PARAPHRASE AND NOTES ON THE REVELATION of ST. JOHN.

By MOSES LOWMAN.

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. Rev. 1. 3.

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M.DCC.LXXIII.
TO

THE RIGHT HONOURABLE.

Sir JOSEPH JECYLL,

MASTER of the ROLLS.

I beg leave to present to Your Honour, an Attempt to give some light to the Book of the Revelations, in order to make it more generally useful than we can hope it will be, while neglected, as too dark and difficult to be understood.

An honest Endeavour of doing Service to the Public, will, I am persuaded, always meet with Your Countenance, who have the Public Good so much at Heart. I shall esteem it a great Happiness, if the Execution of this Design shall appear any way worthy Your Honour's Approbation and Patronage.

Whatever Difficulty there may be, in some particular Representation, or Expression in these Prophecies, the chief Intention of them seems sufficiently plain, as it is without question of great Use.

A a WARN-
DE D I C A T I O N.

WARNINGS and Cautions against prevailing Corruptions; Exhortations, and Encouragements to Faithfulness and Constancy, in the Cause of Truth and Righteousness, of Virtue, and Piety, which abound in these Prophecies; are Lessons of great Importance in themselves, and, Experience shews, are proper for every Age.

These Prophecies describe a melancholy State of long and prevailing Corruption; but it is the Business of Prophecy to foretel Things as they shall really be; how afflicting soever: and when future Times shew an exact Conformity between the Prophetic Description and the real State of the World and Christianity, for a Series of many Hundred Years, and in a great Variety of Circumstances, beyond all Reach of Guess; it will greatly confirm the Evidence of the Christian Religion, and in particular the Inspiration of this Author, one of its principal Witnesses.

An Accomplishment of Prophecies to our own Times, assures the Accomplishment of what remains. Every new Accomplishment gives a new Atteestation to the Credit and Authority of Christianity, a new Support to the Faithfulness and Constancy of good Men, and a strong Consolation, that though a long and gloomy State of Corruption is foretold, yet the same Spirit of Prophecy has assured us, that the Cause of Truth and Righteousness shall
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shall be maintained during the most powerful Prevalency of Error and Corruption, and that it shall finally and surely triumph over them in the End.

The all-wise Providence of God is used to fulfil these Promises, by raising up Persons at several Times, though few in Number, who shall espouse the Cause of Truth and Virtue, and exert themselves in the Protection of it.

When Persons in Eminent Stations; of distinguished Abilities and Influence, shall act steadily from a disinterested and wise Concern for the Good of the Public, from Principles of sincere Piety, from unbiased Affections for Truth and Virtue, and with unshaken Constancy in Defence of impartial Civil, and Religious Liberty; we are directed by these Prophecies to consider them, as raised by God, the Guardians of Truth and Virtue, and set up by his Providence to prevent the total Suppression of them, through the Prevalency of Error, and Iniquity.

Such Persons will be the Delight of the Wise and the Good, as they are the Happiness of Mankind. Virtues so amiable will force Applause, how much soever a Greatness of Mind, satisfied with Virtue as its own Reward, may chuse to decline it.

But I consider my Duty to Your Honour, and will not gratify my own Desires, however pleasing
pleasing to myself, in what may be disagreeable to You; especially as I am sure Great and Public Virtues can never be unknown, though never pointed out to Observation.

I shall therefore only beg leave, to express the great Pleasure I have, in this Opportunity of giving a public Testimony of that high Esteem and Respect, with which I am,

Your Honour's

Most Faithful, and

Most Humble Servant,

MOSES LOWMAN.
THE Book of the Revelation, notwithstanding the Pains and Application of many Persons of great Ability and Learning to explain it, seems yet, to the Generality of Christians, very dark and obscure: Many look upon it as a sealed Book still, never to be explained to any Certainty or Satisfaction. No wonder then, they account it lost Labour to read or study what they can never hope to understand.

A great Critic, (Scaliger) was pleased to say, Calvin was wife, because he did not write upon the Revelation. And another, who has written with great Whitby, Reputation on the other Books of the New Testament, (Dr. Whitby) confesses, he did not do it for want of Wisdom; that is, as he says, because I neither have sufficient Reading nor Judgment to discern the Intendment of the Prophecies contained in that Book.
However, the Book of the Revelation is, for very good Reasons, received as one of the sacred Books of the New Testament; the Reasons for which are to be seen in many Authors, and are represented, with great Evidence and Strength, by Sir Isaac Newton, who observes, he does not find any other Book of the New Testament, so strongly attested, or commented upon so early as this.

Mr. Lardner has collected, with great Care and Faithfulness, the Testimonies of the most early Christian Writers, to the Books of the New Testament, in a late excellent Treatise of the Credibility of the Gospel-History. I shall just mention the Testimony of the most eminent, to the Authority of this Book as a Part of the Holy Scripture.

Tertullian wrote about the Year of Christ 200, and so somewhat above 100 Years after the Time in which St. John writ the Revelations. He observes, "John, in his Apocalypse, is commanded to correct those who eat Things sacrificed to Idols, and commit Fornication." And again, "We have Churches, Disciples of John; for though Marcion rejects his Revelation, the Succession of Bishops, traced to the Original, will assure us, that John is the Author of it." It is no Wonder Marcion should reject the Revelation, who rejected all the Old Testament, and of the New received only the Gospel of St. Luke, and ten Epistles of St. Paul, which also he had corrupted and altered.

Somewhat before this, Clement of Alexandria quotes these Revelations as St. John's: "As John says in the Revelation." And he refers to them as the Words of an Apostle, or having the Authority of Apostolical Writings.

Yet earlier, Theophilus of Antioch, in a Book of his against the Heresy of Hermogenes, makes use of Testimonies from John's Apocalypse.

We have another Witness of great Character still nearer the Times of St. John: Irenæus writ about A.D.
A.D. 178, within 70 or 80 Years of him. He expressly ascribes the Revelation to John, the Disciple of the Lord. His Testimony to this Book, as Mr. Lardner observes, “is so strong and full, that con-
sidering the Age of Irenæus, it seems to put it “beyond all question, that it is the Work of St. “John the Apostle and Evangelist.”

Still nearer the Times of St. John, Mileto Bishop Id. 329.
of Sardis, one of the seven Churches, write a Book on the Revelations of John. Some think it was an entire Commentary; however that be, it will shew he esteemed it a Book of Canonical Authority.

Justin Martyr, a Person of eminent Name, about the Year of Christ 140, and so about 50 or 60 Years after the writing this Book, expressly calls it a Prophecy, and ascribes it to John the Apostle.
“A Man from among us, says he, by name John, Id. 281.
“one of the Apostles of Christ, in the Revelation “made to him, has prophesied.” In fine,

The Church, nearest the Times of writing this Book, received it with so full Consent, that in a very few Years, as Dr. Mills observes, it was acknowledged and placed in the Number of Aposto-
lical Writings, not only by the Churches of Asia, but by the Neighbour Churches of Syria and Samaria, by the more distant Churches of Africa and Egypt, by Rome, and the other Churches of Europe. Such Reasons are to receive this as one of the Books of the Holy Scriptures of the New Testament, that hardly any one Book has more early, full, or authentic Attestations given to it.

Now all who thus receive it, must acknowledge that it proceeds from a Spirit of Prophecy; and that Spirit itself declares, c. i. 3. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things that are written therein.

If we suppose this of the Book of Revelation, as we must, if we own it to be a Book of Holy Scrip-
ture, we must acknowledge also, that how dark
forever the Words of this Prophecy may be, they are yet sufficiently intelligible, to be greatly useful.

Yet considering the Nature and Design of Prophecy, the Stile and Manner of Expression used in it, we are not to expect Prophecies should be as easily understood, as Doctrines or Precepts delivered in easy Expression, plain Argument, and the common familiar Forms of Speech. The Nature and Intention of Prophecy was not to gratify our Curiosity, to know future Events, or, as it were, to tell the Fortunes of the Church and World, but to answer wise and good Ends, to confirm our Patience and Constancy, to encourage our Hope and Trust in God, in Assurance of his Protection of the Cause of Truth and Righteousness, that is, of true Religion. The Design of Prophecy is to answer these good Ends, when we might be tempted to forfake true Religion, by the Power of prevailing Error, and reigning Corruption; or, when we might be greatly dejected, and despair of Success, where Opposition to true Religion is so powerful and violent, as hardly to leave a reasonable Prospect of bearing up against it. In such a State of things, which often has happened, it has been the Use of Prophecy, to keep up the Hearts of good Men with lively and affecting Representations of the Majesty, the Power, and the Goodness of God, of God's Care to protect the Cause of true Religion, of the sure Power of his Providence to order all things in the World, and future Course of Things; the Providence of God being absolute over the greatest Empires, and most powerful Kings, to raise them up or to cast them down, to direct them to fulfil his Will, and appoint them to accomplish whatever he designs, for the Safety of his People. And finally, the Design of Prophecy is, to represent these things in such manner as shall fix our Attention, and confirm our Faith in the Truth of God's Promises, and his Faithfulness, surely to accomplish his Word in all things.
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When such Events of future Time are foretold, as shall in their Accomplishment confirm these Sentiments of God, his Goodness, Power, and Faithfulness, and in such strong and lively Representations as shall engage the Attention, and make deep Impressions on the Mind; they answer a very wise and useful Design, and in a good Sense, they are then of greater Use than plainer Precepts of Constancy and Perseverance, or plain Promises of Encouragement and Reward, in more easy Words and Expressions.

There is then a manifest Advantage to the Intention of Prophecy, in the Manner and Stile of foretelling Things to come; from whence, however, it must come to pass, that Prophetic Writings will be somewhat more difficult to be understood than others. And yet they are sufficiently plain to raise those Sentiments of God, and his Providence, and excite that Faithfulness and Constancy in true Religion they were designed for.

Such was one great Use of the Prophecies of the Old Testament. They often spoke of the Times of the Messiah’s first Appearance in the World, in a Manner very suitable to encourage the Faith and Constancy of good Men, in the several States of the Jewish Church and Nation.

They taught the Church, that God would maintain his true Religion, and protect his true Worshipers, till the promised Messiah should come; but these Prophecies were delivered in a Manner not so easy to be understood, as the Precepts, Exhortations, and Reproofs in the Writings of the same Prophets. However, they were still plain enough to encourage the Faith and Patience of the Church at those Times, and particular enough to determine the Person of the Messiah when he should appear, and to distinguish him sufficiently from every other Person of the World, that should make Pretensions to his Character as the Christ. The Ends of ancient Prophesy,
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Prophecy, as a very eminent and learned Interpreter of several Prophets has observed, were these: "God still seeking their Good, he sends his Prophets to reprove them, and exhort them to Repentance; and, for Comfort of the Godly among them, to give them the Assurance of the coming of the promised Messiah in his due Time, to set all Things right for their Good."

In the first Ages of Christianity, as well as in After-Times, good Men were apt to be greatly discouraged with an afflicting State of the Church, and powerful Opposition to Religion; they hardly knew how to reconcile such a State of Providence with what they hoped for in the Kingdom of the Messiah, so kind and powerful a Protector of his Church.

It is easy to see, how much such Thoughts might disturb their Minds; they had a Promise of Christ's second coming, as the Jewish Church had of his first Appearance, but they were liable to many afflicting Providences, as the former Church was, till the Time of his Appearance. It was wise and proper, by a Prophecy in the Christian Church, to support the Minds of good Men under these Afflictions, with Assurance of Christ's second coming, in its due Time, and of the watchful Providence of God over the Cause of true Religion in the mean Time. Thus the Prophecies of this Book are to us in the Christian Church, of the like Use, that the Prophecies of Christ's first Appearance were to the antient Church.

Though some Obscurity arises from the Nature and Stile of Prophetical Writings, yet, to speak freely, I conceive the Obscurity of this Book, is not so much owing to any thing in the Book itself, as to the Methods taken by several to explain it, and that nothing has really so much darkened it, as the common Attempts made to interpret it.

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Some have been so over-curious, to find some Mystery in every Word, and every Thing, that the plain and direct Meaning of the Spirit of Prophecy has been overlooked, or removed out of Sight; the pure Imagination of Interpreters, often very pretty and ingenious, but very foreign to the Purpose of the Prophecy, have frequently lost or set aside the true Meaning of it.

Others having formed a Scheme of Prophecy to themselves, and fixed in their own Opinions the Events that were to accomplish the several Parts of it, contrive how to force all things to their Scheme; which not perfectly agreeing with the Design and Order of the Book itself, the Interpretation must necessarily be attended with such Intricacy in the Order of the Prophecy, and such different and opposite Application of the several Parts of it, as must make it very dark, if not altogether unintelligible. And yet, where Men of great Name lead the Way, they seldom fail of having many Followers; and the more Men are engaged in supporting an Imagination, or arbitrary Scheme, without Foundation from the Prophecy itself, the more they lose sight of the real Meaning and true Intention of it.

It is a very judicious Observation of Mr. Calvin, concerning the Interpretation of Prophecy, "Al- though the Vision be obscure, the Design of it is not uncertain; and, if we will be content with a moderate Understanding, here is nothing so intricate, but we may understand the Sum of the Prophecy; but the Curiosity of Interpreters has done Mischief, who, while they criticize upon every Syllable, childishly trifle in many things. Nothing therefore is better, than to attend care- fully the Design of the Prophet, to regard the Circumstances of the Time, and to follow an Analogy between the Signs and the Things signified by them." If to this we add such Events in History, as sufficiently answer the Predictions of Prophecy,
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Prophecy, we have as much Certainty as I think was designed by the Prophecy, I am sure, as much as is sufficient to Edification.
It is on this Plan I proposed to consider the Prophecies of this Book, to be content with a moderate Understanding of the Design of the Prophecy, and of the Things revealed in it; to take my Scheme of the Prophecy entirely from the Book itself; to explain the Meaning of the Prophetic Expressions, by a plain Account of their Use in the preceding Prophets, from whom most of them are taken, and to verify the Predictions by such known Events in History, as may fairly and without Force be applied to them.

The Author of this Book himself declares, that it is a proper Prophecy, or Prediction of Things future and to come, as well as a Description of the present State and Condition of the Churches, c. i. 19. Write the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter. And c. iv. 1. St. John heard a Voice, which said, Come up hither, and I will shew thee the Things that must be hereafter.

Some of these Predictions related to Things not far off the time of the Vision and Prophecy, and which were soon to be accomplished. The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants Things which must shortly come to pass, c. i. 1. And 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, c. i. 3.

Yet, as this Revelation is designed also to shew Things that must be hereafter, it will be of great help to the Interpretation of it, to understand what Period of Time this Prophecy regards. The Book itself seems plainly to design a much longer Period than many learned Men have assigned to it. Some have supposed such Expressions as these, which must shortly...
shortly come to pass, and the time is at hand, and the like, point out a very short period; so that the whole prophecy should be accomplished in a few years after the vision. These expressions will indeed shew the accomplishment of the things foretold in this prophecy, was soon to begin; but, I think, they can determine nothing at all concerning the time when it was to end, especially against full evidence in the same book of prophecy, that the period is much longer, and reaches from the time of the vision to the day of judgment.

To omit more general reasons which yet have their degree of probability: in particular, the perpetual use of prophecy to the church in all ages, the wisdom and goodness of providing such support to the faith and constancy of the church, in every state of affliction, which seems to be the design, and therefore the true key of the whole revelation, makes it probable, that the spirit of prophecy did not design this support for the church in a few of the first ages of christianity only, but that it designed the same consolation and support for every after-age; that the faithfulness and power of god would, in all times, verify these truths; that though the church and true religion should be opposed, afflicted, and oppressed, yet it should be preferred and protected, and prove in the end victorious. It is well observed of the scriptures in general, agreeable to the notions and expectations naturally founded on the divine perfections, "god did from the beginning make, and has all along continued to his church, or true worshippers, a promise, that truth and virtue shall finally prevail, shall prevail over the spirit of error and wickedness, of delusion and disobedience." How natural is it then to suppose, when a revelation is given to encourage the constancy of good men in times of affliction, that it should reveal the protection of providence, and assure a wise care of the
the Caus of Truth and Religion in every Age,
that it shold not be confined to a small Proportion
of that Time, in which the Church would have the
same Trials, and stand in need of the same Encou-
ragements?

But there are two Evidences in the Prophecy itself
which, as I apprehend, are so full to the Point, that
they are sufficient to determine it.

First. The Duration of the Period of this Pro-
phhecy, is, in some Places, marked out as well by
Numbers of Years, as by Prophetic Descriptions.
The Time of the Beast, for Instance, is thus de-
scribed: And Power was given unto him to continue
foriy-two Months, c. xiii. 5. It is observed of the
Woman persecuted by the Dragon, And to the Wo-
man were given two Wings of a great Eagle, that
she might fly into the Wilderness, unto her Place,
where she is nourished for a Time, Times, and half
a Time, from the Face of the Serpent. c. xii. 14. The
Time in which the Witnesses were to prophesy,
clothed in Sackcloth, is in like manner described:
And I will give Power unto my two Witnesses, and
they shall prophesy a thousand, two hundred, and
threescore Days, clothed in Sackcloth, c. xi. 3.

This various Computation of the same Time, and
so agreeable to the manner of expressing Time in
Prophecy, sufficiently, I think, determines the Du-
ration of this Period to 1260 Years, which is itself
a much longer Continuance than these Interpreters
will allow to the Accomplishment of the whole
Prophecy, who confine it to the moft early Times
of the Church, because it is said, The Time is at
hand. And it is further to be observed, that this
Period to which the Prophecy assigns a Duration
of 1260 Years, is not to commence from the Time
of the Vision, but after a long Series of Prophecy
has been previously fulfilled; for the Order of the
Prophecies of this Book are thus represented: First,
six Seals are opened, to each of which a proper
Prophecy
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Prophecy belongs, ch. vi. upon opening the seventh Seal, seven Angels have seven Trumpets given to them; six of these Angels sound their Trumpets, to each of which also belongs a distinct Prophecy, ch. viii. ix. So that this Period of 1260 Years, is the third Period of Prophecy; and after two former Periods have had their Accomplishment, this must considerably lengthen the Time to which the whole Book of Revelation refers.

I am sensible, that Prophetic Numbers do not always express a determinate Duration or Space of Time, any more than they always express a certain Number. Prophecy, I acknowledge, uses Numbers sometimes as other Expressions, in a figurative Meaning, as Symbols and Hieroglyphics. Thus, the Number Seven sometimes does not denote the precise Number of seven, but figuratively denotes Perfection, or a full and compleat Number; and the Number Ten sometimes does not mean precisely ten in Number, but many in general, or a considerable Number, and frequency of Action, or doing the same thing several times; as the Use of those Expressions in Scripture plainly shew, and of which I have given some Instances in the Notes.

Yet, the Variety of computing the same Duration, by Days, Months, and Times, and this in manifest Allusion to the Prophecies of Daniel, who thus reckon the Time of the Messiah's first Appearance, and mean a determinate Number of Years, will hardly admit of any other Meaning, as the Intention of the Prophecy in that Place, which I hope the Reader will find fully proved in the Annotations.

Secondly, This Observation will be farther greatly confirmed, by considering how expressly the Prophecy itself declares, that it reaches to the last Times, and in which the Mystery of God, or several Dispensations of Prophecy towards the Church, should be fully accomplished. An Angel lifted up his Hand
to Heaven, and sware by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the Earth, and the things that therein are, and the Sea, and the things that are therein, that there should be time no longer: but in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as be hath declared to his Servants the Prophets, c. x. 5, 6, 7. Or rather, as it should have been translated to the true Sense of the Original, in the Day of the Voice of the seventh Angel, when it shall sound, orαν μιλησας σαλπεις, and the Mystery of God shall be finished, κυριε νεες η το μυστεριον του Θεου. That is, in the Days of the Voice of the seventh Angel, when it shall sound, and the Mystery of God shall be finished; or, in the Times and Period assigned for the founding of the seventh Angel, Time shall be no more, and the Mystery of God shall be finished. As if the Angel had said, though the Time is not yet come, when the Church’s Trial by Afflictions shall cease, yet the Time of fulfilling that Prophecy shall not long be delayed; then the happy State of the Church shall begin, which shall finish the Mystery of God. So that this Period of Prophecy will conclude with finishing the Mystery of God, or Dispenstions of Providence towards the Church.

It is farther to be observed, that the Prophecy itself places, at the Conclusion of it, the general Resurrection and Judgment. And I saw the Dead, saith St. John; small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those things that were written in the Books, according to their Works; and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them; they were judged every Man according to their Works; and Death and Hell were cast into the Lake of Fire: this is the second Death, c. xx. 12, &c. A Series of Prophecies, which
which reaches to the Resurrection and last Judgment, seems plainly designed to reach to the End of all Time.

The Book itself seems also to shew farther very plainly, the Order of the several Prophecies, according to their several Periods, as well as the whole Duration, from the Time of the Vision, to the finishing the whole Mystery of God's Providence towards the Church.

There is a general Distribution of these Prophecies, into the Things which are, and the Things which shall be hereafter, c. i. 19. α νερ κ μαλλι γνωται μεντα ταυτα. The things which are, seem to refer to the then present State of the seven Churches; which Description, with the Warnings, Encouragements, and Exhortations proper to it, are contained in Epistles delivered to each of the Churches, in the second and third Chapters.

The fourth Chapter reveals a new State of things, in a new Vision: A Voice said unto St. John, Come up hither, and I will shew thee the things that must be hereafter, c. iv. 1. α δι γνωται μεντα ταυτα. I will reveal unto thee, what shall come to pass in After-times, and in successive Order, after the things revealed in the foregoing Part of the Prophecy shall be fulfilled.

These Prophecies are again distributed into several Periods, plainly distinguished from each other, and manifestly successive to each other.

One of these Periods is distinguished by the opening of a Book, sealed with seven Seals; and, at the opening of each Seal, representing, in a Figure, some Event proper to each Seal; and ends with sealing of the Servants of God, to the Number of 144,000, c. vi, vii.

Another Period begins upon the opening of the seventh Seal. This Period is distinguished by giving seven Trumpets to the seven Angels that stand before God, c. viii. 1, 2. Six of these Trumpets are
are founded in their Order, as the Seals were opened
in the foregoing Period, and each of them hath
particular Events proper to each, c. viii. ix. This
Period ends with a new Vision; an Angel gives
St. John a little Book: he is ordered to measure the
Temple, and the seventh Angel sounds, c. x.

There is a third Period, called the Days of the
Voice of the seventh Angel, when he shall sound.
This Period is represented as a Time wherein the
Mystery of God shall be finished, at the End of
which there shall be a new and very different State
of things. It is to be a Time in which the Church
shall long strugge with great Afflictions and Persecu-
tions; yet, at the End of it, the Dragon, the
old Serpent, which is the Devil and Satan, shall be
bound for a thousand Years, that he may deceiv
the Nations no more, till the thousand Years shall
be fulfilled, though after that he will be loosed
again for a little Season.

This Period seems to be described by several Re-
presentations, by measuring the Temple, and giving
Part of it to be trodden under Foot by the Gentiles;
by two Witnesses prophesying in Sackcloth, by a
Woman escaping into a Wilderness, and by the
rising of a monstrous wild Beast. The Events pro-
per to the Period, are represented by seven Vials
full of God's Wrath, poured out on the Earth.

The Duration of this Period is exactly the same
in the several Representations; the Gentiles are to
tread the holy City under foot, forty and two
Months, c. xi. 2. The Witnesses are to prophesy
in Sackcloth, a thousand two hundred and three-
score Days, v. 3. The Woman which fled into
the Wilderness, hath a Place prepared of God, that
they should feed her there a thousand two hundred
and threescore Days, c. xii. 6. And Power was
given unto the Beast, to continue forty and two
Months, c. xiii. 5.
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As the Book itself thus distinguishes these Prophecies from each other, so it seems plainly to shew they are successive to each other. They seem ranked into such Order, as to make this Observation obvious and necessary, that they are not intended to describe contemporary Events, but such Events as should follow one another in Order, as the Periods themselves are represented to succeed each other. So that there is no ground, I conceive, to consider the Prophecies which belong to these Periods as Synchronisms; on the contrary, each of these Prophecies seems fixed to that particular Period of Time to which they belong; which Periods are manifestly represented not as contemporary, but as an Order and Series of successive Times and Events.

The Order of Succession in these three Periods is very particular; as their Distinction from each other is very manifest.

As the first Period is distinguished by seven Seals, the second Period by seven Trumpets, and the third by seven Vials, so the seven Angels received the seven golden Vials, after six of the Trumpets had been founded. The six Trumpets were founded, c. viii. ix. the seventh Angel began to sound, c. ix. 15. but the Angels received not the seven golden Vials, till in the Days of the Voice of the seventh Trumpet, when the Power and Authority of the Beast was established, and Men had received the Mark of the Beast, and worshipped his Image; for the Plague of the first Vial fell upon them, c. xvi. 2. So that this Period of the Vials commenced after the Period of the Trumpets was over, and the Events prophesied in it were fulfilled.

The Period of the Trumpets, in like manner, plainly follows the Period of the Seals. It is expressly said, when he had opened the seventh Seal, there was silence in Heaven for half an Hour. And I saw the seven Angels which stand before God, and to them were given seven Trumpets, c. viii. 1, 2.

This
This natural Order will, I conceive, free us from that Intricacy and Difficulty which a Supposition of Synchronisms, and contemporary Events in the different Periods, have occasioned in the Interpretation of this Book; and it may greatly help us, in applying historical Events to the several Prophecies, to look only at such as fall within the time to which the Period belongs.

The Book itself will moreover, I conceive, sufficiently determine the proper Time to which each Period belongs, and show to what Period of History the Period of Prophecy refers. If the Duration of each Period can, in general, be very nearly determined, so that the Beginning and Ending of it can be reasonably fixed to any near Time, the Order and Succession of the Periods will point out the contemporary Times of History; and if the Events of History shall sufficiently answer the Descriptions of Prophecy, it will make our Application of them more satisfactory, and give greater Weight to such Interpretation.

The Book itself seems plainly to make the general Key of the whole Revelation, the particular Key of each Period; so that one and the same wise and useful Design is the general Design of the whole, and the particular Design of every Part of it. So far is this Book from being loose, uncertain, and immethodical, that it keeps always one and the same useful Design in view, and carries it through every Particular in the most exact Order.

The general Design of this Prophecy is to support the Minds of faithful Christians, under all Afflictions on account of Religion, to teach them, that however true Religion should be opposed, however they might suffer for the Christian Faith and Worship, they might assure themselves of God’s Care and Protection. Though God did not design to place his Church in such a State of outward Power and Prosperity, as to be free from Afflictions and
and Persecution, (which therefore they were not
vainly to promise themselves, and weakly to expect)
yet they might promise themselves, and expect, that
God would preserve the true Religion, by the Care
of his Providence, from being bore down by any
Power of Opposition; that he would often severely
punish the Enemies of true Religion, and make
known his Judgments upon them, as heretofore on
Egypt and Babylon; that he would give often, to the
Faithful and Constant, Deliverance out of their
Dangers, Success and Victory over their Enemies;
that he would often raise up eminent and powerful
Persons, who shall defend and encourage the Chris-
tian Faith and Worship, and that in the End Truth
and Righteousness shall prevail over all Opposition
from Error and Unrighteousness, and the Patience
and Constancy of the Faithful shall be finally crowned
with a State of compleat Peace, Perfection, and
Happiness.

These were great Encouragements, and Confor-
tions of very great Use to the Church at all times.
It was not fit to dissemble the true State of Provi-
dence with respect to the Church; for the State of
the Christian Church, whatever some might promise
themselves, would often be afflictive: yet it was
very fit to remind good Men, in strong Representa-
tions, of their Encouragement and Support, that
God would maintain the Cause of Truth against all
Opposition, often give evident Marks of a divine
Protection, for the Safety of the Church, and in
the Punishment of its Enemies.

"The Church persecuted, afterwards victorious,
and in a peaceful State, is certainly the true Key
of the Revelations, says a very learned Inter-
preter."

This general Key of the whole Revelation seems
also the proper Key of each particular Period:
The whole Prophecy, after many intermediate Dan-
gers in a State of Opposition and Trouble, ends
in the Happiness of the Holy City, the New Jerusalem, coming down from God out of Heaven. In like manner, each particular Period describes a State of Danger, Opposition and Trouble, and ends in a State of Peace, Safety, and Happiness.

Thus the first Period of the Seals enumerates great Troubles and Afflictions, but ends with sealing the Servants of God in their Foreheads, which was to be a Time of Peace and Safety to the Church.

And I saw another Angel ascending from the East, having the Seal of the living God, 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 sealed the Servants of our God in their Foreheads, c. vii. 2, 3.

The second Period in Order, which is the Period of the Trumpets, describes also several heavy and severe Judgments on the founding of the several Trumpets, so that an Angel flying through the midst of Heaven, said with a loud Voice, Wo, wo, wo, to the Inhabitants of the Earth, c. viii. 13. and yet upon the founding of the seventh Angel, which begins the third Period, there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, c. xi. 15.

The Day of the Voice of the seventh Angel, which is the third Period, describes again a Time of Trouble and Affliction; the Dragon persecutes the Woman, c. xii. 13. The Persecution of the Beast is of long Continuance, for Power was given him to continue forty-two Months, c. xiii. 5. Seven Vials full of the Wrath of God are poured out, attended with grievous Plagues, yet in the End Babylon is destroyed, the old Dragon bound, and they who had not worshipped the Beast, live and reign with Christ a thousand Years, c. xx. 3.

It is an obvious Remark, that each of these Periods are represented by the same Number of seven; there are seven Seals in the first Period, seven Trumpets
Trumpets in the second, and seven Vials in the third. Seven is a sacred Number in the Jewish Church, and in the Rotation both of Days and Years, is made a Time of Religion and Rest. It is not therefore an unfit Emblem, that the Church, after a Time of Labour and Trouble, shall enjoy a Time wherein it may serve God in Peace and Rest. However that be, and whether the Spirit of Prophecy designed such an Allusion or no, it is plain, that this Scheme of the different Periods, as well as of the whole Book, mentions a Time of Affliction and Trial, which shall end in a Time of Safety, Liberty, and Peace.

This Observation, I conceive, will go a great way to fix the general Duration of these three Periods, and sufficiently determine to a near Time, the Beginning and Ending of each. As each must have, in its Period, some remarkable Opposition to the Christian Church, and a Trial of their Faith and Patience, by great Dangers and Afflictions; so it must end in some remarkable Deliverance out of those Troubles, and some favourable Providence to the Church for its Safety, Peace, and Liberty, in the Profession of the Christian Faith and Religion.

At the time of these Visions, St. John was in Banishment for the Word of God, and for the Testimony of Jesus Christ; and the Church was under Persecution so long as the Empire continued Heathen. Severe Persecutions were almost perpetually renewed: A little before the Times of Constantine, they were so severe, that they seemed to threaten the utter Destruction of all who could not be forced to renounce the Christian Faith, and fall in with the idolatrous Worship established in the Empire. The last Persecution under Diocletian, destroyed such incredible Numbers, that the Persecutors boasted, they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods. Yet the Divine Providence, after several
several great Revolutions, made way for the Authority of Constantine the Great, who put an End to a long Persecution of ten Years, gave Freedom to the Churches, and finally, when upon the Death of Licinius, he obtained the sole Authority, he gave all Protection and Countenance to the Christian Church, and all Assistance to promote the Christian Faith and Worship; so that the same Power which before persecuted, now protected the Christian Faith.

The first Period of Prophecy then, seems naturally to point out this Period of History, which in general answers it with great Propriety and Exactness, and will, I think, direct us to look for the fulfilling the several Parts of it, in some of the Events of Providence, between the time of the Vision, and about the Year of Christ 323, when the Opposition of the idolatrous Power of Rome gave way to the Protection and Favour of Christian Emperors.

It was not long the Church enjoyed this Peace: The Roman Empire, in a short time, began to lose its Power, and became unable to protect the Peace and Liberty of the Church; a Swarm of idolatrous Nations from the Northern Countries, under several Names, broke in upon the Roman Empire, and divided the Western Empire into several separate and independent Governments or Kingdoms; so that the Christian Faith and Worship were in as much Danger from the Idolatry of the Northern Nations, who had divided the Roman Empire among themselves, as they were before in danger from the Idolatry of the Roman Empire itself. It pleased God also, to permit that Impostor Mahomet, and his Successors, to gain so much ground, and spread that Imposture so far, and so fast, that it seemed to threaten the Ruin of the Christian Name and Religion in the East. Yet the idolatrous Northern Nations were soon themselves brought to the Christian Religion, and to use all their Power and Authority to protect
and promote it. And though the Saracens made great Inroads for some time, yet was their Progress stopped both in the East and West. Charles Martel, by a memorable Battle, (A. D. 734.) in which some Authors account three hundred and seventy thousand slain, preserved the Western Parts of the Roman Empire from their future Inursions, and enabled the Christians in Spain, to maintain themselves against them, and even oppose them with such Power, as finally drove them quite out of their Kingdom. And the Christian Religion remained in all those Places which the Northern Nations had formed into Kingdoms out of the Roman Empire.

Here is now a Period of History very naturally applicable to this second Period of Prophecy; it contains a very memorable Time of Danger, and as memorable a Deliverance in the Establishment of the Peace and Liberty of the Christian Church, and seems sufficiently to point out the time of this Period, from about the Year of Christ 323, to about 750. In which compass of time, therefore, we seem directed to look for the Accomplishment of the several particular Predictions contained in this Period.

The third Period seems also determined to a near time both of its Beginning and Ending, by the Prophecy itself.

The Duration of this Period is sufficiently determined by the time of the Beast, the time of the Woman's being in the Wilderness, the time wherein the holy City should be trodden under foot; these times are variously expressed, but plainly in such manner as to express the same Duration. It is said to be for forty-two Months, c. xi. 2. xiii. 5. for a Time, Times, and half a Time, c. xii. 14. And these Ways of numbering seem explained by another: The time of the Witnesses prophesying in Sackcloth is mentioned to be a thousand two hundred and threescore Days, c. xi. 3. And again, the time of the Woman in the Wilderness, where she hath
hath a Place prepared of God for her, is expressed by the same Number, that they should feed her there a thousand two hundred and threescore Days.

The Difficulty then of assigning the Historical Time of this Period, seems to lie chiefly in this: At what time this thousand two hundred and threescore prophetical Days, or Years, are to begin; or, which will be the same, at what Period in History we are to begin the Power of the Beast, the flying of the Woman into the Wildernefs, and treading the holy City under foot; for these are the Calamities of this Period, as the Happines with which it closes is the Destruction of the Beast, the binding of Satan, and the peaceful State of the Church for a thousand Years, till Satan shall be loosed again for a little Season, c. xx. 3.

Our chief Enquiry then will be, When this Power was given unto the Beast, which was to continue for forty-two Months? Let us see, whether the Prophecy itself doth not sufficiently point out this Time to us.

The Emblem of a Beast, according to the Use of it in Scripture-Prophecy, denotes an Empire or Government, as the four Empires denoted by the Beasts in Daniel’s Vision, sufficiently shew.

In explaining the Mystery of the Woman, and the Beast which carrieth her, the Angel expressly declares, *And the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth*, c. xvii. 18. This seems sufficiently to direct our Consideration of the Beast as an Empire or Government, and that of the City of Rome, or Roman Dominion. It seems farther confirmed by the Description of the Beast, having seven Heads, and ten Horns, and upon his Horns ten Crowns, c. xiii. 1. We have these Expressions yet farther explained; *The seven Heads, says the Angel, are seven Mountains, on which the Woman sitteth; and they are seven Kings; five are fallen, and one is; and the other is not yet come,*
and when be cometh, be must continue a short space; c. xvii. 9, 10. Again, v. 12. And the ten Horns which thou sawest, are ten Kings which have received no Kingdom as yet, but receive Power as Kings, one Hour with the Beast; or shall reign, at the same time and Period with the Beast: as in the following Words, and these have one Mind, means, they have the same Design and Intention.

The Prophecy then seems to represent the Beast as one Empire, though in several different Forms of Government in Succession, five of which were fallen or passed at the time of the Vision; one is, says the Angel, or was the present Form of Government at that time; and the Form of Roman Government at the time of the Vision, was to be sure the Imperial, which is therefore to be accounted the sixth. The next, or seventh Form of Government, was not yet come; and when it came, it was to continue but a short space. It follows, And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition. The Meaning of which remarkable Expression, is, I conceive, to this purpose: After the sixth Head, or Form of Roman Government, which was then in being, there shall be another Form of Government, which on some accounts may be called a seventh; and, in that Reckoning, the Beast spoken of would be the eighth Head, or Form of Government. Yet, on some other accounts, that seventh could hardly be called a proper Form of Roman Government; so that in that Reckoning, the Beast spoken of might be accounted one of the seven, and so next in Succession, in the proper Government of Rome, to the sixth, or Imperial Form of Government. This Form of Government is moreover to be set up in the same Time or Period with the ten Kings or Kingdoms, erected in the Roman Empire, and by their Assistance, giving their Power to the Beast, v. 13.
From those Considerations, we have a Period in History sufficiently marked out, for this Period of Prophecy.

Besides the Order of the Periods, this being the third, and not therefore to begin till the two former are finished, it cannot begin till the Northern Nations who brake in upon, and divided the Empire, had established their respective Kingdoms, and were converted to Christianity, and gave their Protection to the Profession of it; nor till the Imperial Government was passed away, as the five preceding Forms of Government had before it; nor yet till another Form of Government, which in some sense might be called a seventh, though not strictly and properly, was also passed, to make way for this Form of Government in Rome, which on some accounts might be reckoned the eighth, and yet, for other Reasons, was to be numbered among the seven. To this, I think, we may add yet another Mark of this Period, in which the Beast is described, *the Beast which was, and is not, and yet is*, v. 8. Or, as St. John saw in the Vision of this Beast, c. xiii. 3. I saw, says he, *one of his Heads, as it were wounded to death, and his deadly Wound was healed, and all the World wondered after the Beast*. And again, speaking of the second Beast he observes, v. 12. *And be exorciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly Wound was healed*. These Descriptions seem plainly to represent the Roman Government, or Empire, of which this Beast is the Symbol, as once in a State of great Authority and Power, afterwards as having very much, almost quite, lost that Power; yet, in the End recovering its Power, and reviving its Authority again. As one wounded unto death, but whose deadly Wound was healed again, even to the Wonder and Astonishment of the World.
This seems to describe to us a Time, when Rome, once the Mistress of the World, who reigned over the Kings of the Earth, should lose her Power either altogether, or so far as to preserve but a very faint Resemblance of it. Yet afterwards, notwithstanding such Loss of Power, it should recover a very great Degree of Power and Authority again.

Here are a great many Circumstances, which must concur in a Period of Time, which can answer, with any Propriety, this Description of Prophecy; and where so many Circumstances really concur in History, it is a very great Evidence, such Period of Time is intended by the Prophecy; and it is a great Confirmation of the Truth and Authority of the Prophecy itself, that Predictions of a Time, to be distinguished by so great a Variety of Circumstances, and important Events, should be so exactly accomplished.

Now, the Roman History represents the State of the Roman Empire, after the Invasion of the Northern Nations, most agreeable to the Description of this Prophecy.

After the Northern Nations had entirely subdued the Power of the Roman Empire, they settled themselves in the several Parts of it, and erected several sovereign and independent Dominions in France, Spain, Britain, and Italy itself.

The Goths possessed themselves of the best Part of Italy, especially about Rome, and took at last the City of Rome, A. D. 476. Odoacer, King of the Heruli, obliged Momyllus, who was also called Augustulus, to abdicate the Empire. He possessed himself of the Government of Rome and Italy, but without the Title of Emperor of Rome, or any other Title taken from Rome, or making the City of Rome the Seat of his Empire or Residence. He was stiled King of Italy, and Ravenna became under Theodorick and his Successors, after the Defeat of Odoacer, the Seat of the Gothick Kingdom of Italy.

But
But after some time, Justinian grew powerful in the Eastern Empire, or Empire of the Greeks; and, after many Victories in other Parts, sends his victorious Armies into Italy, under the Command of the great Generals Belisarius, and Narset. They broke the Power of the Gotick Kingdom in Italy, and recovered the great Part of Italy to the Obedience of the Emperors of Constantinople. The Greek Emperors administered their Government of Italy by Deputies or Lieutenants, who were stiled Dukes of Italy, as a very eminent Historian remarks. Ex retrieved autem Gothis, expulser apse, victorque Narset, a Justiniano imperatore summa rerum praepositus, titulo Duci Italiae sumpto, Italiam per hos provinciarum praefectos, pro suo arbitrio, administrabat.

But in a short time, the Longobards, or Lombards, invaded Italy, about the Year of Christ 568. They make a very swift Progress, insomuch, that in the third Year of their Invasion, they proclaim Alboin Petavius, King of Italy; and, in effect, made themselves Masters of all Italy, except Rome and Ravenna. At this Time, though Rome was in the Obedience of the Eastern or Greek Empire, yet still Rome was not the Seat of the Government; the chief Governor resided at Ravenna, with the Title of Exarch of Ravenna; and Imperial Rome, once the Mistress of the World, was fallen into the low Condition of a small Dutchy, subject to the Exarchate. These

Exarchs continued, and with it this low Condition of Rome, about 185 Years, from Longinus, who was made first Exarch, A. D. 568, to Eutychius, the last Exarch, when Apsulphus, King of the Lombards, took Ravenna, A. D. 752.

This Conquest of Ravenna by the Lombards, had very great Consequences; it at first gave Apsulphus an Occasion of claiming Rome, as a Part and Parcel of the Exarchate, which he had now annexed to his Kingdom of Italy: For so he sets forth his Title and Pretensions to Rome, as Part of his Dominions.
PREFACE.

Quod cum ipse Exarchatum Ravennatum teneret, ex antiquo instituto, se tanquam Exarchum, Romanis quoque imperaret, aequum esse, interpretabatur.

Aistulfus, to make good his Claim, upon the Romans refusing Tribute, enters their Territory, and prepares to besiege their City. The Pope alarmed, you may be sure, with so near Danger, immediately sends to Pepin of France, to pray his Protection and Assistance. The Popes had lately very much obliged Pepin, in confirming the Deposition of Childebreth, the last of the first Race of the French Kings, to make way for Pepin and his Family to the Crown. Pepin had many Reasons to protect the Pope against the growing Power of the Lombards in Italy; he first then endeavours by Ambassadors, to persuade the Lombards from committing Hostilities against the City of Rome, and leave the Pope in quiet; but Persuasions not prevailing, he enters Italy with an Army, beats Aistulfus, forces him to a Treaty, in which he obliges him not only to renounce his Claim and Pretensions to Rome, as Part of the Exarchate he had conquered, but moreover, to surrender the whole Exarchate to the Pope, and gave the temporal Government of Rome, and the Exarchate, for ever, to the Pope and his Successors, as the Patrimony of St. Peter.

But the next Year, Pepin being returned into France, Aistulfus, who could not think of performing so disadvantageous a Treaty, again enters the Roman Territory, and prepares for the Siege of the City: Pepin returns into Italy with a powerful Force; Aistulfus raiseth the Siege of Rome, is himself besieged by Pepin, and finally forced to confirm and execute his Treaty, and make over the whole Exarchate to the Church of Rome, or to St. Peter, and his Successors for ever. Thus Pepin wrested the Exarchate from the Hands of the Lombards, refused to restore it to the Eastern Empire, but confirmed it to St. Peter and his Successors; the Keys of
of the several Cities belonging to the Exarchate, together with the Grant or Charter, being with much solemnity laid on the Altar of St. Peter, A.D. 756.

Thus Rome, which had lost the Imperial Government, A.D. 476, and had rather the Shew and Appearance of a new Form of Government, than a real and proper Government, under the Greek Emperors, and their Exarchs of Ravenna, for about 185 Years, obtained a perfectly new Form of Government, when it became the Patrimony of St. Peter, and which has been the only Form of Government in Rome ever since.

The Power of Rome seemed quite extinguished, and the Roman Authority and Dominion received a deadly Wound; when the Goths put an End to the Empire, Imperial Rome was then brought so low, that no Ground of rational Hope was left, it should ever recover its Power and Authority again; and yet, after so many Years, it revived once more, this deadly Wound was healed, and it has continued a very long time, one of the most extraordinary Forms of Government the World ever saw.

This new Form of Government was raised and conveyed to the Popes, as Successors of St. Peter, by one of the principal Kingdoms founded by the Northern Nations, on the Ruins of the Roman Empire; and this Authority and Dominion of the Popes, has been preserved to them all along, by the Help and Assistance of the several Kingdoms erected in like manner.

In this History, we may also see, on some accounts, an eighth Form of Roman Government; or, as it may on other accounts be called, a seventh, according as the Exarchate of Ravenna shall be accounted or not accounted a proper Form of Roman Government. This, though it can but improperly be called a Form of Roman Government, yet was the only Government, from the Destruction of the Imperial Power, A.D. 476, to the Establishment of the
the temporal Power of Rome in the Papacy, A. D. 756. that is, for very near the Space of three hundred Years.

It is farther worthy of Observation, that the bare Ecclesiastical Supremacy of the Pope, how great soever under another Civil Government of Rome, would never have been a proper Government of Rome; but the Power of the Supremacy itself would have been bounded by it, and hindered from establishing an Ecclesiastical Monarchy. It is therefore very justly observed by one well skilled in History and Politics, "Though the Church was never so abounding in Riches, and in great Numbers of Ecclesiastics, yet it was absolutely necessary, that the Pope, if he intended to establish an Ecclesiastical Monarchy, should not be in any way dependent on any temporal Prince, but that he should reside in a Place which was free from all Subjection to any Civil Power but himself, that he always should be possessed of such an Estate as might be sufficient to maintain his Grandeur, and not be liable to be taken away from him on any pretence whatsoever. Where also his Adherents might find a safe Retreat, whenever they should be pursued by the Civil Power."

In this Period of Time then, which begins the last Form of Roman Government, and which perfected the Papal Supremacy, and spiritual Monarchy, by a considerable independent temporal Dominion, we have a very proper and natural Agreement of History, with the Description of this Prophecy. This may, I think, direct us to a surer Method of fixing the Date of it, than uncertain Enquiries, when the Papal Supremacy was established; for I conceive, the Prophecy rather points out the temporal Power of the Pope, as the last Form of the Government of Rome, which was also what principally established his Supremacy, and perfected the Project of spiritual Monarchy.

Puffendorf, of the spiritual Monarchy of Rome, l. 19.
When this Period shall have continued forty-two Months, a Time, Times, and half a Time, a thousand two hundred and threescore Days, according to the Stile of Prophecy, The Beast shall be destroyed, the Dragon, that old Serpent, which is the Devil, and Satan, shall be bound a thousand Years, 
  c. xix. 20. c. xx. 2. This State of the Church will be a fourth remarkable Period.

Yet when these thousand Years shall be expired, Satan shall again be loosed out of his Prison for a short time; this will make a fifth Period, c. xx. 7.

This shall, for once more, occasion a new Attempt of Error and Wickedness, against Truth and Righteousness; but this Attempt shall end in the final Ruin of all the Enemies of Religion; Fire shall come down from God out of Heaven, to devour them; and the Devil, the Deceiver, shall be cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and shall be tormented Day and Night, for ever and ever, c. xx. 9, 10.

Upon this the Prophecy represents, as the Conclusion of all things, the general Judgment, the second Death and Punishment of the Wicked.

The Happiness of the righteous and faithful Servants of God and Christ, in a State of glorious Immortality, make a seventh Period, in an endless Sabbath.

This Order of the Prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important Facts in History, than other Systems: And yet it is the Truth of History, which alone can shew us, what has been the Providence of God towards the Church and World, from the Time of this Vision of St. John, to our own Days.

