trumpet, and within, or rather near the Approaches of those happy Times, which will be a very great Comfort to them, and fill their Souls with Joy

And accordingly since the Reformation God hath opened the Eyes of Men, and let them see so much into this sacred Book of the *Revelation*, as to conjecture and ground very good Hopes for the Nearness of the Commencement of the happy State of the Church.

The Reformed Divines have now at last discovered, that the Enemies of *Christ* are upon the Brink of Ruin, and just at their last *Catastrophe* And we now know that the Events belonging to the sixth Trumpet, which run on during our Reformation, are the immediately preceding Events of that seventh Trumpet, which will perfect the Mystery of God so long expected

And forasmuch as the Angel of the Reformation, and no other Instrument, is employed in the Oath, and performs it by *holding up his Right Hand to Heaven*, this seems to shew, that the Reformers were not only to make this known as certain, but that they were to be convinced thereof, as a Matter which was partly in their Power to act And indeed we shall find hereafter, that the Reformed Churches are prepared as the first Instruments of those great Revolutions, which are to be ushered in by the Sounding of the seventh Trumpet For to this End, as it is said in the next Chapter, they are to take Possession of the Temple of God, which is afterwards at the said Trumpet to be opened

As to the Form of the Oath, *it is by him that liveth for ever and ever, and created the Universe* So that here, since the *Mystery of God* is going to be perfected, such Attributes are given to God, as sufficiently demonstrate his Power to effect it. The Reformers having thrown off the Worship of *Dæmons*, dead Men and Idols, which before corrupted the Church, own only now the living God, and rely upon his Promise and Power for the near Approach of the Restitution of all Things, implied in the Perfection of his *Mystery*, or Counsel or secret Design in relation to the eternal Happiness of Man

And, according to this Explanation of the Mystery of God to be perfected, it is to be observed, that the Designs of God do not end, or are made perfect towards Man in this Life, and that therefore this must be done in the next, and that is in the Resurrection For all the Promises of God, whether made to the ancient Patriarchs and Prophets, or to the Christian Church, tend to that. It being plain, that the Resurrection is promised by God, and that it is the last Thing, all other Promises being imperfect, but what tend to that ultimate End of Religion, and great *Mystery* or Design of God And therefore the Resurrection of the Patriarchs and Prophet, is their *Per-*

<sup>u</sup> Vid Euseb. Hist. Eccles. L vi c 25

fection, for till that they cannot be made *perfect*, Heb xi 39, 40. And so this Resurrection being the Perfection of God's Counsel, as being promised to those Patriarchs and Prophets, and to those to whom God hath promised it through them, must come upon the sounding of the seventh Trumpet. But how long after, for that is not the only Incident thereof, there being several others previous to it, is not mentioned here, but will appear afterwards.

*Lastly*, the Words — *that this Mystery shall be perfected, as God hath revealed to his Servants the Prophets* — are very considerable.

For all the Promises which God hath made to the *Patriarchs*, from the Beginning of the World being to be Mystically explained, as St Paul demonstrates in his Epistle to the *Hebrews*, that is to have their full Accomplishment in a spiritual Manner at the Resurrection, all the Prophecies which occur in the Prophets concerning a future glorious State of the *Israelites*, which hitherto have not been accomplished, must center all of them into this, to *perfect* the *Mystery* of God. And therefore all those Promises and Prophecies made to the *Patriarchs*, and set forth in the Prophets, must be accomplished at the Sounding of the seventh Trumpet. For at the Resurrection in the Kingdom of God all are to meet, as our Saviour himself hath declared Luke xiii 28. So that this Trumpet fixes their Accomplishment, and by this we know that this Kingdom is very near.

N<sup>o</sup>. 14 After the Angel's Oath, St John bearing a Symbolical Character of those faithful Christians who should be in the World at the Time of the Transaction of this Part of the Prophecy, hears a second Voice from Heaven, *commanding him to go and take the little Book which was open in the Hand of the Angel that stood upon the Sea, and upon the Earth.*

This shews that the Christian Reformed Princes would settle and maintain the Reformation to their Posterity, and the Laws which they made for that Purpose. They were not content to receive it at first, but do all their Endeavours to have the Angel of the Reformation to transmit it to others in future Ages, in whose Name St. John then Representative is to receive it. So that the Faithful who received the Reformation

tion, must preserve it for the future, and that by such Ways as it was at first proclaimed, and that is part'y in War, and partly in Peace, intimated by the Book's being to be received from the Angel standing upon the Sea, and upon the Earth.

N<sup>o</sup>. 15 Upon the aforesaid Command of the Voice from Heaven, St John goes to the said Angel and demands the Book. And by this the great Zeal of the Reformed Churches to concur with the Civil Powers in preserving the Reformation, whatsoever may happen to them thereupon, is signified.

N<sup>o</sup>. 16 *The Angel's delivering the Book to St John, and commanding him to eat it up*, denotes, that it was delivered to him that he might turn it to his own Profit by studying, meditating, observing, and obeying the Laws of God deliver'd to him. And so we find in the Event, that the first Reformers having the Gospel in their Hands opened, to preach it to the People, were not to lay it aside, but to deliver it up to them for their Good, that they might turn it to their own Use. That is, to observe themselves, and preserve the Law or Religion, which had been proclaim'd by the Reformers, and is to be transmitted to the Reformed, to be continually observed by them.

The Book once opened was not to be shut again, but to be preserved by the Members of the Reformed Churches.

N<sup>o</sup>. 17. The Angel's *Warning* concerning the Effects of eating the said Book — *viz that it would embitter the Belly, and be in the Mouth sweet as Honey*, argues a great Delight in those who should receive the Reformation as to the Comfort of their Souls, and the Hopes which that gives them of their being accepted with God, tho' at the same Time they should find the *Bitterness* of Persecution in their *Bellies*, thwarting the present peaceful Enjoyment of the good Things of this World.

And how truly this hath been the Condition of all the Reformed Churches need not be enlarged on. It is certain that whereas they have indeed the great Comfort and Benefit of having the Gospel preached to them, yet their Enemies have made it to them a *bitter Draught*, whether to private Persons, many of whom have suffered Martyrdom for the Profession of the Gospel, or to all the Churches in general, the Cause of

the Reformation having involved them in many Afflictions by the restless Contrivances of their Adversaries.

*Lastly*, The Angel himself warns the Receiver, *St John*, of the Effect of swallowing the Codicil. And this implies that the first Reformers were to give Warning to their Disciples of the Peace and Joy they were to find in the Profession of the Gospel, as well as of the Dangers they were to undergo. This they have sufficiently done, and the Matter is so plain, that it needs no Proof. For whereas the Papists are apt to make the Prosperity of their Church a Note of its being favoured of God, the Protestants generally on the contrary declare, that Persecution is the Note of the true Church, which it must endure for the Name of *Christ*, and the Satisfaction of a good Conscience.

N<sup>o</sup>. 18. *St. John* having taken and eaten the Book, finds that what the Angel had warned him of was true. And so this signifies that the Reformed Churches have experienc'd the Truth of the Warnings of their first Teachers, and that they have, for the Sake of Conscience, and the Sweetness of enjoying the publick Liberty of the Gospel to themselves, endured all that the Wit and Strength of their Enemies could work against them.

N<sup>o</sup>. 19. The last Thing in this tenth Chapter that remains now to be consider'd, is the Angel's acquainting *St. John*, that he must again prophesy concerning, or against *Peoples, and Nations, and Tongues, and many Kings* — Which implies, that the Reformed Churches are to continue their Testimony, or witnessing against the Errors they have quitted, by still vindicating and stoutly maintaining, with all the Zeal possible, and Sufferings, the true Religion, against all the Multitudes of those Idolatrous Persons and their Rulers, who remain'd of the former Plagues without Repentance, and thus until the utter Extirpation of their Idolatry.

This is the true Office of the Martyrs, or Witnesses prophesying, as they are describ'd at large in the next Chapter, whose Places and Offices these must likewise take. And therefore the Reformed Churches, though they have the Temporal Powers to back them, must not think that they shall be without Danger and Vexation. For such is the Malice of Popery, that not  
only

only the Princes who have Power in the Popish Dominions are continually instigated to destroy the Reformation, to which they give the odious Name of *Northern* Heresie, but they have also found Means to procure the Perversion of Protestant Princes, who, contrary to the Laws of their Countries, have persecuted the Protestant Religion, and endeavour'd to restore the Idolatrous Worship therein. Though this, God be thanked, hath been in vain, yet it hath not a little imbitter'd the Testimony, which the Protestants have given to the Truth. Examples of this latter Sort have been in *Sweden, Britain, and the Netherlands*. Instances of the other are also needless, because no Man, that knows a little the State of *Europe*, is ignorant of the Popish Politicks towards Protestants.

And thus we see how Protestants are obliged according to the Warning given, to prophesy against *many Kings and Nations*.

### AN EPISODE.

Describing the inward State of the True Church, during the Time of its *second General Period*, together with an Account of the Fall of the *Eastern Church*.

- N<sup>o</sup> 1. ¶ 1. **A**ND there was given me a Reed like a Staff.  
 N<sup>o</sup> 2. And the Angel stood, saying, Rise,  
 N<sup>o</sup> 3. And measure the Temple of God, and the Altar, and them that worship therein.  
 N<sup>o</sup> 4. ¶ 2. And the Court, which is without the Temple, cast out, and measure it not,  
 N<sup>o</sup> 5. Because it hath been given to the Gentiles, and the Holy City they shall trample upon Forty two Months.  
 N<sup>o</sup> 6. ¶ 3. And I will give Power to my two Witnesses, and they shall prophesie a Thousand two hundred and sixty Days clothed in Sackcloth.



- N<sup>o</sup> 7. † 4. *These are the two Olive Trees, and the two Candlesticks which stand before the Lord of the Earth.*
- N<sup>o</sup> 8. † 5. *And if any Man will wrong them, Fire Proceedeth out of their Mouth, and devoureth their Enemies And if any Man will wrong them, he must in this Manner be killed*
- N<sup>o</sup> 9. † 6. *These have Power to shut Heaven, that it rain not in the Days of their Prophecy,*
- N<sup>o</sup> 10. *And have Power over the Waters to turn them into Blood,*
- N<sup>o</sup> 11. *And to smite the Earth with all Plagues, as often as they will*
- N<sup>o</sup> 12. † 7. *And whilst they shall perform their Testimony, the wild Beast that ascendeth out of the Bottomless Gulph, shall make War with them, and shall overcome them, and shall kill them*
- N<sup>o</sup> 13. † 8. *And their dead Bodies [shall lie, or be,] in the Street of the great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified*
- N<sup>o</sup> 14. † 9. *And they of the Peoples, and Tribes, and Tongues, and Nations shall see their dead Bodies three Days and an half,*
- N<sup>o</sup> 15. *And shall not suffer their dead Bodies to be put in Graves.*
- N<sup>o</sup> 16. † 10. *And they that dwell upon the Earth will rejoyce over them, and make merry, and will send Gifts one to another,*
- N<sup>o</sup> 17. *Because these two Prophets tormented them that dwelt upon the Earth*
- N<sup>o</sup> 18. † 11. *And after three Days and an half the Spirit of Life from God enter'd into them, and they stood upon their Feet,*
- N<sup>o</sup> 19. *And great Fear fell upon them which saw them,*
- N<sup>o</sup> 20. † 12. *And I heard a great Voice from Heaven saying unto them, come up hither.*
- N<sup>o</sup> 21. *And they ascended up to Heaven in a Cloud,*
- N<sup>o</sup> 22. *And their Enemies beheld them*
- N<sup>o</sup> 23. † 13. *And in the same Day there was a great Earthquake*
- N<sup>o</sup> 24. *And the Tenth Part of the City fell,*

\* So Alex and several other MSS as also vulgar Lat. Syr and Arab Versions, and Arctas, &c. See Mills's Proleg in N T p 62. † The Particle *ετι* is to be used Matt v 11 x 19. ‡ So Alex and many other MSS. and all the four ancient Versions, and Arctas. § So the Complut. Edit. ¶ So the Compl. Edit. &c. See Mills in Loc.

- And in the Earthquake were slain seven Thousand Names of Men,
- N<sup>o</sup> 25. *And the Remnant were affrighted, and gave Glory to the God of Heaven*
- N<sup>o</sup> 26. † 14. *The second Woe is past, behold, the third Woe cometh quickly.*

### The Explanation.

- N<sup>o</sup> 1. **T**HE Reed here given to St John, being for Measuring, is in order to take Possession of what he should be enjoined to measure with it. It is like unto a Staff or Scepter, and therefore implies, that the Means of Measuring, and the Power of Possessing, are given at the same Time And yet forasmuch as it is but a plain common Reed, the Possession to be taken with it, is only for a while, and not to last for ever A Golden Reed would have signified a glorious, strong, durable permanent State But an ordinary Reed denotes a Possession not perpetual, and which would soon vanish away in the Perfection of God's Mystery, when, in relation to the measuring of the New Jerusalem, a golden Reed would be us'd
- Lastly, the Reed like a Staff being given to St John, shews, that the Reformed Christians, whom he represents, are the Persons who are to use it,

- N<sup>o</sup> 2. The Angel here is the same Angel as in the former Chapter, — the Angel of the Reformation
- He stands as in the Posture of resisting his Enemies, and giving Assistance to his Friends
- His Command or Exhortation to St John, to Rise, — supposes that those whom St. John represents were before under Oppression, being thrown down by their Enemies.
- And accordingly all those who groaned under the Oppression and Tyranny of the corrupted Christians, and wish'd a Reformation in the Church, before the Angel of the Reformation bid them rise and stand up with him, were prostrate, and overcome by their Enemies The Church of Rome having suppress'd all the Opposers of its Corruptions in such a Manner, that they could not make Head to stand up against it. The
- Inqui-

Inquisition, which had been the last Effort to do it, after the bloody Wars undertaken for that Purpose, gleaned up the Remnants. And so soon as any one any where appeared in Defence of the Truth, he was slain as soon as known

N<sup>o</sup>. 3. *The Temple of God, and the Altar, and them that worship therein, are the true Worship and Worshippers of God, as evidently appears from their being set in Opposition to the outward Court of the Temple, and the Holy City which were profaned by the Gentiles.*

By the *Gentiles* being possess'd of the said Court and City, the Temple of God and the Altar were in a Manner blocked up, and kept from publick View, and the true Worshippers hindered from appearing as a publick visible Body

By St *John's* therefore being enjoin'd by the Angel to *measure the Temple of God and the Altar, and them that worshipp'd therein*, is denoted, that the Reformers were to set up in a Publick Manner the True Worship of God, and thereby to become one Body with all the Remnants of the True Worshippers, who had before worshipp'd in the Temple, but in a hidden secret Condition. Such were the *Vaudois* in the Vallies of *Piedmont*, the *Albigenses* in the *Cevennes*, several in *Bohemia*, and the *Wicklites* or *Lollards* in *England*.