It is certain, such a Plan of Prophecy, and Order of History, will well answer the useful Designs of Prophecy in general; to prepare the Church to expect Opposition and Sufferings in this present World; to support good Men under all their Trials of Faith and Patience;
Patience; to give Encouragement to Perseverance in the true Religion, whatever Dangers may attend it; to assure the Attention of Providence, and the Protection of God to his own Cause, that no Opposition shall finally prevail against it; that the Judgments of God shall punish the Enemies of true Religion; that their Opposition to Truth and Righteousness shall surely end in their own Destruction; when the faithful Perseverance of true Christians shall be crowned with a glorious State of immortal Life and Happiness.

If, by explaining this Book of Revelation upon this Plan, we shall find these Intentions answered, and these Truths verified in History, and confirmed by Experience, we shall attain what is worth aiming at, to make this Book appear more intelligible, certain, and useful, than it is commonly thought to be. For which Reason, as many good Persons have not that Attention to it they ought, they miss that Encouragement, Hope, and Improvement, they might receive from it; and, I think, with some greater Advantages, than from a plainer Manner of delivering even the same Truths in other Books of the Holy Scriptures; for almost every thing that is sublime, lively, and moving in the Law and the Prophets, receives new Force in the strong Representations, Figures, Images, and Expressions of this Book.

The great Truths concerning the Majesty of God, the Wisdom and Care of his Providence, the Dignity, Authority, and Power of Christ, the Protection of the Church, the Restraint and Punishment of their Enemies, and the final Happiness of all who shall faithfully persevere in the true Christian Faith and Worship, are here delivered in such awful Manner, such animated Expressions, and such striking Representations, as must greatly warm the Spirits of good Christians. A Regard to this Book of Revelation, as a Prediction of Events by a Spirit
of Prophecy, which therefore will surely come to pass, and which cannot fail of their Accomplishment, serves very wisely and powerfully to guard against the Fears of Men, by a sure Assurance of Hope in God. It will animate every one who looks upon the Promises and Threatenings of this Book, as a sure Prediction of what shall come to pass, to resist every Temptation of Error and Wickedness; with Faithfulness, Constancy, and Zeal. The Lake of Fire and Brimstone, and the Terrors of the second Death, the Portion of the Fearful and Unbelieving, the Glory and Happiness of the holy Jerusalem, and a Right to the Tree of Life, the Portion of all the Faithful, are represented in so strong and lively Images, as are fit to fix the Attention, and make way to the Heart and Affections, and engage them with Zeal to follow the wise Directions of Understanding and Judgment. And an exact Conformity between these prophetic Descriptions, and the real State of the Church and World, for a long Series of some hundred Years, continually gives new Evidence to the Truth of the Christian Revelation, and to the Authority of the Books of the New Testament; it greatly confirms our Faith in the Promises, and thereby gives them their full Force and Influence upon us.

As this seems to be the Improvement the Holy Spirit of Prophecy designed in this Book of Revelation, let us consider whether a religious Attention to these Designs will not enable us to make this very useful Improvement of it. There is reason to hope it may; for it is one Prophecy of this Book, Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things that are written therein, c. i. 3.

Yet notwithstanding these Reasons, to recommend to us the Study and Improvement of these Revelations, it may be proper briefly to take notice of some common Objections which too often prejudice the Minds of many against them.

I have
I have already observed, what I hope is sufficient to answer the Charge of Obscurity from the Stile of Prophecy; but the Objection goes farther than to the Obscurity of Expression. This Book of Revelation represents, some say, a great many Persons, and Events, Times, and Things, which Men know not how to apply with any sufficient Certainty. Hence we find so much Difference between Interpreters, and the same Prophecy applied to a great Variety of Events, Times often fixed, and often mistaken, that it should seem a Point of plain Wisdom not to be over-busy in such uncertain Applications.

It will ever be a Point of Wisdom, not to be over-busy, or over-confident in any thing, especially in fixing Periods of Time, or determining Seasons, which it may be are not to be determined, it may be are not fit to be known. It is a Maxim of greater Wisdom than it is usually thought. Seek not to know what should not be revealed. Such are many future Events. The precise Time of our Saviour's coming to Judgment was not revealed, because not fit to be revealed, the Uncertainty of his Appearance was of greater Service to preserve a Care of Religion, than the Revelation of it would have been; for the Uncertainty itself gives many useful Exhortations: Watch, for ye know not at what Hour the Son of Man cometh. Suppose then, some of the Events described in this Prophecy should be of doubtful Application, suppose the precise Time of the Downfall of the Beast, the Slaying and Resurrection of the Witnesses, and the Beginning of the thousand Years happy State of the Church, should not so be determined, but it would admit of different Calculations, may it not be wise, and therefore fit it should be so? The Certainty of those Events in a proper Time, though that Time should not be precisely determined, will answer the greater Ends of useful Instruction; and if the Revelation should go

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no
no farther than this, it would yet be a Revelation of great benefit and advantage, as the Certainty of the Day of Judgment in its proper Time surely is, though of that Day and Hour knoweth no Man.

Besides, there is another wise Reason, why the Persons and Events described in this Prophecy should be express enough for the Purposes of religious Improvement, for the Patience, Hope, Encouragement, and Constancy of the Church, and yet remain with some Uncertainty as to a particular Application. It was no way fit, for instance, that the several Woes and Plagues prophesied to befall the Roman State and Empire, should stand so plain in a Book of Christian Revelation, that every one could apply them to particular Emperors, or any present Administration of Government. It was not fit, for instance, that Trojan, Hadrian, Severus, or Diocletian, should be so described, as that all Men should presently perceive they were personally pointed out. This might have rendered the sacred Books of the Christian Religion suspected as treasonable Libels against the Peace, the Power, and the very Being of the Roman Empire. The Persecutors of Christianity might have made this a plausible Pretence to justify their greatest Severities against the Christians, as Enemies to the Peace and Government, as well as to the Religion of the Empire. These are therefore Uncertainties not to be complained of, because they are wisely fit and proper.

Yet still the great Descriptions of God and Christ, of their Care and Power; the Description of the old Dragon, and his Opposition to the Church; the Dangers and Afflictions of the Church, from idolatrous persecuting Enemies; the Duty of the Church in the Hour of Danger and Temptation; the Security of the Church by divine Protection; the sure Victory and final Happiness of the Church in the End, which are the Things of chief Design.
Design and principal Use: These are all express enough, and none of these are either of doubtful or uncertain Application. And even as to the other Particulares, be that hath an Ear to hear, that will carefully and modestly endeavour to find out the Meaning of these Prophecies, may, I think, attain to a good and useful Degree of Understanding, in what the Spirit faith unto the Churches; and may find the several particular Events of these Prophecies of as certain Application as it is convenient such Prophecies should be.

There is moreover another Prejudice against the careful Study of this Book. Some think, or at least pretend to think, that a Regard to Prophecies and Predictions, and especially to the Prophecies of this Book, may have dangerous Consequences. It may, as they say they fear, be an Encouragement to Enthusiasm, and become an Occasion of great Disorders in the World, which sure it is Wisdom carefully to watch against.

Enthusiasm, it is true, often has, and may again produce very mischiefous Effects. The Church, at the time of this Prophecy, saw one of the most memorable and fatal Instances, in the Rebellion of the Jews; and the Destruction of their Temple, City, and Nation, which followed upon it. But though Enthusiasm may abuse the best and most innocent Principles in the World, or at pleasure make what Principles it pleases, and move Men by unhallowed Means, to promote the holy Kingdom of Jesus, as we have too many Instances of it; yet sure I am, there is no Encouragement to it in any Part of the Christian Religion, or in any Part of these Prophecies. Here are no Directions, or the least Encouragement given to the Church, or Christians, as Saints, but to Patience and Perseverance, in the Faith and Hope of the Gospel, from the Protection of God. No Encouragement of Sedition or Mutiny, of Violence or Injustice, no not to their greatest
greatest Enemies, or in their greatest Dangers. The true Means and Methods of their Safety will be found of a quite different Nature. The Time and Way of the Church’s Deliverance is every where represented, as appointed and directed only by the Orders of God and Christ. Angels are every where represented as the appointed Ministers to execute these Orders; Angels are to sound the Trumpets of God’s Judgments, and to pour out the Vials of God’s Wrath. So that the whole Representation seems as if designed to teach Christians, they were to be watchful against all manner of rash and mutinous Attempts of their own, and not run into Rebellion upon any Pretense of Religion, as the Jews did, and met their Ruin in it. They are directed to wait the Time God has appointed for their Deliverance, hoping that God will, by his own Hand of Providence, execute his Designs of their Protection and Deliverance, in the most fitting Time, and in the fittest Manner, and by the most proper Means. So that, except the Wisdom and Prudence of their own Conduct, which is the Duty of all Men at all times, and is the farthest thing in the World from Enthusiasm, either in Life or Religion, the Church has no other Directions in these Prophecies, but to stand still, and see the Salvation of God. The whole Scheme of this Prophecy then, is so far from being an Encouragement to Enthusiasm, that it is a wise Preservative against it; for the general Doctrine of the whole Book is this, that the Patience of the Saints is the Way to their Victory.

Upon the whole, in these Interpretations, we are not to expect Demonstrations, or such Proofs as shall be liable to no manner of Objections, or that some weak and warm Heads may not wrest these Prophecies as they do the other Scriptures, and may do any Principles whatsoever, to extravagant Designs and Actions; it should be sufficient to satisfy us, if we find a proper and likely Sense of the Prophetic Expre
Expressions and Descriptions, suited to the manifest
wise Design of the whole Prophecy; and if these
Interpretations are supported by an Application of
Events in History, that are justly applicable both to
the Prophetic Descriptions, and to the Series and
Order of the Prophecies: If they are Events worthy
a Spirit of Prophecy to reveal, and agreeable to the
Spirit and Intention of this Prophecy in particular,
we may, without exposing ourselves to the Charge
of being over-credulous, reasonably rest satisfied
with them.

Then, we may represent these Prophecies to our-
selves, in that noble and useful View in which a
great Author has placed them.

"In the Gospel of St. John, we read the Life of
Christ on Earth: A Man conversing with Men,
humble, poor, weak, and suffering, we behold
a Sacrifice ready to be offered, and a Man ap-
pointed to Sorrows and Death; but in the Re-
velation of St. John, we have the Gospel of Christ
now raised from the Dead. He speaks and acts
as having conquered the Grave, and triumphed
over Death and Hell, as entered into the Place
of his Glory; Angels, Principalities, and Powers
being made subject unto him, and exercising the
supreme universal Power, he has received from
the Father over all Things in Heaven and Earth,
as our Saviour, for the Protection of his Church,
and for the sure Happiness of his faithful Servants
in the End."

SCHEME
SCHEME and ORDER

OF

The Prophecies in the Book of

REVELATION.

INTRODUCTION,

A Prophetic Vision in the Isle of Patmos, representing Christ, his Care of the Churches, promising a Revelation, with Cautions and Exhortations suitable to the then present State of the Church, and to the future State of the Church in After-Ages, to encourage Patience and Constancy in the Faith.

FIRST PART OF REVELATION, relating to the Things that are, or the then State of the Church.

Seven Epistles. Seven Epistles to the seven principal Churches in Asia, describing their present State, with Cautions and Exhortations suitable to it.

SECOND PART OF REVELATION, relating to the Things that shall be hereafter, or to the State of the Church in the Ages to come, after the Time of the Vision, with Cautions and Exhortations suitable to it.

Scene of the Visits. The Throne of God, the Con LDS tory above, and heavenly Church, representing God's Power, Majesty, Authority, Providence, and sure Event of all his Purposes.

A Sealed Book, containing a Revelation of the State of the Church in After-Ages, given to the Lamb to open, or to Jesus Christ to reveal, for the Good of the Church, by St. John.

Chorus
Chorus of Angels and Saints; or, the whole heavenly Church sings a Psalm of Praise to the Lamb.

The Revelation begins by opening the sealed Book, which describes the future State of the Church in seven successive Periods.

**SEVEN PERIODS.**

1. First Period, showing the State of the Church under the Heathen Roman Emperors, from about the Year 95, to about the Year 323. The Seals of the Book opened in Order.

<table>
<thead>
<tr>
<th>Seal</th>
<th>Description</th>
<th>A.D.</th>
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<tbody>
<tr>
<td>1</td>
<td>First Seal represents a white Horse, the Rider with a Crown, going forth to conquer, signifying the Kingdom of Christ, or Christian Religion prevailing against the Opposition of Jews and Heathen.</td>
<td>95, 323</td>
</tr>
<tr>
<td>2</td>
<td>Second Seal represents a red Horse, Power given to the Rider to take Peace from the Earth, signifying the first memorable Judgment on the Persecutors of Christianity, in the Destruction of the Jews under Trajan and Hadrian.</td>
<td>100, 138</td>
</tr>
<tr>
<td>3</td>
<td>Third Seal represents a black Horse, the Rider with a Balance to measure Corn, signifying great Scarcity of Provision, near to Famine, in the Time of the Antonines.</td>
<td>138, 193</td>
</tr>
<tr>
<td>4</td>
<td>Fourth Seal represents a pale Horse, the Name of the Rider Death, signifying a great Mortality and Pestilence, wherewith the Empire was punished in the Reigns of Maximin and Valerian.</td>
<td>193, 270</td>
</tr>
<tr>
<td>5</td>
<td>Fifth Seal represents the Souls of the Martyrs under the Altar, their Reward and Deliverance in a short time; signifying the severe Persecution in the Reign of Diocletian, with an Encouragement to Constancy, suitable to such Times of Difficulty.</td>
<td>270, 304</td>
</tr>
<tr>
<td>6</td>
<td>Sixth Seal represents Earthquakes, Sun darkened, Stars falling from Heaven;</td>
<td>304, 323</td>
</tr>
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</table>
Prophecies in the Revelations.

ven; signifying great Commotions in the Empire, from Maximian to Constantine the Great, who put a Period to the Persecution of Rome Heathen.

Interval between the first and second Periods, represents an Angel sealing 144,000 with the Seal of the living God; signifying great Numbers forsaking the idolatrous Worship of the Heathen Roman Empire, and embracing the Profession of Christianity.

Chorus of the heavenly Church blessing God for his Salvation. One of the Elders shews unto St. John the Happines of those who were faithful and constant to true Religion, in the great Trial of their grievous Persecution.

PERIOD II.

Second Period reveals the State of the Church; and Providence, in the Times following the Reign of Constantine, during the Invasion of the Empire by the Northern Nations; the Rise and Progress of the Mahometan Impossession, till the Stop put to it in the Western Empire, which reaches from about the Year 337, to the Year 750.

Seven Angels receive seven Trumpets to sound.

Seven Trumpets.

1. First Trumpet represents Hail and Fire mingled with Blood, cast on the Earth; signifying great Storms of War to fall on the Empire, and the Blood that was shed in the Reigns of the Constantine Family, and their Successors, till Things were settled under Theodosius.

Trumpet 2. Second Trumpet represents a Mountain burning with Fire, cast into the Sea, whereby it became Blood; signifying the Invasion of Italy by the Northern Nations, and taking the City of Rome by Alaric.

3. Third
Scheme and Order of the

3. Third Trumpet represents a burning Star falling upon the Rivers, which became bitter; signifying the Ravages in Italy, putting an End to the Roman Empire, and founding a Kingdom of Goths in Italy itself.

4. Fourth Trumpet represents a third Part of the Sun and Moon darkened; signifying the Wars in Italy between Justinian’s Generals and the Goths, whereby the Exarchate of Ravenna was erected, and all remaining Power and Authority of Rome quite suppressed.

5. Fifth Trumpet represents the bottomless Pit opened, and Locusts coming out of it: signifying the Rise of the Mohammedan Religion and Empire, and the great Progress of both, till a Stop was put to them by a Contention for the Succession.

6. Sixth Trumpet represents four Angels loosed, which were bound in the River Euphrates; signifying the Reunion of the divided Saracen Power, the Invasion of Europe by them, and threatening the Conquest of it, till defeated by Charles Martel.

PERIOD III.

Third Period of the Vials reveals the State of the Church and Providence, in the Times of the last Head of Roman Government, represented by the Beast; for 1260 Years, to its final Overthrow, from about the Year 756, to about the Year 2016.

An Angel, or Nunius, brings a little Book, the Remainder of the sealed Book opened by the Lamb, and gives it to St. John to eat; signifying a farther Revelation of what was to follow in Order of Time, to the End of the World.
Prophecies in the Revelations.

Three general Descriptions of this Period.
1. First general Description represents the Temple measured; Part given to the Gentiles; two Witnesses prophecy in Sackcloth 1260 Days; signifying the corrupt State of the Church, and the Constancy of some faithful Witnesses to the Truth, though under severe Persecutions during this whole Period.

2. Second general Description represents a Woman forced to fly into the Wilderness for Safety, and protected there 1260 Days; signifying the Persecution and Preservation of the Church during the same Period.

3. Third general Description represents a monstrous wild Beast rising out of the Sea, with seven Heads, ten Horns, as many Crowns, and Titles of Blasphemy, who was to continue forty and two Months; signifying that new Roman Power, which should use its Authority to promote idolatrous Worship, and to persecute all who would not submit to it, and should be supported by another Power like unto its own Form and Constitution, during the same Period.

Chorus of the heavenly Church celebrates in an Hymn, the Happiness of those who remain faithful and constant.

Numius, an Angel comes down from Heaven to declare the certain and severe Punishment of the Enemies of Truth, and pure Religion, in this Period.

Seven Angels receive seven Cups full of the Wrath of God; signifying, that the Enemies of Truth and pure Religion in this Period, shall be severely punished in the Course of it, as well as they shall be utterly destroyed in the End.

The Oracle gives Order to the seven Angels, to pour out their Vials or Cups.
Seven Vials.

First Vial poured on the Earth; a grievous Sore on the Worshippers of the Beast, signifying the great Commotions throughout the whole Empire, under the Family of Charles the Great; by which that Family becomes extinct, and by which both the Empire and Crown of France are transferred to other Families.

2. Second Vial poured on the Sea, it becomes as the Blood of a dead Man; signifying the great Bloodshed of the Holy War, to recover Jerusalem from the Saracens.

3. Third Vial poured on the Rivers and Fountains; they become Blood; signifying the bloody civil Wars between the Guelphs and Gibellines, the Papal and Imperial Factions, when the Popes were driven out of Italy into France.

4. Fourth Vial poured on the Sun, which has Power given it to scorch Men; signifying the long Wars in Italy, Germany, France, and Spain, occasioned by a long Schism in the Papacy. Turks take Constantinople, and put an End to the Eastern Empire. Pestilential Diseases occasioned by intemperate Heat.

5. Fifth Vial poured on the Seat of the Beast; or his Throne; signifying the Reformation, and the Confirmation of it by the principal States of Europe, notwithstanding all Opposition from the Pope, and in Opposition to the Papal Authority.

6. Sixth Vial poured on the River Euphrates, makes way for the Kings of the East. This seems, in the Order of the Prophecies, to be yet future; but may likely mean some Invasion of the Pope's Dominions from its Eastern Boundary, or the Adriatic.

7. Seventh
Prophecies in the Revelations.

7. Seventh Vial poured on the Air, the Seat of Satan’s Empire, describes the utter Ruin of this pernicious idolatrous Roman Government, or mystical Babylon, at the End of this Period.

Nuntius, anAngel-Interpreter, more fully explains the Character of this idolatrous persecuting Power, which should corrupt the Church, and persecute the Faithful, during this Period.

Another Angel sent from Heaven, to confirm the utter and lasting Destruction of this mystical Babylon, as a Punishment for her idolatrous Corruptions and Persecution.

Chorus of the heavenly Church, sings the Praises of God, for his righteous Judgments.

A Vision of Christ, leading an Army out of Heaven, strongly represents the certain Accomplishment of this Prophecy.

PERIOD IV.

An Angel sent from Heaven, to shut up Satan in the bottomless Pit, as in a secure Prison, for one thousand Years, during which Time there will be a very happy State of the Church, in Purity, Peace, and Prosperity.

PERIOD V.

After the thousand Years of the Church’s Prosperity shall be expired, Satan will be loosed again for a little Season, a new Attempt will be made to revive the Corruptions of the Church, and a Spirit of Persecution, which shall end in the final Destruction of Satan’s Power, and of all the Enemies of pure and true Religion.

PERIOD VI.

The general Resurrection, and final Judgment; the everlasting Destruction of the Wicked.
PERIOD VII.
The seventh Period concludes the whole Prophecy, in the Vision of new Heavens, and a new Earth, representing in strong Images, the Extent, Security, Riches, and Grandeur of the Heavenly Jerusalem; signifying the consummate Happiness of the heavenly State.

Thus, the Prophecies of this Revelation issue in an eternal Sabbath: The sure Reward of all who shall be found faithful and constant in the true Religion of Jesus Christ.

THE CONCLUSION confirms the Truth and Certainty of these Prophecies, warns against corrupting them, exhorts to hope the Accomplishment of them; an useful Spirit and Temper, to give good Men Consolation in all their present Afflictions, and to preserve them from the Corruptions of Religion, how prevailing sooner in their own Times; which is,

The useful Moral, and principal Doctrine of all these Prophecies.
A PARAPHRASE AND NOTES ON THE REVELATION of St. JOHN.

CHAP. I.

THIS Chapter is an Introduction, or Preface, to the Prophecies contained in this Book. It represents the first Vision St. John saw, the Manner in which this Revelation was made to him, and gives, in very lively Figures, a View of the Majesty, Glory, and Power of our Lord Jesus Christ, now in his exalted State: It teaches Christ's Care of his Church, now he is sat down at the Right-Hand of God, in very beautiful and strong Expressions, taken chiefly from the antient Prophets; very proper to confirm the Faith and Patience of good Christians, and encourage their Perseverance, under all their Afflictions and Fears: The principal Doctrine and Design of the whole Book.

This
CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants Things which must shortly come to pass; and he sent and signified it by his Angel, to his Servant John:

2. Who bore Record of the Word of God, and of the Testimony of Jesus Christ, and of all Things that he saw.

3. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things.

1. (τοῖς ἄγγελοις), by his Angel. In the Stile of Prophecy, from whence the Expressions of this Book are chiefly taken, every Thing is called an Angel, that notifies a Message from God, or executes the Will of God. A prophetic Dream is an Angel; the Pillar of Fire that went before the Israelites, is called God's Angel. The Winds, and Flames of Fire are Angels to us, when used by God as Voices to teach us, or Rods to punish us. So that God is properly said to reveal by his Angel, what he makes known, either by Voice, by Dream, by Vision, or any other Manner of true prophetic Revelation.
TEXT.
Things which are written therein, for the Time is at hand.

4. John to the seven Churches which are in Asia. Grace be unto you, and Peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne;

5. And from Jesus Christ, who is the faithful Witness, and the first-begotten of the Dead, and the Prince of the Kings of the Earth: unto him that loved us and washed us from.

PARAPHRASE.

shall so read, and attend to the Words of this Prophecy, as to follow the Counsels and Instructions contained in it, who shall persevere in the Faith, Worship and Patience of the Gospel; for they are of immediate and constant Use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their Order to the End of Time.

I John therefore who saw these Visions, and record them for the Benefit of the Church, salute the seven Churches which are in Asia, to whom I more immediately direct this Revelation, wishing them all manner of spiritual Happiness, from the eternal God, and from his holy Spirit (b); And from Jesus Christ our Saviour and Lord, who is a faithful Witness, whom God raised from the Dead, the first Fruits of our Resurrection, and thereby gave us full Evidence, and rea-

5. (b) from his holy Spirit. The holy Spirit, I think, is meant by the seven Spirits which are before the Throne. Seven, in the Language of Prophecy, often express Perfection, and may better be understood of the most perfect Spirit of God, the Author of all spiritual Blessings, than of seven Angels, as a more natural Interpretation of the Expression in Prophecy, as well as much more agreeable to the Manner of the Gospel-Blessing, from Father, Son, and Holy Ghost.
I. 

From our sins in his own blood.

6 And hath made us kings and priests unto God and his Father: to him be glory and dominion, for ever and ever. Amen.

7. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wait because of him: even so, Amen.

7. (c) Angels of the house of Heaven. Rabbi Suaddas Gaon observes, the clouds of Heaven, they are the angels of the house of Heaven; this is the great magnificence and power, which God shall give unto the Messiah. Vid. Person on the Creed, Art. 7. p. 293. and Bishop Chandler's Defence of Christianity, p. 130.

* Dan. vii. 13.  
† Zech. xii. 10.

Himself,
The Revelation of St. John.

Paraphrase. Sect. I.

8 I am Alpha and Omega, the Beginning and the Ending; faith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the Testimony of Jesus Christ.

10 I was in the Spirit on the Lord's Day, and heard behind me a great Voice like the Sound of a Trumpet,

† Matt. xxiv. 30.
PARAPHRASE.

of Prophecy came upon me, in like manner as upon the ancient Prophets; and the first thing I perceived, was a Voice, strong and loud, as the Sound of a Trumpet, and attending to it, I heard this Voice from Heaven, or Oracle of God, distinctly saying unto me, I am Alpha and Omega, I am Alpha and Omega, I begin, and I finish all things, from the Creation of the World, to the End of Time, and the Consummation of Ages; regard the Revelations thou shalt receive, as coming from me; write them down to preferve them for the Use and Benefit of the Church, and send them in particular to the seven Churches which are in Asia, who are concerned in the present Use of them. This Voice of the Oracle called me to great Attention, and made me turn to see whence this Voice might proceed; then the Spirit of Prophecy continued the Revelation in a prophetick Vision (d), for I saw as before my Eyes the following Repre-

12. (d) in a prophetick Vision. The Jews accounted all Degrees of Prophecy were included in Dreams and Visions; In sin autem duabus partibus, somnio inquam & visione, continentur omnes Prophetiae gradus, Majemonides, More Newochim, Part 2. C. 26. p. 293. but yet the Jews were wont to make a Vision superior to a Dream. Vide Smith's select Discourses of Prophecy, 175. So that this Book is represented as the highest Degree of prophetick Revelation.
the Revelation of St. John.

TEXT.

13 And in the midst of the seven Candlesticks, one like unto the Son of Man, clad with a Garment down to the Foot, and girt about the Paps with a golden Girdle.

14 His Head and his Hair were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire.

PARAPHRASE.

13 And as the Priests, when they dressed the Lamps, stood in the midst, to light the middle, and largest of the Branches first; so I beheld a Person in the midst of this Lamp, as if trimming the Branches, not in the Appearance of an Angel, but in an Appearance of human Shape as a Man; he was dressed in the rich Habit peculiar to the High-Priest; he wore the Robe of the Ephod, girt with the curious Girdle, of Gold, blue, and purple, and scarlet, and fine worked Linen.

14 The Appearance of his Person was also very glorious, somewhat like the Appearance of the Antient of Days, in Daniel. The upper Part of his Body, his Head, and Hair, were exceeding white.

14: (e) of great Lustr. So λυχνος, which we translate white, properly signifies. Thus, Rev. xx. 11. And I saw a great white Throne; that is, a Throne with a glorious Lustrum, κανενδήμιον, his intellige splendidum cum Majestate. Grot. in loc.

This being an Appearance of the Schebchinah, is to be considered as that always was, a Representation of the Divine Presence, Majesty and Glory; therefore the Glory in which the Schebchinah appeared in ancient Prophecy, is very properly applicable to it.

* Exod. xxv. 31. † Exod. xxxix. 5. ‡ Dan. vii. 9.
and of great Lustre; his Eyes had a piercing Brightness, and the lower Parts shone like the finest Amber, or a refined and polished Metal, and his Voice was strong and full, like the Sound of the Sea, or some very great Water.

I perceived farther, that this venerable Person held in his right Hand, as it were, seven Stars, and a sharp two-edged Sword, and his Countenance was as the Sun shineth in his Strength.

The Sight of such a Person, with so majestick Appearance, struck me with great Awe; insomuch, that, like a Man in a Swoon, I lost my Senses for a time; but he raised me up, by laying his right Hand upon me, and encouraging me, as the Angel did Daniel; and said unto me, Be not afraid, for though you may observe something in this Vision, of the Majesty, Power, and Authority of my everlasting Kingdom; yet observe also, this Vision represents the High-Priest, and Saviour of the

* Dan. x. 10.

Church,
TEXT.

Behold I am alive for evermore, Amen, and have the Keys of Hell, and of Death.

PARAPHRASE.

Church, who died to redeem it unto God, and consecrate it a peculiar People, and who now ever lives to protect and bless it; and who has all Authority, and Power in this Life, and in the separate State of departed Souls, after this Life, to save it for evermore. This I confirm as a certain Truth. Therefore lay aside your Fear, and attend to the Design of this Vision; write down, and keep on Record what this Vision reveals concerning the State of the Church, of my Power, and Care of it, which are Things of great Concern to the Church, and regard partly the present State of the Church, and partly the several States of the Church in future Times (f). To begin then to explain the Meaning of this Vision, observe what is to be understood by the mystical Representation of

19. (f) This Distinction of Things relating to the present State of the Church, and of Things relating to the future State of the Church, in After-Times, may direct to one Observation, concerning this Prophecy; That this first Vision should seem to relate to the present State of the Church; the following Visions, to the future State of the Church; which, I think, makes it more probable, to understand the Epistles to the Churches, as relating to the present State of the Church in the Days of the Apostle, than to understand them, as prophetick Representations, of the successive States of the Church, to the End of Time: But I enter not into the Opinions of learned Men, on that Question, proposing to set the Prophecies of this Book in a plainer Light, if I can; not to make them darker by new Disputes, than they were before.
A Paraphrase and Notes on

CHAP. I. Text.

golden Candlesticks: The seven Stars, are the Angels of the seven Churches, and the seven Candlesticks which thou sawest, are the seven Churches.

Paraphrase.

the seven Stars, and the seven golden Candlesticks, or Branches of the Lamp; the Stars are intended to signify the Angels, Pastors, or Bishops of the Churches; and the Candlesticks to signify the Churches themselves, consecrated to the Service of God, following the Instructions of their faithful Bishops, in Purity of Doctrine, Worship, and Manners, shining as Lights in the World, and honouring their Profession of my Gospel, and Religion, before Men.

CHAP. II.

Contents.

In this and the following Chapter, we have the Prophecies which concerned the then present Church, or the Things which are (c. i. 19.) By which the State of the seven Churches in Asia, at the Time of the Vision, seems to be described, in what was commendable, and deserved Encouragement; in what was faulty, and called for Reproof and Reformation. This Part of the Prophecy is designed to shew the constant Care of Christ over the Church, both in the Punishment of Apostacy, and in the Blessings of Faithfulness, and Constancy. Each of these Epistles are then to be considered, as proper Directions and Encouragements, Cautions and Warnings in every State of the Church, where there are like commendable
mendable Things, to be praised and encouraged, or, like Faults and Miscarriages, to be reproved and amended; and it will represent the State of the Church in every Age, as in every Period of Time, there will be some like Things to be commended, and to be blamed. This is a Representation of the State of the Church, most proper to the Design of the Prophecy, to encourage Faithfulness, Patience, and Perseverance, under all the Discouragements the Church might meet with; Christians were not to be discouraged on the one hand, because all Things in the Churches were not as they ought to be; nor yet, on the other hand, were they to neglect, or overlook any Miscarriage or Imperfection, on Pretence, that the Church in this World cannot arrive at Perfection. They were to amend what was faulty, to improve what was imperfect, and to remain constant in the Purity of Christian Faith, Worship, and Manners, when the Protection of Christ their Saviour promises them Victory in the End, and to crown that Victory with the glorious Reward of eternal Life.

TEXT.

unto the Angel of the Church of Ephesus write these Things, faith be that holdeth the seven Stars in his right Hand, who walketh in the midst of the seven golden Candlesticks (a).

PARAPHRASE.

As the Churches in Asia now labour under many Discouragements and great Trials of their Faith and Patience, write to them, as in my Name, these Directions and Instructions proper for their Warning and Encouragement.

(a) Walking in the midst of the golden Candlesticks, is an Expression taken from the Office of the Priests, in dressing the Lamps, which was to keep them always burning before the Lord. I conceive therefore, walking here, may be designed to signify not only a Care to observe, and know the true State of
12

A Paraphrase and Notes on

CHAP. II. TEXT.

PARAPHRASE.
declare, as from the holy Spirit of Revelation, my Care of them, and Power to protect them. In particular, write after this Manner to the Church of Ephesus; tho' I am in Heaven, yet I am concerned for the Protection of my Religion on Earth; I will protect my Ministers, who are careful to enlighten the Church with the Knowledge of Truth and Righteousness, of Peace and Happiness, according to the Revelation of my Gospel; and I will give all Encouragement to the Churches, and Assistance proper to answer their Character, as Lights of the World, to adorn the Christian Religion by Purity of Doctrine, Worship, and Manners. And let the Church of Ephesus further know, in this Solemn Manner, that in my Observation of its Behaviour, I take a particular Notice of what deserves Commendation; that it is careful to preserve good

of the Churches; but moreover, to assist and promote their Improvement in Religion, or to assist the Churches in their proper Character, as consecrated to the Service of God, that they may shine as Lights in the World, in the midst of a crooked and perverse Nation, Phil. ii. 15.

(b) This Observation of the commendable Behaviour of the Church of Ephesus, seems to direct us to observe how acceptable in the Sight of God, the Care of the primitive Churches was, to preserve Purity, by proper Discipline, and a Zeal against Wickedenef, as inconsistent with the Profession of the Gospel, as Mr. Waple well observes on the Place.

Works,
3 And hast born, and hast Patience, and for my Name's Sake hast laboured, and hast not fainted (c).

4 Nevertheless, I have somewhat against thee, because thou hast left thy first Love.

(c) This 3d Verse, as Mr. Waple observes, being much a Repetition of what was said in the foregoing Verse, seems to intimate, that the Sufferings, the Diligence, and the Patience of this Church, were very eminent and remarkable; for so a Repetition of the same Thing sometimes signifies in Scripture-Language.
A Paraphrase and Notes on

Paraphrase.

Pron, notwithstanding all that is commendable in it.

Tell them, in my Name, you have suffered your former Affection to abate and cool; your Affections for the Institutions of the Gospel, your Charity for each other as Brethren, and Members of the true Church of the living God, are not so warm and lively as once they were.

Take notice then of this Declension of thy Love, as a Miscarriage that calls for Repentance and Reformation; this can only consist in regaining your former Warmth of Affection, so as to excite you to your former eminent Acts of Love and Charity: If you neglect this Warning and Advice, if you will not repent and do your first Works, I will soon punish your Negligence and Disobedience, by depriving you of those Privileges of the true Church, for which you are losing your Esteem and Affection. Yet still there is this encouraging in you, that though your Love and Affection are cooler than they

6. But this thou hast, that thou hast the Deeds of the Nicolaitans, which I also hate (d).

(d) However Antiquity differs concerning the Original of the Sect of Nicolaitans, it sufficiently agrees as to the Libertine Principles, and impure Practices, they taught, used, and defended. Inso much, that they allowed Lewdness, and Adulter-
they were, yet you highly disapprove and warmly condemn the idolatrous Liberties, and unclean Practices of the Nicolaitans, which I also highly disapprove and condemn. Let him therefore, who is disposed to receive useful Instruction, attentively consider what the Spirit of Wisdom and Prophecy reveals to the Church, and let him be encouraged to Faithfulness, Perseverance and Constancy in the Christian Religion, being assured, that whoever shall fight this good Fight so as to overcome the Enemies of Truth and Righteousness, so as not to be turned back from the holy Commandment, by the Temptation of an evil World, shall enjoy a State of full Perfection and Happiness in eternal Life, as the first Parents of human Race would have continued in the Happiness of their Paradisiacal State, if they had not lost the Privilege of the Tree of Life, being overcome by the Temptation of eating the forbidden Fruit.

rites, as well as idolatrous Sacrifices, by placing them among Things indifferent, and pleaded in Justification of their own Liberty, in the Use of both. And thus it seems to be explained in this very Chapter, v. 14. teaching to eat Things sacrificed to Idols, and to commit Fornication.
A Paraphrase and Notes on

CHAP. II.

TEXT. 3 And unto the Angel of the Church in Smyrna, write, These Things saith the first, and the last, which was dead, and is alive.

PARAPHRASE. Write also another Epistle to the Church in Smyrna, and give it to understand these Things, as a Revelation from a most powerful and affectionate Saviour, from him who was before all Things, and of whose Kingdom and Power, there shall be no End. As my Obedience to Death shewed how One dearly beloved of God might be afflicted in this Life; and as my Death has obtained eternal Redemption for my People, and the new Covenant confirmed by it has called them to the Hope of everlasting Salvation, so I am also raised from the Dead, and live for ever, and have entered into the Glory, the Reward of my Sufferings, which may greatly encourage and support all who shall be Partakers with me, in suffering for Righteousness sake, that they shall also be Partakers with me in Glory.

Let them know, I am not unacquainted with their true State and Condition; I know their painful Diligence in the good Works of Religion, and the many Troubles they meet with on account of it; and, in particular, their low and poor Condition, as to the Riches of this World; though they have reason to account themselves rich,
the Revelation of St. John: 17

TEXT: rich, as they abound in good Works, and enjoy the Favour of God, with the Hopes of the true Religion; let them further understand, I am sensible of the Opposition they meet with, from a Party which boast in the Privileges of the true Church, but whose Pretences are false and blaspheous; who are so far from being the true Church of God, that they are a Synagogue of Satan, by promoting Error, Superstition and Wickedness, the very Things wherein the Kingdom of Satan consists. Direct them, that they fear none of these Sufferings, which such evil Persons may inflict upon them; tho' God, for the Trial of their Faith and Patience, may permit them to be cast into Prison, and they may have great Trouble for some considerable Time, yet exhort them to be faithful even unto Death, if their Trial should reach to the Danger of their Lives; as well as of their Li-

PHRASE: III.

10 Fear none of those Things which thou shalt suffer: behold the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation (f) ten Days: be thou faithful unto Death, and I will give thee a Crown of Life.

(f) Ten Days, I conceive, is not to be understood literally; a short Time of Affliction indeed! hardly agreeable to a Description of that Tribulation this Prophecy seems to prepare the Church for. In Scripture Language, Ten Times; is many Times, Gen. xxxi. 7, 41. Ten Women, are many Women; Levit. xxvi. 26. Ten Sons, are many Sons; 1 Sam. i. 8. Ten Men, are many Men; Ecles. vii. 9. And, in common Speech, Ten signifies many; as Mr. D'Aubin has observed in several Passages of Plautus. Symbolical Dict. p. 95.
11 He that hath an Ear, let him hear what the Spirit faith unto the Churches; He that overcometh, shall not be hurt of the second Death.

12 And to the Angel of the Church in Pergamos, write, These Things faith he which hath the sharp Sword with two Edges,

PARAPHRASE.

berty; affurig them, that their Faithfulness shall finally be rewarded, with a Crown of infinitely more Value than the corruptible Crowns Men have in so high Esteem here, even with a State of Perfection, Happines, and Glory, for ever.

Let then every Man attentively consider, what the Spirit of Wisdom and Revelation hereby teaches the Church, and be encouraged to Faithfulness and Constancy in the Profession and Practice of true Christianity; for whoever shall thus overcome the Temptations of the World, shall not be hurt by the Death of his Soul in the World to come; but shall be delivered from the Punishment of the Wicked and Faithless, when they shall be doomed to everlasting De-struction.

Send also an Epistle to the Bishop of the Church in Pergamos; let them know, these Instructions and Admonitions come from their Saviour; who, tho' he has a constant Care of the Churches, and their Ministers, yet was represented in the Vision you saw, c. i. 16. with a sharp Sword going out of his Mouth, to acquaint them, the Power of the
the Revelation of St. John:

TEXT.

13 I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my Name, and hast not denied my Faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.

PARAPHRASE:

the Sword is an essential Right of my Government; that I shall be as ready to punish Apostates, and Enemies of my Kingdom, as I am ready to protect and bless my People, in their Perseverance and Constancy, according to those Rules I have settled and declared in my Word.

Let them know, I consider what is commendable in them, every Circumstance that makes their Patience and Constancy more eminent; I consider their good Works, and I consider also, the Temptations of the Place where they live, where the Powers of Darkness and Corruption have a numerous and powerful Party. Yet, in this Time of severe Trial, when the evil Spirit of Persecution prevailed, to put a faithful Servant of my Gospel to death in their City; so great was the Power of Satan among them: yet they could not be prevailed upon to deny my Name and Religion.

Notwithstanding this exemplary Constancy, let them also understand, there are some Things that deserve Reproof, and require Reformation; they have some among them who have fallen into the prevailing Corruptions. As the wicked

C 2

Advice
A PARAPHRASE and NOTES on

CHAP. II.

PARAPHRASE.
Advice of Balaam prevailed upon the Children of Israel to commit Fornication with the Daughters of Moab, and so to join with them in their Idolatry; which Trespass was punished by a Plague among the Congregation of the Lord*: So there are some in the Church of Pergamos, who give into the Corruption of eating Things sacrificed to Idols, and allow themselves to commit Fornication. There are some who go so far as to justify those Miscarriages, by receiving the Principles of the Nicolaitans, which I greatly disapprove, as most inconsistent with the Purity of the Christian Faith and Religion, as revealed and taught in my Gospel.

Charge them therefore to repent of these Miscarriages, and to return to the Christian Purity of Doctrine and Manners, by a thorough Reformation; otherwise, as these Sins were punished, in former Example, by a Plague, I also will very soon punish them, in such manner as shall shew my high Displeasure at so great Miscarriages in my Church (g).

Let

15 So hast thou also them that hold the Doctrine of the Nicolaitans, which Thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the Sword of my Mouth (g).

(g) I will fight against them with the Sword of my Mouth, is, I think, an Allusion to the Sword, one of the Ensigns of Magistracy.

* Numb. xxv. 1, 2; xxxi. 16.
Text.
17 He that hath an Ear, let him hear what the Spirit faith unto the Churches: To him that overcometh will I give to eat of the hidden Manna (b), and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.

Paraphrase.
Let all who are disposed to receive useful Instruction, carefully attend to these Encouragements and Warnings given by the Spirit of Prophecy. He who, from these Encouragements, shall overcome the Temptations of the World, shall receive an abundant Reward; I will bestow upon him all the Rewards meant by the Spiritual Manna, the true Bread of God, which came down from Heaven; and I will give him a Stone, with an Inscription on it, not as a Ticket or Warrant, to receive such small Rewards, as are usually given to those who obtain a Victory in the public Games, or Assemblies; but such as shall be a Warrant to receive so great a Reward, that none can rightly comprehend the Value of, but such who

Regnancy and Government, to express the Fas Gladii, or the Power of the Sword, in the Execution of Justice, and Punishments. But as the Word of God is the Measure by which he proceeds, in Punishment and Protection, this being the Declaration of his Mind and Will, the Power of the Sword, in the Execution of Justice, is ever to be considered, as used agreeably to such Measures as the Word of God has declared, according to the Promises and Threatnings contained in his Revelation, or the Word that goeth out of his Mouth.

(b) The hidden Manna may refer to the Words of Christ, John vi. 51. I am the living Bread which cometh down from Heaven: if any Man eat of this Bread, he shall live for ever. A much greater Initance of God’s Favour and Grace, than feeding the Israelites with Manna from Heaven.

* John vi.

shall
A Paraphrase and Notes on

Paraphrase.

shall be possessed of it; and
know, in Experience, how
great Privileges, Grace, Fa-
vour, and Happinesse it entitl-
ethem to, in the Inheritance of
the new Jerusalem.

Write also to the Bishop and Church of Thyatira, as
from me, who, though I was
a Man, by my natural Descent
from the Family of David, yet
am also truly the Son of God,
and was declared to be so by
the Power of the Spirit, who
discern all the Secrets of Mens
Hearts, how concealed ever
they may be, whose Ways will-
be found glorious, in Purity
and upright Judgment, who
exercise Loving-Kindness,
Judgment and Righteousness,
in the Earth.

I observe, and commend thy good Behaviour in many
Things; all thy good Works
are remembered by me, which
are done in my Service, out of
Love to me, my Name and my
Gospel; as I approve thy
Faith, Patience, and Constancy,
in Times of Temptation
and Affliction, so I am pleased
to find your Affection and
Zeal in my Service improving,
that after a long Time of Pa-
tience, your Faith, Affection

18 And to the Angel of the Church in Thya-
tira, write, These Things
faith the Son of God,
who hath his Eyes like
unto a Flame of Fire,
and his Feet are like
fine Brass.

19 I know thy Works,
and Charity, and Ser-
vice, and Faith, and thy
Patience, and thy
Works; and the last to
be more than the first.

* Jer. ix. 24.
the Revelation of St. John.

TEXT.

20 Notwithstanding, I have a few Things against thee, because thou sufferest that Woman Jezebel, which calleth herself a Prophetess, to teach, and to seduce my Servants to commit Fornication, and to eat Things sacrificed unto Idols.

PARAPHRASE.

and Constancy, appear more eminent than at the first. Yet, observe, there are some Things in your Conduct I take notice of, which deserve Blame, and call for Reformation: You give too much Allowance and Countenance to some evil Persons, who, like that wicked Woman Jezebel, who defiled Israel with her idolatrous and lewd Practices, set themselves to teach, and, on wicked Pretences to Prophecy and Revelation, to seduce my Servants to commit Fornication, and to eat Things sacrificed to Idols, both which are contrary to the Truth and Purity of the Doctrine and Worship of my Gospel. Tho' I have given these Persons a long Time to consider the Evil of their Behaviour, and to reform it, yet they are so corrupt in their Minds, that they still remain impenitent and obstinate, and give no Signs or Hopes of Amendment. Know then, I will take a Time severely to punish these Persons for their evil Principles and wicked Practices; and this Punishment shall reach all who are Partakers with them in their Wickedness, as well as themselves; instead of Eafe and Pleasure, they shall have Sor-

21 And I gave her Space to repent of her Fornication, and she repented not.

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.
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 will give unto every one of you according to your Works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the Depths of Satan, (as they speak) I will put upon you none other Burthen.

*1 Kings xxii. 23.
innocent: Let all who have kept themselves from these Pollutions, be assured, my Gospel shall impose no new Burthen upon them, nor lay any new Restraints, as these false teachers would insinuate, but only confirm the Laws of Truth, Righteousness and Goodness, to make them free from Sin, the truest and most valuable Freedom and Liberty. Let them be careful to hold fast to the End, the Doctrines and Precepts they have already received from my Gospel, as necessary to true Religion, and to please God, and no other Things that can affect their real Liberty shall be imposed upon them.

To encourage them further in their faithful Constancy, acquaint them in my Name, if they overcome these Temptations, and keep the Faith and holy Commandment of my Gospel, so as to persevere unto the End, in Truth and Righteousness, I will make good the Promise made to the Church in Prophecy, that it shall prevail against the Superstition of the Heathen World, whether maintained by the Heathen Nations themselves, or introduced by others into the Christian
CHAP. II. 27 (And be shall rule them with a Rod of Iron: as the Vessels of a Potter shall they be broken to shivers;) even as I received of my Father.

28 And I will give him the Morning-Star.

PARAPHRASE.

Christian Church. For Truth and Righteousness shall prevail against Error, and Wickedness; the Church shall have a Power, by my Protection, like that I received from my Father*; however obstinate any may be, in opposition to Truth and Purity, my Power shall break their Obstinacy, and give Success to a faithful Defence of my Gospel, against all the idolatrous and immoral Principles of the Heathen Nations (i). I will yet further reward the Constancy of my faithful Servants; I will give them so clear Understanding in the Privileges, Promises, and Blessings of my Gospel, as if a Day-Star arose in their Hearts †; they shall see with great Clearness, as by a bright Light, the great Encouragement and Certainty of their Reward, and rejoice in hope that the End of their Warfare shall be Victory, and their Victory shall be crowned with a glorious Reward; for they themselves shall shine as the Brightness of the Firmament.

(i) The Kingdom of Christ, and his Power over the Nations, signify the Success of his Gospel, and of the true Religion revealed and instituted by him, in Opposition to the Errors, Idolatry, and Wickedness which had corrupted the Heathen World.

* Psalm ii. 8, 9. † 2 Pet. i. 19.
the Revelation of St. John.