With these, and all other Defenders of the true Worship of God, we became one Body at the Reformation. So that at the same Time as we got to our selves the Means of worshipping God aright, we became join'd with the true Worshippers of him, and they are now Part of our Possessions in the said Worship, as being with us united in one Bond of Communion. And hereby we became united to those true Worshippers of the Primitive Church who first enjoy'd the Temple, as being united to that successive Company of faithful People who had an uninterrupted Succession from them, having all along kept up the true Worship of God. So that the Reformed Churches have not only gain'd the Point of the true Worship, by measuring the *Temple* and *Altar*; but have also gain'd the Point of uninterrupted Succession, by being joined with those who remain'd the Primitive.

N<sup>o</sup>. 4. As to the *cutward Court* of the Temple, the Angel's Command

mand to St. *John* is — *to cast it out and not to measure it*

To understand this, we are to consider that the *Temple* properly so called, consisting of the Holy Place, and the most Holy, was one entire Building, all covered together with its Porch. Before this Porch, in the open Air, was raised the Altar of Burnt-Offerings, and round about it there was a great Inclosure, which not only contain'd within its Circumference this *Altar*, but also the *Temple*.

Into this Inclosure none could enter but the Priests and *Levites*, and those *Israelites* who came to worship with Sacrifices, and were clean by a Preparation for that Purpose

All this is what St *John* hath been commanded to *measure*; all this being Holy, and therefore properly representing the true Worship of God and his true Worshippers, none but such entering within that Inclosure.

Besides this, still further from the *Temple*, but round about it, there was another very large Court, into which all the *Jews* might come, at the Time of the Burning of Incense, to put up therewith their publick and private Prayers. This is the *cutward Court*, which is here ordered to be *cast out*, or rejected as profane, and not to be *measur'd* or taken Possession of And

N<sup>o</sup> 5. The Reason is, *because it hath been given to the Gentiles*, and so in their Power to possess it, who are to make use of it, and to trample upon the Holy City for *forty two Months*

The *Holy City* here signifies that Christian Church, which being the City of God, had before its being trampled on by the *Gentiles*, so much Civil Power as to over-rule all its Enemies, and keep them from Persecuting. And by the Title of *Holy* here given, it is shewn in what Condition it was when the *Gentiles* began to trample upon it

By the *Gentiles* *trampling upon this holy City*, is denoted the *Gentiles* being possessed of the Civil Power in the Church, and oppressing the Faithful in order to maintain their Tyranny and Idolatry

The *Gentiles* who thus trample upon the said City, are such who are possess'd of that Court of the Temple which was reserved for all the *Jews* to pray in. And are therefore such who pretend to worship therein the true God that dwells in the

Temple, but are however *Gentiles*, as being guilty of Idolatry, and as being so, are disown'd as true Worshippers of God These are the *Romarists*, who by mixing *Paganism* and *Christianity* together, or adding the Worship of dead Men and Idols to the Worship of God, are false Worshippers, and come under the Denomination of *Gentiles*

The *forty two Months* during which these *Gentils* are to trample upon the holy City, are equivalent, as will appear afterwards, to twelve hundred and sixty Days or Prophetical Years, and do therefore each of them consist of thirty Days or Years

And here it is observable, that the Symbols of Time relating to the corrupted Church (and so likewise in *Ch XIII*) are such as are denominated from the *Moon*, the Ruler of Night and Darknes, whereas such as belong to the true Church (as will appear from several Places) are denominated from the Revolutions of the *Sun*, the Fountain of Light

The Symbols being thus explained, the Meaning of the Angel's Command to St *John* about casting out the outward Court and not measuring it, upon the Account of its being given to the *Gentiles*, who shall trample upon the Holy City for forty two Months, appears to be this.

“ Do not pretend to take Possession of the outward Court of  
“ the Temple, but forsake it, and separate thy self from it, be-  
“ cause it is permitted to be enjoy'd by the *Gentiles*, or Chri-  
“ stians corrupted by *Pagan Rites* They must still have it,  
“ and continue to oppress and persecute the Faithful within  
“ their Territories until the End of their appointed Time of  
“ forty two Months ”

And this shews that it was not permitted to the Reformed Churches at first from their Origin, to pull down all the Idolatry and Tyranny of the *Antichristian Church*, and so to become full Masters together with the Temple of all its Dependencies, but that Popery would last out its appointed Time, and hold out still against the Light of the Reformation, until the Expiration of the said *forty two Months*

But however, during this Term of the Tyranny and Idolatry of the corrupted Church, there were to be all along some who should make Opposition against it And therefore the Angel in the Vision, as the Representative of *Christ*, and in his Name says

No. 6

And I will give Power unto my two Witnesses, and they shall prophesy Twelve Hundred and sixty Days, clothed in Sackcloth.

To *Prophecy*, as it is constantly us'd throughout the *Revelation*, is to make a publick Assertion of the true Religion against the Inventions of Men

To be *clothed in Sackcloth*, is to wear the Habit of the ancient Prophets and Mourners And this Habit as worn by the Witnesses, denotes the miserable State of the Church during their Ministry, arising from the Idolatry and Tyranny of their Enemies

The whole shews, that during all the Time that the Idolatrous Church should trample upon the Holy City, there would be some who should arise, like the ancient Prophets among the *Jews*, and be enabled to oppose its Tyranny and Idolatry, and stand up boldly in Defence of the true Worship of God

The *Gentils* are to trample upon the holy City for forty two Months. And the two Witnesses are to prophesy twelve hundred and sixty Days, in which, at the Allowance of thirty Days to a Month, there are exactly forty two Months So that the Ministration of the Witnesses is of the same Duration with, and collateral to the Time of the Holy City's being trampled upon by the *Gentiles*

The Witnesses arising during the said Term are Two, to shew

*First*, That the Persecution, during the forty two Months Reign of the *Gentiles* should be so great, as that the publick Assertors of the true Religion would be reduc'd to a small Number, the Number Two being often us'd in Scripture, and the best profane Authors, to signify very few

*Secondly*, That the said Assertors of the true Religion, tho' reduc'd to a small Number, were sufficient for the Business they were employed about Because, according to the Law of God, at the Mouth of Two or Three Witnesses was every Affair of Moment to be establish'd. *Deut xix 15. John viii 17*

*Thirdly*, The said Assertors of the true Worship of God are represented as Two Witnesses in Conformity to the Practice of God, in sending under the *Mosaical Dispensation*, upon eminent Occasions, his Prophets by Pairs, as in *Egypt* and the Desert there

there was MOSES and AARON, under the Apostasy of the Ten Tribes, ELIAS and ELISHA, and in the *Babylonish* Captivity, and for some Time after, ZOROBABEL and JOSHUA.

And agreeably to this we shall find, that the two Christian Witnesses have all the Qualities, Powers and Privileges which any of the *Mosaical* Witnesses ever had

Fourthly, The Witnesses are represented as Two, as answering to, or representing, or taking in, those two Heads of Civil and Ecclesiastical Power, which were in the *Jewish* Church

No. 7

The said Witnesses are *the Two Olive-Trees, and the Two Candlesticks which stand before the Lord of the Earth*, or, are his Servants, as standing up in his Cause.