TEXT.

29 He that hath an Ear, let him hear what the Spirit faith unto the Churches.

PARAPHRASE.

and as Stars, for ever and ever*. Let every one who is disposed to receive useful Instruction, attend to these Directions, which the Spirit of Revelation and Prophecy designs to teach the Churches.

CHAP. III.

TEXT.

1 AND unto the Angel of the Church in Sardis, write, These Things faith he that hath the seven Spirits of God, and the seven Stars; I know thy Works, that thou hast a Name that thou livest, and art dead.

PARAPHRASE.

WRITE also an Epistle to the Bishop of the Church in Sardis, to let the Church know, as from me, who have all spiritual Gifts in my Power and Disposal, and the Bishops and Pastors of the Churches under my Care and Protection, that I know their Behaviour and their State; I know, that tho' they make a fair Profession of the Christian Faith, yet they have very much lost the Life and Influence of true Religion; tho' they keep up a Reputation among Men, they have lost it in the Sight of God, who regards the Heart and inward

* Dan. xii. 3.

Temper.


PARAPHRASE:
Temper. Exhort them therefore, that they carefully watch over themselves; and, in especial manner, to confirm those good Principles and Dispositions, which are grown so weak as to be near extinguished: for even the good Things, which still in part remain among them, are very defective, and want much of that Perfection, which true Religion and my Gospel require, to make them acceptable in the Sight of God.

Direct them, that they seriously call to Remembrance what Doctrines they received; when my Gospel was first delivered unto them, that they may closely adhere to the Rule of Faith, Worship, and Life; they were then taught; when they compare their present Temper and Actions, with the Purity of that Rule, let them observe wherein they have departed from it, that they may be concerned for their Miscarriage, and sincerely careful to amend it. For if they disregard this Direction, they are to expect some sudden and unforeseen Judgment, which shall come upon them at unawares, as a Thief is used to surprize an House in the Night. But let them also know, for their Encouragement, tho' this is
TEXT.
which have not defiled their Garments, and they shall walk with me in white; for they are worthy.

PARAPHRASE.
the bad State of the greater Part of their Church, it is not of all; there are a few who have preserved themselves from the common Corruption, who have kept their Purity, and acted truly agreeable to their Christian Profession; let them know, I account them worthy of great Honour and Happiness, and I will confer distinguishing Marks of Honour and Favour upon them (a). Let 5 them understand, that this Honour and Favour shall be shewn to every one, who, by Perseverance in Faith and Purity, shall overcome the Temptations of this evil World; his Name shall remain secure in the Register of those who are entitled to the Promise of eternal Life (b):

I will

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(a) White or shining Garments were Marks of Favour and Honour; under the Law, they were the Garments of the Priests, and worn in the Courts of Princes. Thus Pharaoh honoured Joseph, by arraying him in Vestures of fine Linen, as well as putting a Gold Chain about his Neck, Gen. xli. 42. A white Garment is also an Emblem of Purity, and therefore interpreted in this Prophecy, (Rev. xix. 8.) of the Righteousness of Saints, as well as a Mark of Honour: Whence we see the Propriety of this Emblem, of white or shining Garments, to express the peculiar Honour and Favour God would shew to them who remained constant and faithful in the Purity of the Christian Faith, Worship and Life.

(b) This Book of Life, is an Allusion to some Book or Register, in which Persons Names were inrolled, and by which they had a Claim to certain Privileges. I think it is not material, whether it refer to the Registers in which the Genealogies of the Priests were kept, in which, if a Man was not registered, he was rejected, as not belonging to the Family of Priests; or whether
6 He that hath an Ear, let him hear what the Spirit faileth unto the Churches.

7 And to the Angel of the Church in Philadelphia, write, These Things faith he that is holy, he that is true, he that hath the Key of David, he that openeth, and no Man shutteth; and shutteth, and no Man openeth:

whether it refer to the common Register, in which the Names of free Citizens were used to be inrolled, and by which they were to prove their Right to the Privileges of free Citizens: for either will sufficiently explain the Meaning of the Expression. And they who are written in the Lamb’s Book of Life, as it is called, Rev. xxi. 27. are sometimes represented as Priests, sometimes as Fellow-Citizens with the Saints, and Heirs of the Kingdom of Heaven. The general Meaning is, They shall have a sure Evidence on Record, of their Right to all the Privileges and Blessings of the true Christian Church, included in the Promise of eternal Life.
Privileges of the Kingdom of Heaven, those whom I shall receive into them: and none can bestow them upon those to whom I shall, by my Word, and Judgment agreeable to it, deny them. Let them understand, I know their State and Condition; I have given them a great Opportunity of propagating my Gospel, and of improving themselves in Holiness and Comfort, the true Blessings of it, nor shall it be taken from them: but as they have been faithful to my Religion, 'tho' in a weak State of worldly Power, Greatness and Riches (c), and have not given up my Authority, or the Obligation of my Doctrines, to any of the prevailing Corruptions; I will therefore powerfully protect them against all those evil Persons, who boast themselves to be the true People and Church of God; but, by promoting the Caufe of Error and Wickedness, prove themselves, by sure Marks, to be

(c) 'By Strength here cannot be understood (says Mr. Waple) Waple on the Place. 'inward and spiritual Strength, or Zeal and Courage to pro- pagate the Truth; for that was great in them, and they have an high Character and Commendation given them for it by our Saviour: It means, that outward human Strength, in which the Might of the World consists, 1 Cor. i. 27.' It seems a Commendation of their Zeal and Courage, that without Countenance and Protection, and in an afflicted Condition, they should yet shew so much Faithfulness and Constancy.
in the Party of Satan: inform much, that I will make those very Persons, by whom they are now opposed and despised, to submit themselves to them, and honour them, as convinced that I favour them with particular Marks of my Affection. And I will cause them, as Disciples, to sit down at their Feet, to learn the Truth from their Instructions (d). And encourage them with this Hope, that as they have hitherto faithfully followed my Directions to Patience and Constancy, in their present Trials, I will give them further gracious Assistance to persevere in greater Temptations, and more general Trials. When Christians every where shall have the Sincerity of their Faith and their Constancy put to a new Trial, theirs shall be approved and found sincere, even at that time, when many shall fall from their Constancy, and forfeit the Blessings of true Religion (e).

(d) Some Interpreters understand this Expression, to worship before thy Feet, to denote Submission and Respect, instead of Opposition and Contempt: Others, that it is an Allusion to the Jewife Cusom, of Disciples sitting at the Feet of their Teachers, to hear their Instructions: I thought it therefore not improper to mention both in the Paraphrase.

(e) This Hour of Temptation, which shall come upon all the World, seems to relate to the Persecution under Trajan; which was greater and more extensive than the preceding Persecutions, either under Nero or Domitian.
The Revelation of St. John.

Text.

11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

12 him that overcome, 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, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new Name.

Paraphrase.

Exhort them to continue in their good State and Constancy, whatever Trials they may still meet with, for they will shortly meet with other Trials; let them be careful, left by yielding to any new Temptations, they lose their Hope, and their Reward at last.

For he that endureth to the End, and so shall overcome, has a glorious Reward prepared for him: He shall have an high Degree of Honour in the Presence of God, which he shall securely enjoy, without Fear of losing it: He shall enjoy the Glory of God, in the true heavenly Church; and he shall be made a Partaker of my own Glory, in the Perfection and full Happiness of the heavenly State (f).

(f) I will write upon him the Name of my God, &c. is an Allusion to Inscriptions usual on Pillars, which sometimes expressed the Privileges granted to Cities; sometimes the Names of Benefactors, in memory of Privileges granted: The general Meaning is, to shew the great Privileges and Happiness of the faithful Members of the Church, in the constant Favour of God. Thus the Happiness of the Church is expressed in ancient Prophecy, The Name of the City from that Day shall be, The Lord is there, Ezek. xlviii. 35. And they shall call them, The holy People, the Redeemed of the Lord, Isaiah lxii. 12. This Promise may well signify, that they who are faithful to God and Christ, to the End of this Life, shall enjoy all the Happiness of the Church, in the heavenly State of Perfection and Glory. How great an Encouragement to preserve the Purity of Christian Faith and Worship, against all Corruption, and to promote a Reformation, wherever it is corrupted.
A PARAPHRASE and NOTES on

CHAP. III.

13 He that hath an Ear, let him hear what the Spirit faileth unto the Churches.

14 And unto the Angel of the Church of the Laodiceans, write, These Things faileth the Amen, the faithful and true Witness, the Beginning of the Creation of God:

15 I know thy Works, that thou art neither cold nor hot; I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth:

13 Let every one who is desirous to learn the useful Instruction of this Encouragement to Patience and Perseverance, diligently attend to what the Spirit of Prophecy teaches the Churches, and directs them to observe in this Epistle.

14 Finally, direct also an Epistle to the Bishop of the Church of the Laodiceans, as from their Saviour, whose Character is the Truth itself, whose Word may be fully relied upon in all Things, and what he bears Witness to is faithful and true, and shall surely be performed, and who is able to accomplish every Thing he promises, as he was the Author of the whole Creation, and has supreme Dominion over every Creature. Acquaint them, I know their Temper, how indifferent they are in the Cause of Religion; they make some Pretences to it, but with no sincere or affectionate Zeal.

15 Let them know from me, such Indifference in Religion is highly disagreeable to me, as lukewarm Water to the Stomach; and if they continue in this bad State, I shall surely reject and cast them off, as the Stomach rejects what is greatly
17 Because thou sayest, I am rich, and increased with Goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me Gold tried in the Fire, that thou mayest be rich, and white Raiment, that thou mayest be clothed, and that the Shame of thy Nakedness do not appear; and anoint thine Eyes with Eye-Salve, that thou mayest see.

(g) I would thouwert cold or hot, may be understood as an Expression of great Dislike, not as a proper Wish or Expression of what Men really desire; tho', on some Accounts, even no Profession of Religion is preferable to an unfeigned and unaffected Profession of Religion. This dishonours the Profession of Religion, which the other does not; and Men are more likely to be brought to a Sense of Religion, when yet they have none, than when they satisfy themselves with a Form of Religion, without the Power; which seems to be the Temper Christ condemns in this Church.
A PARAPHRASE and Notes on

CHAP. III.

TEXT.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

PARAPHRASE.

gion, they may see what they are to hope for, and to aim at. Then they will understand the 19 Wisdom of Providence, even in their Afflictions and Trials; they will then observe a kind Design in them, and improve them as a wholesome Discipline of Warning, Correction and Amendment.

Direct them to consider this 20 present Warning, as a proper Opportunity of Improvement; which, if they shall mind, and faithfully comply with, as my Church and People ought to do, they shall enjoy the Comfort and Blessing of my Presence and Favour; then their Reward shall be great in the End. For he that shall over- come his Temptations, shall as surely have all his sufferings rewarded, by a Portion in the Happiness and Glory of my Kingdom, as my Sufferings have been rewarded, according to God’s Promise, with supreme Dominion, and universal Authority over all Things in Heaven and in Earth.

And let every one who is 22 well-disposed to know his Duty and his Happiness, carefully mind, and faithfully attend to these Instructions, which by the Spirit of Revelation and Prophecy I send unto the Churches.

5
THE former Vifion which St. John saw, contained in the foregoing Chapters, represented the State of the Church, as I apprehend, at the Time of the Vifion, or in the Words of the Oracle, The Things that are, (c. i. 19.) and gave suitable Directions to the Churches, to encourage their Faith and Patience, and exhort their Constancy and Perseverance. Now St. John records a second Vifion, in which the Oracle revealed to him, the Things which shall be hereafter, (c. i. 19.) or the Things which were to come to pass, in successive Order, from the Time of the Vifion, till the Mystery of God should be finished. In order to raise the greater Attention of the Church, and to represent the certain Event, and great Concern, of the Things revealed in this Vifion, God himself is represented as seated on his heavenly Throne, in the midst of his Angels and Saints, and the whole general Assembly of the heavenly Church; in which the glorious Majesty and almighty Power of God, his Faithfulness to his Covenant and Promise, in the Care of his Churches, and Favour to them, are described in very lively and beautiful Images; together with the high Regard the Churches ought always to have, for the Councils, Designs, and Orders of Providence, declared and published in so solemn Manner, in the general Assembly of Heaven, or, in the Language of the Jewish Doctors, Majemon. in the Consistory above, as Maimonides expressit, Non facit Deus quicquam, donec illud intuitus fuert

"D 3"

More Nec vochim, Par. 2. 1. 6. p. 200, 301.
A Paraphrase and Notes on

fuerit in Familia superiori; or, in another Expression, Ipse & Domus Judici ejus; as if it was an Order or Decree published and registered in the supreme Consistory of Heaven. A very proper and useful Preface to the several Revelations of the following Visions.

TEXT.

1 After this I looked, and behold a Door was opened in Heaven: and the first Voice which I heard was as it were of a Trumpet, talking with me, which said, Come up hither, and I will shew thee Things which must be hereafter.

2 And immediately I was in the Spirit: and behold, a Throne was set in Heaven, and one sat on the Throne o.

PARAPHRASE.

After I had seen the foregoing Vision, and writ down the Directions I was ordered to send to the seven Churches, a new Vision was represented to me, of another kind: I perceived a Part of the Heavens opened, through which, as through a Door, I could behold what was done therein: And the first Thing I perceived, was a strong and loud Voice, like the Sound of a Trumpet (a). This Voice called upon me, saying, Come up hither, and the Orders and Decrees of Providence in After-Times shall be revealed unto thee. Immediately upon this, the Spirit of Prophecy came upon me, and I had the following prophetic Vision, strongly and distinctly represented to me, as before mine

(a) This may probably allude to the Custom of the Jewish Church, that upon opening the Gates of the Temple, the Priests sounded their Trumpets, to call the Levites, and stationary Men, to their Attendance.

* Ezek. 1.

Eyes
TEXT. PARAPHRASE. SECT. III.

Eyes (b). The Vision I saw was like that of Ezekiel, when he saw the Appearance of the Likeness of the Glory of the Lord; for I beheld, as if a Throne was set up, and placed in Heaven, and I beheld, a Person as sitting upon the Throne (c).

3 And he that sat was to look upon like a Jasper and a Sardius- Stone: and there was a Rainbow round about the Throne, in sight like unto an Emerald.

The Person who appeared to sit on the Throne, made a very majestic and glorious Appearance, with a Luftrine that may be expressed to common Conception, by the precious Stones which the greatest Princes of this World were wont to use as their Ornaments, when they appeared in their highest Grandeur and Magnificence. There was moreover in this Representation, a Rainbow of a very beautiful Colour, round about the Throne; so that I beheld a Representation, expressive of God's Glory, Majesty, Authority, Power, and Faithfulness to his Covenant and Promise (d).

Round

(b) We have before observed, that a Vision was accounted the highest, and most perfect Kind of prophetick Revelation, on Chap. i. 12.

(c) This Representation of the Throne of God, is very agreeable to several Descriptions of the ancient Prophets, as Isa. vi. 1, 2, 3. Ezek. i. 26. x. 1. Dan. vii. 9.

(d) Many Interpreters have observed a mystical Meaning in the Colours and Properties of the precious Stones here mentioned; thus in the Jasper, which Grovius supposes a Diamond,
And round about the Throne were four-and-twenty Seats, and upon the Seats I saw four-and-twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold.

Round about this Throne, on every Side, at some Distance from it, were placed Seats for twenty-four Persons, and twenty-four Elders, or Persons appearing with the Habits and Dignity of Magistrates and chief Ministers, were seated upon them, so as to encompass the Throne; they wore white and shining Garments, proper to Persons of high Dignity and Honour; and as Persons of chief Distinction in the Courts of the greatest Princes;

he finds an Emblem of the invincible Power of God: Mr. Davenant, who considers it only as a Stone of a white and bright-shining Colour, looks upon it as a Symbol of Good-will and Favour. Thus, the Sardine Stone, which is of a red Colour, with some signifies the active Power of God; with others, it is a Symbol of Anger and Displeasure in God, and therefore of Destruction; to teach Men, if they obey his Oracle, he will shew them the Brightness of his Countenance; but if they despise it, he will at last shew them the Redness of it, or his fiery Anger, in their Destruction. And thus the beautiful green of the Emerald is supposed to signify great Good-will and Favour: But as it does not appear to me, that the Prophetic Representation intended such mythical Meanings, in the Colour of the Stones, I shall choose to omit them; especially, as all who have a mind to know them, may find them in almost every Exposition. [We may observe, I think, concerning the Prophetical Stile of Scripture, what the Abbot Fleury has justly remarked concerning the Poetical. We are not to imagine each Word, and Circumstance has a particular Application; the whole Figure generally tends to one Point only, or directly means but one Thing. The rest is added, not to make a Part of the Comparison, but to paint more lively the Thing from whence the Comparison is taken. Calmet Dissertat. V. i. p. 113.] But the Rainbow we have reason to consider as a Representation of God's Faithfulness to his Covenant and Promise, as God himself had appointed it a Token of his Covenant; and promised, that when the Bow shall be seen in the Cloud, I will remember the Covenant that is between me and you, Gen. ix. 13, 14, 15.

they
5 And out of the Throne proceeded Lightnings, and Thundrings, and Voices: and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God.

5 And there came Flashings of a bright Flame, which darted round about like Lightnings, and it was attended with such loud Sounds as very much resembled the Noise of Thunder, as it was usual in the divine Appearances, to represent the awful Majesty of the One true God, the King of Israel (a).

(a) There is an observable Difference in the several Descriptions of the Throne of God, in the Prophets, that it may be very proper to take notice of it; the Glory, or Shekinah, in the Temple, is represented as under the Wings of the Cherubim; for the Cherubim spread forth their two Wings over the Place of the Ark, and the Cherubim covered the Ark, 1 Kings viii. 6, 7. In Isaiah's Vision, the Glory of the Lord is represented, as sitting on a Throne, and above it stood the Seraphim, Isa. vi. 1, 2. that is, above the Place on which the Throne was set, as attending Ministers to him that sat upon the Throne. In another Vision, there is the Likeness of a Firmament over the Heads of the living Creatures, Ezek. i. 22, whom the Prophet elsewhere calls the Cherubim, Ezek. x. 20. or the Cherubim were represented, as bearing up a Crystal Vault or Seat, on which the Throne of Jehovah was placed over their Heads, and which they supported with their Wings. This different Description will be explained by an easy Observation, that the Shekinah, or Glory of the God of Israel, is represented in the Temple, as the Presence of a King in his Palace; his Throne is supposed seated in an Apartment of State, and the Cherubim are so placed, as to form a Sort of Canopy of State, under which he sits. In the Vision of Isaiah, Jehovah is represented as sitting on his Throne, or Bed of Justice, held in open Court, in the Porch, or at the Gate of his Palace; then the Cherubim appear as attending Ministers of the Court, to receive and execute the Orders of it. In the Vision of Ezekiel, Jehovah is represented, as going forth in solemn Procession, and having his Throne, or Chair of State, borne up on the Wings of Cherubim, as the great Kings of the East were used to be borne on the Shoulders of their Servants.
And as in the holy Place in the Temple, there were seven Lamps continually burning before the Presence, so here I saw, as the Likeness of seven Lamps burning before the Throne of God, to signify the seven Spirits of God, with what Purity, Constancy and Zeal, the Spirits of just Men made perfect, serve God in the general Assembly of the heavenly Church (f).

And as there was in the 6 Temple, a large Vessel, or Laver of Brass, called a Sea, from the great Quantity of Water it held for the Use of the Priests, in the Time of their Service, that they might wash themselves, and be clean, and not die, for ministering before God under any Pollution; so here I also beheld a Vessel, much more glorious than the brazen Sea; for it was made of transparent Crystal, of great Brightness and Beauty (g).

(f) The seven Lamps, or Candlesticks, are Emblems of the Church, and the seven Spirits of God, of the all-perfect Gifts and Graces of the Holy Ghost. I have joined both Sentences together in the Paraphrase, so as to unite both Meanings into one, and to express what seems to be the principal Intention of the figurative Expressions, with what Purity and Perfection God is served by those who are wholly sanctified, and made perfect, in all Grace and Holiness, in the heavenly State.

(g) Several Interpreters understand this Crystal Sea to be an Emblem of the known Rite of receiving Converts into the Christian

* 1 Kings vii. 23. Exod. xxx. 18, Sc.
And I saw moreover, in the middle of each Side of the Throne, in the whole Circuit round about, four living Creatures, or Cherubim of Ezekiel, which he saw in his Vision; they appeared full of Eyes, not only before but behind, so that they had a direct and full View every Way, of all Things round about them (b).

These living Creatures had the same Likeness and Appearance of the Cherubim in former Visions; for the first of these living Creatures had a Countenance or Face as a Lion, the second as a Calf, the third as a Man, and the fourth was in Appearance like a flying Eagle; to express the Strength, Firmness, and Constancy, the Understanding and Good-will, and the ready Activity with which they serve God.

These living Creatures were moreover represented as in Isaiah's Vision of the Seraphim.

Christian Church by Baptism, of the Purity that Sacrament signifies, and of the Blood of Christ, by which they are washed and cleansed from their Sins. To be sure it has an Allusion to that Purity that is required in all Persons, who have the Honour and Happiness of a near Approach to the Presence and Throne of God.

(b) Four living Creatures, so they are interpreted, Ezek. 1. and so they should have been translated here; four Beasts is a very improper Expression, and may much darken the Meaning of the Vision.
PARAPHRASE.

Wings about him, and they were full of Eyes within; and they rest not Day and Night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And

(i) Mr. Made, and many who follow him, suppose this Description of the living Creatures, to be taken from the Standards of the Camp of Israel. Supposing the Standard of Judah was a Lion on the East-side of the Camp; the Standard of Ephraim an Ox on the West-side; the Standard of Reuben, a Man on the South-side; and the Standard of Dan, an Eagle on the North-side; and that these Ensigns or Standards figuratively expressed the Strength and Power of a Lion, the constant Labour and Usefulness of an Ox, the Reason and Prudence of a Man, the quick Sight and Activity of an Eagle; so that this represented the Christian Church and Priesthood, and expressed the several Qualities of Courage, Labour, Prudence, and Activity with which the Christian Church and Ministry were to maintain the Honour of God, and Cause of true Religion in the World. But however ingenious, and plausible, this Conjecture appears at the first Sigh, many learned Persons, who have exactly considered it, find it has very little Evidence or Proof to support it. There is no mention of any such Standards in Moses or the whole Scriptures, in Josephus or Philo, or in any ancient Writer, who can give any Weight or Authority to it. The Reasons with which Aben Ezra endeavours to support it, are so weak in the Opinion of the learned Bochart, that he has not scrupled to call them ridiculous. Sed hoc Commento putidius nihil est, Hieroz. l. 3. c. 5. l. 8. There are, moreover, many Reasons which make it highly improbable the Jews should use such Standards in their Camp, it being the unanimous Opinion...
And when those Beasts give Glory, and Honour, and Thanks to him that sat on the Throne, who lived for ever and ever:

And when the Cherubim, the Representatives of the Angels, who were nearest the Throne, began their Adoration and Praise of God, by a solemn Thanksgiving; saying, Glory, Honour, and Thanks be to the living and eternal God,

Opinion of the Jews, that Images, as military Standards, were contrary to their Law, which forbade the making of Images. And it is very unlikely, that when that People had suffered so much for making a golden Calf, Moses should immediately make not only the Image of a Calf, but several other Images, as Ensigns or military Standards, for a People so prone to idolatry, as the learned Wisus has more largely observed, *Egyptiacorum l. 2. c. 13.* These living Creatures seem much more likely to be taken from the Cherubim, in the Visions of Isaiah and Ezekiel, and in the most holy Place, which are plainly designed a Representation of the Angels, which are ever represented in Scripture, as attendant on the Sechbinab, or Glory of God, according to the Psalms, *Psalm lxviii. 17.* *The Chariots of God are twenty Thousand, even Thousands of Angels; the Lord is among them, as on Sinai, in the holy Place.* The great Use of Angels in this Vision, and their great Number, so that St. John heard the Voice of many Angels round about the Throne, (*Rev. v. 11.*) make it probable, that as the twenty-four Elders are placed about the Throne, as Representatives of the Jewish and Christian Churches, now united into one, so the four living Creatures, or Cherubim, are alike Representatives of the Angels, who are round the Throne of God, and minister to him. And so, according to a great Author, the Form of the Cherubim expresses the great Understanding and Power of the Angels; *Cherubim summan, secundum Deum, Scientiam & Potentiam Angelorum indicat.* *Spencer, de Leg. Hebræ. l. 3. c. 5. Differ. 5. p. 253.*

And this will also give a plain Reason, which otherwise is not so easy to account for, why these living Creatures, or Cherubim, are nearer the Throne than the twenty-four Elders, and why they begin the Worship of God before them; and it may also shew, how proper this Representation was of the Cherubim, in the holy Place, to shew they are only to be considered as the Servants and Ministers of the One true God, and how improper to be made Ensigns or Standards, left the People should esteem them as Gods going before them, as they did account of the golden Calf.
A PARAPHRASE and NOTES on

CHAP. IV.

TEXT.

10 The four-and-twenty Elders fell down before him that sat on the Throne, and worshiped him that liveth for ever and ever, and cast their Crowns before the Throne, saying,

11 Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created all Things, and for thy Pleasure they are and were created.

PARAPHRASE.

who sits upon the Throne: They were immediately answered by the twenty-four Elders, who were round about the Throne, at some farther Distance; who rising from their Seats, and taking off their Coronets, in the most humble Posture of Adoration, prostrated themselves before the Throne, and worshipped the eternal living God who sat upon it; and joined in a Doxology, saying, Thou, O Jehovah, art most worthy to receive the joint Adoration of Angels and Saints, ascribing all Glory, Honour, and Power unto thee: For thou art the supreme God of all, who hast created all Things; to whose Will and Power they all owe their Beings at first; and by them they all still continue to be what they are.

CHAP. V.

TEXT.

1 AND I saw in the Right-hand of him that sat on the Throne, a Book written within, and on the Backside, sealed with seven Seals.

PARAPHRASE.

Further beheld in my Vision, and perceived, that the Person who sat with such glorious Majesty on the Throne, in the midst of the Cherubim and Elders, the Representatives of
TEXT. PARAPHRASE. SECT. IV.

of Saints and Angels, held in his Right-hand a Roll of Writing, but so rolled up, that what was written therein could not be read; nor could the Volume itself be unrolled, to read it, it being sealed without, or on the Backside, with seven Seals, figuratively expressing, that the Councils of God, to be executed in their appointed Time, tho' registerd, as it were, and recorded, were yet, for the present, hid from the Knowledge of all; as none can tell what is contained in a Writing closely sealed up (a).

And I saw an Angel proclaiming with a loud Voice, Who is worthy to open the Book, and

2 And I beheld in my Vision, 2 an Angel of chief Power, as Attendant of the Heavenly Court; making Proclamation

(a) This Roll was not written on the Backside, as well as within, as our Translation seems to represent it, and as some Interpreters have understood it. But, as Grotius has observed, there ought to be a Stop after the Word within (ARGV) and it should be read, written within, and sealed on the Back-side, or, on the Back-side sealed. Ita hoc distinguendum, ut diximus, non enim dicit Librum intus et extrascriptum, sed intus scriptum, extra signatum. And this much better agrees with the Design of sealing the Book so carefully, according to the Interpretation of a loc. sealed Book, by the Prophet Isaiah, And the Vision of all is become to you, as the Words of a Book that is sealed, which Men deliver to one that is learned; saying, Read this, I pray thee: And be faith, I cannot, for it is sealed; Isa. xxix. 11. And tho' there is a Passage in the Prophet Ezekiel, that speaks of a Roll, or Book written within and without, Ezek. ii. 9, 10. it is to be observed, that Roll was delivered open to the Prophet, and spread before him, and not sealed at all; but the Cave is very different in a Book or Roll so firmly sealed as this; so that it was not to be read by any, as appears by what follows.
A Paraphrase and Notes on

CHAP. V. and to loose the Seals thereof?

PARAPHRASE.
with a strong audible Voice, Is any Being able, and fit, to reveal, and make known, the Councils of God, registered in this Book, and to bring them into Execution?

3 And no Man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.

And no Being throughout the whole Creation, neither of Angels, or Saints in Heaven, or of Men alive, or of any departed Souls, was able or sufficient to reveal these Councils of God, and to accomplish them; there was not one able to attain a clear Understanding and Knowledge of them for themselves; so that the Contents of this sealed Book were known to no Person whatsoever (b).

This gave me a great Concern, insomuch that it melted me into Tears, being greatly affected with the Thought, that no Being whatsoever was to be found, able to understand, reveal, and accomplish the Councils of God, fearing they would still remain concealed from the Church. But I was soon relieved of my Fears, and comforted by the Voice of one of the Elders, who bade me refrain from weeping; for tho’ none was

4 And I wept much because no Man was found worthy to open and to read the Book, neither to look thereon.

5 And one of the Elders faith unto me, Weep not: behold, the Lion of the Tribe of Judah*, the Root of David, hath prevailed to open

(b) No Person whatsoever is the true Meaning of the Original, *Gen. xlix. 9, 10. *I. xii. 1, 10.
the Revelation of St. John:

TEXT. Open the Book, and to lose the seven Seals thereof.

PARAPHRASE. Yet found able to reveal and execute these Purposes of God, in the Course of future Providence, yet there is one Person described in ancient Prophecy, as the Lion of the Tribe of Judah, and the Root of David, God's anointed King and Saviour, the true Messiah, who has obtained Power, and is sufficiently able to reveal those Councils of God to the Church, and assure their Accomplishment, by bringing them into execution (c).

Upon this, I observed in my 6 Vision, a new Representation, as of a Lamb that had been slain a Sacrifice, standing just before the Throne; and nearer, as within the Circles of the Cherubim, and Elders, than either of them; this Lamb was not only represented as a Sacrifice, but with seven Horns and Eyes, to express figuratively, all perfect Power, Wisdom, and Goodness, whereby he was able to reveal the Will of God, and direct all Things, with respect to the World and Church, according to it; and to accomplish all God's De-

(c) We may here observe, how expressly St. John confirms the Application of these Prophecies of Moses and Isaiah to Jesus, as the Christ and true Messiah.

E signs
And he came, and took the Book out of the Right-hand of him that sat upon the Throne.

And when he had taken the Book, the Seals were opened.

Paraphrase:
Being greatly comforted with this Part of my Prophetic Vision, my Hopes were further raised, when I saw this Person, so fully qualified to reveal and execute the Purposes of God, actually undertake the Performance of it: For I further saw in my Vision, this Lamb of God draw near, and receive the sealed Book out of the Right-Hand of the Person sitting on the Throne.

No sooner had Christ received the Book, and taken upon

(d) Horns are Symbols of Power and Strength. Thus the Psalmist calls Jehovah, his Strength, and the Horn of his Salvation, Psalm xviii. 3. They also signify a King, or Monarch, a Kingdom, or Monarchy. Thus, in Zachariah, The Horns which scattered Judah, Zech. i. 19, 21, are the Kings, or Kingdoms of the Heathen, who led the Jews into Captivity at several Times, and prevailed against the Kingdoms of Judah and Israel. Eyes are a proper Representation of Observation, Knowledge, Understanding and Wisdom, and expres'fly a wise Direction and Administration of Government. Thus, Moses speaks of the Knowledge and wise Direction of Hobab: Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the Wilderness, and thou mayest be to us instead of Eyes, Numb. x. 31. The seven Spirits of God we have already observed, (on Chap. i. v. 4.) signify the most perfect Spirit, the Author and Giver of all spiritual Blessings. So that this Description of Christ represents him invested, as Mediator, with all Authority, Power, Wisdom, and Grace, able to reveal, and execute the whole Will of God, concerning the Church, and the World.

(e) Some Interpreters understand the delivering of this Book into the Hands of Christ, as an Act of Inauguration, or Investiture, into his regal Power and Authority; and that many of the Expressions here used, are taken from the Ceremonies of solemn Investitures, in which, Mr. D'Aubert observes, there are Instances of
TEXT.

four Beasts, and four-and-twenty Elders, fell down before the Lamb, having every one of them Harps, and golden Vials full of Odes, which are the Prayers of Saints.

PARAPHRASE.

upon himself to reveal and execute the Will of God contained in it, for the gracious Protection of the Church, and Restraint of its Enemies; but the whole Consistory above, and heavenly Church, joined in a solemn Act of Praise and Adoration to the Lamb. I beheld the Cherubim, in Conjunction with the Elders, prostrate themselves before him; each of them had Harps, and golden Cenfers with Incense, fit Representations of the Prayers of the Church, and expressive of the most solemn Worship; as thus the Priests and Levites in the Temple, were used to worship the God of Israel (f). They joined in praising the Lamb with an Hymn, of a new Composition, expressive of his peculiar Honour, and their peculiar Engage-

SEC. IV.

9 And they sang a new Song, saying, Thou art

of several Sorts of Investiture by a Book; but however ingeni-ous this Conjecture may be, it is supported, I think, only on a Supposition, that the Date of this Vision begins at the Ascension; and so with a solemn Inauguration of Christ into his Kingdom. But as this Supposition does not so well agree with the Time of the Vision when St. John was banished to Patmos, I only just mention it, and leave it to the Reader’s Judgment.

(f) Harps were a principal Part of the Temple-Musick; Vials were also of common Use in the Temple-Service; they were not like small Bottles, which we now call Vials; but were like Cups on a Plate, in Allusion to the Cenfers of Gold, in which the Priests offered Incense in the Temple. These Cenfers were a Sort of Cups, which, because of the Heat of the Fire burning the Incence, were often put upon a Plate or Saucer. Reland, de Templo Hierosolimitani, p. 105.
CHAP.  V.  art worthy to take the  PARAPHRASE.
gagements; saying, Worthy  art thou, O Lamb of God,  to undertake the Revelation,  and the Accomplishment of  the Designs of God's Prov- idence towards the World, and  of his Grace towards the  Church; for thou wast slain a  Sacrifice of Propitiation, to  take away the Sins of the  World, and by thy Blood hast  redeemed many unto God, not  only of the Jews, but of all  Nations of the Earth; and haft  made thy Church a Kingdom  of Priests unto God, con-  secrated to his Service, and  honoured with a near Approach  to his Presence, to offer up  Prayers, acceptable and well-  pleasing in his Sight; and  therefore we may assure our-  selves, from such Grace and  Power, that thy Kingdom and  Church shall be protected from  the World, and finally prevail  over it (g). When the Che-  rubim and Elders had thus  expressed  

10 And haft made us  unto our God, Kings and Priests: and we shall reign on the Earth.  

11 And I beheld, and  I heard the Voice of many  

The common Custom of drinking Tea, and other hot Liquors, out of a Tea-Cup and Saucer, well shew the Form of these Censers. To offer Incense to God, or before his Presence, in the Temple, was an Act of Honour and religious Worship, peculiar to the Priests Office; and the Prayers of the Church are often compared to it. Thus the Psalmist, Let my Prayer be set before thee as Incense, Psalm cxi. 2. So that these Expressions well represent the whole heavenly Church of Angels and Saints, offering up a very high Act of Religious Worship and Adora- tion unto Christ.  

(g) Christ and his Church reign on Earth, when the Truth and Purity of the Christian Religion prevail against the Oppo-
The Revelation of St. John.

Text.

Many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

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.

13 And every creature which is in heaven, and on 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 unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Paraphrase.

expressed their Adoration of the Lamb, in singing this new Hymn to his Praise, the whole Assembly and Congregation of Heaven joined together with them; a Number of Angels, not to be expressed, united their Voices with the Cherubim and Elders; saying, Worthy is this Lamb of God, who was slain, to redeem us unto God by his Blood; to receive from his Church an Acknowledgment of his great Power, and Riches of Grace, of his Wisdom and Strength; to whom we ought to ascribe all Honour and Glory, with all the Devotion of a grateful and thankful Mind.

I further heard this Act of Praise, on so solemn an Occasion, carried throughout every Part of the Creation, like the whole Congregation of Israel, joining with the Priests and Levites, in their Worship; for every Creature; with one Voice, said, Let us ascribe all Blessing, Honour, Glory, and Power, to him that sitteth on the throne; and to the Lamb of

fition and Corruptions of the World: It is thus only the Kingdom of Christ, which is not of this World, is set up in it, and the spiritual Powers of his Throne established; which lays no Claims to any coercive Powers of outward Force, inconsistent with a Dominion, which alone consists in willing Submission, and voluntary Obedience.

E 3

God,
A Paraphrase and Notes on

CHAP. V.

TEXT.

14. And the four Beasts said, Amen. And the four-and-twenty Elders fell down and worshipped him that liveth for ever and ever.

PARAPHRASE.

God, our Saviour, for ever and ever.

This solemn Act of Worship, I perceived, was concluded by the Cherubim, saying, Amen. And the twenty-four Elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting (b).

CHAP. VI.

SECT. V. First Period of the Seals.

CONTENTS.

St. John had seen, in the former Part of his Vision, a Representation of the Majesty, Glory, Power, and supreme Authority of God; and the sealed Book, in which was contained the Orders of divine Providence towards the Church and World, delivered to Christ, the Lamb of God, to open and reveal it, for the Encouragement of the Church to Patience and Faithfulness; together with the Adoration of the Church on this solemn Occasion. Now this Revelation of Christ begins with a Prophetic Representation of the future State of the Church, and World, so far as

(b) It was the Custom in the Temple-Worship, for the Singers to make Pausae. In every Psalm, say the Talmudists, the Music made three Intermissions; at these Intermissions, the Trumpets sounded, and the People worshipped. Vid. Lightfoot, Temple-Service, C. vii.
the Revelation of St. John. 35

the Wisdom and Goodness of God thought fit to make it known, for the Consolation of his faithful People.

This Chapter contains the first Period of Prophecy, and a Description of the State of the Church, under the Heathen Roman Empire, from the Time of the Date of the Prophecy, to about the Year of Christ 323, as I have endeavoured to shew in the Preface. Each of the Prophetical Descriptions are, in part, some figurative or hieroglyphical Picture and Motto; or some Representation, in the Stile and figurative Expressions of ancient Prophecy, describing some particular Dispensation of Providence, proper and peculiar to the several successive States of the Church and Empire, during the Space of Time contained in this Period. In which, therefore, we may hope to find both a wise and kind Intention, in making known these Dispensations of Providence to the Church, and an useful and profitable Meaning of this first Period of Prophetical Revelation.

TEXT.

AND I saw when the Lamb opened one of the Seals, and I heard as it were the Noise of Thunder, one of the four Beasts saying, Come, and see.

PARAPHRASE.

AFTER I had beheld the sealed Book delivered into the Hands of the Lamb of God, that he might reveal the Orders of God's Providence contained in it, for the Consolation and Encouragement of the Church, I farther beheld in my Vision, that he proceeded to open the Seals of the Book in Order; and when he had opened one of the Seals, I heard one of the four Cherubim, who were near the Throne, call upon me with an audible
2. And I saw, and behold, a white Horse, and he that sat on him had a Bow, and a Crown was given unto him, and he went forth conquering, and to conquer.

Paraphrase.

Audible voice, and strong as if it had been the sound of thunder, and he said unto me, Come up nearer unto the Book, that you may see what appears in it, now it is opened.

I immediately obeyed the Voice, and looking into that part of the Book or Roll, that was unfolded, upon opening the Seal, I saw a sort of hieroglyphic Figure, with a Motto. The Picture was after this manner: There was drawn the Figure of a Person, sitting on a white Horse, who had a Bow in his Hand, and a Crown given unto him; so that he appeared as a Prince riding in solemn procession, with his ensigns of State, as Princes and Generals were used to march, when setting out on some great expedition. He had a Bow, an ensign of War; a Crown, an ensign of Command; and Victory; and he rode on a white Horse, a symbol of Joy and Triumph. And agreeable to this meaning, there was this Motto: Go forth conquering, and to conquer. A promise of success; Victory, and Triumph.

History of the Person who seems here represented, is Jesus Christ, who had received a Kingdom from the Father, which was to rule all nations; concerning whose Kingdom it was foretold, that all opposition notwithstanding,
TEXT.  
3 And when he had opened the second Seal, I heard the second Beast say, "Come, and see."

PARAPHRASE.  
I further saw, in my Prophetic Vision, when the Lamb opened the second Seal, and so unfolded another Part of the

ing, it should be preserved, and prevail; so that finally, all Enemies to it should be subdued; and the Kingdoms of this World should become the Kingdom of God, and of his Christ. These figurative Representations of Authority, Government, Success, and Triumph, may be properly applied to the Christian Religion, or Kingdom of God and his Christ, now beginning to spread far and wide; and to comfort the Faithful in Christ Jesus, that however the Jews on the one hand, or the Heathen Roman Empire on the other hand, greatly opposed and persecuted them; yet they should see the Punishment of their Enemies, both Jewish and Heathen, and the Cause of Christianity prevail over both, in a proper and appointed Time. These Expressions, and the Interpretation of them, may receive some Light from the Stile of the Psalmist, Psalm xlv. 3, &c. "Gird thy Sword upon thy Thigh, O most mighty: with thy Glory and thy Majesty. And in thy Majesty ride prosperously, because of Truth and Meekness, and Righteousness: and thy Right-hand shall teach thee terrible Things. Thine Arrows are sharp in the Heart of the King's Enemies; whereby the People fall under thee. Thy Throne, O God, is for ever: the Scepter of thy Kingdom is a right Scepter. We have farther Reason for the Application of this Prophecy to Christ, and the Success of his Kingdom, from an After-Passage in this Revelation, Rev. xix. 11, 12, &c. "And I saw heaven opened, and behold, a white Horse, and he that sat upon him was called faithful and true, and in Righteousness he doth judge and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written which no Man knew but himself. And he was clothed with a Vesture dipped in Blood, and his Name is called, THE WORD OF GOD. And again, Rev. xvii. 14, Those (the Kings that gave their Power and Strength to the Beast) shall make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful. Thus, with great Propriety to the Order and Design of this Revelation, the Dignity and Power of Christ, the Protection and Success of his Gospel, is the first Part of Prophecy, for the Consolation of the Faithful, as it is the chief End and Design of this Book.

Roll,
And there went out another Horse that was red, and Power was given to him that sat thereon, to take Peace from the Earth; and that they should kill one another: and there was given unto him a great Sword.

And when I came near, and saw what was contained in that Part of the Roll, I perceived a Description, as in a Picture, or on a Medal, of another Horse, as in the foregoing Representation, but of a different Colour; for this Horse was not white, but red, or of a bloody Colour (a), a Figure of great Slaughter, by means of the Person sitting on him; which the Motto, or Legend, explained accordingly; To take Peace from the Earth, and that they should kill one another. This Meaning of the Representation was farther confirmed, by another Figure of a great Sword, put into the Hands of the Rider, signifying such a State of Providence, as

(a) When the Moabites saw the Waters red by the shining of the Sun upon them, they said, This is Blood. So naturally is the Red Colour a Representation of Blood. 2 Kings iii. 22, 23.

that
that the Enemies of the Christian Faith should fall upon, and destroy each other, and execute upon themselves, with their own Hands, the Judgments of God, which were due to their Opposition to the Truth, and their Persecution of Righteousness.

ACCORDING to the Order we have observed in the Prophecies, the several Parts of each Period being successive to each other, as well as the Periods themselves, the Events in History to answer this Prediction are to begin in the first Period of the Heathen Roman Empire, and nearest to the Time of the Vision; and then this Prophecy will fitly refer to the mutual Slaughters of the Jews and Heathen, the Common Enemies of the Christian Faith, and Persecutors of the Christian Religion; thus taking Peace from the Earth, and killing one another. If this Vision, as some learned men have thought, was in the Time of Nero’s Persecution, and so before the Destruction of Jerusalem by Titus, the dreadful Slaughter of the Jewish Nation in that War, may be described by it; in which, according to some, one Million five hundred thousand, according to others, two Millions of Jews were slain, besides the Romans slain by the Jews. But if this Vision was in the Time of Domitian’s Persecution, as is the most common and likely Opinion, it will refer to some Event in History, after the Destruction of Jerusalem; for that Slaughter being passed, can hardly be supposed the Meaning of a Prophecy, or Prediction of a Judgment to come. Now the Reigns of Trajan and Hadrian will sufficiently verify this Representation. In the latter End of the Reign of Trajan, Xiphilin the Jews rebelled in Egypt and Cyprus, and are reported to have put to death, with great Marks of Cruelty, four Trajanus hundred and sixty thousand Men; yet the Jews were every where subdued, and prodigious Numbers slain by the Romans. Eusebius remarks on this Part of History, ‘That Euseb.

the Doctrine and Church of our Saviour daily increased; Hist. Eccl.

but the Calamities of the Jews were aggravated with new Miferies.’
A PARAPHRASE and NOTES on

CHAP. TEXT. PARAPHRASE.

5 And when he had opened the third Seal, I heard the third Beast say, Come, and see; and I beheld, and lo, a black Horse, and he that sat on him had a Pair of Balances in his Hand.

I further observed in my Vision, that the Lamb opened the third Seal; and I heard the third of the Cherubim calling upon me, to come and see what was contained in that Part of the Roll now opened to Sight. And looking upon it, I perceived another figuative Representation; for I beheld the Picture of a Person riding upon an Horse, of a different

Not long after, in the Reign of Hadrian, the Jews were led into a new Sedition, headed by one who pretended to be the Messiah, who was called Bar Chocub, or Son of the Star; because he gave out, he was the Star foretold by Balaam. The whole Jewish Nation rose against the Roman Government, and for some time did great Mischiefs to the Romans; but at last they were entirely cut off by the Romans, though with great Loss to themselves. In these Wars, besides what was lost on the Roman Side, the Jews had a thousand Cities and Fortresses destroyed, with the Slaughter of above five hundred and eighty thousand Men. Thus the Persecutors of the Christian Faith and Church perish by each other’s Hands. The Romans, by their idolatrous Worship of Jupiter Capitolinus, provoke the Jews to Rebellion, and the Jews are destroyed following a false Messiah, as their Leader, when at the same time they rejected the true Messiah, and perverted his Followers; and they fall by the Hands of an Heathen Nation, which had joined with them, in Opposition to the Christian Faith and Profession; so that even the temporal Evils the Church was permitted to suffer by the Persecution of its Enemies, were not so great and dreadful, as the Calamities and Judgments the Providence of God permitted the Persecutors themselves to bring upon each other, by their own Hands: so that the Faithful had no Reason to complain, as if their Afflictions were peculiar to themselves, or greater than what their Enemies were corrected with. This Period of History was about forty Years after the Vision.
And I heard a Voice in the midst of the four Beasts, saying, A Measure of Wheat for a Penny, and three Measures of Barley for a Penny, and see thou burst not the Oil, and the Wine.

(b) Black, in antient Prophecy, is an Emblem of Affliction; and, in particular, of Affliction occasioned by Famine: Thus in the Expressions of Jeremiah, Lam. v. 10. Our Skin was black like an Oven, because of the terrible Famine.

(c) Thus Famine is expressed by the Prophet Ezekiel. C. iv. 16, 17. Moreover, he said unto me, Son of Man, behold I will break the Staff of Bread in Jerusalem, and they shall eat Bread by Weights, and with Care; and they shall drink Water by Measure, and with Arousement: that they may want Bread and Water, and be astonisshed one with another, and consume away for their Iniquity.
that all he can get must be laid out on the very Necessities of Life, without any Provision of other Conveniences for himself or Family, and a Scarcity of Oil and Wine will make Exactness in their Measures very necessary also (d).

According to the Order of Prophecy we have observed in this Book, the Events in History, to answer this Prediction, are to be found in the next Part of this Period of the Heathen Roman Empire, or after the Reigns of Trojan and Hadrian; now Antoninus Pius succeeded Hadrian, A. D. 138. Antoninus the Philosopher, partly with Verus, and partly alone, and after them Commodus, governed the Roman Empire, till within a few Months of the Reign of Severus, who began his Empire, A. D. 193. a Space of above fifty Years.