This alludes to the Prophecy in *Zachariah, ch 1v 3, 11, 14* wherein the Prophet saith, he saw *Two Olive-Trees* on either Side of the Candlestick of Gold, pouring Oyl into the Bowl thereof, which the Angel there explained to be Two Anointed ones which stood before the Lord of the whole Earth, that is, Two Heads of the Captivity, the one *Zorobabel* as Captain of the People, the other *Joshua* as High-Priest Which Type plainly signified, that those Two Heads did maintain and support the *Jewish* Church, represented by the Candlestick, both alike contributing to its Preservation, each *Olive-Tree* pouring out a like Quantity of Oyl

In the same Manner the Two Witnesses are the *Two Olive-Trees* in the Christian Church, supporting and maintaining its Civil and Ecclesiastical State And as they are also the *Candlesticks*, they also represent the whole Body of the true Worshipers, whose Heads as Witnesses they are So that they both represent the true Worship of God, and are also the Means of its Preservation in the true Worship of him, affording both Oyl and Light.

We may here observe, that in the first Vision *ch 1. 12* there were *seven Candlesticks*, whereby the Excellency and Universality of the Christian Church, even in its Birth, was shewn above that of the whole *Mosaical* Constitution which had but one. But those seven are now reduced to *Two*. Which shews that the State of the Faithful, during the Corruption of the *second Period* of our Oeconomy, both as to the Condition of the Church,

Church, and of the Civil Power it had before, is brought very low, -- That God only keeps himself *Two Candlesticks*, merely that the Light be not quite put out One to preserve some Seed of the Political State, the other of the Ecclesiastical, that it may be ready whenever it pleases him, to increase and enlighten the World And as these also come under the Notion of *Witnesses*, they could not be well less than Two

From all which it appears, that the Misery and Sufferings of the Faithful, during the corrupted State of the Church, were to be far greater than those of the Primitive Christians under the persecuting Emperors. So that the Church of *Christ*, notwithstanding those Storms of Persecution during the Primitive Times, shin'd nevertheless more gloriously by far, than under the Tyranny of the Idolatrous Usurpers of *Christ's* Kingdom And this is exactly true in the Event For the Primitive Church rather gain'd Ground under the Persecutions rais'd against it, but the Church of true Worshipers, in the corrupted State, seem'd rather to be a mere Notion, than a real Being So likewise as to Sufferings, the Odds are on this Side Let any one read carefully the History of the Primitive Church, and see the utmost Extent of the Persecutions, and join with it the History of the Church since the Ruine of the ancient *Roman* Empire, together with the Account of the Sufferings of those, who have continually opposed the Idolatry and Corruptions of the Church, and it will be found that there is no Proportion between them At so low an Ebb hath the Number of true Worshipers been brought, and so prodigious has been the Malice of Idolaters against the two Witnesses However the Persecutions which these Witnesses meet with, will bring the Judgments of God upon their Persecutors For,

No 8

*If any Man will wrong the said Witnesses, Fire proceedeth out of their Mouth, and devoureth their Enemies*, that is, they can command Fire from Heaven to consume them

This Power over Enemies, <sup>d</sup> *Moses*, and <sup>e</sup> *Aaron*, and <sup>c</sup> *Elias* literally had But the Witnesses here are Symbolical, and therefore the *Fire* which comes out of their *Mouth*, or that which

<sup>d</sup> Numb xvi 3, 15<sup>e</sup> 1 Kin xviii 38 40    <sup>c</sup> 2 Kin i 10, 12, 14

God sends at their Intreaty, and upon their Account, is Symbolical too, and signifies that God will revenge their Cause by punishing and consuming their Enemies, according to the Judgments which they by his Order or Will have denounc'd And agreeably to this are the Words of God to *Jeremiah*, *'Behold I will make my Words in thy Mouth Fire, and this People, Wood, and it shall devour them.* For what God doth upon the Account of the Prophets, either to defend or to revenge them is said to be done by the Prophets themselves.

And the Certainty that God will revenge the Witnesses, is further set forth by the Reduplication of the Expression, *that if any Man will wrong them, he must in this Manner be killed*

N<sup>o</sup>. 9. The further Power of the Witnesses is set forth in *that they can shut Heaven, that it rain not in the Days of their Prophecy* In which there is an Allusion to the History of *Elias*, *I Kings xvii 1*

The *shutting up of Heaven* — to signify the with-holding of Rain — is an Expression which God makes use of in threatening the *Israelites* if they commit Idolatry, *Deut. xi 16, 17.*

The said Expression in the same Sense is also us'd by our Saviour in *Luke iv. 25* — *Many Widows were in Israel in the Days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout the Land* And this *shutting up of Heaven* for so long a Time, is by *St James ch. v. 17.* ascrib'd to the Prayer of *Elias*, as if he had been the Cause or had it in his Power, by virtue of his Prayer or Prophecy, to *shut up Heaven.*

According to this, the *shutting up Heaven*, is the with-holding the Rain of Heaven, and this in the Case of the Witnesses signifies, that during the Term of their Prophecy, God shall at their Prayer, and to revenge their Cause and to punish their Enemies withdraw his Protection and Blessing So that there shall be among Men great Affliction, and Famine of the Word of God — a Thirst for hearing the Word of the Lord, *Amos viii. 11.* So that in the mean Time those who are un-

worthy of that Blessing, shall be tormented with all the Plagues of God. And therefore

N<sup>o</sup> 10. The said Witnesses have also *Power over the Waters to turn them into Blood* And this in Allusion to the literal Power which <sup>1</sup> *Moses* and *Aaron* had in their turning the Waters of the *Egyptian* River into Blood

But forasmuch as the Witnesses are Symbolical, this Action of theirs Symbolically signifies, that at their Prayers, and upon the Account of the Judgments which they denounce, their Enemies will be embroil'd in bloody Wars and Confusions, of which we shall have afterwards a particular Account.

N<sup>o</sup>. 11. The said Witnesses have also *Power to smite the Earth with all Plagues as often as they will*

This alludes still to *Moses* and *Aaron* who had that Power over *Egypt*, and so have these Witnesses upon the *spiritual Egypt* hereafter mentioned, which, during all the Time of their Prophecy, they shall affect with a Variety of successive Plagues

N<sup>o</sup>. 12. *Whilst the said Witnesses perform their Testimony, the wild Beast that ascendeth out of the bottomless Gulph shall make War with them, and overcome them and kill them*

This *Wild Beast* is particularly describ'd in *Chap XIII* where it is said, that Power was given unto it for forty two Months, to make War with the Saints, and to overcome them Which being the same Term that is allotted to the *Gentiles* for possessing the outward Court of the Temple, and trampling upon the Holy City, shews that this wild Beast is a Tyrannical Empire, made up of the said *Gentiles*, and so takes in all the idolatrous persecuting Powers in the *Roman* Empire

And forasmuch as the said forty two Months for the said Beast's making War with the Saints, and overcoming them, are equivalent to the Twelve Hundred and sixty Days of the Witnesses prophesying in Sackcloth, therefore the said Beast makes War against the Witnesses, and overcomes and kills them,

<sup>f</sup> Jerem. v 14

<sup>g</sup> Jer. i. 10 Hof. vi. 5. Numb. xvi. 41

<sup>h</sup> Exod. v. 9. vii. 17----20.

during all the Time that they perform their Testimony, they being a perpetual collective Body of Men, and therefore not barely representing single Persons, but a Succession of Prophets that oppose the false Worship introduc'd into the Church. So that what St. Paul saith of himself and other Christians — *for thy Sake are we killed all the Day long, and appointed as Sheep to be slain,* is applicable to these Witnesses

They are killed in a Civil Capacity during all the War made against them, because for so long they are trampled upon, and cannot therefore act as a political collective Body, and at the same Time their Individuals, or the Prophets that arise amongst them to give in publick Testimony against the Tyranny and Idolatry of the Beast are slain in a literal Sense by being put to Death for their said Opposition. So that the Political Death of the Witnesses is consistent with, and contemporary to all the Time of their Prophefying in Sackcloth.

In short the *Victory* of the Beast over the Witnesses, consider'd as a collective successive Body of Saints for forty two Months, implies that the Beast would so far prevail as that those of the true Worshipers represented by the Witnesses would not be able to hold up against it, and that the Worship and Tyranny of the Beast would get the uppermost, putting down and obscuring the true Worship. And in like Manner the Death of the Witnesses betokens, that the true Worship of God would be so far extinguish'd or overpower'd by the idolatrous Worship, as to make no visible Figure in the World. So that their Enemies would think that it was quite gone, accounting as nothing the successive rising up of some few Opposers now and then.

No. 13

Concerning these Witnesses as politically slain, it is further said, *that their dead fallen Bodies shall be or lie in the Street of the great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified*

By *Street* in Scripture is meant the <sup>k</sup> broad open Places of Concourse.

The City here, (the same as the holy City profan'd, trodden

upon, and possessed by the *Gentiles*, and before called *holy* to shew that it was the Christian Church usurp'd by the *Gentiles*) is the Metropolis of the idolatrous Church with its Territories — and is here styled *Great*, upon the Account of its Blasphemies and Tyranny, and reigning over the Kings of the Earth

This City is *spiritually called Sodom* That is, is really (forasmuch as to be called is the same as to be) a mystical *Sodom* upon the Account of its spiritual and corporal Uncleaness by Idolatry and Fornication, and publickly defending such Crimes — in the same Manner as *Jerusalem* in its corrupted State is for the same Reasons <sup>i</sup> compared to, and <sup>m</sup> called *Sodom* by the Prophets

This City is also a *Mystical Egypt*, upon the Account of its Tyranny, Persecution, Cruelty, Pride and Impenitence, as well as Idolatry

It is also the Place *where our Lord was crucified*, he being crucified in or by *Rome*, because crucified within its Dominions by a *Roman* Governor, who had his Power visibly from *Rome* to exercise that pretended Jurisdiction. The *Jews* indeed betrayed him to *Pilate*, but did not kill him. They might not do it, *John xviii 31* If they might have done it according to their Law, he had not been crucified, but dispatch'd some other Way, the Way of crucifying being absolutely *Roman*. He was therefore delivered to the *Gentils*, and so was entirely crucified by the Power and Command of *Rome*

He was also in another Sense crucified in and by *Rome*, because he was afterwards crucified there in his Servants, the mystical Parts of his Body, to whom whatsoever is done he <sup>n</sup> imputes as done to himself. And therefore in both Senses *Rome* is as *Jerusalem*, — the Murderer of the Prophets, and of their Lord.

The great City, its Street, and Names being thus explain'd, the Meaning of the Whole is, — that the dead Bodies of the Witnesses politically slain, shall be throughout the whole Extent, and in the most conspicuous Places, or the chief and Principal Parts of the *Antichristian* Jurisdiction

And this shews, that the Persecution of the Saints should be

<sup>i</sup> Rom viii 36<sup>k</sup> Matt v. 6 Esther ii 9

upon,

<sup>i</sup> Ezek xvi 26 xxiii 19<sup>m</sup> It i 10 iii 9<sup>n</sup> Mat xxv 40, 43 A 25 15

in those very very Countries, where before this Period the Church of God was planted, but more particularly in the Capital City, — that the true Worship of God would be banished, and be thought expell'd from the said Capital and its Territories, and that the Witnesses would be so deprived of Publick Worship, — so subdued and politically slain, as to be, to outward Appearance, incapable of ever rising again

In this great Distress however it is of some Comfort to the Witnesses, that where their Lord was crucified, there also are they slain by such, who in persecuting them, persecute *Christ*, and who by their Apostasy from the Faith joyn themselves to his Enemies, approving and advancing their Actions, and thereby making themselves guilty of their Crimes, *crucifying again to themselves the Son of God afresh, and putting him to an open Shame*, both blaspheming his Religion, and making it to be blasphemed by others Their Idolatry and Corruption of Morals, which render them as *Sodom*, as *Egypt*, and as *Jerusalem* when the Measure of her Sins was full, being the greatest Obstacle to the Conversion of the Nations.

N<sup>o</sup>. 14 Upon the Death of the Witnesses, they of the *Peoples, Tribes, Nations, and Tongues* [that is, all the corrupted Christians] *see their dead Bodies*, looking on them with a great deal of Pleasure, and this for the Space of *Three Days and an half*, which being considered as Three Seasons and an half, or, in other Words, Three Years and an half, and then resolv'd into Days denoting Years, amount to Forty two Months, or Twelve Hundred and sixty Years, answering to all the Time of the *Gentiles* trampling on the Holy City, or the Beasts making War with the Witnesses by the Persecution rais'd against them, and therefore to all the Time of the Witnesses prophesying in Sackcloth. And this great Line of Time is here very properly set forth by Three Days and an half, because suitable to the *Decorum* of the Symbol of a dead Body, that will keep no longer unburied without Corruption

N<sup>o</sup>. 15 And they [the corrupted Christians before mention'd] *shall not suffer their dead Bodies to be put in Graves*

The Refusal of this Due to the Dead, shews that the corrupted Christians are resolv'd never to give or suffer the true Worshipers

Worshippers to have any Honour or Hopes of Mercy, but to treat them like such Publick Enemies and accursed Persons, as to whom Burial was denied by even such, as looked upon the Denial of Burial as the greatest of Punishments

And this may also relate to that Barbarous Usage amongst the Papists wherever their Tyranny is establish'd, never to suffer the Bodies of those, whom they call Hereticks, to be buried, the Living not daring to do it out of a Reverential Awe to their Church

But what the Enemies of the Witnesses do to them out of Malice and Cruelty, will at last turn to their Profit, the *Want of Burial* Symbolically signifying that the Time will come, which will restore them to their former State, when the Cause and Testimony, which they have maintain'd, shall prevail

N<sup>o</sup>. 16 *And they that dwell upon the Earth* [the same Persons before mention'd] *shall rejoyce over the Witnesses, and make mery, and send Gifts one to another*

This is another Hardship upon the Witnesses. For when Men are dead, it is expected that some should lament for them, and the Want of such Mournings was<sup>o</sup> thought to be a Token of a miserable End.

But the Cruelty against the Witnesses is much more shewn, in that not only those pious Offices are forborn, but the utmost Excess of Reproach is offer'd to them by rejoycing at their Misery And this Joy is set forth in such Particulars as shew it to be compleat, and with which publick Days of Rejoycing among the *Jews* were observ'd, *viz* good Chear, Mirth, and sending of Gifts to each other And the same was practis'd among the *Greeks* and *Persians*.