Let us then see what the History of those Times affords us, agreeable to this Prophetic Description. I think the Description itself plainly expresses a great Scarcity of Provision; and though it does not foretell such a Scarcity of Provision as should amount to a Famine, when no Bread at all was to be had, which scarce ever happened in so many Countries at once, as were subject to the Roman

(d) The Measure of 'wheat' is a Chonix, and the Price a Roman Denarius or Penny; of which Grotius observes, the Roman Penny was the daily Wages of a Workmen, and a Chonix the Allowance of Corn for his daily Provision; so that a Penny for a Measure of wheat, will in general appear a very exorbitant Price; since Corn, for one Day's Provision, would cost a whole Day's Wages. In another Way of Computation, if we reckon the Chonix to be about a Quart English, and the Roman Penny, or Denarius, to be about Eight Pence English *, the nearest a common Computation of both, and there is no need here of more Exactness, Corn at that Price will be above twenty Shillings an English Bushel; which, when the common Wages of a Man's Labour was but Eight-Pence a Day, shewed a very great Scarcity of Corn, next to a Famine.

* This is giving great Advantage in the Computation; for the Chonix is not full a Pint and half.
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Empire; yet it foretells, that Bread, the Staff of Life, should be so scarce, as to be sold at an excessive Price, so as to be a very heavy Judgment on the greater Part of Mankind, who have their Bread to get by their daily Labour.

The fourth general Persecution was within this Period, near sixty Years after the Third general Persecution by Trajan, A. D. 107. For Antoninus the Philosopher, notwithstanding his other good Qualities, had a strong Superstition and Zeal for the Heathen Religion, and began a new Persecution against the Christians, about the Year 165.

The State of the Empire, under the Reigns of this Antonine Family, does properly and exactly answer this Prophetic Description.

But it will be proper to observe previously, that Mr. Mede, and, after him, Mr. Wadpole and others, seem to have been led into a great Mistake, in their Interpretation of this Prediction, by a Conjecture without reasonable Foundation.

The third Beast, or living Creature, according to Mr. Mede, on Mede's Supposition of the Standards of the Camp of Israel, that Seal beginneth at the Coming of an Emperor, from that Quarter, viz. Septimus Severus, an African, an Emperor out of the South.

But as there seems to be little Foundation for supporting a Prediction from the bare Situation of the Beasts, East, West, North, and South, if they had really been taken from the Standards of the Camp of Israel, there is yet less Foundation for that Supposition, as it is very uncertain, and indeed very improbable, the Camp of Israel had any such Standards from whence they are supposed to be taken, as we have observed more at large, on Chap. iv. v. 8. There was no need therefore for Mr. Mede to reject the common Interpretation, so natural and proper, because the Event was not answerable in the Reign of Severus, since it was on no good Foundation he fixed it to the Reign of Severus; for if the Beasts were not taken from the Standards of the Camp, or if they did not answer the Situation of the Standards, East, West, North, and South; or if standing to the South did not, in the Intention of the Prophecy, confine the Time to the Reign of an Emperor born in Africa, there is no sufficient Reason to confine this Prophecy to the Reign of Severus.
A Paraphrase and Notes on

CHAP. VI.

It is, on the contrary, for considerable Reasons, directed to that Part of the Period of the Heathen Roman Empire, next after the preceding Prophecy, which referred to the Reigns of Trajan and Hadrian; and therefore may well be looked for in the Reigns of the Antonine Family: Let us then see, whether, in those Times, History does not take Notice of Famine, and Scarcity of Provisions, as worthy the Honour of a Character in Mr. Mede’s Expression.

The Testimony of Tertullian, who lived in those Times, is very plain, and allowed by Mr. Mede; he mentions unseasonable Weather, and bad Harvests, the Judgments of God, for persecuting the Christians. *Doleamus necesse est quod nulla Civitas impune latura sit, sanguinis nostris effusio.*

*. & *. *Areae ierorum non fuerunt, Meesse enim suas non egerunt, ceterum, & Imbre, Ami praeteriti, quod commurerit, Genus humanum apparuit, Cataclysum feil.*

But, says Mr. Mede, if the Harvest failed in Africa some time, when Hilarianus was President, which he laith it did, it follows not therefore that this was general through the Roman Empire, or in the Age of Severus; whether it was in the Age of Severus, is nothing material, but Africa was the Granary of Italy, and a Failure of Harvest there must occasion a Scarcity of Provision in great part of the Roman Empire: Besides, it is observable, that Tertullian speaks of such a Scarcity as was felt in every City, and that the Rains that occasioned it were so great, as to threaten the World with a second Flood.

But let us consider what the Historians take notice of, with respect to a Scarcity of Provisions in Italy, and Rome itself, under the Reign of the Antonines.

Aurelius Victor, in the Reign of Antoninus Pius, observes, that the Scarcity of Provisions occasioned such a Tumult in Rome, that the common People attempted to stone him, which he chose rather to suppress by fair Means, than by Severity. *Utque eo autem mitis fuit, ut cum ob inspici frumentaria suspicionem, lapidibus a Plebe Romana perstringeretur, maluerit ratione expetita placare, quam ulisci seditionem.*

Julius Capitolinus further takes notice, that Antoninus Pius was fain to supply the Scarcity of Wine, Oil, and Corn, out of his own Treasury; and that Famine was one of the Evils with which the Empire was afflicted in his Reign. *Vini, Olei, & Tritici Penuriam, per Ararii sollemnem emendo, & gratis Populo dando, sedavit. *Adversa ejus temporibus, haec provenrent, Fames de qua diximus, &c.*

In
In the Reign of his Successor Antoninus the Philosopher, we have a like Account of Scarcity of Provisi on, to a Fami ne; Mr. Bache ard has thus expressed it: The Birth of this Prince (Commodus) was signalized by many deplorable Disasters, particularly the River Tiber, by an Inundation, overwhelmed a considerable Part of Rome, bore along with it a Multitude of People and Cattle, ruined all the Coun try, and caused an extreme Famine; this Inundation was seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produced an infinite Number of Insects, who wasted all that the Floods had spared. This Account is taken, I suppose, from Capitolinus and Victor; for Julius Capitolinus thus mentions thefe Calamities: Dobat se Marcus totum Philosophiam, Amor em Civium affexi num, sed interpellavit ipsum fuclicitatem securitate temque Imperatoris, prima Tiberis Inundatio, quae sub illis gravissima futu, quae res & multa urbis edificia vexavit, & plurimum animalium interemit, & famem gravissimam peperit.

Aurelius Victor thus: Terra motus, non sine imperitu Civitatium, Inundationes Fluminum, Luus crebrae, Locustarum speci es, agris infestus profusus ut prope nihil, quo summis Angoribus atti Mortales solent, dicu feu cogitari quem, quad non ille impere rante seuerius.

In the next Reign of Commodus, Xiphilin observes from Dio, there was such Scarcity of Provisions, that the People of Rome rofe, and actually killed Cleander, the Emperor's Favourite, in the Sedition. Nam cum effet forte magna inopia rei frumentariae, eamque Dionysius Papyrius Praefectus Annonas faciisset majorum, ut Populus Romanus culpam in Cle andrum proper furti quae faciebat consiceret, baberetque odio, eunque, id quod acciderit, interfecerat.

This Scarcity of Provisions, in every Reign of the Antonines, continued to the Empire of Severus, who heartily set himself to remedy so great an Evil, and made it the great Care of his Life; which plainly shews, it was a very pressing Evil: And that through frequent Wars, bad Har vests, and a Mismanagement of the public Stores, Scarcity of Provisions was a distinguishing Judgment of thofe Times. So Aelius Spartan observes, in the Life of Severus, Rei frumentariae, quam minimam receperat, ita confuluit, ut excedens ipse vita septem annorum Cananem Populo Romano relinquueret.

And thus also the Reign of Severus appears a proper End to the Judgment of this Prediction.
CHAP. VI.

TEXT. 7 And when he had opened the fourth Seal, I heard the Voice of the fourth Beast say, Come, and see.

PARAPHRASE. I farther beheld in my Vision, as the Lamb went on to open the Seals, that he unfolded that Part of the Roll, which was fastened by the fourth Seal, and the last of the four Cherubim, which were about the Throne, called upon me, to observe what appeared upon the Opening of it. I then beheld another figurative Representation: I saw as in a Picture, an Horse of a different Colour from the three former: this was a pale Horse, an Emblem of Mortality and Death (e). And the Person who sat upon this Horse had the Name of Death given unto him; and to shew that this was intended, not of any figurative Death, but of a proper Death of the Body, a Figure representing the Grave, or Hell, was made his Attendant (f); and the Meaning of this figurative Description was explained by

History of the Fourth Seal.

THE Period of History, which in Order of Time answers to this Period of Prophecy, is the State of the Roman Empire, after Severus, which begins about the Year 211. In this Time the Persecution of the Church was

(e) Pale, is an usual Epithet of Death; Pallidam mortem, dicit Poeta, says Grotius.

(f) It is not unlikely, that the Figures representing Death, and the Grave, might have their Names expressed by some Motto, or Inscription; it was a thing so well known in the Medals of those Times, to write the Names Pietas, Felicitas, Virtus, &c. under the Figures designed to represent them.
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A Motto, or Inscription, Let them kill the fourth Part of the Earth; intimating, they should destroy a very considerable Part of the Heathen Roman Empire, by the several Judgments of God, the Sword, Famine, Pestilence, and wild Beasts (g).

was very severe; so that our Ecclesiastical Historians reckon four of the general Persecutions, in the Space of less than thirty Years, under the Reign of Mamjin, Deiut; Gallus and Volusian, and Valerian.

In this Period of Time, the several fore Judgments of God were united in the Punishment of a persecuting Empire, the Sword, Famine, and Pestilence. The Sword, and Famine, which were Judgments of the foregoing Seals, are continued in this, and the Pestilence is added to them. The Pestilence seems to be made the more distinguishing Judgement of this Seal. The Name of the Person Vind. Grot. sitting on the pale Horse was Death, which is the proper Expression in the Scripture-Language for the Plague, as the Prophet Jeremiaah uses the Word ימ Death, for the Plague; and the Seventy render "ט" Pestilence, by זאראו, Death. Accordingly, we find all these Judgments, in a very remarkable Manner, in this Part of History.

F 2

(g.) These are called the four fore Judgments of God, in the ancient Stile of Prophecy. Thus the Prophet Ezekiel, Ezek. xiv. 21. For thus saith the Lord God, how much more when I send my four fore Judgments upon Jerusalem, the Sword, and the Famine, and the wild Beasts, and the Pestilence, to cut off from it Man and Beast. Or, as the same Prophet expresses those judgments of God, which none could escape, Ezek. xxxiii. 27. Say thou thus unto them, Thus saith the Lord God, As I live, surely they that are in the Waste shall fall by the Sword; and him that is in the open Field, will I give to the Beasts to be devoured; and they that be in the Fords, and in the Caves shall die of the Pestilence. The Meaning of which prophetic Threatening is plain, that the Judgments of God were to be so great, and so universal, that Men should be able to find no Place of Security against them; but some one Judgment or other should meet them every where.
The State of the Empire was very much disturbed both by foreign Wars, and intestine Troubles; very few of the Emperors but met with a violent Death: so that besides thirty Persons who all pretended to the Empire at once, there were twenty acknowledged Emperors in the space of sixty Years, from Caracalla, A.D. 211., to Aurelian, 270. These intestine Divisions gave great Heart and Strength to the Enemies of the Roman Empire, and great Advantages to the Persians, and Northern Nations, against it; so that Valerian, in whose Reign the Persecution was very violent, was taken Prisoner by Sapores, (or Sha Pur) King of Persia, kept Captive by him, and treated with great Severity to his Death. Famine and Scarcity of Provisions are the usual Effects of War, especially of Civil War. The Spoil of Armies, the Fears of the Country, and want of Hands for Husbandry, hardly fail of producing Scarcity, near to Famine; especially when unseasonable Weather shall also spoil the Fruits of the Earth. Mr. Mede observes from Dionysius of Alexandria, and Cyprian, that both War and Famine were the Judgments of those Times.

After these Things, says Dionysius, speaking of the Persecution of Decius, War and Famine came upon us. St. Cyprian, in his Apology for the Christians, to Demetrius Proconsul of Africa, takes notice of the more frequent Wars and Famines of those Times, that they were falsely charged upon the Christians; Sed enim cum dicit plurimos conqueri, quod Bella Crebrius surgant, quod Lues, quod Fames saeviant, quodque Imbres & Pluvias serena longa suspenderit, nobis imputari, tacere ultra non oporet. It is remarkable that Cyprian, in the same Apology, expressly declares his Judgment, that these great Calamities were according to former Predictions, and brought upon the World, not because the Christians rejected the idolatrous Roman Worship, but because the Romans rejected the Worship of the true God. Quod autem crebris Bella continuant, quod Sterilitas & Fames sollicitudinem cumulant, quod sevientibus morbis velutudo frangitur, quam humanum Genus Luïs populatione vagaetur, & hoc fias esse predictum. . . . Non enim sicut tua falsa Quarmmonia, & Imperitia, Veritatis ignora, jaclat, & clamitat, icta accidunt, quod Dii vestri, a nobis non colantur, sed quod a nobis non colatur Deus. And finally, he makes this the Conflation of the Christians in their Sufferings, Certi, & fidentes, quod inultum non remaneat, quodunque perpetimur, quantque major fuerit persecutionis injuria, tanto & uestior sit, & gravior, pro persecutione, vindiecta.
And when he had opened the fifth Seal, I saw under the Altar; the Souls of them that were slain for the Word of God, and for the Testimony which they held.

Peftilence seems designed the Judgment of this Prediction; Mr. Mede observes, from Zonaras and Lipius, that a Peftilence arising from Ethiopia, went through all the Provinces of Rome, and for fifteen Years together increasibly wafted them. Neither did I ever read of a greater Plague, (faith an eminent Man in our Age) for that Space of Time or Land. This Peftilence is mentioned by Zonaras, in the Reign of Gallus and Volusian, about the Year 251. The Words of Zonaras are fo agreeable to the Prophetick Description, that it may be useful to insert them. 

He (Gallus) was very fere to the Chriftians, many being put to death by a Persecution, not les grievous than that of Decius; under him the Persians renewed their Motions, and settled in Armenia; an almost innumerable Company of Scythians fell upon Italy, and ravaged Macedonia, Thessaly, and Greece; a Part of them from the Palus Maeotis, broke through the Bosphorus into the Euxine Sea, and laid waste many Provinces; and many other Nations rofe against the Romans. Moreover, a Plague then infetted the Provinces, which beginning in Ethiopia, spread itself almost through the whole East and West, destroyed the Inhabitants of many Cities, and continued for fifteen Years.” Zosimus, an Heathen Historian, takes notice of the fame Calamity: 

“While War raged in every Part, a Peftilence spread thro’ all Towns and Villages, and destroyed the Remainder of mankind; that so great a Destruction of Men had not hitherto ever happened in former Times.” I shall only add the short Character of Eutropius, of the Times of these Emperors, Gallus and Volusian; he observes, their Reigns us, 19. were only memorable for Peftilence, and grievous Diftempers: Sola peftilencia, & morbit, atque agritudinibus, notus erat primum eiusmod us fuit.
And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?

And I heard these Martyrs of Jesus expressing their Faith in the Promises of Christ, for whose Religion they had suffered, by saying with united Voices, O Lord God, Thou art righteous in all thy Ways, and faithful to all thy Promises;

(b) The Word of God, and the Testimony which they held, is a Description of faithful Christians, who persevered in the Christian Faith and Worship, notwithstanding all the Difficulties of Persecution. They are called the Remnant which keep the Commandment of God, and have the Testimony of Jesus Christ; Rev. xii. 17. They are also described, as the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshiped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, Rev. xx. 4.

(i) Many suppose the Expression under the Altar, does allude to the Ceremony of pouring out the Blood, at the bottom or foot of the Altar; but Dr. Hammond has very justly observed, I think, “That this Altar in St. John’s Vision, was not the Altar of Sacrifice in the Court of the Temple, but the Altar of Incense which was in the holy Place; the whole Scene of this Vision being the Sanctuary within the Vail; where the Altar of Incense stood, the Altar of Burnt-Offering standing without in the Court.” The Blood of the Martyrs is not compared with the Blood of propitiatory Sacrifices, but with the Offering of Incense on the golden Altar; which Offering was accompanied with the Prayers of the Congregations, to recommend them to God, according to the Observation of a very learned Author; Cum enim Suffultus sacra, ista Populi Preces adumbrarent, ut Sacerdos altera Deo adoleat, alteras etiam Ritu symbolico illi commendare confiteretur, &c. A fit Emblem of God’s gracious Acceptance of the Constancy and Perseverance of the Faithful.
now thy Church has suffered a long time, and thy Kingdom has been greatly oppressed by the Kingdom of Satan; when will it please thee to make way for the glorious State of thy Kingdom, and peaceful State of thy Church, by breaking the Power of Satan, and of the idolatrous Persecutors of it?

I farther beheld, that here-upon, unto each of these Persons was given a white shining Garment, a Robe expressive of the Favour and Acceptance of God, and a Mark of Approbation, Honour and Dignity (k). But, with respect to the Judgments of God, which were to make way for the Deliverance and peaceful State of the Church, they were directed to wait a little longer; for though many had been slain already for the Testimony of Jesus, yet there were other of their Brethren, who should bear a like honourable Testimony to the Christian Faith

(k) When Persons were approved, upon Trial of their Fitness for the Priest's Office, they were clothed with white Garments, the proper Habit of the Priests: And rich Garments, which it was usual for Princes to send as Presents, according to the Customs of the Eastern Nations, were public Marks of the Prince's Favour, and that he designed to confer Honour on the Persons to whom he presented them. This Representation seems much to favour the immediate Happiness of departed Saints, and hardly to consist with that uncomfortable Opinion, the insensible State of departed Souls, till after the Resurrection.
A Paraphrase and Notes on

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PARAPHRASE.

and Religion: However, this remaining Time of Trial should be short, for a little Season only, when the Testimony of the faithful Martyrs of Christ should be compleated; and then God, according to their Prayers, would make way for a peaceful and prosperous State of the Church.

I far-

THE Period of History which in Order of Time answers to this Period of Prophecy, is the State of the Church and Roman Empire, after the Reign of Aurelian, about the Year of Christ 275; which we have endeavoured to shew was the Period of the foregoing Seal.

This Period is marked in the Prophetic Description, by a Time of severe Sufferings, in which many gave up their Lives, in honourable Testimony to the Christian Faith and Religion; but it is also described but as a short Time, before their Sufferings should end, and the Church should enjoy a State of Peace and Prosperity, in a quiet and free Profession of the Christian Faith and Worship. This Seal then naturally leads us to consider the State of the Church and Empire, in the Reigns of Dioclesian and Maximian.

Dioclesian began his Reign about the Year 284, which he appointed the Beginning of a new civil Æra; but which the Christians, on account of the heavy and grievous Persecution in his Reign, were used to call the Æra of the Martyrs: this was indeed the last, but the most extensive and furious of all the Persecutions. We have a large Account of it from Eusebius and Lactantius, who were themselves Witnesses of it. It may however be sufficient to represent it in the Words of Mr. Eachard, who has well abridged the larger Accounts, "As this was the last Persecution, so it was the most severe of all others, like the last Efforts of an expiring Enemy, who uses his utmost Power and Strength to give a parting Blow. It were endles, and almost incredible, to enumerate the Variety of Sufferers and Torments; it is sufficient to observe in this Place, that they were scourged to Death, had their..."
the Revelation of St. John.

TEXT.

12 And I beheld, when he had opened the sixth Seal, and lo, there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood.

PARAPHRASE.

I farther beheld in my Vision, when the Lamb proceeded to open the sixth Seal, there was represented to me a View of great Disorder and Confusion, of such Changes and Alterations, as if the World was about to be dissolved, and the Order of Nature to be set aside; for it seemed, as if the Earth was shaken with violent Convulsions, as by an universal Earthquake: that the Sun shined not with its usual Lustre, but looked black and dark, as in a total Eclipse; that the Moon, instead of appearing with its usual brightness in the Heavens, looked of a dusky red Colour, as Blood.

"Flesh torn off with Pincers, and mangled with broken Pots, were cast to Lions, Tygers, and other wild Beasts, were burned, beheaded, crucified, thrown into the Sea, torn in pieces by the distorted Boughs of trees; roasted by gentle Fires, and Holes made in their Bodies for melted Lead to be poured into their Bowels. This Persecution lasted ten Years under D iolesian, and some of his Successors; and the incredible Number of Christians that suffered Death and Punishment, made them conclude that they had compleated their Work; and in an ancient Inscription they tell the World, that they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods. But they were so much deceived, that this hastened the Destruction of Paganism, and shortly after Christianity became victorious, and triumphant over all the Powers and Artifices of Mankind." Thus exactly does this Period of History answer the Description of Prophecy, in a State of very great Sufferings; but which, for the Consolation of the Faithful, was very near its End.

Even
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Chap. VI.

13 And the Stars of Heaven fell unto the Earth, even as a Fig-Tree casteth her untimely Figs, when she is shaken of a mighty Wind.

14 And the Heaven departed as a Scroll when it is rolled together, and every Mountain and Island were moved out of their Places.

Paraphrase:
Even the Stars also seemed to disappear, out of their Places in the Heavens, and like Meteors to fall down upon the Earth, or as blasted Fruit is blown down from the Trees upon the Ground, by a violent Storm.

Yet farther it was represented to me in my Vision, as if the Order of Heaven and Earth was to be totally changed, so as not to be restored again. The Alterations were so great, as if the Heavens were no longer spread over the Earth, but rolled up together as a Roll of Parchment, and the Mountains and Islands, the most secure from the Danger of Earthquakes, as having the firmest Foundations, were not only shaken, but quite thrown down and destroyed, so as never to be restored again, to signify (1), according to the Ex-

(1) Great public Calamities are described in the Prophets, says a very celebrated Author, as if the Order of Nature was overturned; the Earthquakes, the Sun and Moon are darkened, and the Stars fall from Heaven. This Observation will give a plain and just Sense to this Part of Prophetic Description. There is no need with some to understand these Expressions of real Earthquakes and Eclipses; the Prophetic Stile plainly shews they are figurative Expressions, describing great Calamities and Changes, which the Judgments of God would bring upon the Earth. The Prophet Joel, describing in the beautiful Images of Prophetic Stile, a Famine to be occasioned by a great Number of Locusts, which were to devour the whole Fruits of the Earth, thus expresses it, Joel ii. 10. The Earth shall quake be-
the Revelation of St. John.

TEXT. PARAPHRASE.

Expressions of antient Prophecy, such a Downfall of the Empire and Power of Rome Heathen, as should never be recovered; but the Power of these idolatrous Enemies of the Christian Faith, should cease, and be no more, as the Power of the Assyrians and Babylonians, the antient Enemies of God’s People, was destroyed, and never recovered.

And

fore them, the Heavens shall tremble, the Sun and Moon shall be dark, and the Stars shall withdraw their Shining. The Prophet Isaiah, prophesying of a great Destruction of God’s Enemies, for their Opposition to his Church, which he calls the Day of the Lord’s Vengeance, and the Year of Recompenses for the Controversy of Zion, Isa. xxxiv. 8. he thus describes it, v. 4. And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-Tree. The general Meaning of which Expressions is explained in the following Verse, v. 5. For my Sword shall be bathed in Heaven; behold it shall come down upon Idumea, and upon the People of my Carfe, to Judgment. In like Manner, the same Prophet thus expresseth the Judgments of God in the Punishment of Sinners, Isaiah xiii. 10. For the Stars of Heaven, and the Constellations thereof, shall not give their Light; the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine. The Meaning of which is thus explained in the next Words, v. 11. I will punish the World for their Evil, and the Wicked for their Iniquity, and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible. The Prophet Ezekiel uſeth the fame Images, to express the Downfall of oppressive Empires, and Power. Thus, in the Prophecy of the Destruction of the Empire of Egypt by the Empire of Babylon, Ezek. xxxii. 7, 8. And when I shall put thee out, I will cover the Heaven, and make the Stars thereof dark; I will cover the Sun with a Cloud, and the Moon shall not give her Light: all the bright Lights of Heaven will I make dark over thee, and set Darkness upon the Land, saith the Lord God. As the Prophecy contained in this Revelation, relates to the Heathen Roman Empire, and their Punishment as Persecutors of the true Religion, and Chris
And so great was the Punishment of these Enemies of the Christian Faith, that it reached Persons of all Ranks, States, and Conditions, and filled their Hearts every where with great Apprehensions and Fears; so that even those who had the highest Authority, and governed the World as Kings, such as were invested with great Power, such as had grown very rich, Persons in Command and Authority, or famous for Strength or Valour, Persons of every Condition, whether bond or free, endeavoured to find out some hidden Place of Safety and Retreat, if possible, to conceal themselves, that these Judgments might not reach

There is a plain general Meaning of these Expressions, applicable to those Calamities and Judgments, by which that pernicious Power was to be destroyed.

It is further observed by many Interpreters, that chief and principal Persons, such as Princes and Rulers, are figuratively expressed by Sun, Moon, and Stars. It is an ingenious Observation of Mr. Daubuz, "That by the Sun may be more particularly meant the Heathen Emperors; by the Moon, the Powers next to the Supreme; by the Stars, the least principal ruling Powers of the idolatrous Roman Empire; and further, that by Heavens may be meant the whole superior State of the Roman Pagan World, Civil and Religious; and finally, that by Mountains and Islands, may be meant the Strength and Riches throughout Rome, and its Provinces, especially the idolatrous Temples, with their Treasures and Revenues." These are ingenious Conjectures, but I think not so plain and sure, as the general Meaning fixed by the unquestionable Use of these Images in the former Prophets.
TEXT.
16 And said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that fitteth on the Throne, and from the Wrath of the Lamb:

PARAPHRASE.
16 them (m). Nay, they were so concerned and dispirited, that they were rather desirous to be buried under the Rocks and Mountains, than so exposed to such terrible Judgments, from the Anger and Power of the great Lord of the World, whose Religion they had long opposed and persecuted (n).

Now the appointed Time of 17 his great Wrath is come; they are made sensible, no room is left them either for Defence or Escape.

THE Period of History, which in Order of Time answers to this Part of Prophecy, is after the heavy the Sixth Persecution of Dioclesian. It was to be but a short time after, in the Expression of the Prophecy, a little Season, when there should be a very great Change and Alteration in the Heathen Roman Empire, attended with great Calamities brought on the Persecutors of Truth and Righteousness; even such as should break in Pieces their oppressive Power.

And

(m) Thus the Prophet Isaiah describes the Fears of Idolaters, and their Apprehensions of the Judgments of God, Isaiah ii. 19. And they shall go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majesty, when he arriseth to shake terribly the Earth.

(n) These Expressions seem to be taken from the Prophet Hosea, who thus describes the Consternation of those who had fallen off to Idolatry in Israel, when their idolatrous Places of Worship should be destroyed, and they should be punished for their Apostacy, Hosea x. 8. The high Places also of Aven, the Sin of Israel shall be destroyed; the Thorn and the Thistle shall come upon their Altars, and they shall say to the Mountains, Cover us, and to the Hills, Fall on us: that is, according to a very learned Interpreter, Such Calamities shall befal them, as shall make their Lives tedious to them, and worse than any kind of Death; so that they shall wish to die, rather than live as they do.

Pocock, on the Place.
And the next State of the Roman Empire will fully answer this Description.

Dioclesian and Maximian resigned the Empire, and retired to private Life, being both forced to it by Galerius, as Latantius very particularly relates it. Upon the Death of Constantinus, and the Acceision of his Son Constantine to his Part of the Empire, Maxentius got himself declared Emperor at Rome; Galerius, to suppress this Rebellion, persuades Maximian to resume the Empire, which he does; but, in a short time, has the Mortification of being deposed: and soon after, for attempting the Life of Constantine, is forced to put an end to his own Life, by an ignominious Death.

Galerius was smitten with a very loathsome and incurable Distemper, attended with such insupportable Torments; that he often endeavoured to kill himself, and caused some of his Physicians to be slain, because their Medicines proved ineffectual: He at last began to think of the Christians; he put an End to their Persecution by a public Edict, in which he in particular requires their Prayers for his Recovery; Unde juxta hanc indulgentiam nostram, dehant Deus ius sanctum orare, pro salute nostra et Reipublice, ac sua. Yet soon after this public Acknowledgement in favour of Christianity, he died of his loathsome Distemper, about the Year 311.

Constantine, who became a great Favourer of the Christians, marches against Maxentius; who opposes him with a great Army of one hundred and seventy thousand Foot, and eighteen thousand Horse: after a fierce and bloody Battle, Maxentius was defeated by Constantine. Upon this Victory Constantine, who had secured by it the whole Empire of the World, gives free Liberty for the open Profession of the Christian Religion.

In the East, Maximin revoked the Liberties granted the Christians, makes war with Licinius; but being defeated, with great Slaughter of his numerous Army, puts many Heathen Priests and Soothsayers to death, as Cheats. Not long after, as he was endeavouring to try the Event of a second Battle, he was struck with a violent Distemper, with intolerable Pains and Torments all over his Body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his Death-bed, that all this was but a just Punishment upon him, for his spiteful and virulent Proceedings against Christ and his Religion. Latantius has these remarkable Words, Cum jam Terra, Marique
the Revelation of St. John.

Marius proterveratur, nec ullam speraret refugium, angore animi, ac metu, confugiit ad mortem, quasi ad remedium malorum, quae Deus in cupat ejus ingessit. And so taking Poison, he died in that miserable Manner.

Constantine in the West, and Licinius in the East, remained now sole Emperors; Licinius severely persecuted the Christians in his Part of the Empire; a War breaks out between the two Emperors: Licinius, notwithstanding a stout Resistance, was overthrown, and forced to fly; But soon a second War began, which was carried on with greater Fury than ever; Licinius is again defeated in a general Battle, in which, it is reported, one hundred thousand Men were slain. He is taken Prisoner; and though his Life was then spared, yet, upon new Attempts against the Life of Constantine, he is put to death, and with him ended all the Heathen Power of Rome.

A little after this, Constantine removes the Seat of the Empire from Rome to Constantinople, forms a new Model of the Roman Government and Empire, puts the Administration of the Government into the Hands of four principal Officers, called Pratorian Prefets, abolishes all the Power of Paganism, and establishes the Christian Religion throughout the Empire.

Thus, by great and frequent Calamities, in which so many Emperors had their share one after another, this wonderful Change was wrought in the Heathen Roman Empire; their Power to oppress and persecute the Christian Religion, fell, like the Assyrian and Babylonian Persecutors, never to rise any more.

This Part of History is so easily applicable to the Prophetic Description, that I shall only represent it in the Words of Mr. Daubuz: "From this Account it appears, that the Pagan Roman Emperors were deprived of their Government, and came to miserable Ends:—That the Pagan Roman Caesars fell in Battle, or were put to death:—That the Religion of the Idolaters received 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, civil and military, were displaced, and Christians put in their Room:—That there was a thorough Change in the Government, and that Paganism leesened by degrees, till it entirely disapp-
A PARAPHRASE and NOTES on

C H A P. VI.

"knowledge and confessed the Justness and Cause of God's Judgments.—And lastly, That upon this Change, all the Idolaters, upon Account of their horrid Cruelties and Barbarities against the Christians, could not but be in daily Expectation of the severest Punishments."

To this I shall add but one Remark, That this Part of History is very proper to the general Design of the whole Revelation, to support the Patience, and encourage the Perseverance of the Church, in such an Instance of God's Power and Faithfulness, in the Protection of the Christian Religion, and Punishment of its Enemies. We see, in this Period, during the Persecution of Rome Heathen, the Church in a State of Trial and Suffering, yet preserved and protected, and finally obtaining a State of Peace and Safety, when all the Power of their Persecutors was totally destroyed by God's over-ruling Providence. This History verifies the general Truth of all the Prophecies, and the particular Predictions of each of them severally. A strong Encouragement to the Patience and Constancy of the true Church!

C H A P. VII.

S E C T. 6. Interval between the First and Second Periods.

C O N T E N T S.

The former Chapter concluded the first Period, and the Sufferings of the Church under the Persecution of the Heathen Roman Empire. The second Period of Prophecy begins with the opening of the seventh Seal, and is contained in the Events which attend the founding of the Trumpets; an Account of which we have in the eighth and ninth Chapters. In this Chapter, I conceive, we have an Account of a little Pause, or Interval,
to describe the State of Things, for a short Time, between the two Periods. After these Things, that is, after the Prophetic Vision that represented the first Period, St. John saw in other Visions, what is related in this Chapter. This seems a Representation of a State of Peace and Quiet throughout the Earth, especially in the Roman Empire, and of the great Number of Persons in every Nation, which came into the Profession of Christianity, of the encouraging Protection that was given to the Christian Church, of thankful Acknowledgments for the Goodness and Power of God and Christ, by the whole Church, in such eminent Instances of Favour and Protection; and finally, of the happy State of all the faithful Confessors and Martyrs, who, after a short Time of Tribulation, for the Faith of Christ, and Constancy in his Religion, have attained to a State of everlasting Rest, in Happiness and Glory.

Thus wisely does this Part of Prophecy promote the principal Design of the whole, to encourage the Faith and Patience, the Hope and Constancy of the Church, under all Opposition and Sufferings. It seems designed to shew, with the Certainty of Prophetic Revelation, that as God directs all things in the World by his Providence, so he will direct them to serve the Designs of his Goodness to the Church; and that the great Revolutions of the World shall often be in favour of true Religion, and for its Protection; and to assure the Faithful, that all they suffer for the sake of Truth and Righteousness, shall soon be rewarded with a State of Peace, Honour, and Happiness.
AND after these things, I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.

NOW after my former visions, which represented the Providence of God towards the Church and World, to the Downfall of the Heathen Roman Empire, the State of the Church and World next to follow, was also represented to me in another Prophetic Vision; in which I beheld four Angels, representing the Government of Providence, as directed by God's Will and Command, and executed by his Messengers or Ministers (a). Those Angels were represented, as placed at the four chief Points from whence the Winds are used to blow, to restrain them from blowing with violence on any Part of the World; to shew, God designed in his Providence, to put a stop to the Tumults and Commotions that had before so much disturbed the World, and to give the Church and World a Time of Peace and Rest (b), for a Season.

(a) An Angel, in Prophetic Stile, expresses every thing that brings a Message from God, or executes the Will of God, as a Prophetic Dream, a Pillar of Fire, &c. Vide Note on c. i. v. 1.

(b) Winds are Emblems of Commotions, and very properly, as they are the natural Causes of Storms. Thus this figurative Expression is used, and explained by the Prophet Jeremiah, c. xlix. 36, 37. And upon Elam will I bring the four Winds from the four Quarters of Heaven, and will scatter them towards all these Winds, and there shall be no Nation whither the Outcast of Elam
TEXT.
2 And I saw another Angel ascending from the East, having the Seal of the living God: and he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth, and the Sea;

PARAPHRASE.
2 I farther beheld in my Vision, another Angel, as ascending from the Eastern Point of the Heavens, who appeared with the Seal of God in his Hand, as sent on some particular Message; this Angel, as he came on, made Proclamation with a loud Voice, that the Confusions and Disorders of the World should cease for a time;

3 Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads;

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VI.
3 That a State of Peace and Quiet should continue, until he had sealed the Servants of God, till many should receive the distinguishing Mark or Seal of the Christian Church, the Sign and Testimonial of their Christian Profession, and Consecration to the Service of God, and of God's peculiar Favour to them, as his Church and peculiar People (c).

And

(c) Sealing has several Intentions in the Stile of Prophecy, which may be seen in Mr. Daubuz's Symbolical Dictionary; as Preservation and Security, Secrecy, Confirmation and Authority. But, I conceive, the principal Meaning here is to denote Propriety, in allusion to the Custom of Sealing Things, that it might be known to whom they belong. Now, as the Sacraments of Circumcision under the Law, and Baptism under the Gospel, were used as public Marks of Consecration to God, as his peculiar People, and of God's Favour to his Church, as his peculium, this Expression, of sealing the Servants of God, may well
And I heard the Number of them which were sealed: and there were sealed an hundred and forty-and-four thousand, of all the Tribes of the Children of Israel.

Of the Tribe of Juda were sealed twelve thousand. Of the Tribe of Reuben were sealed twelve thousand. Of the Tribe of Gad were sealed twelve thousand.

well be understood, I think, of a great Addition to the Numbers of the Christian Church by Baptism; or receiving the Seal of the Christian Religion, the Mark of God’s Peculium.

(d) This single Passage, says the Bishop of Meaux, may shew the Mistake of those, who always expect the Numbers in the Revelation to be precise and exact; for is it to be supposed, that there should be in each Tribe twelve thousand Elect, neither more nor less, to make up the total Sum of one hundred forty-and-four thousand? It is not by such Trifles, and low Sense, the divine Oracles are to be explained: We are to observe, in the Numbers of the Revelation, a certain figurative Proportion, which the Holy Ghost designes to point out to Observation. As there were twelve Patriarchs, and twelve Apostles, twelve becomes a sacred Number in the Synagogue, and in the Christian Church. This Number of twelve first multiplied into itself, and then by a thousand, makes one hundred forty-and-four thousand. The Bishop observes, in the solid Proportion of this square Number, the Unchangeableness of the Truth of God and his Promises; perhaps it may mean the Beauty and Stability of the Christian Church, keeping to the Apostolical Purity of Faith and Worship.

been
TEXT.

6 Of the Tribe of Aser were sealed twelve thousand. Of the Tribe of Nephthalim were sealed twelve thousand. Of the Tribe of Manasseh were sealed twelve thousand. Of the Tribe of Simeon were sealed twelve thousand. Of the Tribe of Levi were sealed twelve thousand. Of the Tribe of Issachar were sealed twelve thousand. Of the Tribe of Zabulon were sealed twelve thousand. Of the Tribe of Joseph were sealed twelve thousand. Of the Tribe of Benjamin were sealed twelve thousand.

7 After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands.

PARAPHRASE.

beaten divided, according to the Number of their Patriarchs, as if now all the Nations of the Earth who were to be blessed in the Christian Church had succeeded in their room, as the true Israel of God; for it was represented to me in my Vision, as if twelve thousand were sealed in the Tribe of Judah, as many in the Tribe of Reuben, and a like Number in every one of the other Tribes.

8 After I had beheld this happy and prosperous State of the Church, at the end of so many and grievous Afflictions, I saw in my prophetic Vision, the whole Church of Heaven, joining in a solemn Act of Praise. The Song of Praise began with the united Voices of an innumerable Company of Persons of all Nations and Countries, who were clothed in white Garments, Marks of Piety, Honour and Dignity; and they had Palm Branches in their Hands, Emblems of Joy and Victory.

85

G 3 And
PARAPHRASE.

And they said with a loud Voice, Salvation be ascribed unto our God, the supreme and sovereign Lord of all, who sitteth upon the Throne, and unto the Lamb of God, who has all Power to protect and save his faithful Servants.

Then the Angels of God, who stood round about the Throne, and the twenty-four Elders, with the four living Creatures or Cherubim, prostrated themselves before the Throne of God, joining in the same Act of Worship and Thanksgiving with the Saints.

For they said Amen to their Hymn of Praise; and added, Let all with a sincere and devout Heart, ascribe unto God, Blessing, Glory, Wisdom, Thanksgiving, Honour, Power, and Might, for ever and ever. Amen.

This Vision, especially when compared with the former in the fourth and fifth Chapters, is to be understood, I conceive, of the Church in Heaven; as Heaven seems to be the proper Scene of the Vision, so the innumerable Company of Saints with whom the Angels join in the following Words, in the Presence of God, and the Lamb, is most naturally to be understood, I think, of those who having been faithful unto Death, had received the Crown of immortal Life, in the State of heavenly Happiness. And I question, whether the Praises of the Church on Earth, will answer the Prophetic Description, or the Intention of the Prophetic Spirit, in the great Encouragement it designed to give, to Faithfulness and Constancy. I think to understand it, of the heavenly Church, is a natural Sense of the Expressions, a Sense proper to the Design of the Prophecy, as it represents the faithful Martyrs, and Confessors, once great Sufferers on Earth, now blessed Saints in Heaven.
TEXT

13 And one of the Elders answered, saying unto me, What are these which are arrayed in white Robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

PARAPHRASE

SECT.

13 To give me a more exact Information concerning these Persons who were cloathed in the white Robes of Purity, Honour, and Dignity, one of the Elders led me on by a Question, to ask of him a fuller Account of them.

Whereupon he gave me this Account of them: These Persons whom you behold appearing in this State of Honour, and Happiness, were very lately in a State of great Afflictions and Suffering for the sake of their Faith and Constancy; but having kept the Faith, they have received the Blessings Christ obtained by his Blood, for his Church and faithful People; they are now cleansed from all Impurity, adorned with all Perfection, and advanced to this State of Glory and Happiness in which you see them.

They are counted worthy to appear in the immediate Presence of God, even here before his Throne, and have obtained the Honour and Happiness of a constant Attendance upon God; and, like his Angels, cease not Day or Night to praise him: and the Presence of God will be an everlasting Spring of Happiness and Joy to them.

G 4 They
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TEXT.  

16 They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.

17 For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Waters; and God shall wipe away all Tears from their Eyes.

PARAPHRASE.  

They shall no more be subject to any of their former Troubles or Afflictions. None of the natural or common Evils of the World, below shall reach them any more.

For it shall be the Care of the Lamb of God to bless them, who has all Power to make them compleatly happy. He shall bless them with perpetual everlafting Joys; and every Sorrow, with every Caufe of Sorrow, shall be fully taken away for ever (f).

(f) Interpreters are not agreed in the proper Meaning of this Description. Some understand it, of the peaceful and prosperous State of the Church on Earth. In some Cases, very strong Expressions of Prophetical Style, are to be softened to a Sense that will agree to an happy State of the Church in this World: Others, who observe the Force of these Expressions, and how much they agree with the Description of the new Heavens and new Earth, Chap. xxi. understand it of the happy State of the Church for one thousand Years, which they also suppose a Resurrection-state of the Martyrs. I shall only obseve, that as the Time of the thousand Years is, according to the Order of this Prophecy, very distant, I think, from the Time to which this Part of it refers, I can by no means suppose the Spirit of Prophecy designed this Description should be applied to the State of the Millennium. And though the Description may be softened to such a Sense, as may represent the peaceful and prosperous State of the Church under Constantine, yet, I think, the Sense given in the Paraphrase, is more agreeable to the Expressions of this Description, and to the Design of the Prophecy; which, when united together, are the surest Rules of Interpretation to follow.

C H A P.
CHAP. VIII.

SECT. 7. Second Period of the Trumpets.

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THIS Chapter opens the second Period of this SECT. Prophecy, which begins upon opening of the seventh Seal, and is distinguished by the sounding of seven Trumpets. This Period of the Trumpets contains a Prophetic Description of the State of the World, and Church, for a considerable Space of Time after the Empire became Christian, during the Continuance of the Empire in the Successors of Constantine. It describes the great Devastation of the Roman Empire, by the several Nations that broke in upon it, and finally put an end to it. It describes a Time of great Calamity, a State of new Trials. It shews the Church what it was to expect in new Dangers, and Opposition, after it should be delivered from the Persecution of the Heathen Roman Government. And when the Christian Religion should have the Protection of the Laws, and the Favour of the Emperors, the Church would still have great need of Caution, Watchfulness, Patience and Constancy; and there would be still this Encouragement to Faithfulness and Perseverance, that though the Opposition in this Period of Time would be very great, yet neither should this prevail against the Cause of Truth and Righteousness; the Christian Faith and Religion should be preserved, and in the End triumph over this Opposition, as it had before over the former Opposition,
Opposition, from the Heathen Emperors of Rome. And thus fully answers the general Design and Use of the Prophecy, to direct and encourage the Constancy of the Christian Church in Faith and Patience, whatever Opposition it may meet with from the World.

TEXT.

AND when he had opened the seventh Seal, there was Silence in Heaven about the space of half an Hour.

PARAPHRASE.

AFTER the space of time allowed for sealing the Servants of God, and a great Addition was made to the Christian Church, which greatly lessened the Power, and weakened the Opposition of Idolatry to Christianity; I had a farther Revelation in my Prophetic Vision, to shew what would be the State of the Church and World, after so great a Change in favour of the Christian Faith and Religion. I observed, that now the Lamb opened the seventh and last Seal; and hereupon it was represented to me, as if there had been a State of Silence in Heaven for about half an Hour, like the Silence in the Temple-Worship, when the whole Congregation was at private Prayer and Devotion (a).

(a) Most Interpreters agree, this Silence in Heaven for half an Hour, is an Allusion to the Manner of the Temple-Worship, that while the Priest offered Incense in the Holy Place, the whole People prayed without, in silence, or privately to themselves.
the Revelation of St. John.

TEXT.

2 And I saw the seven Angels which stood before God, and to them were given seven Trumpets.

PARAPHRASE.

I farther beheld in my Vision, seven chief Angels standing before the Throne of God, as Attendants to receive his Orders, and to execute them, after the manner of the great Princes of the East, who were used to be so attended by the Princes and chief Officers of their Court. And I beheld also in my Vision, that seven Trumpets were given to these seven chief Angels, to each of them one.

3 And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much

Then I saw another Angel, like the Priest chosen to offer Incense, by lot, standing at the golden Altar, having a golden Censer, and much Incense (b), to

selves, Luke i. 10. On the Day of Expiation, the whole Service was performed by the High-Priest; to which particular Service Sir Isaac Newton has observed an Allusion: The Sir I. New.

"Custom was, on other Days, to take Fire from the great Altar, and then to

"Altar in a silver Censer; but on this Day (of Expiation,) for Apoc. 1.

"the High-Priest to take Fire from the great Altar, in a golden Censer; and when he was come down from the great Altar,

"he takes Incense from one of the Priests, who brought it to him, and went with it to the golden Altar; and while he offered the Incense, the People prayed without in silence:

"which is the Silence in Heaven for half an Hour." It is true, on the Day of Expiation, the High-Priest did all the Service himself; he used a golden Censer, and took his Hands full of Incense: yet it may be a Question, whether the mention of a golden Censer, and much Incense, may not refer to the great Glory and Perfection of the heavenly Worship, as well as to the peculiar Service of the High-Priest. On this Supposition, a golden Censer, and much Incense, will not require the Hands of an High-Priest; for the offering of Incense was usually assigned, by lot, to any one of the Priests of the Court; and this, I think, will be found more agreeable to the following Parts of the Prophetic Description.

(b) These Censers were the same with the Vials full of Odours mentioned, c. v. 8. the offering Incense on the golden
much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne.

4. And the Smoke of the Incense which came with the Prayers of the Saints, ascended up before God out of the Angel’s Hand.

5. And the Angel took the Censer, and filled it with Fire of the Altar, and cast it into the Earth; and there were Voices, and Thunderings, and Lightnings, and an Earthquake.

golden Altar, seems to determine this Allusion to the constant offering of Incense in the Temple, and not to the Service peculiar to the High-Priest on the Day of Expiation; and fully shews the propriety of this Vision, in not representing the High-Priest; which, in this Prophetic Vision, would have been the Lamb, as personally officiating in this Act of Worship.

with
the Revelation of St. John.

TEXT. PARAPHRASE. SECT. VII.

6 And the seven Angels which had the seven Trumpets, prepared themselves to sound.

6 This Part of the Vision having prepared my Attention to observe what should be revealed at each Angel's sounding of his Trumpet, as before upon opening the Seals in Order, I perceived the seven Angels preparing to sound their Trumpets.