The Event hath exactly answer'd to the Prophecy, as might be at large prov'd by shewing, what Joy there hath been upon all Occasions for the Destruction of those whom the Idolatrous Christians have put to Death, for preaching against the Error of their Idolatrous Worship, and what Thanks have been gi-

<sup>o</sup> Job xxvii 1, Psal lxxviii 6 Jer xxi 18 <sup>p</sup> Esth ix 22 <sup>q</sup> Thro-  
cent Id v 159 <sup>r</sup> Th H. de Rel Vct Periturum, c 20 p 268.

ven to Princes for having massacred their Subjects, who oppos'd those Corruptions

*Paræus* observes, that the Papists, when those whom they call Hereticks are burnt, play at frolicksom Games, celebrate Feasts of Banquets, and sing *Te Deum laudamus*, and with one another Joy

And these are with them, *Acts of Faith*.

N<sup>o</sup> 17 The Reason given for their thus rejoycing over the two Witnesses, is, *because these two Prophets tormented them that dwell on the Earth*, — viz the false Worshippers, the Persons themselves that rejoyce so upon this Occasion

This plainly alludes to the Words of *Abab* to *Ehas*, as soon as *Abab* saw him after the long Drought, 1 *Kin* xviii 17, — *Art thou he that troubleth*, or, as the LXX say, *perverteth Israel?*

The Meaning of the *Word* in the *Original* in that Place of Kings, implies, as appears from *Josb.* vii. 25 1 *Sam* xiv 29 the bringing a Curse upon the Land So that these Prophets are accused of perverting Religion by their Preaching, of raising Seditions, and so bringing upon Men all the Effects of God's Anger upon such as are accursed of him, — in the same Manner as the ancient Prophets, and particularly *Jeremiah*, were looked upon as seditious Persons, and as the Primitive Christians were accused by the Heathen as being the Causes of all the publick Calamities, and as guilty of High-Treason for disturbing and opposing the Worship of their false Gods.

To apply this to the Case of the Witnesses.

He that preached against the Errors of the World, and the growing Corruptions, was always reckon'd a Traytor, and treated as a publick Enemy

From the Beginning the Image-breakers were not only accounted Heretical, but Impious, Atheistical, and the worst of Men The Miscarriages of Men, the Plagues of God, all the Accidents that have fallen unluckily, have been always laid upon the Heads of the Martyrs, during this corrupted State, as if they had been the Causes of those Torments.

And indeed in one Sense the Witnesses have tormented, in that for their Sakes, at their Request, and to revenge their Cause, God hath already in some Measure, and will further to the utmost, punish their Persecutors, and so the Witnesses shall prevail.

N<sup>o</sup> 18. For at the End of the aforesaid Three Days and an Half, the Spirit of Life from God enter'd into them, and they stood upon their Feet That is, at the End of the twelve Hundred and sixty Days of their Prophecy, at the sounding of the seventh Trumpet, they will by the Power of God, in a singular Manner exerted, be enabled to rise from their State of Death, and to act as a Political Body, and be so supported by their Followers, as to be able to withstand their Enemies with Power and Success And this Resurrection of the Witnesses denotes, that the true Worship of God shall again make an open Appearance in those very Places where it is now under Oppression, quite destroy'd.

This unexpected Event,

N<sup>o</sup> 19 Will be to the great Terror of their Enemies, who will be reduc'd to the greatest Consternation. But the Resurrection of the Witnesses is not all

N<sup>o</sup> 20 St *John* hears a Voice from Heaven, saying unto them, *Come up hither*. And,

This imports that the Witnesses, upon their beginning to act again with Power and Efficacy over their Enemies, shall have the Concurrence and Assistance, if not the very first Encouragements and Exhortations from the Civil Powers of the World to get into Heaven, that is, to set up the Church again in a flourishing State under their Protection, crushing down all Opposition.

And forasmuch as this Voice to the Witnesses from Heaven is heard by St *John*, the Representative of the Individuals that constitute the Collective Body, of which the Witnesses are the Representatives, so this seems to imply, that the Advantage of this Voice, will not only reach the Collective Body, but also the scattered Individuals, and even the Protestant Churches, which he represented in the Measuring of the Temple, and  
place

\* Jer. xxxviii. 4.



place them in a State above their Adversaries, so that they shall need no more to prophesy against them

N<sup>o</sup> 21 Immediately upon the aforesaid Call, *the Witnesses ascend up into Heaven in a Cloud*

Their *Ascent* into Heaven denotes their getting full Power, Rule, and Dominion, and this their *Ascent* being in a *Cloud*, signifies that they in their getting into the said Power, shall have the Protection and Assistance of God, and by Consequence of the Ordinances or Powers that are ordained by him. So that the Worship of God thereby shall again become the Ruling Religion of the World, and quite subdue Idolatry, driving it for ever out of the Church.

But this still belongs to the seventh Trumpet, as also the following Words concerning these Witnesses,

N<sup>o</sup> 22 *And their Enemies beheld them, namely ascending or ascended up into Heaven* And this signifies that their Enemies shall be extremely griev'd to see them thus above their Malice. It then follows,

N<sup>o</sup> 23. *And in the same Day there was a great Earthquake.*

Here 'tis to be observed, that till *the measuring of the Temple*, all Matters had proceeded in a due Order.

The Description of the *Witnesses* was a Matter absolutely proper for a Digression, and is therefore mention'd necessarily in a Place whose Times it hath preceded, and must hereafter outgo

This Digression being finished — the Words — *in the same Day* — refer to the *measuring of the Temple*, which is one of the Accidents of the Reformation, and therefore belongs to those Times wherein the Reformation was first on foot

If the Matter which follows upon the said Words, did rather belong to the *Rising again* of the Witnesses, there seems to have been no need to usher it in with the said Words

But there being to be a Relation of the following Matter, till the Warning about the Sounding of the Trumpet, as belonging to the Times within the sixth and seventh Trumpets, the aforesaid Words — *in the same Day* — are designed to prevent our mistaking the Order of Things So that as soon as this

Accident

Accident is past, there is Warning given, that the *second Woe* is past, and that the *Third* cometh quickly Importing, that this Matter doth indeed belong to the sixth Trumpet, or second Woe Not to say, as will be prov'd, that the Fall of the tenth Part of the City is designed as a Warning before the utter Fall, for which Reason 'tis observ'd, that some did take the Warning, having Time given them for that Purpose, but for the *Rest* who do not take the Warning, the third Woe comes quickly to destroy them all

The *great Earthquake* (being by this Account connected with the Matters of the sixth Trumpet, and contemporary with the last great Accident thereof, the Reformation of the Church) denotes a great Revolution or Change in the State of the Church But, as the Effects of a Shaking come under no visible Species till we see what the Revolution hath produc'd, there is an Account given, that this *Shaking* had two Accidents, the Products both of the Shaking, but the latter introduc'd by the former, *viz.*

N<sup>o</sup> 24. *The tenth Part of the City fell, and in the Earthquake were slain seven thousand Names of Men*

The *Earthquake* or shaking seems to be the Irruption of the *Ottomans* upon the *Grecian Empire*, which they slew, as was before shewn

The *City* is the same as that mentioned in the Beginning of this eleventh Chapter

The *Fall of the Tenth Part of this City* signifies, that the Tenth Part of the Idolatrous Church shall fall from the Power it before had, and be quite enslav'd, or subdued

And the Slaughter of the *seven Thousand Names of Men*, may be the Symbol of the Perpetuity of this Slavery or Subjection

The *Tenth Part*, may in some Sort allude to the Schism made in *Israel*, by the falling off of the *Ten Tribes* And the *seven Thousand slain*, may allude to the *seven Thousand* who had not bowed the Knee to *Baal*, but fell at last with the rest in the Captivity And therefore, upon this Supposition, as the *Ten Tribes* fell, being led into Captivity, before God would quite make an End of all *Israel*, so here, before the whole City falls, God causes the *Tenth Part* of it to fall, and terrifie the rest, before

fore the seventh Trumpet sounds, wherein the Destruction of the Whole is to be effected by several Steps, which are described afterwards in all their Circumstances.

The Event which, according to this Explanation, answers to the Prediction, is the Fall of the Greek Church, under the Tyranny of the Ottoman Princes. They are fallen indeed from all their Power, but not mended, being still Idolatrous — Yet fallen they are under the Power of those that are not of their Church, nor of the true, but reckoned as much Enemies of God, because not worshippers of Christ, as if they were Babylonians

Now that this Event fully answers to the Intent of the Prophecy, may appear from the following Reasons

First, the Greek Church was the Tenth Part, or Political Division of the Holy City possess'd by the Gentiles. For when Idolatry first began in the Church, the Roman Empire, wherein the Christian Church was contained, was dismembered by the Irruptions of several Barbarous Nations, and at last was divided into ten Portions, whereof the Empire of Constantinople was one, and as to the real Extent, the most considerable

So that the corrupted Church within the Dominions of that Monarchy, became the Tenth Part of the City profan'd, and one (as it is afterwards said in ch. xiii.) of the Ten Horns of the Beast which maketh War with the Witnesses

Secondly, The Fall of the Tenth Part of the City is quite another Thing than the Fall or Death of the Third Part of Men, slain by the Euphratean Horsemen.

For tho' the Grecian State fell in A D 1453, when Constantinople was taken by Mahomet II. and Constantine, the last Emperor was slain, and most of the Nobility put to Death, yet the whole Church, the Tenth Part of the City profan'd, did not fall till all those Countries were conquer'd, which were Part of the Constantinopolitan Empire And this was not till many Years afterwards The taking of Rhodes by Soliman, about A D 1522 A Heg 929 seems to be near the last Breath of the Church in the East, the Ottomans since that Time having had no great Luck, either at Sea or Land. However, since the taking of Rhodes, they have pick'd up here and there some Part of the Eastern Countries, or Islands, inhabited by Christians,

Christians, as Cyprus conquer'd by Selim, A D 1570 and the Island Candia, about A D 1669

Agreeably to what has been said, it is observable that when Mahomet had taken Constantinople, he set up the Patriarchat again, with as high Privilege as could be desired to make the Church free For having sent for one Georgius Scholarius, a learned Man, he had only a Conference with him about the Christian Religion, and was so well satisfied with his Answers, that he made him Patriarch, investing him thereinto by the Delivery of a rich Pastoral Staff, a Pallium beset with precious Stones, a Vest of Sables, a white Horse, and a Pension of twenty five Thousand Crowns by the Year He assign'd him also a Place in the Divan, near the Two Catecheters, and gave him Permission to ride through the City on Horseback, and to wear a golden Cross upon the Frontal of his Patriarchal Cap And besides all this, he gave him a Civil and Ecclesiastical Jurisdiction over the Greeks, with Power to Judge and Chastise them, according to the Rigour of the ancient Canons Leaving to the Clergy the Choice of this Head, and reserving only to himself the Approbation of him

All which Privileges were enjoy'd by three Patriarchs So that the Tyranny the Greek Church lies under is owing to what happened afterwards And therefore

Thirdly, The utmost Fall of the Greek Church or tenth Part of the City, was some Time after the Beginning of the Reformation which was signified by the little Book open And therefore the said Fall is rightly plac'd at the End of that Digression, which is added to the Transactions of the said Book

As for the seven thousand Names of Men, or seven thousand Men (Names of Men being often taken for Men themselves) there seems to be plainly an Allusion to those seven thousand in Israel, that in a Time of great Apostasy had not bowed the Knee to Baal, as was before observ'd For the sake of those seven Thousand the rest of Israel were for some Time spared, but not repenting they were at last carried Captive into Assyria, and then the seven thousand were involv'd in the common Mi-

tery of the Nation, to give Warning to the Remnant in *Judah* to repent

And so here the seven thousand Names of Men may represent those few true Worshippers of God, which were hidden in the *Greek Church*, for whose Sakes that Church had been for a long Time preserv'd, and by whose Death she became reduc'd to such a forlorn Condition as to have, while it continues under the Power of the *Ottomans*, no Hopes of Recovery

N<sup>o</sup> 25 Upon the aforesaid Earthquake and Slaughter the Remnant were affrighted and gave Glory to the God of Heaven

And agreeably to this, when the *Ottomans* had made such prodigious Progresses as that they had quite over-run and pulled down all the *Eastern Churches*, then many in the *West*, as affrighted by the Plagues that God had sent upon that Part of the Church, began to be ashamed of their Idolatry, and sorry for their Sins, and by the Reformation (to which Books brought by learned *Greek Refugees*, not a little contributed) gave Glory to the God of Heaven, and not to Angels, Saints and Images as they before had done.

N<sup>o</sup> 26. Upon the Slaughter of the seven Thousand in the Earthquake, and the Repentance of many in the *Western Churches*, it is said — *the second Woe is past*, that is, those Accidents of the sixth Trumpet containing the Destruction of the *Eastern Empire*, and the Fall of the Churches within its Dominions are pass'd off And then this being done, it follows — *Behold the third Woe cometh quickly*

This shews that between the end of the second Woe, and the beginning of the Third, there will be a much shorter Time than there was between the ending of the first Woe, and the beginning of the second, and consequently that the beginning of the third Woe is not far off

And as this Woe will come much sooner than the Woe preceding, so will it also come upon the corrupted Christians very unexpectedly with amazing Circumstances of Suddenness and Terror *Rome* hath had many Warnings, and hath sufficiently struggled against its Enemies It received a surprizing Blow at the Reformation, but hath recovered much from its Amazement, in such a Measure as to be able to crush still all the Attempts

tempts made to propagate the Reformation, and even to threaten its Ruin It hath stood in no Fear of it for a great while And therefore when this Woe comes, it will be surpriz'd, as having no Thoughts of any such Danger, and especially from such Hands as it neither hath had, nor may have any Suspicion of, till it receives the mortal Blow

### TRUMPET VII. WOE III. SECT I

Containing a Summary View of the Events of this TRUMPET

- N<sup>o</sup> 1. ¶ 15 **A**ND the seventh Angel sounded,  
N<sup>o</sup> 2 And there were great Voices in Heaven, saying, the  
" Kingdom of this World is become our Lord's and his Christ's,  
and he shall reign for ever and ever
- N<sup>o</sup> 3. ¶ 16 And the twenty four Elders which sit before God on their  
Thrones, fell upon their Faces, and worshipp'd God,  
¶ 17 Saying, we give thee Thanks, O Lord God Almighty,  
which art, and which wast, and which art to come,  
Because thou hast taken to thee thy great Power, and hast  
reign'd
- N<sup>o</sup> 4. ¶ 18. And the Nations were angry,  
N<sup>o</sup> 5 And thy Wrath is come,  
And the Time of the Dead that they should be judg'd, and  
that thou shouldst give the Reward unto thy Servants the  
Prophets, and to the Saints, and to them that fear thy  
Name, small and great, and that thou shouldst destroy them  
that destroy the Earth
- N<sup>o</sup> 6. ¶ 19 And the Temple of God was open'd in Heaven,  
N<sup>o</sup> 7 And the Ark of his Covenant was seen in his Temple  
N<sup>o</sup> 8 And there were Lightnings, and Voices, and Thunders,  
and an Earthquake and great Hail