(c) These Voices, Thunderings, Lightning, and Earthquake, seem to me, to mean something very different from "an Allusion to the Voice of the High-Priest reading the Law to the People, and other Voices, and Thunderings from the Trumpets and Temple-Muffick, at the Sacrifices, and Lightnings from the Fire of the Altar." Nor can I conceive, that the Voices, Thunder, Lightning and Earthquake, consequent upon the Angel's casting Fire into the Earth, "flew, "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 enlightening of Man." These Expressions much rather denote some great Judgment on the Earth, or Roman Empire. Thunders and Lightnings, when they proceed from the Throne of God, Rev. iv. 5. are fit Representations of God's glorious and awful Majesty; but when Fire comes down from Heaven upon the Earth, it expresses some Judgment of God on the World, as in this Prophecy, Rev. xx. 9. And Fire came down from God out of Heaven, and devoured them: and in like manner, when great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath, Rev. xvi. 19. there were Voices, and Thunder, and Lightnings, and a great Earthquake. This being mentioned previous to the Sounding of the Trumpets, I think it may be understood as a general Description of the many Calamities of this Period, notwithstanding the seeming secure Prosperity of the Christian Church.
A PARAPHRASE and NOTES on

CHAP.  

TEXT  

VIII.  

7. The first Angel found, and there followed Hail, and Fire mingled with Blood, and they were cast upon the Earth: And the third part of Trees was burnt up; and all green Grass was burnt up.

PARAPHRASE:  
The first Angel soon found-ed his Trumpet; upon which there followed a great Storm of Hail, and even of Fire mingled with Blood; which burned up and destroyed a great Part of the Trees, and green Grass of the Earth. A proper Representation of great Commotions and Disorders in the World, attended with great Bloodshed, and Destruction of many of the several Ranks and Conditions of Men (d).

LET

(d) A Thunder-storm and Tempest, that throws down all before it, is a fit Metaphor to express the Calamities of War, from civil Disturbances, or foreign Invasion, which often, like an Hurricane, lay all things waste, as far as they reach. In the Language of Prophecy, this is an usual Representation; so the Prophet Isaiah expresses the Invasion of Israel by Salmanasar King of Assyria: Behold the Lord hath a mighty and strong one, which as a tempest of Hail, and destroying Storm, as a Flood of mighty Waters overflowing, shall cast down to the Earth with the Hand, Isaiah xxviii. 2. And the same Prophet in general thus expresses the Judgments of God; Thou shalt be visitied of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire, Isaiah xxix. 6. meaning likely the Invasion of Sennachrebis. The Prophet Ezekiel expresses the Judgments of God on the Prophets who deceived the People, saying, Peace, where there is no Peace: Therefore thus saith the Lord God, I will even rent it with a stormy Wind in my Fury, and there shall be an overflowing Shower in mine Anger, and great Hailstones in my Fury to destroy it, Ezek. xiii. 13.

It is likely here is also an Allusion to one of the Plagues of Egypt, which was a destroying Storm, or Tempest; For the Lord sent a Thunder and Hail, and the Fire ran along upon the Ground, and the Hail smote throughout all the Land of Egypt, all that was in the Field, and brake every Tree of the Field, Exod. ix. 23.

Sir I. New— It is a just Observation of Sir Isaac Newton, "That, in the

prophecy, Terms, Winds, or the Motions of

"Clouds,"
LET us briefly consider, how this Prophetic Representation was verified in correspondent History.

The former Period put an end to the Persecution of Heathen Rome, by the Empire of Constantine the Great, a Christian Prince, and Protector of the Christian Religion, about the Year 323. Then was a Time of Peace and Rest to the Empire, as well as the Church; which answers well to the Time appointed for sealing the Servants of God in their Foreheads: But this is represented as a short Time; and the Angels soon prepared themselves to found, when there would be new Commotions, to disturb the Peace of the Empire and Church.

If we look into the History of the Times which immediately followed this great Revolution of the Roman Empire, under Constantine, from Heathen to Christian, we shall find it thus: Constantine came to the whole Power of the Empire, about 323, and continued possessed of that Power about 15 Years, to the Year 337.

During all this Time, the Empire had a State of Tranquility, unknown for many Years: There were no civil Disorders; and though the Goths made some Incursions

"Clouds, are put for Wars; Thunder, or the Voice of a Cloud, for the Voice of a Multitude; and Storms of Thunder, Lightning, Hail, and overflowing Rain, for a Tempest of War, descending from the Heavens, and Clouds Politic.

"In like manner, the Earth, Animals, and Vegetables, are Id. p. 19.

"put for the People of several Nations, and Conditions.

"Trees, and green Grass, express the Beauty and Fruitfulness of a Land; and when the Earth is an Emblem of Nations and Dominions, may signify Persons of higher Rank, and of common Condition."

"Trees here, says Mr. Walk, according to the Prophetic Waple in Scheme of Speech, signify the Great-ones; and Grass, by loci, the like Analogy, signifies common People; or, as Mr. Mede, Mede in from the Analogy it is easily gathered, that green Grass is the Revel. taken for the common People, when, as here, it is joined p. 85.

"with Trees."

Whether it was the Intention of the Prophetic Stile to be so particular, I take not upon me to determine; but it seems plain, it is designed to express some great Calamities brought on the Empire, when it is represented as a Storm, that destroyed not only the green Grass, which is more easily blasted, but which destroyed also a great Part of the Trees, which are supposed more likely to withstand the Violence of a Storm; and it seems to point out these Calamities as the Effect of Wars and Bloodshed throughout the Roman Empire, in the Beginning of this Period.
into Macedonia, the most distant parts of the Roman Dominions, they were soon driven back into their own Country. The Profession of Christianity was greatly encouraged, the Converts to it from Idolatry were innumerable; so that the Face of Religion was, in a very short time, quite changed throughout the Roman Empire. Thus the Providence of God, notwithstanding all Opposition, brought the Christian Church into a State of great Security and Prosperity.

But on the Death of Constantine, the State of Things soon altered again. He was succeeded by his three Sons, Zosimus, in different parts of his Empire; by Constantine in Gaul; l. 2. 117. Constans in Italy; and Constantius in Asia, and the East. Constantius, in a short time, sacrificed his Father's near Relations to his Jealousy of Power; Differences arose between Constantine and Constans; Constans surprized his Brother Constantine, and put him to death. In a little Time after, Constans himself is put to death by Magnentius, who assumed the Empire. At the same time, Constantius, in the East, was hard pressed by the Persians; but apprehending greater Danger from Magnentius, marches against him: The War between them was very fierce and bloody; inasmuch that Victor observes, it almost ruined the whole Strength of the Roman Empire; Hoc tempore Constantius cum Magnentio apud Mursiam dimicavit; in quo bello parie mun- quam amplius Romanæ consumptæ sunt vires, totiusque Imperii fortunæ pejsumdate.

A little after this bloody intestine War, all the Roman Provinces were invaded at once, from the Eastern to the Western Limits, by the Franks, Alamans, Saxons, Quades, Zosimus, Sarmatians, and Persians; so that, according to Eutropius, l. 7. 137. Cum multa oppida Barbari expugnassent, alia obsiderent, ubique fœna vositis esset, Romanumque Imperium non dubia jam calamitate nutaret.

It is a very remarkable Part of this History, that this Storm of Wars fell so heavy on the great Men of the Empire, and in particular on the Family of Constantine, though so likely to continue, in so many of his own Children, and near Relations; and yet, in twenty-four Years after his Death, these Commotions put an end to his Porrity, in the Death of his three Sons; and, in three Years more, extinguished his Family, by the Death of Julian, in a Battle against the Persians.

The following Reigns of Jouian, Valentinian, Valens, and Gratian, to the time that Gratian nominated Theodosius to
The Revelation of St. John.

To the Empire, are one continued Series of Trouble, by which the Invasion of the several Provinces of the Empire, and bloody Battles in defence of them, for about the Spate of sixteen Years, from the Year 363, to 379. Claudian has well expressed the Misery of those Times, to his Son Hieromus:

Omnibus affigionibus, & vel labentibus iisuis,
Vel prope caesariis, unus tota Funera contra,
Refusit, eunctissimique fames, agrisque Colonias
Reddidi, & Lei rapitus de fuisibus urbem.
Nulla reliet at foret, Romani nominis umbra,
Ni Pater illi tuus, jam jam ruitura subisset
Pendere. &c.

These great Calamities which, in so short a time, befell the Roman Empire, now Christian, and in particular the Family of Constantine, by whom the great Change, in favour of Christianity, was brought about, was a new and great Trial of the Faith, Constancy, and Patience of the Church. As it became the Wisdom and Justice of Divine Providence, to punish the Wickedness of the World, which caused the Disorders of those Times; the Wisdom and Goodness of Christ chose to forewarn the Church of it, that it might learn to justify the Ways of Providence; and not to faint under the Discipline of Affliction, when the great Misfortunes of the best Religion had made it both profit and useful; and when likely such Afflictions, so soon after their great Deliverance from the Opposition of Rude Heathen, would be very unexpected, and the more discouraging.

Text.

I And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea, and the third Part of the Sea became Blood.

And the third Part of the Creatures which were...

Paraphrase.

I then perceived, the second Angel sounded his Trumpet; and I beheld, as if a great Mountain, all on fire, had been cast into the Sea; by which a very considerable Part of the Waters of the Sea was turned into Blood.

And a very great Part both of the Creatures which live in...
were in the Sea, and had Life, died; and the third Part of the Ships were destroyed.

PARAPHRASE:
the Sea, and the Ships that pass on it for Business or Defence, were destroyed in great Numbers. A proper figurative Representation of a farther Judgment, which should reach the Capital City of the Empire, and many of the Provinces; destroying their Power and Riches, dismembering them from the Empire, and depriving it of all future Support and Assistance from them (c).

THE

(c) In the Stile of Prophecy, a Mountain signifies a Kingdom, and the Strength of it, its Metropolis, or Capital City. Thus the Prophet Jeremias foretells the Downfall of Babylon, Jer. li. 25. Behold, I am against thee, O destroying Mountain, faith the Lord, which destroyest all the Earth: and I will stretch out mine Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain. The Prophet himself explains the literal Meaning of these figurative Expressions, v. 27. Set ye up a Standard in the Land, blow the Trumpet among the Nations, prepare the Nations against her, call together against her the Kingdoms of Ararat, Minni, and Ashchenaz. The plain Meaning of the Figure of a burnt Mountain, seems also taught by the Prophet, v. 30, &c. They have burnt her Dwelling-Places, her Baris are broken. One Post shall run to meet another, and one Messenger to meet another, to shew the King of Babylon, that his City is taken at one End, and that the Passages are stopped, and the Roads they have burnt with Fire, and the Men of War are affrighted. The general Meaning of this Prophecy is further thus explained, v. 58. Thus faith the Lord God of Hosts; The broad Walls of Babylon shall be utterly broken, and her high Gates shall be burnt with Fire, and the People shall labour in vain, and the Folk in the Fire, and they shall be weary. All Efforts to preserve their City and Empire, says Mr. Lowth on the Place, shall be as insignificant, as if Men wrought in the Fire, which immediately destroys all the Fruit of their Labours. Or, as the Words may be better translated; "and the People shall labour for a Thing of Nought, and the Folk shall weary themselves; for that which shall be Fuel for the Fire," i.e. They shall not be able to preserve their City, but it shall be taken, and become a Prey to the Enemies.
The former Period of History, was from the Death of Constantine the Great, to the Reign of Theodosius; who, for some time, preferred the Empire from Invasion, and left it to his Sons, Arcadius and Honorius, A.D. 395.

The Youth and Weakness of these Princes, the Intrigues and Ambition of the chief Ministers, and Governess of the Eastern and Western Parts of the Empire; the Jealousies and Contentions between Stilicho and Ruffinian; so weakened the Empire, that it soon became a Prey to the Northern

Great Disorders and Conotions; especially when Kingdoms are moved by hostile Invasions, are expressed in the prophetic Stile, by carrying, or casting Mountains into the midst of the Sea. Therefore we will not fear though the Earth be removed, and though the Mountains be carried into the midst of the Sea, Psal. xvi. 2.

The Sea, in the Hebrew Language, is any Collection of Symbol Waters, (as Mr. Daubuz observes). Now, as Waters are expressly made a Symbol of People in this Prophecy, Rev. xvii. 15. And be faith unto me, The Waters which thou sawest, where the Whore fitteth, are People, and Multitudes, and Nations, and Tongues; the Sea may well represent the Collection of many People and Nations into one political Body, or Empire; and when a Sea is considered as an Empire, or a Collection of People into one political Body, the living Creatures in that Sea will be the People, or Nations, whose Union constitutes this Empire. And the Prophet Ezekiel, by a like Figure, describes the Destruction of the Inhabitants of Egypt, by the Death of all the Fish of the Rivers, Ezek. xxix. 3, &c. Thus saith the Lord God, Behold, I am against thee, Pharaoh, King of Egypt. I will cause the Fish of thy Rivers to stick unto thy Scales: I will leave thee thrown on the Wilderness, thee, and all the Fish of thy Rivers. These Expressions seem explained by the Prophet to this Meaning: Therefore, thus saith the Lord God, Behold, I will bring a Sword upon thee, and cut off Man and Beast out of thee.

Ships, from their Use in Trade, are a proper Representation of the Riches of a People; and as they are of Use in War, especially to the Maritime Nations, they are proper Emblems of Strength and Power. As Ships were of both Uses in the Roman Empire, they may well be understood both of the Riches and Power of the Roman Empire.

Thus we have a Description, in this Part of the Second Period of Prophecy, of a Judgment to come on the Empire, in which the Capital should suffer much, many Provinces should be dismembered, as well as invaded, and the Springs of Power and Riches in the Empire should be very much diminished. Let us consider how the next Period of History agrees with the Description of Prophecy.
CHAP. Nocturna Nations. Sigonius, who has given us an accurate History of those latter times of the Roman Empire, observes, that the Empire itself began to shake on the Death of Théodose, of Theodosius. Theodosius, perhaps, would have restored, as dignitas, ejus situs, imperii caput. The chief Men of the Empire, to serve their private Ambitions, excited Alaric, as the Head of the Goths, to invade Greece; Alaric enters Greece, the Siculi of Thermopylae being purposely left open to him; he lays waste the whole Country, destroys the City, guts to death all the Males grown up to Age, and gives all the Women and Children, with the whole Ritches of the Country, in Plunder to his Army, according to Zosimus.

The Year 400, or five Years after the Death of Théodose, is marked out as one of the most memorable and calamitous that had ever befallen the Empire. annus bis suis Sigonius, de Occid. Imper. 161. (sagis Sigonius) a Christo nato quadruplingentesimus, omnium, quos Occidens vicit, maxima memorandus exitit. . . . Necque enim altum five bellicae calamitatis, five barbarica feritatis, five orientarum cupiditatis, excogitari exemplum potent, quo non in spelae provinciarum, civitatum, agros, hominumque passim cum maxima atrocitate sit edendum. Five Years after, A. D. 405, Rhadagaisus entered Italy with an Army of two hundred thousand Men; and though he was defeated by Sallioch, yet he had ravaged the Country, before his Defeat, with such Success, that the Heathen Romans publicly declared Rome was given up to Destruction, because it had forsaken the Worship of the Heathen Gods; and that the only Way to restore the Roman Fortunes, was to restore the ancient Roman Religion, or Idolatry, as Sigonius observes.

In the latter End of the Year 406, the Alamn, Vandals, and other barbarous People, passed the Rhine, and made the most furious Invasion into Gaul, that had yet been known; passed into Spain, and from thence over into Africa; so that the maritime Provinces became a Prey to them, the Ritches and naval Power of the Empire were much diminished, and almost quite ruined.

But the heaviest Calamity fell upon the Capital, and City of Rome itself; for Alaric enters Italy in the Year 409, and after wasting all the Country round about, obla omnia oppida populans, at miserabilis frage vagans, says Sigonius, at length laid siege to Rome, which was then afflicted both with Famine and a pestilential Distemper. The City was forced to save itself from this Danger, by all its Riches, and purchased a Peace of Alaric on very hard Conditions.
He raiies the Siege for a while, but soon returns, and se-ceived into the City, and makes Atratus the Governor of VII. Rome Emperor; soon after he deposes Atratus, and makes Peace with Honorius, on condition he should be acknowledged his Aesociate, and have Gaul given to him and to his Army. Feraud his conditionibus est perussum, ut Marius Signo.

Saeus Honorii ief, ut que in Gallia solus sit, sseque locutur. Occ.Imp. However, not satisfied with Honorius, and his Performance 1. 10. 130. of the Conditions agreed between them, he continues the Siege of Rome, and at last takes it, and gives the Plunder of it to his Soldiers, which also occasioned its being set on fire; so that Signius represents it on all those Accounts, as a very great and memorable Calamity. Insignis fuit cal-

camites, & rerum humanarum contemplationem memorabilis, quod ut que de omnibus gentibus triumphaverat, tam facile a bar-

bara, & adventissin gente, capta, spoliata, atque combusta sit.

This Calamity of the capital City of the Empire, was followed by the Spoil of the greatest Part of all Italy in like manner, in which the Christian Bishops, and their Churches, were principal Sufferers. Marius, urbe capta & spoliata, egressus, minimum inde ad ulteriorum populandam va-

11. 133. blandamque Italicam contulit, itaque Latinum, Campaniam, Apu-

liam, Calabriam, ita cum eis exercitu perseveravit, ut locum quodum qualem instarum a vixatius a direptis reliquatur. Atque

imprimis, quasi Romana victoria effertus, in Ecclesiis, Sacer-

dotes, Episcopijque exterruendi sunt gratia, debaucbatus, simul

omnia humanae distruentes jura peliurit.

It is worthy observation, that this great Calamity which befel the Roman Empire, both in Italy, and in the Capital itself, much increased the Prejudice of the Heathen Romans Against the Christian Religion; as if Rome had suffered greater Calamities, now it was Christian, than while it was Heathen. A fit Period of History, and becoming the Spirit of Prophecy, to reveal to the Church, to confirm the Faith and Patience of the Church, in such a State of Providence, with a full Persuasion of the Justice and Wis-
dom of it; and that still the Cause of true Religion should be supported even under so great Calamities as these: But with an Admonition, that the Justice and Wisdom of God would punish the Sins of Christians, as well as of Heathens; and that the outward Profession of the best Religion should not be a Protection against those Judgments they had deferred by their Iniquities; for God, the righte-

ous Governor of the World, is no Respecker of Persons: Shall I not visit for these Things, saith the Lord? And shall not
CHAP. not my Soul be avenged on such a Nation as this? says God to VIII. his own Church of Israel, Jer. v. 6, 9. when their Transgressions were many, and their Backslidings increased,

TEXT.
10. And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters:

PARAPHRASE. And I farther perceived in my Vision, that the third Angel sounded: his Trumpet, upon which, I beheld a Representation as of a large Star, all on fire, which, like a flaming Torch, fell down from Heaven upon a great Part of the Rivers, and Fountains of Waters,

11. And the Name of the Star is called Wormwood; and the third Part of the Waters became Wormwood; and many Men died of the Waters, because they were made bitter.

Upon which, as if Wormwood had been mixed with the Waters, it made them so bitter, they were no longer wholesome to drink; but, like Waters infected, they occasioned the Death of many People; Denoting a farther Judgment on the Roman Empire, on the Capital, and Seat of the Empire; signifying a thorough Desolation and Downfall, not only weakening it, by dismembering its Provinces, but putting an end to all Power, and Authority, of the Government itself (f).

THE

(ff) Stars, in Prophetick Stile, are figurative Representations of many things; among others, they signify Kings, or Kingdoms, eminent Persons of great Authority and Power. Thus, in the Prophecy of Balaam, Numb. xxiv. 17. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Thus, the Power of the Horn of the He-Goat, prevailing over other Powers, is represented in Daniel viii. 10. And it waxed great.
THE last Period of History, correspondent to the
foresaid Prophecy, ended in the Peace which
Italy and Rome enjoyed, after the taking of Rome by Alaric;
and dismembering many of the Provinces of the Empire,
when Ataulphus left Italy, and went to settle in Gaul.
The Emperor Honorius returned joyfully to Rome, to the
great Satisfaction of the City, in the Year 412. Honorius
Romam repetit, ac latut, tanguam exonerata aliquando tandem
incumbentium Gotorum mole Italia, secundo vicennalia Ludorum
apparatu magnisco ejidit, Populo Romano post diuturnas tene-
bras, lucem fe tandem aliquam oii ac libertatis, officere, gratu-
lante.

Yet though Rome and Italy recovered themselves into a
pretty good State of Peace and Liberty, many of the Pro-
vinces were quite dismembered from the Empire. The
Goths, Burgundians, Franks, Vandals, &c. possessed them-
selves of the better Parts of France and Spain.

Valentinian, Son of Placidia, succeeded his Uncle Ho-
norius, about the Year 425. In his Time began those new
Invasions of the Empire, which put an End to the Imper-
ial Dignity and Power of Rome, and founded a new King-
dom in Italy itself.

Sect.
VII.
History of
the third
Trumpet.
Sigon.
Oec.Imp.
l. 11. 185.

Owen to the HOST of Heaven, and it cast down some of the Host, and
of the Stars, to the Ground, and stamped upon them. The Down-
fall of the Kingdom of Babylon is represented by a like figura-
tive Expression, the Fall of Lucifer, or the Morning-Star,
Isaiah xiv. 12. How art thou fallen, O Lucifer, Son of the Morn-
ing? how art thou cut down to the Ground, which didst weaken
the Nations? The most natural Interpretation of this Symbol
seems to be this: That as the Rising of a Star denotes the Rise
of some new Power or Authority, so the Fall of a Star from
Heaven, signifies the Fall of some Kingdom or Empire.

Rivers and Fountains of Waters may be considered as the
Source and Spring of Waters, which running in a common
Channel, make a Sea. And then, as a Sea, or Collection of
Waters, denotes a Collection of many People into one Gover-
ment, the Rivers, and Fountains of Waters, may represent the
Seat of the Empire, or People, which have enlarged their Do-
mination, by reducing other Nations into Provinces; so that, in
this sense, Rivers and Fountains of Waters may denote the
original Country, or Seat of the Empire, in Distinction from
the Provinces.

Rivers, and Fountains of Waters to supply them, may also
be considered as Necessaries to the Support of Life. Drying up
Rivers, and Fountains of Waters, express a Scarcity of Things
necessary: Thus, when Hosea prophesies that Samaria shall
become
CHAP. VIII. In the Year 427, Generic, with an Army of eight thousand Vandals, landed on Africa, and founded a Kingdom there. The Romans had given up the Defence of Britain, so that the Britons were faint to call in the Saxons to their Aid, in the Year 449. Aila, though soundly beat at Chalons, in the Year 451, so that one hundred and seventy thousand, or, according to some, three hundred thousand, fell in the Battle; yet, the next Year, he marches with another numerous Army into Italy, and destroys all before him. 

Sic, omnia quea intra Aperium et Alpes erant, fuga, populaiones, oves, servitute, incendia, & desperations repleta erant; multaque mall facies abarat, nefaria per omnes ordines, semia, & cetera, Barbarorum avaritia, crudelitate, et licentia persegunt...

Rome and Italy were scarce freed from these Troubles, when new Evils succeeded.

Generic is invited from Africa, to revenge the Murder of Valentinus; he lands in Italy in the Year 455, marches directly to Rome, takes the City, and plunders it, carries away all the public and private Riches, makes an incredible Number of the Grigian Captives, and takes the Empress Eudoxia, (who had desired his Assistance to revenge the Death of Valentinus) together with her Daughters along with her into Africa.

become desolate, he thus expresses it; Though he be fruitful among his Brothers, an East-Wind shall come, the Wind of the Lord shall come up from the Wilderess, and his Spring shall become dry, and his Fountain shall be dried up; he shall spoil the Treasure of all pleasant Plays, Hosea xiii. 15. And thus the Prophet Isaiah describes the Destruction of Egypt, Isaiah xix. 5. And the Waters shall fail from the Sea, and the River shall be vastly, and dried up.

And finally, there seems an Allusion in this Description, to one of the Plagues of Egypt. And Moses and Aaron did so as the Lord commanded; and he lift up the Rod, and smote the Waters that were in the River, in the Sight of Pharaoh, and in the Sight of his Servants: and all the Waters that were in the River were turned into Blood. And the Fish that were in the River died: and the River stank, and the Egyptians could not drink of the Water of the River; and there was blood throughout all the Land of Egypt, Exod. vii. 20, 21. Here then we have a Prophecy, which aptly expresses a Judgment to come on the Seat of the Roman Empire, which should destroy the Power of it, in its Spring and Fountain, and cut off all its necessary Supports; as when Rivers and Fountains, so necessary to Life, are infected, and become rather deadly, than fit for Use.
The Name of the Roman Empire continued for a few years longer as in a dying Condition, under several Successors, till the Year 476. Odoacer drawing together an Army of the several Nations in Germany, enters Italy by the Brennus, subdues the whole Country, takes the City of Rome, and in it the Emperor Memphius, or Augusflus, whom he deposes, and takes to himself the Title of King of Italy. Thus Italy, and Rome itself, became the Possession of the Conqueror, and the Roman Name, Power, and Empire, were from that Time extinct. Aequi, his quidem variis aequus ascipientibus verum temporumque successibus, Roma, jam quattuor, post Christi annum jam quadringentennium capti, Italiaque a Barbaris firmo tandem possideri imperio, sepsita est.

Odoacer did not indeed continue his Kingdom long; for Theodoric, at the Head of the Goths in Illyricum, attacked Odoacer’s new-founded Kingdom in Italy; and, according to Paulus Diaconus, so fully with the Consent of Zenon then Emperor of the East, that he made a Grant of Italy to Theodoric. Italiam et per pragmaticam tribunum, spectarum Pilaminis done confirmavit. Theodoric engages Odoacer, overcomes him, and puts him to death; and so founded the Gothic Kingdom of Italy, which continued many Years under his Successors, till it was subdued by Narses for the Emperor Justinian, A.D. 553.

Thus Rome itself, and Italy the Seat of the Empire, according to the Prophetic Description, became a Prey to the barbarous Nations, and followed the Fate of the Provinces.

However, even under the Gothic Kingdom, Rome, though it lost the supreme Authority of Empire, was permitted to retain some Appearance of its ancient Form of Government and Magnificence. Theodoric made Rome the Seat of his Kingdom; yet Rome retained its Senate and Consuls, and the Image of its former Government. Jam Siganus were nullum Romanum institutum mutavit; spectans & Senatum, & Consules, Patrices, Praefectos Praetorio, Praefectum Urbis..."}

TEXT

12 And the fourth Angel sounded, and the third Part of the Sun was smitten, and the third

PARAPHRASE

I moreover beheld in my Vision, when the fourth Angel sounded his Trumpet; and the Events which were to follow
A Paraphrase and Notes on

CHAP. VIII.

TEXT.

third Part of the Moon, and the third Part of the Stars; so as the third Part of them was darkened, and the Day shine not for a third Part of it, and the Night likewise.

PARAPHRASE.

low upon it were represented by a very great and gloomy Darkness: As if a thick Cloud had so darkened the Air, that neither the Light of the Sun, Moon, or Stars, could be perceived through it; so far was it from the Brightness of a clear Day, that there was not so much as the Brightness of a clear Night, but all around was cloudy and dark. A fit Representation, to express the last Desolation of the Imperial City, which God’s righteous Judgments had doom’d (as Babylon heretofore) to a Loss of all Power, and of all Authority (g).

THIS

- (g) Darkening, smiting, or setting of the Sun, Moon, and Stars, says Sir Isaac Newton, are put for the setting of a Kingdom, or the Desolation thereof, proportional to the Darkness. And when Darkness is opposed to Light, Mr. Dunlop observes, as Light is a Symbol of Joy and Safety, so Darkness is a Symbol of Misery and Adversity. According to the Stile of the Prophet, Jer. vii. 16. The Darkenss of the Sun, Moon, and Stars, is likewise observed to denote a general Deficiency in Government, as the Prophet describes a Day of severe Judgment: For the Stars of Heaven, and the Constellations thereof, shall not give their Light; the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine: and I will punish the World for their Evil, and the Wicked for their Iniquity. I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible, Isai. xiii. 10, 11. And thus the Prophet Ezekiel describes the Destruction of the Kingdom of Egypt, Ezek. xxxii. 7, 8. And when I will put thee out, or, as in the Margin, extinguesst thee, quite deprive thee of all Authority and Power, I will cover the Heaven, and make the Stars
the Revelation of St. John.

This figurative representation will very properly express the following period of history, and the true state of the city of Rome, once the imperial city, and mistress of the world.

We have seen, in the former parts of this period, the loss of the imperial authority, when Theodoric founded the Gothic kingdom of Italy, and made Rome subject to it, A.D. 493. But it was observed, that he then left to the city of Rome, some appearance and splendor of its ancient government, in a senate, confuls, and other magistrates.

Now, in the reign of Justinian, Emperor of the East, this new kingdom of Italy is overthrown, and new and great calamities befall that miserable country. Gothorum in Italia imperium concidit, atque ipse Italia omnis, atrocissimorum calamitatum exemplum, perferit.

In the course of this war, Belisarius the imperial general takes Rome, A.D. 536. The next year, Vitiges, king of the Goths besieges it with an army of 150,000 men. In this long siege, which continued above a year, the Romans were afflicted both with famine and pestilence, and suffered extremely, tho' at length the Goths were fain to raise the siege. Totila, king of the Goths, afterwards takes Rome, A.D. 546. It is retaken by Belisarius the next year, and again taken by Totila about two years after.

During this war, which lasted for twenty years, Rome was besieged and taken five times; the city and whole country suffered all the evils of war, in every place; and the

Stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light: all the bright lights of heaven will I make dark over thee, and set darkness upon the land, saith the Lord God. As this is the meaning of these figurative expressions in general, it is also a good rule of interpretation, to apply the particular meaning of such descriptions, according to the subject, to the order and scene of action, then referred to, and intended to be represented by such descriptions. In this view, considering that the subject, order and scene of action, are the downfall of the Roman empire, and of the power and authority of Rome the imperial city, it will very fitly and properly represent an entire extinguishing of all authority and power in Rome, once the seat of empire; putting out or extinguishing, in the language of Ezekiel, the splendor of authority and power, as well as taking away the full exercise of it. Not only the brightness of the day, and light of the sun, but the fainter light of the night and moon, nay even the little glimmering light of the stars, shall be put out.

Daubuz, Prelim. Dis. Rule
CHAP. the Event was, to reduce Rome to the lowest and meanest VIII. Condition, in the Loss of all Authority and Power, being made entirely subject to the Exarchate of Ravenna.

For Narses having quite subdued the Gothic Kingdom of Sigonius Italy for the Emperor of the East, was constituted Governer of the whole Country, with the Title of Duke of de Reg. Italia, 3. Italy, and all the Governors of the several Cities were only inferior Officers under him.

A little after, the Exarchate of Ravenna was established by the Emperor Justin II. Longinus is sent into Italy: He appoints a new Form of Government: The Seat of Government was from that time fixed at Ravenna, and every City of Italy entirely subjected to the Exarch, both in Things civil and military. Is (Longinus) says Sigonius, primum Ravennae non Romae prefectura sedem posuit: nec fe Duceb, sed Exarchum Italia, quamadmodum Africa Exarchus erat, vocavit, et provinciarum consularibus, correctoribus, praefidibusque sublatis, singulis civitatisibus, singulis duces impoebat, ac varios eis, ad reddenda jura, judices assignavit.

Thus Rome lost all her Dignity and Authority, her Senate and Consul, and was put upon a level with all the lesser Cities and Towns of Italy, and became also a small Duchy of the Exarchate. Parem itaque faciunt urbem Romam, aliis Italiae vel orbibus, vel oppidis, hac una in illum honoravit, quae imposium tunc magistratum presidem appellavit, sed qui successerunt appellati sunt Duces, ut possea per multos annos, sic Romanus appellaretur Ducas, sic Narsinclus, Spoleto suoque est dictator; noster post Bosilegam, qui cum Narses Confuli fut, vel Consules Roma babuit, vel Senatum legitime coaditum, sed a Duce, Graculo homine, quem Exarchus ex Ravenna mitibat, res Romana per multa tempora administrata est.

This was a new Form of Government, altogether unknown before; and though it might be called, in some Sense, a Form of Roman Government, as the Exarchs of Ravenna were Lieutenants for the Roman Emperors of Constantinople, yet it was such a Form of Government, by which Rome seemed to have received a mortal Wound; for that Imperial City was deprived by it of all Authority and Power, and seemed to have lost all Hopes of ever recovering them again, when it was made a small Dutchy, entirely subject to another City, where the Emperors Lieutenants, or Exarchs, had fixed the Seat of their Residence and Government of Italy; and this, by the Appointment and Constitution of the Emperors of the East, in virtue of their Claim to the sole Authority of the Roman Empire.

After
And I beheld, and heard an Angel flying through the midst of Heaven, saying with a loud Voice, Wo, wo, wo, to the Inhabitants of the Earth, by reason of the other Voices of the Trumpet of the three Angels which are yet to sound.

After this, I farther perceived in my Vision, that an Angel flew, as it were, through the midst of Heaven, and proclaimed, for the Information of all, with an audible Voice, Though the Judgments signified by the four Trumpets which have already sounded, are very great and formidable, yet greater Judgments still remain to be inflicted on the Earth, in the Events that are to follow upon sounding the three Trumpets that yet remain (b).

Several Interpreters suppose this Part of the Vision, a Representation of some faithful Witnesses, against the Superstition, Idolatry, and growing Corruptions of those Times. So Mr. Dodsbo observeth, "Preaching against Errors, is prophesying against them, and by that bringing down the judgments of God upon the Inperient. He supposes the Dreadfulness of the Woes of the three Trumpets, is proclaimed to the corrupt Members of the Church; because, as they were caused by the divine Revelation, with more Knowledge than before, being all Christians by Name, they therefore deserve to suffer more for their Crimes than plain Heathens, such as were chiefly concerned in the former Judgments." The greater Guilt of a corrupt Church, is indeed a good Reason for severer Punishment, and will justify the Ways of Providence, in these heavy Judgments on the Empire, now Christian, yet going fast into Corruption of Doctrine and Manners, and even to incorporate the Heathen Superstition and Idolatry into the Christian Worship; but whether this Part of the Vision means any more than to raise Attention to the following Events, which were to be very calamitous and extensive, I shall leave to the Judgment of the Reader.
AND the fifth Angel founded, and I saw a Star fall from (a) Heaven into the Earth, and to him was given a little sword to slay the nations. And he stood fast as if he would have destroyed the Earth with the sword of his mouth. (a) A Star fallen from Heaven. Stars, in the Language of Prophecy, signify Angels. The Angels of the heavenly Host, as well as the Angels or Bishops of the Churches, seem to be called Stars in Scripture; as when, as the Creation, The Morning Stars sang together, and all the Sons of God shouted for joy, Job xxxvii. 7. In like manner, when this Abyss, or bottomless Pit, is shut up, it is represented in this Prophecy, to be done by an Angel coming down from Heaven, having the Key of the bottomless Pit. These Expressions are so nearly the same, as well as upon the same Subject, that they may well be taken in the same Sense, and so used to explain each other. It is a general Expression of the Jews, concerning the Works of God, that he sends an Angel to do them; so that Maimonides observes, Non enim invenies Deum omnium opus fecisse, nisi per manus alicujus Angel. And Hermes, who lived very near the Time of this Revelation, and seems to have designed, in several Passages, to imitate it, speaks of the Angel appointed over the Beasts, appearing for his Preservation: Misit Dominus Angelum suum, qui est super bestias, et obtuvavit os ejus, ne te dilanieris. This Expression then, a Star fallen from Heaven, or an Angel come down from Heaven, with a Key to open the bottomless Pit, seems naturally to mean the Permission of divine Providence of these evil and calamitous Events, which are described to follow upon opening the bottomless Pit, which could not have happened but by the Permission of the divine Providence, and according to the will and holy Orders of the divine Government; for the Providence of God could as surely have prevented the Temptations of Satan, and the Powers of Darkness, as if Satan and his Angels had been fast locked up, and secured in a safe Prison; so that he sends an Angel, his Messenger, with the Key of the bottomless Pit, to open their Prison, and permit them ...
an Angel come down from thence, to whom was given the Key of the Abyss, or bottomles Gulph; which fitly expressed a Commission from God, to permit Satan, at the Head of the Kingdom of Darkness, to infest the World with some new and great Temptation, as if Satan, at the Head of his Apostate Angels, was let loose to disturb the Earth, and deceive the Nations of it.

them to go out, to teach that they can only act so far as they have Leave and Permission, and can always be restrained and shut up again at the Good-will and Pleasure of the supreme Governor of the World.

(b) The Abyss or bottomless Pit, is explained in the Prophecy itself, to be that Place where the Devil and Satan are shut up, that they should not deceive the Nations, Rev. xx. 1, 2, 3. The Abyss seems also to be used in the like Sense, when the Devils besought Christ, that he would not command them to go out into the Deep; in the Original, into the Abyss, or bottomless Pit. (με τὴν Ἀβυσσόν) The learned Grotius observes, that this Abyss, or bottomless Pit, is the same with what St. Peter calls Hell, or Tartarus: For if God spared not the Angels that sinned, but cast them down to Hell, σφείζοντας ταξιανσισι κατα, and delivered them into Chains of Darkness, to be reserved unto Judgment, 2 Pet. ii. 4.

Now this Prison of Satan, and of his Angels, by a righteous Judgment of God, is permitted to be opened, for the just Punishment of apostate Churches, who would not repent of their evil Works. We may then say, with an eminent Interpreter, "Behold something more terrible than what we have hitherto seen! Hell opens, and the Devil appears, followed by an Army, of a stranger Figure than St. John has any where described." And we may observe from others, that this great Temptation of the Faithful was to be with the united Force of false Doctrine and Persecution. "Hell does not open of itself, as the Bishop of Meaux observes; it is always some False Doctor that opens it; by which means Satan is loosed to deceive the Nations."

And
And I beheld in my Vision, that the Angel who had the Key of the bottomless Pit, opened it, and immediately there seemed to break out of the Pit, a very thick and dark Smoke, as if it had been the Smoke of a burning Furnace; and the Smoke was so thick, that it intercepted the Light of the Sun, and made the whole Air dark round about. A very proper Representation of great Errors, darkening the Understanding, obscuring the Truth, and attended with Violence and Destruction.

I further perceived this Smoke out of the bottomless Pit, brought Locusts along with it, and scattered them over the Earth; and they had Power given unto them not unlike the natural Power of Scorpions to do harm. A proper Similitude to express a great Multitude of People,

(c) As a great Smoke hinders the Sight, so do Errors the Understanding. He keeps to the Allegory, says Grotius; for Smoke takes from us the Sight of the Stars; Smoke, especially when proceeding from a fiercer Fire, is also a Representation of Devastation. Thus, when Abraham beheld the Destruction of Sodom and Gomorrah, Gen. xix. 28. Lo, the Smoke of the Country went up as the Smoke of a Furnace. The great Displeasure of God is represented by the same figurative Expressions of Smoke and Fire. Then the Earth shook and trembled; the Foundations also of the Hills moved, and were broken, because he was wroth; there went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured: Cattle were kindled by it. Psalm xviii. 7, 8.
TEXT.

4. And it was commanded them, that they should not hurt the Grass of the Earth, neither any green Thing, neither any Tree, but only those Men who have not the Seal of God on their Foreheads.

PARAPHRASE.

marching with great speed and swiftness, to plunder and destroy their Neighbours (d).

I observed one thing very peculiar to these Locusts, and different from what was to be expected from the natural Locusts: They had an express Direction, not to prey upon or destroy the Grass, Trees, and Fruits of the Earth, as natural Locusts are used to do; but as Persons compared to Locusts, for Multitude, and Swiftness to spoil, they were to hurt Men, and yet to hurt only such as had not the Seal of God on their Foreheads. Which may properly mean, that these Locusts are to be understood figuratively, for a great Number of Spoilers; as if Satan, at the head of the Powers of Darkness, was leading on a great Company, both to corrupt and ravage the World. Yet, in this extraordinary Judgment of God on a corrupt Church, he would take

(d) Locusts and Grasshoppers are expressly made to signify both the Multitude of the Eastern Nations invading Israel, and the swift Progress and Destruction they made, Judges vi. 5. For they came with their Cattle, and their Tents; and they came as Grasshoppers for Multitude: for both they and their Camels were without Number, and they entered into the Land to destroy it: And thus also the Locusts, in the Prophet Joel, c. i. 6. are represented; For a Nation is come upon my Land, strong, and without number. The same Word in the Original, ἰὴσοῦς, is in the one Place translated Grasshopper, in the other, Locust.
And to them it was given that they should not kill them, but that they should be tormented five Months: and their Torment was as the Torment of a Scorpion, when he striketh a Man.

And I further perceived they did not receive a Commission to take away Mens Lives, when they invaded and spoiled them; they were to torment them for a space of time, for five Months: and their Torment was resembled to the Pains and Uneasiness which Men feel, when they are bit by a Scorpion.

Yet, though they had not a Commission to take away Mens Lives, they should make their Lives so uneasy and miserable to them, that they would rather chuse Death than Life, and desire to die rather than remain in their Misery (e).

The

(e) The Time in which these Locusts were to torment Men, seems an Allusion to the Time in which natural Locusts are used to do harm, and after which they die. They are hatched, as Bochart observes, about the Spring, and die at the latter End of Summer; so that they do not live above five Months. So that learned Interpreter of Scripture understands the Expressions at the 5th and 10th Verfe: Ita quod verfu 5 & 10, nonem homini-

Bochart.
Hieroz.
l. 4. p. 8.
And the Shapes of the Locusts were like unto Horses prepared unto Battle, and on their Heads were as it were Crowns like Gold, and their Faces were as the Faces of Men.

The Appearance of these Locusts was such, as in part resembled the Locusts describ'd in the ancient Prophets; but in part differed from those Descriptions, as well as from the Description of natural Locusts. They were like unto Horses prepared for Battle; but they seemed to have a sort of golden Coronets on their Heads, and to appear with the Countenance and Visage of Men (f).

Yet,

The Time of five Months may likely mean, that the Invasions of this People meant by the Locusts, should be, after the manner of the Locusts, during the Summer Months. This seems a more natural Meaning than a certain Number of prophetic Years, during which Space of Time their Power should continue, as some Interpreters have thought. If any have the Curiosity to see an Interpretation of these five Months, for one hundred and fifty Years, at the Proportion of thirty Days to a Month, he may find it in Mr. Dabwix and Waple; or in Mr. Midle. He may see another Interpretation for three hundred Years, because the five Months are twice mentioned at the 9th and 10th Verses; but as I see no reason for such Interpretation, so I perceive no Certainty in the Application.

The Torment of a Scorpion, when he striketh a Man, is great and very painful, according to the learned Bochart. He observes from Dioscorides, Cum quis a Scorpione morfus est, locut quam primum inflammari incipit, durusque est & ruber, & vehementi dolore afficitus. Inflammation, and violent Pain, are fit Similitudes to express great Uneasiness and Torment. The same learned Author further observes, that Scorpions, as Locusts, hurt only during the Summer Months. Nec frufræ est, quod mysticis Locustis, quæ Scorpionum causas habent, non datur potius nocendi hominibus; nisi per merces quinque: quippe ut Locusta insc Scorpionum divisa nacent, nam per frigera torment, nec quidquid et a iis eff periculi. Tertullianus familiare periculi tempus effusus.

(f) Joel, speaking of the natural Locusts, observes, the Appearance of them is as the Appearance of Horses, and as Horsesmen shall they run, c. ii. v. 4. This Representation of the swift

12
A Paraphrase and Notes on

Chap. IX.

Text. 8 And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions.

Paraphrase. Yet, with a manly Countenance, they dressed their Head, and Hair, in an effeminate manner; and were as ready for Rapine, and intent upon it, as if they had Teeth hard and strong to devour, as the Teeth of Lions (g).

As Motion, is supposed by some to be an Allusion to the Form of their Heads, as the Head of a Locust, naturally reembles the Head of an Horfe. Locustae, says Bochart, ab Italis vocantur Cavaletae; bim Alberius, lib. 26. Caput balent figura equi. And Theodore on the Place. Theodorot, on this Passage of Joel: Si quis Locustae caput diligenter confideret, persumilem equo inueniet. It is, to be sure, a beautiful Representation of the Swiftness and Expedition with which an Army, confiding principally of Horsemen, invade and ravage a Country.

Waple on the Place. Some Interpreters understand these Crowns of Gold they wore on their Heads, to represent the Victories of this People, by Faces as the Faces of Men, that they had seemingly reasonable and plausible pretences for their Invasions. Others understand it a Description of the proper Habit of this People, that they should wear Ornaments on their Heads, like Crowns or Mitres. "The Mitre of the High-Priest was called by the Ancients Greek, Tiaray, Cideris, and sometimes Diadema;" Exod. xxviii. 37. "such were the Diadems of Kings, which Ammianus calls Fas- ciculam candidam, Reginae Majestatis insignem." This Linen Covering of the Head, with the Plate of Gold, in which Holiness to the Lord was inscribed, is the Holy Crown. So that a Turban, with a Gold Ornament, in the Language of the Scripture, is a Crown of Gold, Lev. viii. 9.

(g) By Hair, as the Hair of Women, some understand, that their Pretences should be insinuating and deceitful; but it seems rather to refer to some Effeminacy in their Dresfs, by which this People should be distinguished, probably such an Appearance as Mr. Dauin has described from Pliny, Arabes Mitrati degunt, Hist. 1. 6. c. 25. aut insinuo crine, barba eruditur poter quam in superior labra. So that the Arabians, though they affected to wear great Mustachios, yet wore long Hair, tressed and plaited after the manner of Women; and hereby, says Mr. Dauin, is set forth, together with this their Custom, their Effeminacy and Lust, to which they were extremely addicted. Servius, on Virg. Aen. I. 9.
the Revelation of St. John.

TEXT.

9 And they had Breast-plates, as it were Breast-plates of Iron, and the Sound of their Wings was as the Sound of Chariots of many Horses running to Battle.

10 And they had Tails like unto Scorpions, and there were Stings in their Tails, and their Power was to hurt Men five Months.

PARAPHRASE.

As they were thus fitted to destroy, they were also well defended against Opposition, as if they were armed with Iron Breast-plates; and they invaded their Enemies with a great Noise, as if many Chariots and Horses were rushing into Battle (b).

They had moreover this peculiar in their Form, that they had Tails as Scorpions, and in them Stings, by which they were able to do great hurt and mischief in the Places which they invaded: and thus, tho' Locusts, they were able to torment as Scorpions do (i).

I. 9. ver. 616. Et habent ridicula mitrae. Pilea virorum sunt, mitra fuminae ... Alii mitras murricum effe voluerunt.

Teeth, like the Teeth of Lions, is a Description of Locusts in the Prophet Joel, Whose Teeth are the Teeth of a Lion, and he hath the Crook-Teeth of a great Lion, Joel i. 6. to express great Rapacity, and how easily they destroy all before them.

(b) It is observed of the Locusts in Joel, c. ii. v. 8. When they fall upon the Sword, they shall not be wounded. And it is observable, says Mr. Dacre, that the natural Locust hath about its Body a pretty hard Shell, of the Colour of Iron, Armavit natura cutem, says Claudian; so that herein the Symbol of the Breast-plate is exactly suited to the natural Locust. The Prophet Joel, c. ii. v. 5. also describes the Locusts, like the Noise of Chariots on the Tops of Mountains shall they leap ... or, as a strong People set in Battle-Array; to express the Terror and Conterarnation they shall occasion by their Invasions.

(i) Whether these Tails, and Stings as Scorpions, were designed to express, that these People should spread the Poison of Error and Delusion, where they come, or only to express the great Pain and Uneasiness their Invasions should occasion, I leave to the Judgment of the Reader.

Though
A Paraphrase and Notes on

CHAP.  TEXT.  PARAPHRASE.
IX.  11 And they had a Though the natural Locusts 11 have no King (k), yet these
King over them, which are figurative Locusts have one,
is the Angel of the who is the Angel of the bottomless Pit, that evil Spirit,
bottomless Pit, whose Name is Abaddon, but in the is Abaddon, and evil spirit, the Prince of the Power of
Greek Tongue both his Darkness, who, from the con-
Name Apollyon. stant Evils he is designing and
doing in the World, is called the Destroyer.