<sup>1</sup> So the 4<sup>th</sup> version, other MSS. All the four ancient Versions, and *Aretius*

*The Explanation.*

- N<sup>o</sup> 1. **T**HIS Trumpet which is to contain the last and most dreadful Woe, is however, as being that which introduces the Perfection of God's Myſtery, here uſher'd in rather with an Account of its joyful than of its ſorrowful and dreadful Part, and this to ſhew the Suddenneſs of the Woe, and of the Conquests of *Chriſt*, and to comfort thoſe who are impatient to ſee the glorious Times foretold.
- N<sup>o</sup> 2. The great Voices in Heaven, declaring that the Kingdom of this World is become the Kingdom of God and of his *Chriſt*, and that he ſhall reign for ever and ever, ſhew that by the Aſſiſtance and Concurrence of the Civil Powers in the World with the Dictates of Heaven, Idolatry ſhall go down, and the Church ſhall be re-eſtabliſhed again, where Idolatry had taken Place. So that the Kingdom of *Chriſt* ſhall be reſtored upon the Deſtruction of the Powers of his Enemies. And this his Kingdom ſhall be univerſal, uninterrupted, and have no End
- N<sup>o</sup> 3. The aforeſaid Temporal Powers upon their Reformation and eſtabliſhing the true Worſhip, become of the Number of thoſe temporal Heads or Princes of the Chriſtian Church, which are repreſented by the Symbol of twenty four Elders ſitting upon Thrones before God. And all theſe, upon this Occaſion, expreſs in the moſt publick Manner their Homage and Thankſgiving unto God, falling down upon their Faces before him, and in their Addreſs of Thanks acknowledging him to be Almighty, Eternal, and to have now reſumed his great Power, and in a moſt remarkable Manner to have ſet forth his Ruling in the World. Thereby ſignifying that the Means by which God brings about this his Reign will be by \* Miracles, and a ſtretched-out Arm.

\* In *Luke* 17 the Power of *Elas* is the miraculous Power of *Phas*. And ſo in *Acts* 14 33 great Power is the Power of Miracles. And in many Places, Powers and great Signs are put ſynonymouſly for Miracles, as *Acts* 11 22 *VIII* 13 *Rom* XV 9

- N<sup>o</sup> 4. The Angel of the Nations imports Reſiſtance and War, to oppoſe the Kingdom of God, and his *Chriſt*, which is not to be advanced without the Oppoſition of theſe Nations, that is, *Gentiles* or Idolaters who have uſurped his Holy City, and hinder, as long as they can, the Reſtoration of it to its Lord, endeavouring to maintain themſelves. But this *Angel*, or Reſiſtance, will prove their Third *Woe*, or utter Deſtruction. For,
- N<sup>o</sup> 5. *The Wrath of God is come*, ſo that the Meaſure of their Sins being fill'd up, he will now no longer bear with them, but puniſh them according to their Deſerts. And the Time is come, that the Dead ſhould be judged (or their Cauſe tried,) And that the Reward promiſed by the Perfection of the Myſtery of God, ſhould be given to the Prophets, Martyrs, Confefſors, and all true Chriſtian Worſhippers, whether ſmall or great. And that thoſe who corrupt and deſtroy the Inhabitants of the Earth, by their falſe Doctrines, Wickedneſs and Tyranny, ſhould be themſelves deſtroy'd.
- N<sup>o</sup> 6. Agreeably to the Voices in Heaven, and to the Example of the Elders, *The Temple of God is open'd in Heaven*, that is, by the ſupreme Powers, to the End, that not only thoſe who groan'd under the Uſurpation and Tyranny of the Corrupters of the Church may come in, but alſo that all Nations, may and ſhall flow into it freely. So that at this Time the true Worſhip of God will be every where eſtabliſh'd, in thoſe Places where it is now ſuppreſs'd by the *Gentiles*, who, by being poſſeſs'd of the outward Court of the Temple, and the Holy City had ſo block'd up the Temple it ſelf, as to ſuffer no one to enter into it, except thoſe Reformed Churches, which having by the Voices of the ſeven Thunders heard the Law of God, had thereupon gain'd a kind of forcible and extraordinary Poſſeſſion of it for themſelves, together with thoſe that before, and all along, had a ſecret Poſſeſſion thereof. This Effect of opening the Temple of God in Heaven, is one of the joyful Events of this Trumpet, and another is,

N<sup>o</sup>. 7 *That the Ark of God's Covenant was seen in his Temple* The first signifies, as we have seen, the general Delivery of the Church from all Idolatry and Oppression And *this* here imports the full Accomplishment, or the Perfection of the Mystery of God, as he had promised to his Servants the Prophets To understand this, we must observe, that the Ark, containing the Book of the Law, was placed in the most Holy Part of the Temple, inaccessible to the People, into which none but the High-Priest could enter And it was placed under the Mercy Seat or Throne of God, as an Evidence of the Covenant made between God and *Israel*, and that God, as sitting on his Throne, and having, as it were, these Testimonies under him, would always remember his Covenant, and the Promises he had made therein to the Good, and the Punishments he had threaten'd and denounc'd against the Bad

And further, from the Mercy Seat so plac'd upon the Ark of the Covenant, *γ* God promised to commune with *Moses* in relation to every Thing which was to be commanded to *Israel*

Now from this Account it may be concluded that, since the Temple of God is now so opened in Heaven, as that even the Ark of the Covenant which was before kept secret from the People is seen, the true Worship of God will be in such Perfection as it never before was The great Mysteries of Religion, which even the Angels desire to look into, will be now clearly and fully known God will shew his Servants the Effect of his Promises made in his Covenant He will universally pour out his Spirit upon, and plant his Sanctuary among them, and will in the most eminent Manner be their God, and they his People.

And this great Event of the Ark of God being seen in his Temple, consequent upon the opening of his Temple in Heaven, will commence long before the general Resurrection, because, as we shall find afterwards, in the State of the Just, after that Resurrection, there will be no Temple seen  
*Lastly,*

N<sup>o</sup> 8. The Means by which the aforesaid Events, and the rest contain'd in the Thanksgiving of the Elders, are effected, or the Accidents with which they are accompanied, are *Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.*

The *Lightnings, Thunders and Voices*, signify the Revelation of God's Will, the Publishing of his Law, the Preaching of the Gospel to convert the corrupted Christians, and Idolatrous *Gentiles.*

The *Earthquake* denotes that great Change which will be wrought at this Time

And by the *great Hail* is signified those mighty Wars whereby God will destroy those that oppose the Gospel, and the Conversion of Men

*How* the Church will be rendered Glorious under this Trumpet, and how her Enemies will be destroy'd, will be shewn at large, so soon as an exact Account has been given of the Origin, State, Power, Actions, Extent, and Duration of the Church, and of her Enemies, during the two Periods of her Militant State And forasmuch as in the taking this necessary View of both, there were several Things of an extraordinary Nature, which could not so well be represented by the ordinary Symbols of the *Mosaical* Institution, or of natural and sensible Objects, there is therefore Recourse had to that extraordinary Method of the Prophets, who, to express an extraordinary Event, were instructed to do it by a *Sign* — a Type or Symbol of some natural or artificial, or compounded Being, adapted to that particular Occasion