12 One Woe is past, Such woful Judgments the 12
and behold there come two Church is to expect, when the
Woes more hereafter. righteous Providence of God
shall give Permission to the
Destroyer to punish the Sins of
Men; and even when this Wo
shall be passed, the Church is
to expect yet farther Woes,
when the sixth and seventh
Angels shall sound their Trum-
pets.

History of the fifth
Trumpet.  THE foregoing Prophecies of this Period have brought
us, by various Steps, to an entire Subversion of the
Western Empire, when Rome lost all its Authority and
Power, was no longer a Seat of Government, but a petty
Dutchy governed by an Officer appointed by the Exarch
of Ravenna, and serving under him; who, as the Empe-
ror's Lieutenant, had the chief Command through all his
Dominions in Italy. This Exarchate began, according to
Sicinius, A.D. 566. according to Petavius, A.D. 568.

The present Prophecy describes a very remarkable Judg-
ment, which should follow in the Course of Providence.
It is marked, by peculiar Circumstances of Woe and
Afflictions, as if Satan, at the Head of the Powers of
Darkness, had broke the Prison of the bottomless Pit, and
was come abroad into the World, to spread all the Evils

(k) It is an Observation of Agur, 'be Locusts have no King,
yet go they forth all of them by Bands,' Prov. xxx. 27.
of Ignorance, Error, Deceit, Violence, Spoil and Slavery, at among Men.

There are many Circumstances in this Description, peculiar and distinguishing Marks of this Judgment: The Ignorance and Error they should propagate, their Number and Hardines, the Customs, Habits, and Manners of this People, and of their Invasions, the mighty Protests they should make, and their different Treatment of Christians and Idolaters, are sufficient to point out this memorable Event of Providence to our Observation. This new Trial of the Faith and Patience of the Saints, and new Judgment of God upon such Christians themselves, as corrupted the Purity of Christian Faith, Worship, and Manners, was worthy the Spirit of Prophecy to reveal; and the Protection of the Church, so as to preserve the Christian Faith and Religion, in a time of so great Danger, was a very wise and useful Encouragement to the Faith and Constancy of the Church, which is the general and immediate Intention of all the Revelations of this Prophecy.

The next Scene of Providence, which greatly surprized the whole World, as well as the Christian Church, was the Rife of Mohammed, and a more wonderful Progress of a new Religion, and a new Empire, than the World had ever seen before.

About the Year of Christ 606, Mahomet (as his Name is Prideaux's Life of Mahomet, usually writ) began to pretend to Revelation, and converse with the Angel Gabriel, in a solitary Cave near Mecca in Arabia. In the Year 608, which was the fortieth of his Age, he began to take to himself the Stile of the Apostle of God; and to propagate his Imposition, he pretended not to deliver a new Religion, but to revive the old Religion. God first gave to Adam: and, by many other specious Pretences of receiving his Revelations from the Angel Gabriel, he gained several Profelytes. Yet the People of Mecca, where he lived, were so averse to his Imposition, that they resolved to strike at the Root, and prevent the spreading of farther Mischief, by cutting him off who was the chief Author of it; so that he was forced to fly from Mecca to Medinah, then called Yathreb. This was in the Year 622, from which Flight of Mahomet, the Hegira, or Computation of Time among the Mahometans, begins.

From this time he tells his Disciples, his Religion was not to be propagated by disputing, but by fighting.

Accordingly the next Year 623, he fell upon the Id. 78. Traders of Mecca, though guarded by 1000 Men, and beat them
A PARAPHRASE and NOTES on

CHAP. them; and spent the rest of the Year in robbing, plundering, and destroying all those who would not come in to him, and embrace his Religion.

The next Year he continued the same Course, and fought a Battle with a larger Number of his Opposers, in which he was overborne, and himself grievously wounded. To prevent the ill Effect this Disgrace might have on the Minds of his Followers, he taught them, that the time of Life being determined by God, they who should be slain in Battle, died no sooner than they must otherwise have done; and as they died fighting for the Faith, they gained the Crown of Martyrdom, and the Rewards of Paradise.

In the Year 627, he was attacked by an Army of 10000 Men, from which Danger he very dextrously extricated himself; and, the same Year, was inaugurated in the supreme Authority, and made Head in all things Civil and Religious.

In the Year 629, Mahomet had an Army of 10000 Men; so that he very soon brought most Parts of Arabia into his Power.

In the Year 630, he turned his Arms towards Syria. In 631, all the Arabs came in and submitted to him; and, in the following Year, he himself died, being 63 Years of Age, according to the Arabian Account, which make only 61 of ours; so that Mahomet, in the space of twenty-three Years, founded a new Religion, and a new Empire, throughout the large Country of Arabia, a Country bigger than Germany, Italy, Spain, France, Great-Britain and Ireland together: Which, as Dr. Prideaux observes, "God has permitted, in his all-wise Providence, to continue a Scourge unto us Christians, who having received so holy and so excellent a Religion, through his Mercy unto us in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it."

This new Government and Religion were in some Danger, on the Death of its Founder, by a Competition for the Succession; but Abubeker, who succeeded, soon suppressed several Revellions, and in particular subdued Meseilam, who pretended himself a Prophet, in opposition to Mahomet; and having settled his Affairs pretty well at Home, thinks of putting in execution Mahomet's Commission, of fighting for the Religion of God. He therefore sends Armies into Babylon and Syria, and summons his Forces together, by this remarkable Letter:

"IN
the Revelation of St. John.

"In the Name of the most merciful God, Abubeker, &c. Sect. VII.

"To the rest of the true Believers, Health and Happiness, and the Mercy and Blessing of God be upon you.

"I praise the most high God, and I pray for his Prophet Mahomet. This is to acquaint you, that I intend to send the true Believers into Syria, to take it out of the Hands of the Infidels; and I would have you to know, that fighting for Religion is an Act of Obedience to God."

In this short Reign, which was but two Years and a few Months, the Saracens made a great Progress, beat the Pharaoh, Army of the Greek Emperor, and flew, according to their own Account, fifty thousand Men, took Damascus, and entered far into Syria. Omar, who immediately succeeded Abubeker, reigned ten Years and an half, drove all the Jews and Chrisians out of Arabia; subdued Syria, Egypt, and other Parts of Africa, besides the greatest Part of Persia; took the City of Jerusalem; and in the Battle of Yermouk, as Abu Obeidab, the General, wrote to the Calif, they killed one hundred and fifty thousand, and took forty thousand Prisoners; and adds, As to those that fled into the Deserts and Mountains, we have destroyed them all, and stopped all the Roads and Passages; and God has made us Masters of their Country, and Wealth, and Children.

Othman continued the Saracen Conquests; the whole Persian Empire fell into his Hands, in the Year of the Hegira 31, A.D. 651, and Syria, with Egypt, were brought into full Subjection. But,

Upon the Death of Othman, the Quarrel about the Succession put a considerable Stop to the Saracen Arms. This seems to make the Death of Othman a proper Period to the first Progress of the Mahometan Empire and Religion, and a proper End of that Part of History that is correspondent to this Part of Prophecy.

To this Account of the Rise of the Mahometan Religion and Empire, it may be proper to subjoin some Remarks on the Customs of this People, the Manner of their making War, and invading their Neighbours.

It was observed from Pliny, that the Arabians wore a sort of Turbants, or Mitres, on their Heads; that they dressed and twisted their Hair in a particular Manner, so that one Part of the Saracens was distinguished by it from another. It is remarkable, says Ockley, the Sect of Ali have not only 1b. V. 2

a Turbant after a different Fashion, but they also twist 87. their
their Hair after a Manner quite different from the rest of the Musselmans.

They used also the Custom of wearing Beards: *Ebn Hannis*, Ali's Governor of Bafira, had his Hair cut off, and his Beard spoiled in contempt. *Ubi cum Ebn Hannium istis ab Hali praefectum prehendissent, crinem aulunsi, & Barba depilata demiserunt*. At least, according to Pliny, they left some Hair, like Mustachios, on their upper Lip. So exactly did their Dresses answer the Description of Crowns, Faces of Men, and Hair as the Hair of Women.

The Care of the *Arabians* about their Horses, and the Excellency of their Breed, are taken notice of by all who mention them.

It is well known, the Manner of invading their Neighbours was by sudden Incursions during the Summer Months; retiring again, and dispersing themselves to their own Homes, during the Winter; and gathering together the next Spring, for a new Summer's Invasion.

According to the military Laws and Constitutions of the *Mahometans*, War was forbid during the sacred Months, which were the two first and the two last: *Aggregi bello hostes suas omni tempore fas esse pronunciavit*; (*Mohammed*) exceptis quatuor mensibus anni, duobus primis, et postremis; qui propter saeculi apppellantur.

A sufficient Number is appointed by the sameConstitutions, to be sent out yearly, as may make the *Mahometans* equal or superior to the Enemy: *Istitus modi cipiarum eduxit, singulis annis ad minimum semel fieri debet*.

Their military Laws make also a great Difference between those People they call Harbi, and the *People of a Book*. The *Harbi* were either Atheists, and Persons of no Religion, or Idolaters, who did not worship the true God, according to any Book of Revelation; these were not tolerated in the *Mahometan Law*, but they were to be proscribed with War, till they embraced the Religion of Mahomet. But the *People of the Book* were such as worshipped God, according to some Book of Revelation, as the Jews and Christians; these were to be proscribed with War, till they embrace *Mahometanism*, or agree to pay a Tribute: But then they were to be left in Peace, and in the quiet Use of their own Religion, even where the *Mahometan Authority* was fully settled. Thus the very Laws of Mahomet made Provision not to kill those who proffessed the Worship of the true God, but only to torment them by their Invasions, and making them Tributaries.
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the Revelation of St. John.

It was moreover a common Injunction to spare, as much S E C T. as possible, the Countries they invaded: Defrey not Palm-Trees, says Abubeker to Yefid, nor burn any Fields of Corn, cut down no Fruit-Trees, do no Mischief to Castle, only such Ockley, as ye kill to eat.

Yet the military Laws adjudged so many Persons to Captivity, and the Condition of the Women in particular was so deplorable, being so much in the power of Persons who gave the greatest Liberty to their Lufts, that though their Lives were spared, many were like to prefer Death itself, to the hard Condition to which they were reduced.


TEXT.

13. And the sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar, which is before God,

PARAPHRASE.

I farther perceived in my 13 Vision, when the sixth Angel sounded his Trumpet, a Voice, as coming from the golden Altar, which stood before the Presence of God, as in the Temple, or from the Altar of Incense, the Place of Prayer and Intercession; where the Angel having a golden Censer, offered Incense with the Prayers of all Saints, (c. viii. 3.) to express, that no Intercession should avail, to prevent any longer the Execution of the following Woes. A just Punishment of the World, for Sins unrepentent of, and of the Church,
CHAP. IX.

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Chap. IX.

14. Saying to the sixth Angel, which had the Trumpet, Loose the four Angels which are bound in the great River Euphrates.

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.

Paraphrase.

Church, for great Corruptions unreformed (1).

This Voice from the Altar of Incense, was directed to the sixth Angel who had just founded his Trumpet, commanding him to set the four Angels at liberty, who, for the present, were restrained in and about the Eastern Parts; that their Restraint being taken off, they may again execute the Judgments of God, by invading the several Parts of it.

Accordingly, the Restraint was taken off from the four destroying Angels, and they were permitted to afflict the Inhabitants of the Earth for a determined Time; their Restraint was taken off but for a Season, as if the very Time was ascertained by Years, Days, Months, and even Hours, in which they have a Permission to punish the World, by taking away the Lives of a considerable Number of the Inhabitants thereof (m).

I soon

(1) In this Prophecy, as well as in other Passages of Scripture, especially the Prophetical, the several Providences of God are represented by the Ministration of Angels, whom God sends as his Messengers, to execute his Will. It may be here understood, as a Publication of the Purpose and Design of Providence, from the Horns of the Altar of Incense; so that no Intercession should prevent it.

(m) It has been a Question, why these Angels are represented as four. Some Interpreters have supposed the Number four relates
the Revelation of St. John.

TEXT.

16 And the Number of the Army of the Horsemen were two hundred thousand thousand: and I heard the Number of them.

PARAPHRASE.

I soon perceived in my Vision, a farther Explication of these four destroyng Angels, let loose for a determined time, to slay a great Part of the Inhabitants of the Earth; for there

relates either to four Princes, or four Principalities. Hence some suppose the four Angels to be one of the Turkish Princes, and his three Sons, as Mr. Daubuz. Mr. Mede takes them to be the Tetrarchy, or four Governments of the Turks in Asia, Aleppo, Damascus, and Antioch; or, according to Sir Isaac Newton, the four Kingdoms of the Turks seated upon Euphrates: that of Armenia Major, seated at Meyapharekin, Mygarkan, or Sir I. New-Martyropolis; that of Mesopotamia, seated at Mosol; that of all ten, 306. Syria, seated at Aleppo; and that of Cappadocia, seated at Iconium. But as these Governments were not erected till the Death 1d. 307. of Melch Schab, who died A. C. 1092, they far outrun the Date of the present Period, even by some hundreds of Years.

Nor does there appear any Necessity to understand the four Angels, either of four Princes, or of four Governments; for the Number four, as Mr. Daubuz observes, is often a Number Daubuz, denoting an Univerality of the Matters compriz'd, as in Jer. Symb. Dii. xliv. 36. the four Winds signify all the Winds. In Is. xi. 12. Voc. Numb. the four Corners of the Earth, denote all the Parts of the Earth; and in Ezek. vii. 2. the four Corners of the Land, signify all Parts of the Land of Judæa. And therefore, with Philo, Four is a Number of Universality in Nature. It should seem then a Vita Mosis, very natural Interpretation of the four Angels, to understand them of the whole Power of these Destroyers, gathered together from the four Corners, or every Quarter of the Land they dwelt in; and spreading themselves towards the four Winds, or the several Parts of the Earth, without restraint.

The Time here spoken of, an Hour, a Day, a Month, and a Year, may also be understood in general for a limited Time and Season, as in this Prophecy the ten Kings are said to receive Power, as Kings, one Hour with the Bealt, or at the same, and during the same time, Rev. xvii. 12.

Mr. Daubuz seems to have expressed the general Meaning of Daubuz, in these Words, very well, the aforesaid Angels were prepared by loc. 327. God, for a Year, Month, Day, and Hour; namely, to be ready, upon any Occasion or Warning, to put this great Event in execution; so that there seems no necessity of making this Time three hundred ninety-one Prophetic Days, denoting so many Years. It rather seems to signify, that these Incursions
17 And thus I saw the Horses in the Vision, and them that sat on them, of the Destroyer should be under a Limitation, and like the Inroads of an Enemy, who in a short time are beaten back, or, at a set time, usually retire of themselves.

Waple on Some understand the third Part of Men, as a Symbolical Chap. viii. v. 7. rutter of the Roman Empire, as the Roman Empire has been Whitson on computed to be one third Part of the Earth. And a very learned Person supposes, that the Trumpets principally, if not solely, regard Europa, the famous το τρίτον, or third Part of the World, known in the Days of the Vision. But, I conceive, this Expression is chiefly designed to signify many, or a very considerable Part; as in the foregoing Parts of this Vision, (c. viii.) the third Part of Trees was burned up; the third Part of the Sea became Blood; the third Part of the Creatures died; a Star from Heaven fell upon a third Part of the Rivers; and a third Part of the Waters became Wormwood; a third Part of the Sun was smitten, and the Day phone not for a third Part of it. And afterwards, the Tail of the Dragon drew the third Part of the Stars of Heaven, and did cast them to the Earth, c. xii. 4. A third Part therefore seems most plainly and naturally to mean a considerable Part of the whole; and to destroy a third Part of Men, will then signify, that the destroying Armies, represented by the four Angels, now loosed from the River Euphrates, which had been one of the great Boundaries of the Kingdom of the Jews, and was then of the Roman Empire, should take away the Lives of a great Number of Persons, whose Countries they should, on this Permission, invade.

(n) The Number in the Original is Myriads of Myriads, which I suppose is to be understood of many Myriads; as when we say, Thousands of Thousands, to express many Thousands, or a Company almost innumerable. We can hardly conceive this Number was intended to be the real Muster of any Army whatsoever, which never was known to consist of any thing like two hundred Millions of Horsemen. It seems then to mean, that the Armies of these Destroyers should be principally Horsemen; and that their Numbers should be so great, that the Report of them should be hardly credible.
TEXT.

them, having Breastplates of Fire, and of Jacinthis, and Brimstone: And the Heads of the Horses were as the Heads of Lions, and out of their Mouths issued Fire, and Smoke, and Brimstone.

PARAPHRASE.

the Horsemens appeared in bright and shining Armour, having Breast-plates as of Fire, Jacinthis and Brimstone, which appeared like a Mixture of Fire and Smoke; and the Horses they rode upon had a terrible Appearance, as well as their Riders: for their Heads looked fierce as Lions, and they seemed to cast Fire and Smoke out of their Mouths (o).

And by these terrible Armies, a great Part of the People whole Countries they invaded, were killed and slain; so that the miserable Inhabitants of those Places suffered all the Evils of Slaughter and Bloodshed, as well as of Rapine and Spoil.

(o) The Colour of Fire is red, of Hyacinth blue, and of Brimstone yellow; these are the Colours of Fire and Smoke mingled together. The learned Dr. Hammond observes, these three Colours may be used, (as in Prophetic Stile it is ordinary) to express a terrible Appearance, which is commonly represented by a flaming Fire. It is not indeed impossible, as the same learned Interpreter observes with Grotius, that by Fire, Smoke, and Brimstone, may be meant Fire-Balls, or Darts, with something burning at the End of them, called Falarics, Engines of known Use, especially in Sieges; but there is no sufficient Reason, I think, to make it more than Conjecture. There is still left Reason, I conceive, to make these Expressions signify Cannon and Gunpowder, the Use of which was absolutely unknown, some hundred of Years after the time this Prophecy was to be fulfilled, in the Successive Order of the Prophecies of this Book. Besides, it is to be observed, this is a Description of the Breastplates of the Horsemens, not only of their Weapons or Engines of War; and seems therefore to describe properly, the Terror of their Appearance, when marching to War.

And
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CHAP. TEXT.

IX. 19 For their Power is in their Mouths, and in their Tails; for their Tails were like unto Serpents, and had Heads, and with them they do hurt.

PARAPHRASE.

And the Power of these formidable Armies to do hurt, was so great, that they were likened to those Serpents of which Naturalists speak, with two Heads, one at each End of their Body, capable therefore of doing harm, both with their Mouths and Tails; so that not only was their Front terrible when they marched; but they did great mischief also in their Rear, and wherever they left Parties behind them, in the Countries they had over-run (p).

Yet notwithstanding these severe Judgments upon the World, for the Corruption of true Religion, they who escaped them were not reformed by them; they still went on to corrupt the Purity of Religious Worship, with downright idolatrous Practises, as well as they gave themselves up to all Unrighteousnesses and Wickednesses:

(p) The Power in the Mouth, and in the Tails, as Serpents, is plainly an Allusion to those Serpents which are supposed to have two Heads, one at each End of their Body, as Pliny describes the Amphibiaeae, Geminum caput Amphibiaeae, hoc est ad caput, & ad caudam, tamquam parum effet uno ore fundi venenum. A proper Representation of a furious and terrible Invasion.

Whether it be farther meant by these Expressions, according to several learned Interpreters, that they did not only do mischief by their Conquests, but also by false Doctrines; that they should not only pull down the States, and destroy the People they invaded, but that they should also plant a false Religion in the Places they conquered; I shall leave entirely to the Judgment of the Reader.
for they worshipped Devils, or Demons; they made Angels, and the Souls of departed Men, as well as the Images of the Saints, the Object of their Prayers and Adoration.

In such a general corrupt State of Religious Worship they continued, as might be expected, impenitent, and unreformed in the Iniquities of common Life; so that all the abominable Iniquities of the Heathen World were found among them; such as Deceit, Injustice, Uncleanliness, and Debauchery, Poisonings, and open Murders. Just Reasons why they were visited with so awful Judgments, and why they were given up to the farther Punishment of that dreadful Woe that follows under the next and last Trumpet (q).

(q) I have rendered the original Word "σατανασία", Poisoning, rather than Sorceries, or Witchcrafts. Herein I have followed the learned Gratius, In sadem domo, aliis aliis veneno meruunt. This wicked Practice of Poisoning grew general; especially in Italy, and, according to Historians, in the Church of Rome itself; but the Reader is at liberty to prefer the other Sense given by Interpreters, and to understand by it Witchcrafts, Sorceries, Charms, Exorcisms, and pretended Miracles, by which Men are often seduced to Idolatry, and kept in idolatrous Practices. Or we may understand, with a learned Author, "the numberless artificial Methods of making Men very religious, without any Virtue," to be what the Scripture calls Sorceries.
A Paraphrase and Notes on

CHAPTER IX.

The Period of History which corresponds with this Period of Prophecy, is determined by the successive Order of Prophecies and Events, to the Times soon following the former History, which described the Rise and amazing Progress of the Saracen Empire, and Mahometan Religion; which, like Locusts out of a bottomless Pit, spread themselves, in a very short time, over a great Part of the World. I shall not therefore take notice of Mr. Mede’s Application of this Prophecy, to the Rise and Progress of the Turks, or Ottoman Empire founded by them; though Mr. Mede’s great Learning and Reputation have caused many others to follow him, yet the Rise of the Ottoman Empire is so low, that it is by far too great a Step from A.D. 655, in which the former Prophecy ended. For Otbman, the Founder of that Empire, died in the Year of the Hegira 727, A.D. 1326. This Time will farther also fall far into the Time of the next Period of Prophecy. These Considerations make such Application, I think, inconsistent with the Order of the Book itself, which it seems plainly to mark out to us, in successive Periods.

Let us see then, whether the History of the Saracen Empire, in the Times that soon followed after the foregoing Prophetic Description of the Rise of it, does not answer this Description, and is not most likely designed by it.

One considerable Mark of this Period, is looking the four Angels which were bound in the great River Euphrates, v. 14. signifying, That the Providence of God had, for some time preceding this Period, laid a Restraint upon these furious Invaders of their Neighbours, and the Progress of their Imposture.

Accordingly we find, that upon the Death of Otbman, about the Year 655, there were great Contentions concerning the Succession; Ali, Moawiah, Telba, and Zobair (or Azzobeir) had each of them a considerable Party to advance them to the Califate, or Succession in the Saracen Empire. These Pretensions occasioned several Quarrels, which put a Stop to the foreign Conquests of the Saracens, and ended in the almost entire Ruin of Ali’s Family, and therein of Mahomet’s own; for Ali had married Mahomet’s Daughter.

Id. 43-47. At the Death of Otbman, Moawiah was Governor of Syria, and Amron of Egypt. Ali, at the first, obtained a complete Victory over Telba and Zobeir, two of his Competitors; yet Moawiah and Amron resolved to stand it out to the last against Ali. These Contentions occasioned the Deaths
Deaths of so many Persons, that at last three Men, zealous for the Saracen Affairs, agreed to kill all the three Pretenders to the Calificate: One of them struck Moawiyah in the Reins, but the Wound proved not mortal; another of them mistaking for Amron, a Person whom Amron, being indisposed, had appointed to supply his Place, that Day in the Mosque, killed him dead on the Spot; and going to Execution, said without any Concern, I designd Amron, but God designd another. The third of these Conspirators had better Success in the Execution of his Design against Ali; for he gave him a mortal Wound in the Head, as soon as he came into the Mosque, of which he died in a few Days. The Contention did not end with the Death of Ali; it continued a long time between his Family and the Family of Moawiyah; Hafsan, Ali’s eldest Son, was forced to abdicate in favour of Moawiyah; Hafsah, Ali’s second Son, with several of his Family, was killed in the Field; yet still many Diffurbances were occasioned by the Friends of Ali’s Family, and the Enemies of Moawiyah’s. Almochier, pretending to revenge the Death of Hafsah, is made Calif by his Party, A. D. 685; he pursued all who had a Hand in the Death of Hafsah, and destroyed them with Variety of Deaths; he never pardoned any of those who declared themselves Enemies of the Prophet, nor those whom he could believe to have dipt their Hands in Hafsah’s Blood, or that of his Relations; so that it is said, that he killed near fifty thousand Men of those People, without reckoning those who were slain in the Battles which he fought.

These intestine Divisions and Quarrels bound up the Saracens from their usual Invasions and Incursions, and kept them about the River Euphrates, near which most of their Battles between each other were fought. Moawiyah found it necessary to make a Peace with Constantinus Pogonatus, Emperor of Constantinople, and even agree to pay him a considerable Tribute; and Abdolmelick, one of his Successors, was obliged to make a like Peace, on promise of paying Tribute to Justinian II. the Greek Emperor.

Thus were the destroying Angels bound up for about fifty Years, during the Reigns of Ali, Moawiyah the First, Yehud, Moawiyah the Second, Mervan, and Abdolmelick, Califs of the Saracens.

But then, those destroying Angels were loosed again; the Divine Providence took off the Restraint of the Saracen Invasions. Walid united the Power of the Saracen Empire,
CHAP. IX. Empire, and invaded the Western Parts of Europe with such numerous Armies, and swift Successes, as threatened the Lofs of all Europe, and even to extinguish the Christian Name and Religion.

The Saracens passed over into Spain, A.D. 713. The next Year they obtained a complete Victory over a numerous Army of the Spaniards; they who speak the least, say it was an Army of one hundred thousand fighting Men: what Number was killed, was not known; I suppose, says our Historian, they were so many, it was hard to count them. For this only Battle robbed Spain of all its Glory, and in it perished the renowned Name of the Goths. After this Battle, the Saracens divided their Forces, and soon over-ran the whole Country; so that in three or four Years, they were possessed of all Spain, except a few inaccessible Places in the Mountains, and which the Saracens flighted. The Misery of this Invasion, so agreeable to the Prophetic Description, is so well expressed by the Historian, that I shall give it in his own Words: "Certain it is, Spain was now in a deplorable Condition, almost all brought under the Dominion of the Moors; there was no Sort of Misery but the Christians endured; Women were ravished from their Husbands, Children from their Parents, and all they possessed taken from them, without any Redress to be hoped for. The Country yielded not its usual Produce, both in regard of the Unfeasonable Nettions of the Weather, and for Want of Labourers; the Churches were profaned and burnt; dead Bodies lay about the Streets and Highways, and nothing was to be seen or heard, but Sighs and Tears: nor was there any Calamity but what Spain groaned under, God permitting the Innocent to suffer with the Guilty, to punish the horrid Wickedness of those Times."

But the Saracens did not confine their Ravages to Spain; they soon passed the Pyrenean Mountains into France. After many Ravages in several Parts of the Country, they came to a decisive Battle with Charles Martel, in which Abdirachman was killed, with his numerous Army. This Victory secured the State of Christianity, which would likely have been the Prey of those barbarous Invaders, if they had then gained a Victory over the French, and possessed themselves of their Country, which was then the only Rampart of Christianity, as a judicious Historian observes. The Infidels, as another Historian observes, advanced as to a certain Victory; whereupon ensued one of the
the bloodiest Battles, and most obstinate Fights, that has been seen in the World; of the Moors, there were four hundred thousand, with their Wives and Children, as designing to dwell in France. . . . The Slaughter was incredible; three hundred and seventy thousand Moors were killed, and among them their General. This fortunate Spain, Battle was fought, says Mariana, in the Year of our Lord, 1. 7. c. 2. 734, twenty-one after the Conquest of Spain. It put a full Stop to the farther Progress of the Saracen Arms in Europe, and gave Courage and Strength to the remaining Christians in Spain; so that in time they drove the Saracens quite out of their Country also.

There is another Part of this Prophetic Description, which deserves particular Notice, and which seems to point out this Period of History for the Accomplishment of it: The rest of the Men, who were not killed by these Plagues, yet repented not of their Idolatry; the Worship of Saints and Images, which so nearly resembled the Heathen Idolatry, had made great Advances about this time. Leo Isaurius, Emperor of the East, was much concerned at it; it gave great Offence to the Mahometans, and often provoked them to persecute the Christians as Idolaters. In the East, Leo Isaurius, and his Son Constantinus Copronymus, at this very time endeavoured to put a Stop to these idolatrous Customs of worshipping Images; and, in order to prevent it, ordered all Images to be taken out of the Churches. But these Endeavours to preserve the Church from Idolatry, and remove this just Prejudice against the Christian Worship, were warmly oppossed by the Bishops of Rome. The Emperor Leo had sent his Orders into Italy, A. D. 726, to remove Images out of the Churches there: The then Pope of Rome, Gregory II. confirmed the Worship of Images by a Synod, and rejected the Order of the Emperor, with severe Reproaches on himself; and finally, according to Baronius's own Account, he excommunicated the Emperor, and, on that Pretence, forbade all Payment of Taxes to him in Italy, and freed the People from all manner of Obedience to him, as their Prince. Tandem & anathematis parvam, ita quoque Baronii, quo praetextu interdictum, quo Tributa Italicæ fierent, & obedientiam omnem, tam civilem quam ecclesiasticam, totis Occidens, deinceps, exhiberi, Graeco Imperatori prohiberet.

This Defence of the idolatrous Worship of Images, was so obstinate, that at length it prevailed to a solemn Confirmation of it, by the Authority of Councils, both in the
CHAP. X.

Sect. 8. Interval between the Second and Third Periods.

CONTENTS.

The foregoing Chapters have given us a Prophetic Description of the two first Periods, or of the State of the World and Church, under the Persecution of Rome Heathen; of the Troubles occasioned by the Invasions of the Northern Nations, which broke the Power of the Roman Empire, and divided it into several new Governments; and finally, of the Rise and Progress of the Mahometan Religion and Empire, which caused so many Evils throughout the greatest Part of the World, both in the Eastern and Western Empires.

This tenth Chapter seems to be an Interval between the second and third Periods, in which the Scene of the Vision alters, Preparation is made for a new Prophecy, representing a new State of the World and Church, for a new Period of Forty-two Months, a Time, Times, and half a Time, or Twelve hundred and sixty Days, being the Days of the Voice of the seventh Angel, when the Mystery of God shall be finished.
The Scene of Vision is represented different from the foregoing; it is not now before the Throne of God in Heaven, as in the fourth Chapter, but on Earth, as the first Scene, Chap. i. For St. John saw an Angel come down from Heaven, (v. 1.) the Angel stood on the Sea, and on the Earth, and he lift up his Hand to Heaven, (v. 5.) when he swore that Time should be no longer, (v. 6.)

This Introduction to the third Period, represents an Angel coming down from Heaven, with a little Book open in his Hand. A Voice from Heaven directs St. John to take the little Book from the Angel, and to eat it up; because he was still to continue his Prophecy, and to reveal many Things contained in it: For he was to prophesy again, before, or concerning many People, and Nations, and Tongues, and Kings, (v. 11.) Or he was to represent, in new Prophetic Descriptions, the State of the Church and World, in the Period, or Times, that should successively follow the former Times of which he had already prophesied, and which was to contain a Prophecy, as is afterwards declared, for the space of twelve hundred and sixty Prophetical Days. The Meaning of which will be best explained by a Paraphrase upon the Representations themselves.

TEXT.

AND I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

PARAPHRASE.

AFTER my former Vision, related in the foregoing Part of this Prophecy, I beheld another Vision; introductory to a farther Revelation concerning the State of the Church and World; for I beheld a mighty Angel coming down from Heaven: He appeared as clothed with a Cloud; a Mark of great Power and
And he had in his Hand a little Book open, and he set his right Foot on the Sea, and his left Foot on the Earth;

2 And he had in his Hand a little Book open, and he set his right Foot on the Sea, and his left Foot on the Earth;

Paraphrase.

Majesty: A Rainbow, the Symbol of God's Covenant and Mercy, was on, or round, his Head; and his Appearance was very glorious, for his Face shone with a Lufter like the Brightness of the Sun, and his Feet with a Splendor, as if they had been a Flame, or Pillars of Fire (a).

And the Angel whom I beheld coming down from Heaven, held a little Book, or Roll, open in his Hand, the remaining Part of the sealed Book, or Roll, which the Lamb had opened; and when he was come down to our Globe, he stood upon it, having one Foot on the Sea, and the other on the Earth, the chief Parts of

Annot. on c. 1. 7.

(a) To come in the Clouds, or with the Clouds of Heaven, is among the Jews a known Symbol of divine Power and Majesty. It may refer to the Expression of the Psalmist, Thou art very great, thou art clothed with Honour and Majesty, thou coverst thyself with Light as with a Garment, Psalm civ. 1. 2. alluding to the bright and shining Cloud, in which the divine Presence was used to appear. Grotius observes a like Notion among the Heathen, that they represented their Deities appearing covered with a Cloud:

Horat. Carm. l. 1.
Od. 2.

A Rainbow, by its natural Properties, as a gentle Rain while the Sun shines, was a proper Emblem of God's Covenant with Mankind after the Flood, and fit to be made a Sign that God is always mindful of his Covenant and Promise. The Brightness and Splendor of the Sun, and of Fire, were also proper Figures to express the Majesty of a divine Appearance.

which
the Revelation of St. John.

TEXT.

which it consists; the Prophecies yet to be revealed out of the little Book or Roll, relating to the greater part of the Inhabitants of the World (b).

(b) It is an Observation of a great Author, that this Description of an Angel coming down from Heaven, is in the Form in which Christ appeared at the Beginning of this Prophecy; and it may farther direct us to understand, this mighty Angel of Christ, that he appeared having a little Book opened in his Hand. The same illustrious Interpreter judiciously remarks, "That this little Book is the same that he had newly opened; for he received but one Book from him that sat upon the Throne, and he alone was worthy to open it." It does not seem to be another Book, as some have thought, but the Remainder of the same Book or Roll, which the Lamb took out of the Right-Hand of him that sat on the Throne, (c. v. 7.) It may be called a little Book or Roll, being only the Remainder of what had been opened or revealed already, the seventh and last Seal, and so the whole Book had been opened before, (c. viii.) This seems the plainest and easiest Account of the little Book, as well as most agreeable to the Order of the Prophecies, this containing what was to happen in the Days of the Voice of the seventh Angel, when he shall sound, (v. 7.) Earth and Sea are, in Scripture-Language, a Description of our World, or this terraqueous Globe, as the Heavens and Earth are a Description of the Universe in general, or the whole visible Creation; and so the Inhabitants of the Earth and Sea seem in this Prophecy to mean the Inhabitants of this World: Wo unto the Inhabitants of the Earth and Sea, for the Devil is come down unto you, (c. xii. 12, 13.) that is, when the Dragon was cast down unto the Earth. By the Earth, the Jews understood, as Sir Isaac Newton observes, p. 276, the great Continent of all Asia and Africa, to which they had access by Land; and by the Isles of the Sea, they understood the Places to which they sailed by Sea, or the several Parts of Europe: and hence, in this Prophecy, the Earth and Sea are put, he observes, for the Nations of the Greek and Latin Empires: In this Sense the Angel putting his right Foot on the Sea, and his left Foot on the Earth, will represent him standing with one Foot on Asia, and another on Europe; to signify, the Prophecies he was to reveal, would relate to both the Empires of the East and West: but I think the former Sense the more natural.

This
A Paraphrase and Notes on

3 And cried with a loud Voice, as when a Lion roareth; and when he had cried, seven Thunders uttered their Voices.

4 And when the seven Thunders had uttered their Voices, I was about to write, and I heard a Voice from Heaven, saying unto me, Seal up those things which the seven Thunders uttered, and write them not.

5 And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven,

6 And sware by him that liveth for ever and ever, who created Heaven

(c) When a Voice from Heaven commanded the Apostle not to reveal what was spoken by these Voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on Record a public Revelation to the Church in general, however proper it was to be revealed to the Apostle in particular, which might be for many wise Reasons; though, for what particular Reasons, must be as unknown to us as the Revelation itself is.
the Revelation of St. John.

TEXT.

Even and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things which are therein, that there should be Time no longer.

7 But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets.

PARAPHRASE.

Heaven, he swears by the eternal God, the Creator of all Things, that the Time of the glorious State of the Church, though sure to be accomplished, according to God’s Promise, in its due time, should not be as yet. But in the next Period, or in the Days of the Voice of the seventh Angel, who was yet to sound the Mystery of God, in his Providence toward the Church, should be perfected; and then, as he had promised in the Prophetic Oracles, the glorious State of the Church should be no longer deferred (d).

(d) That Time should be no no longer, does not mean, that Time itself should be no more, in the Original, χρόνος ἐξ ἐκείνας, is literally, The Time shall not be yet. Some understand it, that the Time of fulfilling the Prophecy should be no longer delayed; or, as Gratius on the Place, Non diu arit quin arcanum Dei impleatur: But, I think, both the Intention of the Prophecy, and the more literal Meaning of the Expression, better agree with Mr. Daubuz’s Interpretation: “The Angel in the Vision Declares upon Oath, that the glorious State of the Church shall not be as yet; but that however, it would not be long to it: For in the Days of the Voice of the seventh Angel, when he shall sound,” (that is, in the Period of Prophecy to which the Remainder of the Book yet unrevealed relates, under the seventh Trumpet) “the Mystery of God shall be perfected, as he had declared to his Prophets.” This was a Confutation proper to the general Design of the Prophecy, as there was but one Period of Time yet remaining, viz. during the Voice of the seventh and last Angel; and then the Accomplishment of the Promises, in the happy and glorious State of the Church, should be accomplished and fulfilled, without any farther Delay. This was however attended with a most useful Caution, That the Church is to prepare, in this Period, for new Trials of Faith and Patience; tho’, in the End, the Mystery of God shall be finished, or perfected.

I was
And the Voice which I heard from Heaven spake unto me again, and said, Go, and take the little Book which is open in the Hand of the Angel which standeth upon the Sea, and the Earth.

And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat it up, and it shall make thy Belly bitter, but it shall be in thy Mouth sweet as Honey.

And I took the little Book out of the Angel’s Hand, and ate it up, and it was in my Mouth sweet as Honey: and as soon as I had eaten it, my Belly was bitter.

And he said unto me, Thou must prophesy again before many People, and Nations, and Tongues, and Kings.

I was then directed by another Voice from Heaven, to go up to the Angel, who stood upon the Sea and the Earth, and receive from him the little Book which he held open in his Hand.

I thereupon did as the Voice from Heaven commanded me, and desired the Angel to give me the little Book, which he did; saying unto me, Take this little Book, consider it carefully, and digest it well in thy Mind; and thou shalt find, in the Events it shall reveal unto thee, an Occasion for Comfort and Joy, for Grief and Sorrow.

I accordingly took the little Book out of the Angel’s Hand, and deeply meditated on the Contents of it; and found it to contain in part, Things of great Consolation, and in part, Things that gave me great Concern and Sorrow.

And the Angel from whom I had received the little Book, acquainted me, that I was to consider the Prophecies contained in it, were not intended only for my private Instruction and Meditation; they were Prophecies which concerned the Public, many Nations, and People, which I was
the Revelation of St. John.  

TEXT. PARAPHRASE.

was to publish in farther Revelations, for the public Use and Benefit of the Church (e).

CHAP. XI.

SECT. 9. The Third Period.

CONTENTS.

We are now come, in this eleventh Chapter and the following, to the third and longest Period of this Prophecy, distinguished by the seven Vials, as the former were by seven Trumpets, and seven Seals. As this is a Period much longer than either of the foregoing, it seems to have a more full and copious Description; and the State of it is represented by several Prophetic Images, as by measuring the Temple, by the Prophecy of two Witnesses; by the Vision of a Woman flying into the Wilderness; and the Representation of one wild

(e) To eat, says Mr. Waple, signifies to meditate and to digest divine Truths. Thy Words were found, says the Prophet, Jer. xv. 16. and I did eat them, and thy Word was unto me the Joy and Rejoicing of mine Heart. Our blessed Saviour uses the same metaphorical Expression, when he speaks of himself as the Bread of Life, in many Passages of the sixth Chapter of St. John. As this Prophecy was to reveal the Providences of God, during the Period of the seventh Angel, in which, as there was a Revelation of great Opposition to true Religion, and Persecution of the faithful Professors of it, so was there also a Revelation of divine Protection, during the time of Trial, and of a sure Accomplishment of the promised glorious and happy State of the Church in the End. The Meditation of such a State of Providence might well occasion a Mixture of Joy and Grief in the Apostle’s Mind, as it is like to do in the Minds of all who so understand it, and consider it.

Beast
A PARAPHRASE and NOTES on

CHAP. Beasts rising out of the Sea, and of another coming up out of the Earth.

So that here are two distinct Representations of the State of the Church during this Period; and another Representation of the persecuting Power from whence this afflicted State of the Church should proceed; and, in the End of this, as in each Period, here is a Representation of the Church’s Deliverance out of its afflicted State. And, in particular, the Afflictions of the Church are to end with this Period, in the most happy and glorious State of Peace and Prosperity, of Truth, Purity, and Protection; and not to be succeeded, in a very short time, by a new Period of Troubles and Afflictions, to try the Faith and Patience of the Saints, as the former were.

It appears, that the Representation of the two Witnesses, of the Woman in the Wilderness, and of the Beast, are several Representations of the same Time, or Period, in different Views. The Time for the Witnesses to prophecy in Sackcloth, is a thousand two hundred and threescore Days, (c. xi. 3.) The Woman is nourished in her Place in the Wilderness, for a Time, and Times, and half a Time, (c. xii. 14.) or three Years and a half, equal to twelve hundred and sixty Days, according to the ancient Year of three hundred and sixty Days. And so the Prophecy itself interprets it, (c. xii. 6.) And the Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there a thousand two hundred and threescore Days. It is farther observed concerning the Period of the Beast, that Power was given to him to continue forty and two Months, a Time equal to three Years and an half, or twelve hundred and sixty days. They are therefore to be looked upon as different Descriptions of the same Period, for the more distinct Explication of the Prophecy, and greater Certainty of its true Meaning.

But,
the Revelation of St. John.

But, before we enter upon the particular meaning of each representation, it may be proper to observe something as to the proper time of this period, as to its beginning and continuance.

As interpreters, for very different reasons, have fallen into very different accounts of both, it has occasioned no little uncertainty and disorder in the different interpretations given of it.

The papists are very unwilling protestants should find any of the corruptions of the Roman church in this prophecy; they have therefore used all their art and learning, to finish all the prophecies in this book, in much less time than twelve hundred and sixty years, in the downfall of Rome heathen, when the empire became christian, under Constantine, A.D. 323. They must therefore make the time of this period, no more than twelve hundred and sixty natural days, or three common years and a half. And in this, the bishop of Meaux greatly triumphs over the protestant interpreters, that they should make a year not to signify one year, but three hundred and sixty years.

There are also some learned interpreters among protestants themselves, who think the whole prophecy reaches but to a small period of time. Grotius, and after him Dr. Hammond, in support of that opinion, make the duration of this period much less than twelve hundred and sixty years; for to understand the twelve hundred and sixty days, according to the stile of prophecy, for so many years, is inconsistent with their favourite schemes, and must quite overthrow them.

But it appears, I conceive, from many reasons, that the opinion which assigns a short time to the whole prophecy, is without all foundation, and expressly contrary to the intent of the prophecy, which is to extend to the day of judgment.

It is also a considerable circumstance, to strengthen the interpretation of days by years, that as it is agree-
A PARAPHRASE and NOTES on

CHAP. XI.

agreeable to the Stile of Prophecy, it is most agreeable to the Plan of this Prophecy. It is a good Rule of Grotius, that the Circumstances of the Subject ought to direct how we are to understand an Expression: *Vox Hebdomatis generalis est, & tam de Annis quam de Diebus, rebusque alius accipi potest, quomodo autem accipienda sit, docere nos debet loci cujusque materia.* Let us then see, how justly preferable the Prophetic Interpretation of a Day for a Year is in this Place.

It is agreeable to the ancient Stile of Scripture, in the Days of Moses, (Numb. xiv. 34.) After the Number of the Days in which ye searched the Land, even forty Days, each Day for a Year, shall you bear your Iniquities, even forty Years. The Punishment of the People was to be as many Years as the Days of their Transgression; so that each Day for a Year, seems an Allusion to some known Method of counting, in which Days were answered by Years.

The Prophetic Stile of Ezekiel farther confirms it, (Ezek. iv. 6.) The Prophet is directed to lie on his right Side, and bear the Iniquity of the House of Judah forty Days. This is explained to signify, according to the Stile of Prophecy, so many Years: I have appointed thee each Day for a Year, or, as in the Margin, a Day for a Year, a Day for a Year. So that, in this figurative Interpretation, each Day in the Prophetic Representation, is to be answered by a Year in the Historical Event.

In the Prophecy of Daniel, this Manner of Prophetic Expression is used again, (Daniel ix. 24.) Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy. All who consider this a Prophecy relating to the Messiah, for which there are abundant and unanswerable Reasons, must consider the seventy Weeks as
as so many Times seven Years, not as so many SECT. Weeks of natural Days.

It is a Criticism below such great Men as Grotius, and the Bishop of Meaux, that because Hebdomas signifies a Number of seven, it may signify seven of any Thing, according to the Circumstance of the Place; and therefore a Week, (Hebdomas) which is so called because it contains seven Days, may signify seven Years. A Week primarily signifies seven Days, and properly nothing but seven Days: a Week (Hebdomas) never did naturally signify seven Years, and only can do so, as the figurative Expression of Prophecy puts a Day to signify a Year.

The particular Circumstances of this Prophecy add a farther Strength to this Interpretation, that the 1260 Days are to be understood of so many Years.

The Order of the Prophecies of this Book shew, that these 1260 Days contain the whole Time of the third Period; or, all the Time wherein the Witness prophesy, the Woman is in the Wilderness, and the Beast has Power given unto him: that is, all the Time of the last State of the Church’s Sufferings, to that glorious State of the Church, when Satan shall be shut up in the bottomless Pit for a thousand Years. In this Period the seven Vials of God’s Wrath are to be poured out, and all the historical Events that relate to them accomplished; this Period is to last till the Mystery of God shall be finished. These Events are too many, and the Times in which they are to be accomplished too long, to be comprized within three Years and a half, or 1260 natural Days.

The Order of the Periods shew this third is not to begin, until the two former are passed; until the Nations which had destroyed the Roman Empire, had divided it among themselves; till the Imperial Government of Rome was passed away, as the preceding face.
A Paraphrase and Notes on

CHAP. XI.

ceding Forms of Government were before it; till another Form of Government should be established in Rome, which, on some Accounts, should be called the seventh, and on other Accounts the eighth Form of Government; when Rome, once the powerful Mistress of the World, after she had lost her Dominion, and seemed to lose it without Hope of Recovery, should be restored to Power and Empire again, which was to continue during the 1260 Days of this Period, and then to be utterly overthrown, and never to rise again.

Now, as a great Variety of concurring Circumstances shew the Beginning of this Period, about the Year 756, when the Popes were invested with the temporal Dominion of Rome, in which only Time, the several Descriptions of this Period do all exactly agree; the 1260 Days of this Prophecy are to last so long as this Power is to continue: which seems evidently to shew, that we are not to understand 1260 natural Days, the Time of this Period, but so many Prophetic Days, in which a Day is given for a Year.

It being necessary to premise so much concerning the Prophetic Account of Time in this Period, I shall only farther observe, that we have three distinct Representations of it in the 11th, 12th, and 13th Chapters.

The First, by the Figure of measuring the Temple, and prophesying of the two Witnesses.

The Second, by the Figure of the Woman in the Wilderness. And,

The Third, by the Power and Persecution of the Beast.

I proceed to explain each of these, as they are severally represented in their Order.

After
TEXT.

AND there was given me a Reed like unto a Rod: and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

PARAPHRASE.

AFTER this, I beheld in the Visions of Prophecy, a new Representation of the future Providence of God, towards the Church and World; for there was a measuring Rod put into my Hand, with which I was directed to measure the Temple, and the Court wherein the Altar stood, in which the Priests worshipped God, and performed the Duties of their Office, and into which such as offered private Sacrifices for themselves were admitted. A proper Representation of the true Worship of God, and of such as were true Worshippers of him.

But as to the other Court of the Temple, the Place where the Israelites were used to assemble, when they came up to the Temple to worship, I was directed not to measure it, for this Reason, that it should become common and profane, being permitted to be used and possessed by Gentiles. A fit Representation of great Corruption in the common and usual Worship of God, by Heathen Doctrines and idolatrous Modes of Worship: Which State of Corruption, I was informed, was to continue for the Space of forty-two Months.
And I will give power to my two Witnesses, and they shall prophesy a thousand two hundred and three score Days, clothed in Sackcloth.

(a) A measuring Rod was a Sort of Pole about ten Feet long, made of a kind of Reed, which was both strong and light, such as was commonly used in measuring Buildings and Lands.

Lightfoot observes, "That, (besides the Priests who ministred in the Court where the Altar stood) Persons offering a Sacrifice came into the Court of the Altar, to present their Sacrifice before God, and lay their Hands upon it."

This Representation seems to be taken from the Prophet Ezekiel's Vision, (c. xi.) in which he beheld a Person with a measuring Rod, taking the Dimensions of the Buildings of a Temple; shewing the Prophet, in Vislon, the Model or Plan of a new Temple, to encourage the Jews to Faithfulness in their Religion, with the Hopes of seeing the Temple, and true Worship of God restored again. The Temple and Temple-Worship was a proper Figure of Christ's Church, and of the spiritual Worship instituted by him. It was, therefore, very proper to represent the State of the Christian Church by like Figures. What is peculiar in this, and wherein it differs from Ezekiel's Representation, is the Direction to measure only the Temple, and inner Court where the Altar stood, but to exclude the other Court. This signifies plainly enough, that, in this Period of the Church, but a small Part should be preserved in Purity; that there would be some sincere and faithful Worshippers, but they would be few in comparison with a greater and more numerous Part of the Church, which should be corrupted with the Doctrines of Heathenism, and corrupt the Worship of God with idolatrous Customs; as if the outward Courts had been given up to the Gentiles to prophanre, while the few faithful Worshippers of God, who adhere to the Faith and Worship taught in the Word of God, shall be confined, as it were, within the inner Court.

One general Representation of this Period, then, is after this manner: God will preserve a Church in Purity of Faith and Worship, but it will consist only of a small Number, when, at the same time, the greater Part of the Church shall fall into great Corruptions; in particular, they shall corrupt the Christian Faith and Worship with many false Doctrines and Practices, taken from Heathen Superstition and Idolatry.
4. These are the two Olive-Trees, and the two Candlesticks standing before the God of the Earth.

(b) This Representation shews in general, That as God raised up Prophets in the ancient Church, to witness against the idolatrous Corruptions of Religion, and denounce the Judgments of God against those who were guilty of them, so it should be in this corrupt State of the Christian Church. It is a sufficient Reason, why these Witnesses are said to be Two, as Two were the legal Number of Witnesses, and as, in the times of the ancient Prophets, on greater Occasions, Two were usually joined together, as Moses and Aaron in Egypt; Elijah and Elisha, in the Apostacy of the ten Tribes; Zerubbabel and Jeshua, after the Babylonish Captivity. As this Testimony of the Witnesses is to be of equal Duration with the Apostacy itself, it cannot well be meant of any Two particular Persons; nor is there, I conceive, any Reason to understand it of any Two particular Churches, or Bodies of Men, in perpetual Succession. It sufficiently answers the Prophetic Description, if there be, during the Time of the Apostacy, a sufficient, though small Number, who, like Elias, and Elisha, shall testify and declare against the idolatrous Customs and Practices of their Times.

Calmet justly observes, "These Witnesses do not mean Two particular Persons, but all the Martyrs in general." The Name of Prophecying here signifies Persons full of the Spirit of God, preaching God's Word, and bearing witness to the Truth.
A PARAPHRASE and NOTES on

PARAPHRASE.

Constantly supported and encouraged in the profession of true Religion; faithful Instructors shall excite them to Constancy and Perseverance, and they shall glorify God by a constant Testimony of Truth; as if a Lamp was kept always burning, by a continual Supply of Oil from a living Olive-Tree, constantly feeding it with Oil, that it may never go out (c).

Moreover, the Judgments these Witnesses to the Truth shall denounce against such Persons as reject their Testimony, and persecute them for their sincere and faithful Warnings, shall as surely be executed, as the Judgments denounced by the former Prophets were; God will assuredly punish those who reject and despise their Warnings, with many great and severe Judgments (d).

God

(c) This Representation of the Candlesticks and Olive-Tree, seems taken from the Prophecy of Zechariah, (c. iv.) in which Zerubbabel and Joshua are represented by Two Olive-Trees on each Side of the Candlestick, which empty Oil through two golden Pipes out of themselves, (v. 11, 12.) to express, that Joshua and Zerubbabel, should be protected by divine Providence, to go through all the Difficulties which lay in the Way of finishing the Temple, and re-establishing the Jewish State, not indeed by human Force and Power, but by God's Protection, and his all-powerful Providence; not by Might nor by Power, but by my Spirit, saith the Lord of Hosts.

(d) When Abaxiab sent Companies to seize on the Prophet Elias, Fire came down from Heaven, and consumed them, 2 Kings 1.
TEXT.
6 These have Power to shut Heaven, that it rain not in the Days of their Prophecy, and have Power over Waters to turn them to blood, and to smite the Earth with all Plagues, as often as they will.

PARAPHRASE.
God will vindicate the Honour of these Witnesses, and the Truth of their Testimony, by as great and remarkable Judgments in their Times, as in the Times of any of the ancient Prophets; as when, for instance, Elijah prayed, and it rained not on the Earth; or, as when Moses turned the Waters of Egypt into Blood. God will surely avenge their Cause as his own, and punish their Enemies with all those Plagues, which, according to his Direction, they shall denounce against them (e).

Now God threatens those who rejected the Warnings of the Prophet Jeremiah, Jer. v. 12, 14. They have belied the Lord, and said, It is not he, neither shall Evil come upon us, neither shall we see Sword nor Famine... Wherefore, thus saith the Lord God of Hosts. Because ye speak these Words, behold I will make my Words in thy Mouth Fire, and this People Wood, and it shall devour them. That is, God would certainly bring on Judah and Israel, all those Judgments with which he had appointed to punish them for their obdurate Apostasy. The Certainty of these Judgments is well expressed in these Words, And if any Man will hurt them, he must in this Manner be killed. The Enemies of Truth and Righteousness shall have no Power to protect themselves against the Judgments of God, or find any Means to escape, when God decrees their Punishment.

(e) What God does, according to his Word by his Prophets, is, according to the Stile of Prophecy, said to be done by them. Behold, says God to the Prophet Jeremiah, (c. i. v. 9, 10.) I have put my Words in thy Mouth: see, I have set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant. In the Prophet Hosea, Therefore have I bewailed them by the Prophets, I have slain them by the Words of my Mouth, are observed by Interpreters to be equivalent Expressions, Hosea vi. 5. Thus, when God brings those Judgments upon the World, which he directed his
And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless Pit shall make War against them, and shall overcome them, and kill them.

And their dead Bodies shall lie in the Street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Prophets to declare in his Name, they may be said, in the Stile of Prophecy, to smite the Earth with Plagues, as they will; because God will accomplish what, according to his Word, they shall denounce against the Opposers and Corrupters of true Religion.

(f) What we render, when they shall have finished their Testimony, Mr. Daubx renders, while they shall perform their Testimony. The Original may mean, the Time of their Testimony, as well as the End of it; οὖταν τελεσθήση, οὔταν παραδόσω, when they deliver you up, Matt. x. 19. And τελεσθή signifies to perform and compleat a Thing, as well as to end or finish it. So Christ, upon account of his Sufferings, is said to be made perfect through Sufferings, Heb. ii. 10. The most probable Sense appears to be, that the Witnesses are to meet with Opposition and Persecution, during the whole of this Period; as the Woman was to be in the Wilderness, and the Beast was to have Power 1260 Days, so the Witnesses were to prophecy, and to be persecuted during the same time. They are not single Persons, but a perpetual collective Body of Men, or a Succession of Witnesses, against the Errors and false Worship introduced into the Church.

Powers
Powers may well be compared to Sodom or Egypt, for Pride, Wickedness, and Cruelty, to those who put Christ himself to Death, for bearing Testimony to the Truth. Yet, in all their Distress, they may comfort themselves, that they suffer with Christ, and for his Cause, and from Persons whose Idolatry and Cruelty make them as Sodom or Egypt (g).

The Corruption in the Days of this Period, shall be so very great, that the People in general, in all Places, shall be violently prejudiced against these faithful Witnesses; in so much, that they shall, with great Inhumanity, deny them the Decencies of Burial, and express the Fierceness of their Displeasure and Wrath, by all Methods of public Disgrace (b).

And

(g) The great City, is that City which reigneth over the Kings of the Earth, Rev. xvii. 18. or Rome, the Empress of the World. Streets of the great City, are its public Places throughout its Dominions; for the great City is not considered so much in its Buildings, as a Seat of Empire. It is Rome, and the Roman Empire, says the Bishop of Meaux; and, taking the great City for Rome, and its Empire, he adds, It is literally true, that Jesus Christ was crucified there, even by the Roman Power. And it is moreover true, that the same Rome which crucified Christ in Person, crucified him also every Day in his Members.

(b) The Time in which the People shall shew this Inhumanity to the Witnesses, is said to be three Days and an half, which is not
And they that dwell upon the Earth shall rejoice over them, and make merry, and shall send Gifts one to another, because these two Prophets tormented them that dwelt on the Earth.

And the Inhabitants of the Earth shall greatly rejoice in this Persecution; they shall express it by sending Gifts to one another, as a Testimony of mutual Congratulations, on Occasions of public Joy. For now they hope to be delivered from the Trouble and Uneasiness, occasioned by the Reproofs of these Prophets, and the Judgments they threatened them with, on account of their Corruptions (i).

Yet, notwithstanding the Cruelty of these Persecutors prevailed, while the Beast was permitted to make War with

not to be understood literally for so many natural Days only.

Can any Man believe, says Mr. Mede, that the small Space of three Days and an half, is sufficient either for spreading the Fame of the Death of the Witness, or for sending the Messengers with Gifts to and fro among the Nations?

Yet the Expression, says Mr. D'Aubus, is very suitable to the Decorum of the Symbol of a dead Body, that will keep no longer unburied without Corruption.” There seems, I think, an Allusion in the three Days and half, to the Time of our Saviour's lying in the Grave. Such was the Humanity of the Times in which Christ suffered, that they permitted his Friends to lay his Body in a Grave; but such shall be the Inhumanity of these Persecutors, as to deny the Rites of Burial. Why the Time is signified by three Days and an half, we shall see farther on Verse 11.

(i) The Prophets, who reproved the Corruption of their Times, were used to be accounted Disturbers of the public Peace, and were often an Uneasiness to Persons, who, however corrupt they were, could not bear Reproof. Thus, when Abah saw Elijah, he said unto him, Art thou be that troubleth Israel? The Prophets who preach against the Errors of the World, are treated as public Enemies, seditious Persons, and even as the Cause of those public Calamities, which they foretell as the Punishment of a perverse Generation.
they stood upon their Feet, and great Fear fell upon them who saw them.

12 And they heard a great Voice from Heaven, saying unto them, Come up hither: and they ascended up to Heaven in a Cloud, and their Enemies beheld them.

As these Witnesses were represented, raised from the Dead, in Conformity to the Resurrection of Christ; so further, in Imitation of his Ascension into Heaven, they are

(k) A Day sometimes signifies a Season, or undetermined Portion of Time: The Day of Temptation in the Wilderness was forty Years, Heb. iii. 8, 9. Day and Year are sometimes joined together, for Season and Time in general, Isaiah xxxiv. 8. For it is the Day of the Lord's Vengeance, and the Year of Recompence for the Controversy of Zion. So Dies is used with Elegance, by the best Authors, for Time in general: Opinionum Commento delat Dies.

It is a good Rule to judge what Portion of Time may be designed by such indeterminate Expressions, to consider what is necessary or proportional to the Season spoken of. In this Place, as Mr. Waple observes, it seems to be necessary that three Days and an half should be brought to comport with three times and an half, twelve hundred and sixty Days, and forty-two Months. Thus the Time of the Witnesses suffering will be in proportion to the Time of their Prophecy, which is to be a Time of Persecution. It will agree with the other Representations of the same State of the Church, by the Woman in the Wilderness, and the Seafon of the Beast, or Time of his persecuting Power, which relate to the same Period, and help to explain it.
represent as ascending in a public Manner, in the Presence and to the great Confusion of their Enemies, who shall behold them, after all their Oppression, exalted by the glorious Power of God, to a State of great Honour and Influence, as well as of Security and Peace (1).

This great Power of the Witnesses, and Prevalency of their Doctrines, shall however be attended with great Comotions in the World, with great and signal Calamities inflicted on that great City, which had for so long time opposed the Truth, and oppressed the Faithful. A very

(1) To be exalted to Heaven, or cast down to Hell, signifies in Scripture-Language, the happy State of those who enjoy the Blessings of true Religion, or the miserable Condition of those who are deprived of them for despising them. Thus our Saviour speaks concerning Capernaum: And thou, Capernaum, which art exalted unto Heaven, shall be brought down unto Hell, Math. xi. 23. The Destruction of Satan's Power by the Kingdom of God, or the Success of true Religion by the Gospel, against the Idolatry and Wickedness of the World, is expressed in the same Figure, Luke x. 18. I beheld Satan as Lightning fall from Heaven. The Pride of Babylon is, in like Manner, described by the Prophet, Isaiah xiv. 13. For thou hast said in thine Heart, I will ascend into Heaven: I will exalt my Throne above the Stars of God. The Fall of that haughty persecuting Empire is described in the same figurative Language, (v. 12.) How art thou fallen from Heaven, O Lucifer, Son of the Morning. In this Sense, the Ascension of the Witnesses into Heaven, will mean the great Success of the Doctrines of pure Religion taught by them, and the mighty Efficacy with which they shall prevail, in the Reformation of the Church from idolatrous and superstitious Corruptions.
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considerable Part of its Power shall be taken away, and many Persons shall be cut off in her Defence, and many others shall be affrighted with the Judgments of God, and made sensible of the Wickedness of oppressing Truth and Righteousness, and shall glorify the true God, by forsaking their Idolatry, and affisting the Cause of pure and true Religion (m).

Let

(m) Interpreters are much divided, as to the tenth Part of the City which fell by the Earthquake, whether it denotes Rome under the Papacy, as Mr. Mede supposes Rome at present to be just the tenth Part of ancient Rome; or whether it means some notable Part of the ten Kingdoms into which the Roman Empire was divided in this Period; as suppose, with some, the Kingdom of France, or, with others, the fall of the Greek Church and Empire of Constantinople under the Power of Mahometan Government, or whether it may not mean the whole Papal Jurisdiction, because it is represented in Prophecy under the figurative Expressions of ten Toes, ten Horns, ten Kings.

This Diversity of Opinion had its Rife, it may be, from an Endeavour to fix too particular a Sense on a general Expression. We have already observed, (c. ii. 10.) that the Numbers ten and seven are figurative Numbers, denoting Multitude, Frequency, and Perfection. A Deliverance out of the many Troubles of Life, is expressed in the Book of Job, by being delivered out of seven Troubles, Job v. 19. The seven Spirits of God figuratively express the perfect Grace of God's holy Spirit; the Number ten, in like manner, is used to denote many or often. Jacob complained, that Laban had changed his Wages ten times, or very often, Gen. xxxi. 7. When Elkanah said to his Wife, 1 Sam. i. 8. Am not I better to thee than ten Sons? the plain Meaning is, than many Sons. In like manner, Solomon observes of Wisdom, Ecclus. vii. 19. Wisdom strengtheneth the Wife more than ten mighty Men which are in the City; or, than several mighty Men. These Instances, more of which may be seen in Mr. Daubius, are sufficient to shew, that the Numbers seven Symbolical and ten may be understood of many, or a sufficient Number of any Thing. The tenth Part of the City falling by an Earthquake,
A PARAPHRASE and NOTES on

CHAP. TEXT. PARAPHRASE.

XI. 14 The second Woe is past, and behold, the third Woe cometh quickly.

Let not, however, any Person imagine, that the Church shall be free, in this third Period, from Opposition and Persecution, to try their Faith and Patience, any more than in the two former Periods; for a third Woe is to follow upon the second, to try them that dwell upon the Earth (n).

quake, may then be understood very properly, of some considerable Part of the Empire, the City being considered as the Seat of Empire and Government; it may signify the Downfall of some considerable Supporters of the Beast's persecuting Power. The Slaughter of seven thousand Men may, in like Interpretation, mean, such as shall continue to support and assist the Antichristian Power of this Period, in Opposition to the Kingdom of God and Christ, to the Cause of Truth and Righteousness.

There seems to be a Propriety, in these more general Expressions, in a general Representation of this Period, the more particular Account being reserved for the After-Parts of the Vision; so that this Part of the Prophecy seems to shew, that Judgment shall come on the Persecutors of the true Church, in full Proportion to their Iniquities, when the faithful Witnesses to the Truth shall be eminently protected, and their Cause shall wonderfully prevail.

(n) We have the mention of three Woes, c. ix. 12. One Woe is past, and behold there come two Woes more hereafter. This first Woe was under the founding of the fifth Angel, when the bottomless Pit was opened, with the Rife of Mahomet's Power and Imposure; the second Woe is reasonably understood, to be during the founding of the sixth Angel, when the four Angels were loosed to slay the third Part of Men, Rev. ix. 13—15. when the Saracens were permitted to endanger the whole Western Empire, and the Christian Name and Profession everywhere; the third Woe, which was soon to follow the second, will begin its proper Order, in the Day of the Voice of the seventh Angel. It may be proper to observe, the Woes are designed to represent an afflicted State of the Church, rather than calamitous Times to the Inhabitants of the World in general. So that we are, I think, to consider it as an useful Prophetic Warning, that this third and last Period would call for as much Caution and Constancy as either of the former. They who will faithfully adhere to the Purity of true Religion, must expect to find Opposition, and meet with Woe.

I then


TEXT

15 And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four-and-twenty Elders, which sat before God on their Seats, fell upon their Faces, and worshipped God,

PARAPHRASE

I then perceived in my Vision, that the seventh Angel sounded his Trumpet, upon which Proclamation was made with a loud Voice in Heaven, declaring, that the Kingdom of God, and his Christ, the true Christian Religion should triumph over all Opposition, and flourish with great Success and Prosperity throughout all the future Ages of Time.

And the twenty-four Elders, whom I saw in my first Vision, representing the true Church of God, as sitting on Seats placed round about the Throne of God, arose from their Seats, and prostrated themselves before God, to worship him.

And they worshipped God by a solemn Act of Praise, saying, We give Thanks unto thee, O Jehovah, the Almighty and everlasting God, that it has pleased thee to shew thyself superior to all the Opposition of the World, that thou art able to protect, and, according to thy Promise, to exalt thy faithful Servants in the End.

For though the Nations of the Earth have with great Fury, persecuted the true Religion, now the Day of thy Wrath is come, to punish them in Righteousness, and to vindicate the Cause of thy Servants,
A PARAPHRASE and NOTES on

CHAP. XI.

PARAPHRASE.

vants, who have been faithful unto Death: The Time is come to finish the Mystery of thy Providence towards the Churches, and to give the Reward promised to Prophets, and Confessors; and all true Christian Worshippers, of every Kind and Degree: and to destroy them at the last, who, for so long time, by their false Doctrine and Persecution, had corrupted and destroyed the greater Part of the World (o).

Upon this, I beheld the Temple of God in Heaven opened, so that I could see the Ark of the Covenant, the Mercy-Seat, and Place of God’s Presence, for it was not hid behind a Veil; representing not only a State of Peace and Liberty for the Church, the Place of Worship being opened, but also that, in this State of the Church, the true Worship of God will be used in great Per-

19 And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament: and there were Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail.

(o) Kεραύνον, judicare, sēpe est vindicare, itaque, W. W. quod est retineo, vel fikāsin, judicare per evikaiin vindicare viretius, as Grosius observes. So that, to judge, or try the Cause of the Dead, or of the Martyrs for the Truth of the Christian Religion, may very naturally be understood to mean, a Vindication of their Cause, by some eminent Act of Providence in favour of it; as to vindicate, is a proper Sense of judging; and, I think, more proper to the Order and Intention of the Prophecy than to understand it of the general Judgment, which, according to the Order of these Prophecies, is not to be till after the prosperous State of the Church, in which Satan is to be bound for a thousand Years.

SECTION.
the Revelation of St. John.

TEXT. PARAPHRASE.

SECTION. This happy State of the Church shall be attended with great and heavy Judgments on the Enemies of true Religion; a Storm of Vengeance shall come down from Heaven on their Heads, terrible as when Earthquakes are joined to Thunder and Lightning (p).

CHAP. XII.

SECTION.

CONTENTS.

We come now to a second Representation of the same third Period of Prophecy, that is, the State of the Church and World, in the Days of the Voice of the seventh Angel; or while the Woman who fled into her Place in the Wilderness, was nourished there for a Time, Times, and half a Time, or three Years and a half, equal to forty-two

(p) Gratius thinks, that the Lightnings and Thunderings belong to the next Chapter, and refer to a new Prophecy; but we may observe, the End of this Period is described in the same manner, c. xvi. 18—21. These Voices, Thunders, Lightnings, and great Hail, are interpreted expressly of an exceeding great Plague, so that Men blasphemed on account of it. This is called, giving unto Babylon, the Cup of the Wine of the Fierceness of God's Wrath; to express the great Calamities and Deformation with which God, at the End of this Period, will punish the obstinate Persecutors of his pure Worship, and true Religion, and publicly vindicate the righteous Cause of his faithful Martyrs.
CHAP. XI. Months, which are equal to twelve hundred and sixty Prophetical Days, the exact Time in which the Witnesses were to prophecy. As the former Representation shewed, that true Religion should be preferred among a few faithful Confessors, tho' in a constant State of severe Persecution, so this represents the State of the Church, under the Figure of a Woman, persecuted so as to fly into desert Places, to hide herself; yet preserved and fed there; notwithstanding all Endeavours of a furious Serpent, ready to destroy her.

This plainly describes an afflicted and persecuted State of the Church in general, during this Period; in which, false and idolatrous Worship shall be in great Power, and the faithful Profession of the true Religion shall expose Men to great Danger: That however, till the true Worshipers of God shall be preferred, though in an obscure State, and be enabled, notwithstanding all Opposition, to keep and maintain the Truth unto the End.

TEXT. AND there appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars.

PARAPHRASE. Beheld, in a second Vision, another Representation of this Period; there appeared in Heaven, the Figure of a Woman, in the most glorious Manner imaginable: she seemed to be surrounded with Sun-Beams, as with a Glory; to stand upon the Moon, and to have a Crown upon her Head, in which twelve Stars were set as so many Diamonds, an Image that strongly expressed a State
**TEXT.**

2 And she being with Child, cried, travailing in Birth, and pained to be delivered.

**PARAPHRASE.**

This Woman was farther represented to me in the Vision, as a fruitful Mother, ready to be delivered of a Child, and to bless the World with a fair and numerous Posterity.

**SECT.**

besides

(a) It was a well-known Custom, at the time of this Prophecy, to represent the several Virtues, and public Societies, by the Figure of a Woman in some peculiar Dresses, many of which are to be seen in the Roman Coins; in particular Salus, the Emblem of Security and Protection, is represented as a Woman standing upon a Globe, to represent the Safety and Security of the World, under the Emperor's Care, as in a Coin of Hadrian's: Globum pede calcans, significans se imperante, Orbi salutem publicam datam. The Consecration of the Roman Emperors is expressed in their Coins, by a Moon and Stars, as in two of Faustina, to express a Degree of Glory superior to any on Earth.

Never was any Image more expressive of Honour and Dignity than this in the Vision, to stand in the midst of a Glory made by the Beams of the Sun; and upon the Moon, as above the low Condition of this sublunary World: To wear a Crown set with the Stars of Heaven, as Jewels, is something more sublime than any thing whereby Antiquity has represented their Societies, their Virtues, or their Deities.

The Reader may farther observe in this Representation, if he please, with Mr. Da.buc, that the Sun may signify Christ; the Moon, the Holy Ghost; and the twelve Stars, the twelve Apostles. Or, he may understand it with Mr. Mede, of the Church shining round about, by the Faith of Christ, the Sun of Righteousness, treading under Foot the Rudiments of the World, whether Jewish Shadows, or Gentile Superstitions, and glorious with the Ensigns of the Apo.stolic Offspring. Or, he may consider with Mr. Waple, that the Apostolical Doctrine is the chief Ornament, Crown, and Glory of the Church.

But however he shall choose one or other of these more particular Allusions; this will remain a sure general Meaning, that the Blessings of true Religion, in the Revelation of Jesus Christ, as taught by his Apostles, that is, of the true Christian Religion, deserve the highest Esteem and Honour, however they may be despised by the World.

(b) The Metaphor of a Mother, blessed with a fair Posterity, is very proper to represent the public Happiness, by an Increase both
And there appeared another Wonder in Heaven, and behold, a great red Dragon, having seven Heads, and ten Horns, and seven Crowns upon his Heads.

And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth: and the Dragon stood before the Woman which was to be delivered, for to devour her Child as soon as it was born.

BESIDES the Figure of the Woman, I beheld a Representation of another Nature: there appeared a great red Dragon, with seven Heads, and ten Horns, and a crown on each of his Heads, to shew there was a fierce and powerful Enemy of the Church, intent to make Use of all its Power, if possible to destroy it.

The Power of this Dragon was represented so great, that he seemed, by his Tail, to strike a great Number of the Stars out of their Places in the Heavens, and throw them down on the Earth: He seemed to watch the Woman with great Attention, whom he perceived ready to be delivered, with manifest Marks of a Design to destroy the Child, so soon as it should be born. A fit Figure to express the great Power of Satan, and his Kingdom, their constant Opposition to Truth, and unwearied Endeavours to stop the Progress of Numbers and Strength. It is an easy Figure to consider the Church as a Mother, and the Converts to Truth and Righteousness, the true Worshippers of God, as her Children. The Expressions which represent her as a Woman in Travail, may principally mean her Fruitfulness, and denote the Number of Converts to true Religion, rather than the Afflictions of the Church on account of her Profession. The Happiness of the Empire in the Fruitfulness of the Imperial Family, is often expressed in Coins, Fecunditas Augustae, Seculi Felicitas.
5 And she brought forth a Man-Child, who was to rule all Nations with a rod of Iron: and her Child was caught up unto God, and to his Throne.

However, the Woman ready to be delivered brought forth a Man-Child, to intimate, that the Christian Church should be continued by a constant Succession of Converts, notwithstanding all Opposition. Thus Christ's Kingdom should prevail over all Enemies, and break all Opposition, as the antient Oracles prophesied concerning him, That he should rule all Nations as with a Scepter of Iron. As soon as this Child was born, I beheld it caught up to God and his Throne, to intimate God's Care and Protection of the true Christian Church, and the Safety of the Church in God's Protection (d).

(c) The Devil is often represented in Scripture as a Dragon, and the old Serpent; and the Prophecy itself so explains it, v. 9. And the great Dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the whole World. He seems represented by a great, and red, or bloody-coloured Dragon, to describe both his Power and Cruelty in opposing true Religion. The seven Heads, and Crowns, and ten Horns, is a Description so exactly agreeable to the Description of the Beast, in the 13th and 17th Chapters, that it may, I think, be justly understood as a Limitation of the Opposition here meant, to the Times of the Beast, or to that Time when the Roman Power was represented by ten Horns, as well as by seven Heads and Crowns; or not before ten Kingdoms were erected by the Nations which broke in upon the Roman Empire, and divided it into many-independent Governments; that is, properly during the Time of this third Period.

(d) Grotius supposeth, I think, with great Probability, that these Expressions, And her Child was caught up unto God and his Throne,
And the Woman fled into the Wilder¬ness, where she had a Place prepared of God, that they should feed her there a thousand two hundred and threescore Days.

And there was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels:

A Paraphrase and Notes on

CHAP. T E X T. XII. 6 And the Woman I perceived also, that the 6 Woman was preserved as well as the Child she brought forth; but it was by flying into a Wilder¬ness, where she found a Place provided for her Retreat, and where she was taken Care of, by the Protection of divine Providence, during the Time of this Period: To intimate, the Condition of the Church would be difficult and danger¬ous in these times, like the Israelites, when they wandered in the Wilder¬ness; or, as Eli¬jab, when he fled from the Persecution of Abab. Yet a divine Protection should pre¬serve it, as the Israelites were fed with Manna, and Elia¬hab by Ravens.

This State of the Christian Church, was farther represented by a Battle in the Air, between Michael and his Angels on the one Side, and the Dragon, or the Devil, and his Party, on the other.

Throne, are an Allusion to the Preservation of Joab, in the Time of Athaliah's Uprighting, when she put to Death all the rest of the Royal Family, 2 Kings xi. 2, 3. Jeboschab took Joab the Son of Abaziah, and stole him from among the King's Sons which were slain. . . . And he was hid in the House of the Lord six Years. He was kept safe in one of the Chambers of the Temple, till he was brought out by Jehoiada the High Priest, and restored to the Kingdom of David. Thus the true Wor¬shippers of God shall not all be destroyed by the Enemies of Religion; some, like Joab, shall be kept safe, as if in Heaven, the true Temple, till they shall appear publicly with Victory over their Enemies.

In
the Revelation of St. John.

TEXT.
8 And prevailed not, neither was their Place found any more in Heaven.

9 And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world, he was cast out into the Earth, and his Angels were cast out with him.

PARAPHRASE.
In the Conclusion of which, the Dragon and his Party were so far from obtaining a Victory, that they were totally defeated, and driven out of the Field of Battle.

Thus the Dragon, or old Serpent, which in the Scriptures means the Devil, and Satan, who had deceived the World into Error, Idolatry, and Wickedness, was cast down, together with his Party and Followers: To intimate, that there should be a smart Contention between faithful Christians, and the Maintainers of Error, Idolatry, and Wickedness, which should at the last end in a complete Victory over the Enemies of true Religion (e).

I perceived this Blessing of the Church was acknowledged in a public Act of

(e) Many Interpreters understand this Victory over Satan, in which he is represented cast down from Heaven with his Angels, to be intended of the Heathen Power of Rome; so that Idolatry had lost the Advantage of the Civil Establishment throughout the Roman Empire. In this Period, the temporal Power of Rome, as we shall hereafter see, was to be in the Hands of one, who sith himself, The Head of the Christian Church. It was a great Victory over Satan and his Power, when Christianity had fully prevailed over Heathenism in the Empire; and we may add, it was also a considerable Victory over Satan, when an effectual Stop was put to the Mahometan Imposture in these Western Parts: Tho', as we shall observe in the following Parts of this Representation, the Devil, notwithstanding this Diminution of his Power, is still to retain sufficient to do great Mischief within this Period, and will use it with much Wrath, against the true Worshipers of God, and his faithful Servants.

M 4

Praise
PARAPHRASE.

Praise and Thanksgiving unto God, who had thus manifested his Power in the Deliverance of his People, and the Advancement of his own spiritual Kingdom, by the Profession and Practice of Christianity. For now Satan had lost the Opportunity of accusing Christians as guilty of Impiety, for refusing to conform to the Religion of the Empire, and idolatrous Worship of the Gods of Rome, or cenfuring their Zeal for the true Christian Religion as insincere; asserting, that they would soon renounce the Profession of it, if they were to suffer on account of it (f).

The Patience, Faith, and Perseverance of the Church, were sufficient to shew Satan a false Accuser, and obtained a great Advantage for them; as they were an eminent Proof, that they preferred the Cause of true Religion, to every

(f) These Expressions, says Mr. Waple, are taken from Job and Zechariah, where the Scriptures, speaking after the manner of Men, represent Satan as accusing good and pious Men before God. This he does, by aggravating their Faults and Imperfections, and by exciting wicked Men to raise false Accusations against them, as was notoriously done against the primitive Christians. Mr. Daurus observes, the Accuser, according to the Custom of the Eastern Nations, and in some Cases by the Law of Moses, was appointed to be the Executioner, Deut. xiii. 9. so that when the Church is no longer in Danger of Persecution for the Profession of Christianity, Satan is said to be thrown down, as having lost the Power of accusing and executing such as make open Profession of it.

thing
TEXT.

12. Therefore rejoice, ye Heavens, and ye that dwell in them: Woe to the Inhabiters of the Earth and of the Sea, for the Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short time.

13. And when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-child.

14. And to the Woman were given two Wings, that she might fly into the Wilderness, into the Place prepared for her, that she might be nourished a thousand years.

PARAPHRASE.

thing else: And as their Saviour confirmed his Doctrine with his Blood, they were ready to confirm their Testimony, by Constancy unto Death, according to the Grace and Spirit which the Church should receive from Christ their Lord.

Let therefore Angels and Saints, and the whole Church rejoice, and be thankfully sensible what Salvation Christ has obtained for his People, and shall assuredly bestow upon them. Yet let all the Inhabitants of the Earth consider, that this Victory over Satan notwithstanding, his Power is not yet quite destroyed, he will still be able to do great Mischief, and will attempt it with the more Wrath, as the Time of his Opposition is much shortened.

The Devil will shew his Wrath upon this great Loss of his Power, now the Profession of Christianity so universally prevails against Heathen Idolatry, so long supported by the Power of the Empire; he will still find out new Ways to persecute the true Church, and those who are careful to preserve the Purity of true Religion.

However, the true Church, represented by the Woman, appeared
Wings of a great Eagle, that she might fly into the Wilderness, into her Place, where she is nourished for a Time, and Time, and half a Time, from the Face of the Serpent.

15 And the Serpent cast out of his Mouth, Water as a Flood, after the Woman, that he might cause her to be carried away of the Flood.

16 And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.

(g) To bear on Eagle’s Wings, is an Allusion to the Strength and Swiftness of an Eagle’s Flight, and does well express the Readiness and Power with which God does often deliver his Church out of its Dangers; but whether the two Wings of an Eagle are here put to signify the Eastern and Western Parts of the Roman Empire, of which an Eagle is the Armorial Ensign, I shall leave to the Reader’s Judgment.

(b) Floods and Inundations often come so suddenly, and with such Violence, as to drown or carry away all things within their reach, and give no time for an Escape. They are a proper Figure to express some great and sudden Danger. 

Nabum thus describes the Judgments of God, which shall utterly destroy his Enemies, Nabum 1. 8. But with an overflowing Flood, he will make an utter End of the Place thereof. So that, by this Similitude, we may well understand some quick and smart Attempt of the Enemies of true Religion, to cut off all Hope of Safety for the true Worshippers of God, even in Retirement.
the Revelation of St. John.

TEXT.  PARAPHRASE.  SECT.

17 And the Dragon was wrath with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.

It was moreover represented to me, that tho' this providential Assistance of the Church favoured its Escape, it rather increased the Rage of Satan: He continued with fresh Fury, and in all possible Methods, to excite and carry on the Persecution of the true Worshippers of God, according to the Purity of the Gospel, and Revelation of Jesus Christ, who would not submit to the idolatrous Doctrines, and corrupt Worship introduced into the Church in this Period.

CHAPTER.

(f) And the Earth helped the Woman. The Figure in general is a natural Representation of stopping the Course of a Flood, by receiving it into some great Opening or Gap in the Earth; and Earth, taken in its most natural Interpretation, for our habitable World, and the Inhabitants of it, will fully answer the Meaning of the figurative Expression. Thus, the general Meaning will be to this purpose: The Providence of God will raise up some Persons, who shall aid and assist true Christians, notwithstanding the Violence of Persecution. I do not perceive there is need of a more particular Application of the Word Earth, to the corrupt Part of the Church, and that it became Master of its Conquerors; the barbarous Nations at length receiving the Manners, Religion, and the very Name of Romans.

It seems more agreeable to the Design of the Prophecy, and of this Representation, to understand it of Assistance from some Persons of Power and Authority in the World, giving Protection to the Witnesses, against the growing Corruptions of these Times,
IN this Chapter, we have a farther Account of the State of the Church and World, in this third Period. The Representation of the wild Beasts in this Vision, refers to the same Times with the two former Visions of the Witnesses prophesying in Sackcloth, and the Woman flying into the Wilderness. Power is given unto the Beast to continue, or to make War, and prevail forty-two Months, v. 5.

This Vision gives a more distinct Account of the Manner and Means by which the true Church, and Worshippers of God, should be persecuted, and so greatly oppressed, as is represented by the Woman’s flying into the Wilderness, and slaying the Witnesses. So that this Representation, in conjunction with the two former, will afford us a sufficient Description of the State of Providence, and the Church, with the useful Lessons of Caution, Patience, and Faithfulness, in Times of great Corruption, and great Danger, which are the principal Intentions of the Spirit of Prophecy, in the Whole of these Revelations.

Times, not permitting the Decrees and Edicts for establishing idolatrous Doctrines and Worship, to be immediately executed, or so suddenly as to suppress all Opposition, and not give time for a sufficient Number of Confessors, to stand up in the Cause of Truth, and continue to maintain it. The Historical Events, answering this prophetical Description, which we shall afterwards see, will, I hope, more clearly explain it.
AFTER the two foregoing Visions, I beheld a third, farther to explain them: I seemed standing by the Seaside, when I perceived a wild Beast rising out of the Sea, of a very remarkable Form. It had seven Heads, and ten Horns, with a Crown on each Horn, and a blasphemous Inscription on each of his Heads, to denote a new Form of Government, that was to be erected in the City of Rome, by the great Commotions of the World, after the Imperial Power had been destroyed, and the Empire should be divided into ten distinct and independent Kingdoms or Sovereignties (a).

The

(a) A Beast, ἄγαλμα, signifies a wild savage Beast. In the Prophecies of Daniel, Beasts are known Symbols of the Monarchies represented in his Visions, c. vii. In the After-Parts of this Prophecy, it is expressly interpreted by an Angel to mean a King, kingly Authority, or Government, c. xvii. And there are seven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short Space; and the Beast that was, and is not, even he is the eighth (King or Government) and is of the seven, and goeth into Perdition, v. 10, 11. The Horns are, by the same Angel, interpreted to mean Kings or Kingdoms, v. 12. And the ten Horns which then saw you are (or signify) ten Kings, which have received no Kingdom as yet, (at the Time of the Vision) but receive Power as Kings, one Hour with the Beast; μετ' αὐτῷ, in the same Season or Time with the Beast.

The Rising of the Beast then, will signify, the Rise of some new Dominion or Government; the Rising of a wild Beast,
A Paraphrase and Notes on

CHAP. XII. 2 And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority.*

Paraphrase.
The Form of this wild Beast, which I saw in my Vision, was made up of some Likeness to the several Beasts of Prey, the Leopard, the Bear and the Lion; the persecuting Empires, in Daniel's Vision, being represented by these Beasts, famous for Strength and Rapaciousness, in seizing and devouring their Prey. They were a proper Figure to signify the Rife of a new Empire, powerful, tyrannical and cruel.

And

Sweden, the Rife of a tyrannical Government; and rising out of the Sea, that it should owe its Original to the Commotions of the People: So Waters are interpreted by the same Angel, v. 15.

In the Visions of Daniel, the four great Beasts, the Symbols of the four great Monarchies, are represented rising out of the Sea in a Storm. I saw in my Vision by Night, and behold the four Winds of the Heaven strove upon the great Sea, and four great Beasts came up from the Sea, Dan. vii. 2, 3.

Seven Heads are interpreted by the Angel to signify seven Mountains, and seven Kings, c. xvii. 9, 10. Hence we may sufficiently understand, that by this Beast was meant a Roman Government, different from that in being at the time of the Vision, and which was to arise after the Imperial Government should be passed away, as five other Forms of Government had passed before it. That some Form of Government in the City of Rome is signified by it, seems very evident; for the seven Heads are, in one figurative Meaning, interpreted to signify seven Mountains; and it is expressly called, The great City, which reigneth over the Kings of the Earth, c. xvii. 18. Urbs septicollis, Orbit caput, and Orbit terrarum Domina, are sufficient Descriptions of Rome in Roman Authors, and as well understood as if Rome itself had been expressly named. Upon the Heads of this Beast were Names or Inscriptions of Blasphemy. This Government is elsewhere described as a mystical Babylon, full of Names of Blasphemy, c. xvii. 3—5. to signify, that it should establish and propagate idolatrous Doctrines and Worship; for as Idolatry is a reproachful Contempt of the one true God,

* Dan. vii. 4, 5, 6.
the Revelation of St. John. 175

TEXT. PARAPHRASE. SECT.

And that the old Serpent the Devil, who had hitherto persecuted the true Worshippers of God, by the several great Monarchies of the World, would engage this new Power, advanced in the Seat of the last of these Monarchies, the Roman Empire, to use that Power in the Persecution of true Religion, as the preceding Tyrannies had done before it (b).

I per-

worshipping and serving the Creature more than the Creator, it is called Blasphemy in the Stile of Prophecy. The Idolatry of the Jews is called, burning Incense upon the Mountains, and blaspheming upon the Hills, Is. lxv. 7. So the Prophet Ezekiel, xx. 27. in this your Fathers have blasphemed me; that is, by offering their Sacrifices on high Places, and in Groves, according to the Rites of the Heathen Idolaters.

This Beast had also ten Horns, and upon his Horns ten Crowns, or each of his Horns was crowned. According to the Interpretation of the Angel, c. xvii. 12. The ten Horns which thou sawest are (or signify) ten Kings which have received no Kingdom as yet, but receive Power one Hour, (or in the same Hour, at the same time) with the Beast.

This State of Roman Government then, as it was to be a new Form of Government, it was also to be contemporary with ten Kings or Kingdoms, which were to be so many distinct Governments, at the same time and in the same Period with it. But neither of them were to receive their Power, till the King, or Form of Government then in being, that is, the Imperial, should pass away, and another was come, which was to continue a short Space.

These several Descriptions together, all which must be united in the Kingdom of the Beast, seem plainly enough to denote a new Form of Roman Government, after the Imperial Government should cease, and after the Exarchate of Ravenna should be suppressed, when the Roman Empire should be divided into ten distinct Governments or Kingdoms; which can be no other than the Government of Rome in the Hands of the Popes.

(b) From hence it appears, says Mr. Waple, that this was the fourth or Roman Monarchy, (in one Form of it) because it
And I saw one of his Heads, as it were wounded to death, and his deadly Wound was healed: and all the World wondered after the Beast.

I perceived also, that one of the seven Heads of this Beast appeared to have received such a Wound as seemed to be mortal; but this mortal Wound was healed up, tho' the Sear remained as a Mark of it. This Cure was so remarkable, as occasioned Wonder and Astonishment in all who beheld it. To signify that this new Power arose in the Roman Empire, after that Empire had received such a Blow in one of its Heads, or Forms of Government, as left no human probable Prospect, that Rome should ever rise to Power and Empire any more; and it would be greatly to the Astonishment of the World, to see the Power of Rome revive again, in the new Form of Go-

is made up of the three former, whose People and Nations it conquered, and out of whose Ruins it grew; and because it had all the Qualities of Subtilty and Cruelty which are thought to be signified by these Beasts. It is observed by Mr. Daubw, that the Powers constituting the Beast, carried on the same Design against true Religion, tho' in another Form, as the Dragon did, when the Empire was Pagan. The Description itself naturally expresses a new Power rising up in the Roman State, mighty and terrible, directed by the perpetual Enemy of true Religion, to persecute the faithful Worshippers of God. The general Meaning of this Part of the Vision, is well expressed by Mr. Mede. I law, faith St. John, the Type of the last State of the Roman Empire, wherein governing under the seventh Head, it should be divided into ten Kingdoms; and yet, even as he had done under his former Heads, he should blaspheme the only true God, by the Worship of Idols. May we not here observe, that the Prophecy speaks of the civil Power of Rome? Why should we then search after it in an Ecclesiastical Supremacy? vernment
And they worshipped the Dragon which gave Power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make War with him?

The World was generally seduced to comply with the idolatrous Practices the old Serpent, the Devil, introduced anew, by means of this new-erected Power in Rome, the greater Part of the World ac-

The seven Heads being interpreted by the Angel to signify seven Kings, or Forms of Government, may well direct us to understand, this deadly Wound of one of these Heads to be the Destruction of one of those Forms of Government, in such manner as to threaten the utter Overthrow of all Power in Rome, as in Babylon; so that it should never rise to be the Seat of Empire again: Therefore, they that dwell on the Earth shall wonder, when they behold the Beast that was, and is not, and yet is, Rev. xvii. 8. The most natural Interpretation of which Expressions seems to be, That the World beheld with great Wonder, a City once so powerful, quite destroyed, for some time ceasing to be an Empire, and deprived of all Authority, yet rising again to Empire, and regaining a great Authority, in a very surprising manner. It seems also plain, by comparing this Description with the xvith Chapter, that the Head which was mortally wounded, was the sixth Head or Form of Government, at the Time of the Vision; Five of the seven Kings are fallen, says the Angel to St. John, v. 10. and one is, and the other is not yet come. The Form of Government in being, at the Time of the Vision, was the Imperial; and after the Imperial Government ceased in Augustus, Rome was no Seat of Government during the Exarchate of Ravenna, and had no human Prospect of being the Seat of Empire again, till this new Power arose, when the Exarchate was given to the Popes, and Rome became the Seat of their Government, and has continued so ever since. It seems also intended by the Angel's Interpretation, that we should consider the City of Rome, as marked out in this Prophecy for the Seat of Government, to prevent Mistakes, that we should not understand this Prophecy of an Empire or Government, in any other Place than the City of Rome, tho' it should take the Name and Stile of the Roman Empire, as the Greek Emperors, and the Emperors of Germany have severally done. This may give us a good Reason, why the City of Rome, in this Prophecy, is described by its natural Situation, as well as by its Government, and why seven Heads are interpreted to mean seven Mountains, as well as seven Kings.
5 And there was given unto him a Mouth speaking great Things, and Blasphemies: and Power was given unto him to continue forty and two Months.

The Manner in which the Beast exercised the Power he had received, was thus represented, that he greatly magnified himself above others, and claimed unlimited Powers and Authority, to enforce what he required; and the Time wherein the Beast was permitted to establish Idolatry, was the same with the Term of the Church’s State of Persecution, represented by the Witnesses, and the Woman flying into the Wilderness, or forty-two Months, equal to twelve hundred and sixty Prophetic Days, or so many Years (c).

And

(d) They did freely yield themselves in Obedience to the Beast, says Mr. Mede, as to one who so far excelled in Power, that none was able to make Resistance. The Admirers of the Beast, says Mr. Dabiscus, look upon him as superior to all other Powers, and therefore obey his Commands in committing Idolatry; and, in doing this, worship also the Beast. For to commit Idolatry, through Fear of any Power, makes that Power his God, because Master of his Conscience: As to worship the Beast, in the Eastern Stile, was to be subject to it; so to be subject to it, in its idolatrous Constitutions, or exercising the great Authority and Power, which it had received from the Dragon, may be said to worship the Dragon in worshipping the Beast, and yielding Obedience to its idolatrous Constitutions.

(e) The Mouth speaking great Things, seems to be taken from the Description of the little Horn in Daniel’s Vision, c. vii. 8. and is explained, v. 11. by the Voice of the great Words which
TEXT.

6 And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

PARAPHRASE.

And this new-erected Government of Rome used the Authority it had attained, in making and publishing Constitutions, for the Establishment of Idolatry; in contempt of God, and his true Worship, and by all Methods of Oppression and Persecution, forcing the Church to comply with them, and yield Obedience unto them.

The Horn speaks: And yet farther, c. xi. 36. by the Description of a King, who shall do according to his Will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous Things against the God of Gods; this Mouth speaking great Things, may then well signify Claims of unlimited Authority; a proud and severe Execution of tyrannical Power. We may here note, says Mr. D'Aub彪, that to speak great Things and Blasphemies, are put together, as the one signifies Tyranny; and the other Idolatry; if we join both together, they will signify to establish Idolatry by Tyranny; or, according to Mr. Mede, he exercised his Power in two Things, in Blasphemy against God, and Persecution of the Saints. Power was given to him, (the Beast) to continue, (in the Margin, to make War) in the Original, ἐνεπέταξεν, this seems well explained by a Power to do what he pleased; meaning either an Authority to Clarke; make what Constitutions he should think fit, or Power to put those Constitutions into Execution, by punishing every one who of Prophecy, should refuse Obedience to them.

(f) Any Acts of idolatrous Worship may well be expressed by blaspheming God and his Name, as they deny to the true God his distinguishing Honour, and give it to Creatures, whether to Images, Saints, or Angels. The Church, as it is called the Temple of God, the Place of God's Presence, is properly also called his Tabernacle; they that dwell in Heaven, are understood by Gratius, of all Saints, all Christians, whose Conversation is in Heaven. This Form of Expression seems to be taken from the Prophet Daniel, viii. 10, where it is said of the little Horn which came up out of one of the four Horns of the He-Goat, or one of the Princes which arose in one of the four Kingdoms into which the Empire of Alexander the Great was divided, that it waxed great even unto the Head of Heaven, and it cast down some.
And it was given unto him to make War with the Saints, and to overcome them: and Power was given him over all Kindreds, and Tongues, and Nations.

The Power of this new Roman Government became so great by divine Permission, that it prevailed against the Worshippers of God, either to force them to a Compliance with the Corruptions established by its Authority, or to persecute them for their Conscient; and this oppressive Power was extended far and wide over many Nations and People.

Infomuch, that all the Inhabitants of the Earth, where of the Hoit, and of the Stars to the Ground, and stamped upon them. On these Expressions, Mr. Lowth seems justly to observe, That as the Faithful are Heirs of the Kingdom of Heaven, so the Names and Titles of the Heavenly Church are sometimes given to that on Earth; the Christian Church is called, The Jerusalem which is above, Gal. iv. 26. and the Governors of it are titled Angels, Rev. i. 20. In like manner, the Hoit of Heaven means here the Jewish Church: They which dwell in Heaven, especially when mentioned with the Tabernacle of God, may be understood according to the Prophetic Language, of the true Church, and Worshippers of God. Then to blaspheme them that dwell in Heaven, will signify the Contempt and injurious Manner with which this new Government of Rome shall treat the true Worshippers of God, as well as God himself, and his Name. But as many Interpreters of great Judgment and Learning, Mede, Waple, Dawne, &c. give another Sense of the Tabernacle of God, and them that dwell in Heaven, it will be fit to fet it before the Reader. By the Tabernacle of God, they understand the Body of Christ, which is blasphemed by the Doctrine of Transubstantiation, and the idolatrous Practices consequent thereupon, adoring the Bread, instead of Christ the Tabernacle of God, and blaspheming the heavenly Inhabitants, the Angels and Saints in Heaven, by giving them Worship and Adoration; and as Mr. Mede adds, disgracing the blessed Spirits with contumelious and wicked Fables and Miracles: Which of these the Reader will prefer, must be left to his own Judgment; the former seems to me the more probable, as well as the more natural and easy Interpretation.
the Revelation of St. John.

TEXT.
ship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.

PARAPHRASE.
this new Power reached, were prevailed upon to receive his idolatrous Constitutions, and yield Obedience to his tyrannical Authority; such true and faithful Servants of God only excepted, who were inrolled in the Registers, as Heirs of eternal Life, according to the Promises of Christ's Gospel, who, from the Beginning, was the true Propitiation, and Mediator of Acceptance and Blessing (g).

And now let every good Christian, who is desirous to preserve himself in an Hour of Temptation, and preserve the Hopes of eternal Life, attentively consider the Cautions, Warnings, Consolation, and Encouragement of this Prophecy. For every one may be assured, that God, the righteous Governor and Judge of the World, will finally render to every Man according to his

(g) Perseverance in the Faith of the Gospel, and true Worship of God, in this great Hour of Temptation, which would deceive all but the Elect, is very usefully represented as the Character of those whose Names are registered in the Lamb's Book of Life; to shew, that they who endure to the End, shall be saved; and that the Salvation of God, through Christ, belongs to none but those who shall persevere. A powerful Motive and Encouragement to Constancy, the great Design of the whole Revelation; and which is therefore most properly kept in view, in every Part of it. We have already observed, to write Names in the Book of Life, is an Allusion either to the Registers in which the Families of the Priests, or Freemens of Cities were used to be entered upon Record, on c. iii. 5.

N 3

Works,
And I beheld another Beast coming up out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon.

And he exerciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly Wound was healed.

And this second persecuting Power, had all the Powers of the first, or new-revived Form of Roman Government, and used its Authority to spread the Power of this new Roman Government, beyond the Bounds of its own proper Dominion, so as to oblige the several Nations to yield Obedience to the new Authority revived.
the Revelation of St. John.

TEXT.

PARAPHRASE.

vived in the City of Rome, after it had been so long deprived of all Authority, and seemed to have lost all hope of recovering it.

Interpreters differ very much as to the true Intention of this Prophetic Description, and what is meant by this second Beast coming up out of the Earth.

With some it signifies Philosophy, and, in particular, the Meaux. Pythagorean, a great Support of the Roman Idolatry, with Grotius. its pompous Speculations, and Pretences to Divination and Miracles.

Others suppose, it means some one or more Sorcerers, or Magicians, who were Heathen, and made use of by the Devil, to support and advance Heathenism and Idolatry: so that an Author of great Name concludes, it is most reasonable to interpret this second Beast of Apollonius Tyanaeus, who is reported to have done such Feats and Miracles, as are compared by Hierocles to the Miracles of Christ, and preferred before them.

Others understand this second Beast, of the Pope with his Clergy: They observe, "The Pope himself and alone, tho' he may be termed a false Prophet, yet he maketh not up the Beast, except his Clergy be joined with him;" since the Beast doth signify a Company of Men, composed of a certain Order of Members, like as a Beast hath, not one Man alone."

Mr. Whiston's Notion seems much the same with this of Mr. Mede: He understands the second Beast, of the Whiston, Rise of Antichrist, strictly so called, the Pope of Rome, and his subordinate Hierarchy.

Mr. Waple observes, "As by the former Beast, the Waple, Papacy, as Monarchic and Imperial, was fitly repre-288. sented; so in this Type, there seems to be a Representa- tion of the apostate Hierarchy, or of the whole Body of the Ecclesiastics, as antichristian; and a Body Politick, (signified by a Beast in Prophecy) under two co-ordinate Powers or Horns, by which the Hierarchy of the Eastern and Western Parts of the Empire, before the Popes came to be an Horn, or to have his antichristian Supremacy, is very fitly typified."
Mr. Daubuz supposes, "the former wild Beast con-
 fined of the antichristian civil Powers, which were to
 be in the Roman Empire, during the second Period of
 the Church, and that the Christian Ecclesiastical Powers
 in the said Empire, during the said space of time, are
 the Beast which is here intended; and therefore, that
 the two Horns are the successive Lines of the Bishops of
 Rome and Constantinople, having under them the whole
 Body of the corrupted Clergy, as the former Beast had
 that of the Laity; both these Bishops having pretended
 to be universal Bishops of the Church."

Finally, the illustrious Sir Isaac Newton observes, "The
 second Beast, which rose up out of the Earth, was the
 Church of the Greek Empire; for it had two Horns like
 those of a Lamb, and therefore was a Church, and it
 spake as the Dragon, and therefore was of his Religion;
 and it came out of the Earth, and by consequence in
 his Kingdom."

To take off somewhat of the uncertainty so great a Va-
 riety of Opinions is apt to occasion, let us attend more
closely to the Prophetic Description itself: It will, I ap-
prehend, lessen the Number of Opinions, to shew some of
them inconsistent with plain and obvious Circumstances of
the Prophetic Description.

It is an Observation of consequence, that the Vision of
this second wild Beast, arising out of the Earth, was after
the Vision of the first Beast which rose out of the Sea, and
cannot signify any Power to arise in the Roman Empire be-
fore that time.

This second Beast, moreover, exercised the Power of
the first Beast before him, as a Sort of Lieutenant or De-
puty to him; in particular, to bring all Persons, where his
Power reached, to receive the Authority of the first Beast,
to worship the first Beast, whose deadly Wound was healed,
says the Prophecy expressly. So that this Description is
inconsistent with any Power opposite to the Authority of
the first Beast, as well as it is with any Power that rose up
before it.

It seems also very probable, that this second Beast, what-
ever is meant by it, had a Power and Authority very like
the Power and Authority of the first Beast, and very nearly
resembling it: He exerciseth all the Power of the first
Beast, εząd δὴ τὴν δυνάμεν ἐπὶ τὸν Κύριον ἔχων καὶ ἔχειν. He had the Ex-
ercise of the whole Power; so that of what Nature or
Kind the Authority and Power of the first Beast were, the
Authority
Authority and Power of the second Beast were of the same Kind. Hence this Description will be also inconsistent with any Supposition that makes the Authority and Power of the second Beast, contrary to, or different from the Power of the first.

We have already observed from many concurring Circumstances, that the first Beast did not arise till the Imperial Government had passed away, till Rome seemed to have lost irrecoverably the Seat of Empire, till the Roman Empire was divided into ten Kingdoms, till the City of Rome should receive a new Form of Government, and become a Seat of Empire again, till a Government should be erected in the City of Rome, in the Days of the Voice of the seventh Angel, which was to persecute the Saints one thousand two hundred and sixty Years. All these Considerations determine the Rise of the first Beast out of the Sea, to be, when the Exarchate of Ravenna was given to the Papacy, when Rome was made the Seat of the Pope's temporal Dominion, and the last Form of Roman Government began, which has lasted ever since to this Day.

We fully know in History, what this Power of the Papacy is: The Popes claim supreme Authority, as Heads of the Church in Things religious, and they have civil Authority, as sovereign Princes, in their own Dominion, which is expressly called, The Patrimony of St. Peter.

This plain Account of the Prophetic Description, will much lessen, I think, the Variety of Opinions before mentioned; not to remark, that the Philosophy, or Magic, of Apollonius Tyanaeus, are no Forms of Government, which are the true Meaning of Beasts and Horns, in the Language of the Prophets. It may be sufficient to shew, that the Philosophy of the Bishop of Meaux, that the Magic and Miracles of Apollonius Tyanaeus, with the learned Grotius and Dr. Hammond, are absolutely inconsistent with the Time of this Period, wherein the first Beast rose up out of the Sea, which yet was before the time when this second Beast rose up out of the Earth; neither will the Prophetic Description, for the same Reason, agree with Mr. Waple's Opinion, that this second Beast means the Hierarchy of the Eastern and Western Parts of the Empire, before the Pope came to be an Horn, or to have his antichristian Supremacy. The same Reason holds against Mr. Daubuz's Opinion, that the first Beast consisted of the antichristian civil Powers; and the second Beast, of the antichristian ecclesiastical Powers, especially as he understands it, that
from the times of Lea, there was in the Church a double ecclesiastical Monarchy of two Bishops ecumenical, who pretended to have all the Power of the Lamb. For this Dispute between the two Sees of Rome and Constantinople, was long before the City of Rome because the Seat of Empire in the Papacy; nor can a Contest for Power, between the two Metropolitans of the Eastern and Western Empire, be well understood of the Power of the second Beast, which was to exercise all the Power of the first Beast; not to weaken or suppress it, but to promote the Power of the first Beast, and to force all Persons to submit themselves to it. And this Observation is also a considerable Difficulty, in Sir Isaac Newton's Opinion, that this second Beast was the Church of the Greek Empire. We may observe, that to place the Rise of the two Beasts, at the Division of the Empire between Gratian and Theodosius, A.D. 379, greatly antedates the true Time of the last Form of Roman Government, and throws back the third Period very far into the second, contrary to the Order of the Prophecy. It is farther to be observed, that the Greek Church was far from using its Power and Authority, to force all Persons to submit to the Papacy, that it was used in continual Opposition to the Authority of the Roman Church; it not only denied the Pope's Supremacy, but separated also, with great Warmth, from its Communion. And the Roman Church is so far from esteeming the Greek Church as a Friend, that it treats it as an apostate Church, in a State of Schism and Rebellion.

Finally, Mr. Mede's Opinion, that the second Beast is the Pope with his Clergy, has many Difficulties attending it. The first Beast is represented as distinct from the second, and from the ten Kings or Kingdoms, the' they give their Power and Strength to the Beast; and therefore cannot well be the whole State of the ten Kingdoms growing up again into one Roman Commonwealth, united with the Pope as High Priest. Besides, if the Power of the Pope in Rome be the first Beast, the same Papal Power can hardly be intended, with very little Alteration, by the second Beast. It must, in all Likelihood, signify some distinct persecuting Power, of like Nature and Kind with the first, supporting and advancing the Authority of the first. Perhaps it may be said, these Observations, by lessening the Uncertainty, occasioned by so many different Interpretations, may make the Matter worse, and leave no certain Interpretation at all.

I hope
I hope not. Let us see then, whether we cannot find out, what will answer this Prophetic Description, in all its Circumstances.

We are then to find out a Power, which is to arise after the first Beast, in which a Supremacy in Spirituals was united with the Authority of a temporal Prince, in the Popes.

We are moreover to find out a Power, like that of the Papal Government, which is to execute all the Power of the first Beast; which seems to express a like Power, in which civil and religious Authority shall be united.

We are also to find out such a Power, as shall be used to support and advance the Authority of the Popes, and force Obedience to it.

We need not look far in History, I think, to find a Power that fully answers all these Characters.

We have seen at large in the Preface, how Pepin of France gave the Exarchate of Ravenna to the Church of Rome: This was the Rize of the first Beast, in the temporal Dominion of the Popes over Rome, and the Countries that compose the State of the Church, as St. Peter's Patrimony.

A little after this Time, the Emperor Charles the Great, and his Successors, endowed several Churches in their States with large temporal Estates, to which were annexed the Jurisdictions and Royalties, which in those times were used to belong to the most honourable Tenures, such as Earldoms, Dutcheies, and Principalities; whereby they had a temporal Authority added to their spiritual, very nearly resembling that of the Church of Rome, in virtue of St. Peter's Patrimony.

These Powers went on still increasing, till in some short Proces of time, especially in the Germanic Empire, they became to be real Principalities. Several Bishops of Germany have been, for many Centuries, in the Rank, and have enjoyed the full Powers and Authority of sovereign Princes; some have attained the highest Dignity, and chief Administration of the Empire, as Electors, in all Things equal, in some Things superior, in Dignity and Authority, to the other Princes of the Empire, not excepting such Electors of the Empire as are Kings. This has been long the fixed and settled Constitution of that principal Government of Europe, which now uses the Stile of the Sacred Roman Empire.
A PARAPHRASE and NOTES on

CHAP. It is easy to see, how nearly this Authority resembles the Powers of the Papacy, or first Beast; and it is easy to observe, in the constant Course of History, that this Authority has been used all along, to cause the Earth, and them that dwell therein, to worship the first Beast, or to obey his Commands in all Things. By this it is, that Popes have had the Power, as well as the Infolence, to tread on the Necks of Kings and Emperors. And it has been the great Support of the idolatrous Worship of that Church, against all the powerful and promising Attempts of Reformation.

Burnet, Rights of Prince, 135.

It is a just Remark of Bishop Burnet, that this appeared so early as the Days of Charles the Great himself. "He had raised the Church so high, and given it such Dominions, and had, by so many repeated Laws, established their Jurisdiction and Temporalities, that it was not perhaps in his Power, chiefly in his Old-Age, when the Vigour and Heat of his Spirits had failed, to rectify what was amiss."

To this, I think, all the other Parts of this Prophetic Description will agree, as we shall more fully see hereafter. Nor does it much differ from the Opinions of Mr. Mose, Waple, Whiston, and Daubuz. It supposes this Description to mean the same Body of Men, the clergy, subordinate to the Pope, promoting his Power and Authority; it only takes in a Point of View, and Period of Time, more agreeable to the Order and Circumstances of the Prophetic Description.

TEXT. PARAPHRASE.

13. And he doth great Wonders, so that he maketh Fire come down from Heaven on the Earth, in the Sight of Men.

This persecuting Power shall also promote idolatrous Worship by pretended Miracles, as if, with Elijah, they could cause Fire to come down from Heaven *, at whose Prayer Fire from Heaven burned the Sacrifice, and consumed those whom

* 1 Kings xviii. 37, 38.
TEXT.

14 And received them that dwell on the Earth, by the Means of those Miracles, which he had Power to do in the Sight of the Beast, saying to them that dwell on the Earth, that they should make an Image to the Beast, which had the Wound by a Sword, and did live.

15 And he had power to give Life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast, should be killed.

PARAPHRASE.

whom Abaxiab sent to seize him (i) †.

The Advantages these pretended Miracles had obtained over a great Part of the World, by their Credulity and Superstition, were artfully improved to deceive them yet farther, so far as to persuade them to deify the Pope, or erect an Idol to his Honour; so that they were taught, it was their Duty to pay a religious Obedience, in all Things, to his Authority and Orders, as to God himself, and his Word.

This Image whereby the Pope was deified, is not to be understood of a lifeless and dumb Idol; but, like those Statues of the Heathen Gods, which gave forth Oracles, as if animated by an indwelling Spirit. So the Orders and Constitutions of the Pope were published to the World, by the subordinate Clergy, as Oracles, obliterating all Nations to a religious Obedience, and supporting their Authority with

(i) The Idolatry of the Church of Rome has been greatly supported by a Pretence to Miracles, though the most of them have plain Marks of Falsity and Impiety; yet the Roman Church is so fond of a Pretence to Miracles, that it has made it one of the Marks of the true Church, and has persuaded the Credulous, Ignorant, and Superstitious, to believe it, who are always the larger Number of Mankind.

† 2 Kings i. 10, 12, all
PARAPHRASE.

all their Power, treating all Men as worthy of Death, who should refuse an entire Submission to them in any Particular.

The Obligation of this entire Submission and Obedience to the Papal Decrees, was carried so high, that every Person, of whatever Rank or Condition, was to make some public Acknowledgment of it, as Servants were used to be marked by their Masters, or as Persons consecrated to some Heathen Deity, were used to mark themselves with some Figure, as a Badge, denoting the Deity to whom they were consecrated.

It was made so penal, for any to omit this Profession of Obedience to the Papal Constitutions, that no Man was permitted to buy or sell, but was deprived of all Commerce with Men, and civil Privileges of Life, if he did not, some way or other, make this Profession (k).

It

(k) Many learned Men have thought these Expressions relate to the Manner in which Ptolemy Philopator persecuted the Jews; "he forbade any to enter into his Palace, who did not sacrifice to the Gods he worshipped: whereby he excluded the Jews all Access to him, either for the suing to him for Justice, or the obtaining of his Protection, in what Case ever they should stand in need of it."—He ordered, by another Decree, "That all of the Jewish Nation that lived in Alexandria, should..."
the Revelation of St. John.

TEXT.
18 Here is Wisdom: Let him that hath Understanding count the Number of the Beast: for it is the Number of a Man; and his Number is six hundred thirty-score and six.

PARAPHRASE.
It will be a considerable Point of Knowledge, in this mystical Description, to find out, by a given Number, the Name of this Beast, so as to know when this idolatrous tyrannical Power shall arise; and from thence know what Power is meant by this Prophetical Representation. Now there is a certain Number, which, in a way of Reckoning usual among Men, will teach it; that Number is six hundred sixty-six.

THE Number six hundred sixty-six, is given as a Number by which the Name of the Beast may be found out. The Number is designed to have some sort of Secrecy in it. The Number itself is the same in all the Places of Units, Tens, and Hundreds, 666. This some have observed as a Part of the Mystery; but they should have observed, that tho’ this is true in the English Way of Numeration, the Original does not use three Figures, but three different Letters of the Greek Alphabet \( \chi \varepsilon \). Prophetic Numbers will often require some Skill in Calculation, to find out, for instance, when Days are to be taken for Years, or from what Time any particular Calculation is to take its Date.

In

"should be degraded from the first Rank of Citizens, of which they had always hitherto been from the first founding of the City, and be enrolled in the third Rank, among the common People of Egypt; that all of them should come thus to be enrolled, and at the time of their Enrollment, have the Mark of Consecration of an Ivy-Leaf, the Badge of the God Bacchus, by an hot iron impressed upon them; and that all those who should stand out against this Decree, he should be put to death." Thus the History is related by Dr. Prideaux, from the third Book of the Maccabees.
A PARAPHRASE and NOTES on

CHAP. XIII. In the Application of this Number, some Wisdom will be required; perhaps it will principally lie, in finding out after what manner the Calculation is to be made. The Exhortation, Let him that hath Understanding count the Number of the Beast, seems to intimate, that if Men hit on the right way of counting or calculating, they will find the Meaning of it; for it is the Number of a Man, a Way in which Men are used to number, says Mr. Waple, as, the Measure of a Man, is a Measure in use among Men, Rev. xxi. 17. And, to write with a Man’s Pen, is to write with such a Pen, and with such Characters as are in use among Men, Isaiah viii. 1.

The great Authority of Irenæus, who wrote so near the Time, within less than an hundred Years of the Revelation itself, and whose Master Polycarp was a Disciple of St. John, gave great weight to his Opinion. Many have taken his Manner of Counting for granted, that it must be some Name, the Letters of which will make the Number fix hundred sixty-six. And many have been satisfied in the Name he proposes to answer this Number, which is the Greek Word Latinos.

AETER-NOE. There had been more Reason to follow Irenæus, had Irenæus himself been fully satisfied in his own Interpretation.

Meaux, Pref. 58. It is justly observed by the Bishop of Meaux, that Irenæus does not propose his Opinion with any Authority, as an Interpretation coming from St. John, but as a Conjecture of his own. Farther, Irenæus mentions two other Names, as answering this Number, besides Latinos; Euanthas and Teitan. He expressly adds, that he is not positive in that Matter; and gives this Reason for it, if it had been necessary to know the Name exactly, St. John would himself have revealed it more clearly. Nec affterantes pronunci- abimus, hoc eum nomen habiturum, scientes quomiam si oporteret manifeste præsentis tempore praecornari, nomen ejus, per ipsum utique editum fuisset, qui & Apocalypsim viderat, neque enim antea multum temporis usum est, sed pæne sub nostro seculo, ad finem Domitian imperii. Thus expressly does Irenæus himself declare, that he delivers his Opinion only as a Conjecture of his own, and that he knew no particular Interpretation of it from St. John.

This Number has been found out in so many other Names, that this Way of Reckoning may seem at least very uncertain. The Bishop of Meaux finds the Number 666, in the Word DioCLES AVGSTVS; Gratius, in the
the Word ὌΤΑΠΙΟΣ, Ulpius, the Name of Trojan; XI.
Mr. Dathus finds it in the Hebrew Word נְוָנִי, or Ro-
man. And, besides many other Names, F. Feuardentius men-
tions, in his Annotations on this Passage of Irenæus,
he finds the Number 666, in the Name of Martin Lauter,
which, he says, was the original Way of spelling the Name of Luther. He farther finds the same Number in
the Word MOAMETIS, as he chuses to spell the Name of Mohammed. Many more Instances may be seen in Calmet,
Calmet.

Every one may be sensible, with Irenæus, there is much l'Anti-
Uncertainty in this Way of Reckoning; it is with him, V.
suspicari & divinare nomina, quando multa nomina inveniri
possunt, babentia prædictum numerum. And this makes him
to cautious, not to appear positive in delivering his own
Opinion.

Many learned Persons have thought, that this Way of
counting the Number of the Beast, is not the true Secret of
Calculation. They observe another Method of Calcula-
tion used in this Prophecy. One hundred forty-four thou-
sand is the mystical Number of Christ's Kingdom, or the
ture Church. It is agreed by Interpreters, this Number is
a square Number, raised from twelve as the Root; for 12,
multiplied by itself, gives 144. Twelve is a remarkable
Number in the Christian Church, on account of the twelve
Apostles, on whose Doctrines the Faith and Worship of
the Church is built. As it was a remarkable Number in
the Jewish Church, on account of the twelve Patriarchs,
Heads of the twelve Tribes of Israel; and as the twenty-
four Elders seem to be these two Numbers added together.
Mr. Potter therefore, and many who follow him, think
this Number of the Beast ought to be calculated in like
Manner. They observe, this Number of the Kingdom of
Antichrist, is to be raised from the Number twenty-five,
which is not an exact square Root, but gives 625, near
enough to 666, which is not a precise square Number.
They farther observe, that 25 is a very remarkable Num-
ber in the antichristian Roman State, describing the Papacy
in many of its most essential Parts. The Particulars of
which may be seen at large in Mr. Potter's Discourse, and
in other Authors from him. But this Way of Calculation
is not without its Difficulties and Uncertainty, any more
than the former.

May there not be another Method of Calculation, more
natural and easy than either of the forementioned? A
Number,
A PARAPHRASE and NOTES on

CHAP. Number, that shall shew the time of his becoming the XIII. Beaf, to use Mr. Waple's Words? The learned Grotius seems to have had such a Method of counting this Num-
ber in his View, when he explains the Words of the Pro-
phesy, by the Time when Idolatry shall revive, and recover Strength. *Qui sapit, notet tempus idolatriae, animos & vires refumentis; ubi id evenit, apparebit Chrifi præscientia.*

The Number 666 may then be a Number, which counted from a given Period in Prophecy, may very nearly point out the Time when this wild Beaf shall arise, or when the forty-two Months are to begin; in which Period, Power was given him to make War with the Saints, and to overcome them. Thus, the Years in Daniel were to be computed from the going forth of the Commandment, Dan. ix. 25. and the Time of the coming of the Messiah was to be learned from that Calculation.

If we thus compute the Number 666, from the Time of this Prophetic Vision, we shall find it falls in exactly enough with the Time wherein the Papacy received the temporal Power, and became the Beaf, or was constituted the last Government of Rome, which is a principal Char-
acter of the Beaf in this Prophecy.

This new Government of Rome was erected, A.D. 756, taking the general received Opinion, that the Time of this Revelation was about A. D. 94, counting 666 Years from that Date, will be A. D. 760, within four Years of the Time wherein the Beaf is suppos'd to rise. And this small Difference will be easily accounted for, either by allow-
ing some small Uncertainty as to the Time of Vi-

This Way of counting is sufficiently certain to determine who the Beaf is, as it points out the Time when he was to receive his Power, with such Certainty, that it cannot be mistaken, with as much Certainty as Daniel's Weeks pointed out the Time of the coming of the Messiah.

And it is a considerable Part of Knowledge in this Pro-
phesy, and would have prevented many Mistakes, into which many good and learned Men have fallen, with re-
spect to the Time when the Power of the Beaf was to begin, and by consequence when it was to end, to have ob-

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the Revelation of St. John.

observed, that this Number was to be a Period of Years, Sect.
from the Time of the Vision, before which the Beast was XI.
not to receive his Power; and that from the End of that
Period, he was to continue 1260 Years.

Nor ought this Method of Calculation to be set aside,
as new and singular: Grotius, we have already seen, seems
to have had it in his thoughts. The very learned and in-
duflious Calmet takes notice of this way of Computation
expressly, that some have thought the Number of the Beast
does not signify the Cypher of the Beast, but the Time
when he was to appear. Que le Nombre de 666 ne marquait Annot. in
pas ies le Chiffre de la Bête, mais le Tems auque elle devit loc.
parsire.


The three foregoing Chapters, xi, xii, xiii, are a
Prophetic Description of the third Period: They
represent the State of Providence, and the Church, in
so many Views, in which so many Particulars are to
concur, that if they shall be found to answer exactly,
in Time and Circumstances, to real historical Facts, it
will add great Weight to the Prophecy, to the Directions,
Exhortations, and Encouragements designed by it, to
Faithfulness and Constancy in the Christian Faith and
Worship, to Patience in Persecution, to Hope and Trust
in the Care and Power of God, who will assuredly make
good all his Promises, and encourage us to consider all the
Prophecies of this Book as such.

The Prophetic Description of this Period, is the largest,
and most particular of any, and points out the Time when
it is to begin, and when it is to end, with greater Exact-
ness. The State of the Church in this Period, is agree-
able in general to the Representation of the Church in the
foregoing Periods; a State of Danger and Persecution,
from the Enemies of Truth and Righteousness, under the
Influence of Satan, endeavouring to deceive the World,
and to corrupt it by idolatrous Doctrines and Worship.

It is represented as a State wherein the Number of
faithful Confessors shall be few, yet enough to bear testi-
mony to the Truth, and preserve it, though they shall be
persecuted unto Death for their Testimony, which yet
shall continue 1260 Years, in spite of all Endeavours to
suppress it; and, in that space of Time, the Providence of
O 2 God
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CHAP. God shall often appear to vindicate their Cause, by severe and heavy Judgments on their Enemies: and this afflicted State of the Church shall end at last, in Victory, Peace and Happiness.

The Church is farther represented in this Period, in a State of Danger, like the Israelites in the Wilderness, or like the Prophet Elijah in the Persecution of Ahabs; that it will have no Safety but in Places of Secrecy and Retirement; or as David was forced to fly for Refuge to the Wilderness, from the Persecution of Saul, so the Woman flies into the Wilderness, from the Dragon, who was ready to devour her. In this Retirement, the Church shall be preserved; so that no Attempts of Error to corrupt it, or of Persecution to destroy it, shall prevail against it. But the Prophetic Description of this Period, is most particular in the Account it gives of the Means by which the Church, in this Period, shall be brought into such Danger, and the faithful Confessors of Truth be so oppressed and persecuted.

It describes therefore in this Period, the Rise of a new idolatrous and persecuting Power; it describes it by so many and so particular Circumstances, as distinctly shew the Time when it is to arise, the Place where it is to have its Seat of Empire, the Manner in which it shall use its Authority, and how long it shall continue; and these are, on many Accounts, so uncommon and extraordinary, that nothing but a true Spirit of Prophecy could foresee or foretell. For it represents this new idolatrous persecuting Power, in these remarkable Particulars. It is a new Government or Dominion, arising out of the Commotions occasioned by the Invasion of the Roman Empire.

It was a new Government to arise after the Imperial Government had ceased, and Rome had been under another Form of Government, which was to continue for a short time.

It was a new Government to arise, after the Roman Empire was cantonned and divided into several distinct Kingdoms, or into ten independent Royalties and Dominions. It was a Dominion to be erected in the City of Rome, so as to make the City founded on seven Hills, and once Mistress of the World, a Seat of Empire again in this new Government: It was to be a new Dominion arising in Rome, at a time when all human Views represented the Power of Rome, so totally subverted, as not to allow any Hope of its Recovery.
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It was to be a Government resembling the former Roman Sect. Empire, in propagating idolatrous Doctrines and Worship. In opposing the Truth, and oppressing all who should make Profession of it.

The Power and Authority of this new Roman Government was to be supported, and extended by another Power like unto it in Nature and Kind, by pretended Miracles and Wonders, and, by outward Force, obliging all People to submit to the Authority of this new-erected Empire in the City of Rome. This new Dominion is to continue the Persecution of the true Church, for the space of 1260 Years.

And it is a Government, which they who have Wisdom in the Calculation of Numbers, according to the Usage of Scripture-Prophecy, may find out by the Number 666. These several Particulars appear in the Description itself, as we have seen in the foregoing Explanation of it.

Are there then any real historical Facts, that answer to all these various and circumstantial Descriptions of Prophecy? If there are, they will greatly confirm the Truth of the Revelation, and should awaken our Attention to the Design and Meaning of it.

The two former Periods ended two States of Danger to the Christian Church; the first, from the Opposition of the Heathen Roman Emperors, by the Conversion of Constantine, about A.D. 322. The second Danger was from the Heathen Northern Nations who invaded the Roman Empire, but who were converted to Christianity themselves, and received it in their several Dominions, and from a greater Danger, by the surprising Progress of the Mahometans, from which this Western Part of the World was delivered, by that memorable Battle in which Charles Martel defeated their numerous Army, and slew 350,000 of them, A.D. 734.

About this time, several of the Characters of the first Beast which rose out of the Sea, exactly fall in together.

This is a Period of Time, when the Imperial Government of Rome entirely passed away. Mamillius, or Augustulus, the last of the Roman Emperors, was deposed, and the Kingdom of the Goths was established in Italy, the Exarchate of Ravenna had taken from Rome all Shew of Authority, and Rome had been governed, for some time, as a small Dutchy, in all Things subject to it, as a Parcel of the Exarchate. This seemed a mortal Wound to the City of Rome; so that when the Exarchate was conquered by
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CHAP. XII.

the Lombards, A.D. 752, Aifulfus claimed Rome, as belonging to the Exarchate.

At this time, the Roman Empire was cantoned out, and divided into many separate and independent Kingdoms; so that the ten Kingdoms in the Prophetic Description were ready to support this new Dominion of Rome with their Power.

About this Time, the Exarchate of Ravenna, which, for some Years, kept up a Shew of Roman Government in Italy, under the Lieutenants of the Greek Empire, was subdued by the Kingdom of the Lombards, and that Form of Government was never revived again.

These very remarkable Circumstances, which were all to fall in together at this Time, appear to agree very well with the known Truth of History.

And if we calculate the Number 666, from the Year 94, the Time of the Vision, it falls in with the Time in which the Order of the Prophecies directs us to place the Beginning of this Period.

But let us proceed, and farther consider some extraordinary Events, which happened at the same time, and which answer to the most particular Circumstances of the Prophetic Description.

We find in History, that the Exarchate of Ravenna was conquered by Aifulfus King of the Lombards, A.D. 752. Upon this Conquest, he claims Rome as a Part of it, marches to besiege the City; and Rome, which had been so long in Subjection to the Exarchate, was, in all human Probability, like to remain in Subjection to the Kingdom of the Lombards: Nor was there any reasonable Prospect of defending itself, or preserving its own Liberty, much less of rising to Empire and Dominion.

But the Pope, who had lately obliged Pepin of France, flies to him for Protection.

Pepin undertakes to support the Pope, enters Italy, forces Aifulfus not only to quit all Claim to the City of Rome, but to give up the Exarchate of Ravenna to Rome; which, after some Contention, was solemnly ratified, A.D. 756.

Thus Rome acquired a new State and Dominion, in this new Patrimony of St. Peter, of which Rome became the Seat and Capital; and thus, contrary to all Expectation, a new Form of Roman Government arose, which has continued now for near a thousand Years: So that this new unexpected Government of Rome has already continued longer than any preceding Form of Government what-
whatever, and has continued in this extraordinary Form of Government, without any Alteration, when the several Kingdoms of Europe, especially the several States of Italy, have often changed their Masters, and altered even the very Forms and Constitutions of their Government.

That this new Roman Government has proved a pernicious Power, promoting idolatrous Doctrines and Worship; will appear, with the plainest Evidence, from History.

About this Time, Superstition was running fast into Idolatry; the Worship of Images, the most common Act of Heathen Idolatry, though expressly forbid by the second Commandment, began to be received among Christians. The Emperor Leo endeavoured to put a Stop to it in the Eastern Empire; he appointed, by an Edit in the Year 730, to take all Images out of the Churches, and burn them, says Du Pin: An Author whom I the rather chuse to use in this Historical Account, because of his Religion as a Papist, that his Testimony may be freer from all Suspicion.

His Son Constantine Copronymus followed his Father's Example, called a Council at Constantinople, A. D. 754, of 338 Bishops, who made a Decree against the Worship of Images. This Council, says Du Pin, was not received in the Church of Rome, but the Emperor ordered his Decree to be executed in all Parts of the East.

When Irene became Mistress of the Eastern Empire, she resolved upon a new Council at Nice, to which she invited Pope Adrian, about the Year 787. The Pope's Legates had the first Place; Tarasius Patriarch of Constantinople, the second; and the Deputies of the Bishops of the East, the third. The Letters of Pope Adrian were read, approving of the Worship of Images. The Council proceeded to a decree, That the Images of Jesus Christ, the holy Virgin, Angels and Saints, were to be placed in Churches, to renew their Memory, and express the Veneration Men have for them; and to salute, honour, and worship them, but not with that Adoration which is peculiar to the divine Nature.

Thus ready and zealous were the Popes to promote the Worship of Images: As soon as the Acts of the Council were brought to Rome, the Pope sent Extracts of them to France; Charles, then King of France, caused the Extracts to be examined by the Bishops of his Kingdom; they composed a Treatise, which was published in the Name of
CHAP. of Charles the Great, against the Decision of the Council of Nice; Charles sent this Treatise to Rome, and presented it to Pope Adrian by Engilbert; but the Pope returned an Answer, in which he maintained the Decrees of the Council of Nice.

The Authority of the Pope could not however carry his Point in France, at that time: A Council was held at Frankfurt, in the Year 794, in which the Worship of Images was debated, and the Council condemned all sort of Adoration, or Worship of Images. France and Germany continued long to follow this Council of Frankfurt, in opposition to the Council of Nice, and Authority of the Pope.

It may be of use to remark, this Opposition to the Worship of Images, at the Beginning of it, for two Reasons; the one, to shew that it was all along supported by the Authority of the Popes, and at length established by their Power. The other, to shew in this memorable Instance, that the Earth helped the Woman; the Western Princes opposed themselves to the Pope’s Authority, gave Time and Opportunity to the Church, to confirm the faithful Worshippers of God, against this dangerous Idolatry, which has been so much increased since, and so fully established by the Popes in the Councils of Lateran and Trent.

The Council of Lateran confirmed the Doctrine of Transubstantiation, after it had been long contested and opposed in the Church. Verum Christi Corporis, & sanguinis, in sacramento altaris, sub speciebus panis, & vini, veraciter continentur, transubstantiatis, pane in corpus, & vina in sanguinem, potestate divina.

This Doctrine being thus settled, the proper Adoration of the Sacrament of the Altar was an easy Consequence. The Council of Trent therefore, over and above the Adoration of Images, and Invocation of Saints, expressly requires the same Adoration of the consecrated Elements, as are due to the supreme God himself. Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholico ecclesia sempem recepta, Latrina cultum qui vero Deo, debetur, huic sanctissimo sacramento in veneracione exhibebant.

Nam illum eundem Deum, presentem in eae adeo cre-

Innumerable Instances of History will farther shew, how far this new Roman Power has supported Idolatry by Perfe-

A PARAPHRASE and NOTES on


Concil. Trident. sect. 13. cap. 5.
Scription. They have not only practised Persecution on many occasions, but they have given it the solemn Sanction of General Councils. By the Council of Lateran, all are declared Heretics who oppose their Decisions, which they call, The Holy, Orthodox, and Catholic Faith; of which the Doctrine of Transubstantiation, and the Worship of the Bread and Wine, were declared a Part. They excommunicate and anathematize all whom they have thus made Heretics. Thus condemned, they are given over to the Secular Powers to be punished. And all the Civil Powers are obliged to take an Oath, on pain of ecclesiastical Censures, that they will endeavour to exterminate all who are declared Heretics by the Church, out of their Dominions; and if any Civil Power shall refuse to do so, after Admonition, it shall be certified to the Pope, who shall declare all his Subjects absolved from their Allegiance; and declare, it is free for any Catholic to seize his Dominions, and exterminate the Heretics, to preserve it in the Purity of the Truth. Si vero dominus temporalis requiritus & munitus ab ecclesia, forsitan suam purgare neglecterit, ab hac heretica fideltate, per metropolitanum, & comprovinciales episcopos, excommunicationis vinculo inmodestus: Et si satiscerere contemperit intra annum, significentur hos summo pontifici, ut ex tunc, ipsi vasallos ab ejus fidei absolutos, & terram exponant catholicis occupandam; qui eam, exterminatis hereticis, sine ulla contradistione possideant, & in fidei puritate conservent.

We have a remarkable Instance how this Decree has been executed, in the Case of the Count of Thoumoufe, for not suppressing the Albigenses in his Dominions: An Army of Cross-bearers was raised against him by the Pope's means; it consisted, according to Mezeray, of five hundred thousand Persons, (though, he supposes, not all Soldiers) among which were five or six Bishops. They took the Town of Beziers, and put all to the Sword, to the Number of sixty thousand Persons; pursuing the War with like Cruelty and Fury in many other Places. And Montferr, the General of this Holy War, was rewarded with the greatest Part of the Count of Thoumoufe's Dominions: Having deposed him, as a Favourer of Heretics, he was, for his good Service, declared Lord of all the Countries he had conquered.

Immediately after this famous Decree of a general Council, for Persecution, and as a Comment upon it, the Inquisition began. Dominick was made first Inquisitor by Pope Innocent III. This holy Office, in the Style of the Roman
CHAP. Roman Court, has improved the Methods of Persecution, far beyond what was known in the Days of ancient Babylon and Rome, and has long been the most dreadful and barbarous Tribunal the World ever saw, for all enmaring Arts of Injustice in Persecution, all inhuman Severity and Cruelty in Punishment: as is evidently proved at large, in Limborch's History of the Inquisition.

To shew, in one Instance more, how exactly this persecuting Power answers every Particular of the Prophetic Description, I shall just mention the Bull of Pope Martin V. which directs the Persecution of the Followers of Wickliff, John Hus, and Jerome of Prague. "We will and command, that, by this our Authority Apostolical, ye exhort and admonish all the Professors of the Catholic Faith, as Emperors, Kings, Dukes, Princes, &c. that they expel out of their Kingdoms, Provinces, Cities, Towns, &c. all and all Manner of Heretics, according to the Effect and Tenour of the Council of Lateran.

. . . . That they suffer none such within their Shires, or Circuits, to preach, or to keep either House or Family, either yet to use any Handicraft or Occupation, or other Trades of Merchandize, or else to solace themselves any ways, or frequent the Company of Christian Men. And furthermore, if such public and known Heretics shall chance to die, (although not so denounced by the Church) yet in this so great a Crime, let him and them want Christian Burial. . . . The Refidue let the foresaid temporal Lords, &c. take amongst them, with condign Deaths, without any Delay to punish." They are enjoined to punish Heretics with condign Death; that is, they were to commit them to the Flames, and burn them.

It is moreover to be observed, as a farther Agreement with the Prophetical Description, that this tyrannical Power, supporting idolatrous Doctrines and Worship by Persecution, was greatly assisted by another like Power, in which, as in the Papacy, both spiritual and temporal Authority were united.

Many Bishops, especially the Bishops of Germany, had large temporal Dominions bestowed upon them, in which they had regal and sovereign Authority; they receive Homage, and an Oath of Faith, from their Subjects; they have the supreme Power of the Sword, both in the Punishment of their Subjects, and in making War; they coin Money, levy Taxes, make Treaties with the other States of the Empire, and with foreign Princes; and have all the
the Rights of Sovereignty, in as full Manner as any of SED. the Secular Electors, or Princes of the Empire. A very great Part of Germany is thus in the Hands of ecclesiastical Persons, with temporal Jurisdiction. It has been observed, that in about seventy Years, from A.D. 936, to 1002, the three Otto's who succeeded each other in the Empire, gave two Thirds of the Estates of Germany to Ecclesiastics, as Heirs, a Roman Catholic Historian, Heius, informs us. *On remarque même, que son grand père, son Hif. de Pere, et lui, ont donné aux Ecclésiastiques les deux tiers des l'Empire, Biens d'Allemagne.*

These Ecclesiastical Princes of Germany, notwithstanding their temporal Sovereignty, have great Dependance on the Popes; they are obliged to send immediately to Rome, for a Confirmation of their Elections; and to omit it, is a Heirs, L.5. Reason sufficient for the Popes to set aside their Election as c. 2. defective; and to take Care of the Church, or present to it, in case they should find their Elections uncanonical.

Besides their Dependance upon the Popes, their Interests were so mutually linked together, that they supported them as one common Interest, with all their joint Powers. It would be tedious to enter into a Detail of particular Instances; I shall only mention one, in the warm Contests between the Popes and Emperors, about Investitures.

*Hildebrand,* a Man of Business and Intrigue, of a bold and pungent Temper, was chosen Pope about A.D. 1073, by the Name of Gregory VII. He resolved to wrest out of the Hands of the Emperors, the Investiture of Bishops, a Power they had long been possessed of, to nominate the Bishops in their Dominions, and put them into the Possession of their Bishopsrics and Estates. The Pope resolved to take this Power from the Emperors, as a Thing unjust and sacrilegious; but the true Motive, (as Mezeray honestly observes) was a Design upon the Empire of Italy, Hift. de and to subject all Princes to the Power of the Papacy. France, *Son vrai Motif était, le désir de l'Empire d'Italie, & d'affirmer A. D. sous les Princes sous la Puissance pontificale.*

The Quarrel between the Pope and Henry IV. then Emperor, ran so high, that the Pope excommunicated and deposed him; and procured Rodolf, Duke of Burgundy and Sweden, to be chosen Emperor in his Place. Many of the Ecclesiastical Princes, with Sigisfrid Archbishop of Mentz, at the Head of them, abjured Henry, took up Arms against him, and vowed perpetual Enmity. Thus an Historian Aventini, of great Reputation: *Atque bi omnes quos memoravimus, ad Annal. 1. Saxones 5. p. 455.*
A PARAPHRASE and Notes on

CHAP. Saxones suas exultationes, deserta Caesaris optimatumque cause, deficient. Ad praetextum mutata voluntatis religionem obtendunt. Hainricum communi concilio abjurant, se perpetuo ejus sancere hostes, quoad vita suppetet, jure jurando sanctum, postea arma capessunt. Caesar insidiantur ejus rebus studentes oppugnant; infantes, & qui neutri partii favebant, qui sedem Regii servabant; rebellare recelabant, pacem & oium bello preferrebanit, arsim se commisere ambulant Semanici, Nicholae, Hierosolimam, profiscuntur, in fecerum numero babentur, aris, facis, promovis, colloquio, suppliciis, a conspectu conjuratorum aversant. So zealous were they to cause all, both small and great, to submit to the Decrees and Authority of the Pope.

After the Death of Rodolf, the Legate of the Pope, then Paeckal II. excommunicates the Emperor again, upon which the Diet deposed the Emperor, and chose his Son Herry, (whom they had prevailed upon to rebel against his own Father, and assist in dethroning him) for Emperor in his room. The Archbishops of Mentz and Cologne were deputed, with the Bishop of Worm, to take the Crown and Imperial Ornaments from the Emperor; which they executed accordingly. Sigonius himself, a very zealous Papist, thus reports it: Hainricum mox, Gregorius, Colonensis, & Wormacensis antistitis, a conventu missi, adierunt, sumque nomine omnium imperatoria insigniaibi reddere imperantur, quibus filium ejus inuentur. Then alleging some Crimes against the Church, in his Appointment of Bishops, said to be committed by him, they added, Ob hae res, pontifici, & principibus Germaniae, placuit, te, non priorum res, communione solus, sed regni possesso etiam deturbare.

Henry V. having thus usurped his Father’s Empire, was very careful at first to please the Court of Rome, and favour the Ecclesiastical States in all things; but, in some time, considering, that the Papal Party only made use of him for their own Ends, resolved to stand up for the Honour and Authority of the Empire. The Quarrel grew warm between him and Pope Paeckal. The Emperor enters Rome, takes the Pope Prisoner, with several Cardinals. The Pope, in this Distress, consents to yield the Inveftitures, in great measure, to the Emperor; and, together with the sixteen Cardinals, confirmed it by Oath on the Evangelists. The Pope kept up Appearances outwardly, but secretly managed by his Legates, to break his Engagements. Hereupon, the better Part of the Ecclesiastical Princes of the Empire would not receive the Agreement. Albert, who had been the Emperor’s Chancellor, and whom
whom he had lately made Archbishop of Mentz, moved by the Pope's Legates, who every where stirred up the Bishops to Arms against the Emperor, as a Person excommunicate, carried on such Intrigues in the following Diets of the Empire, that they decreed, the Pope had a Right to revoke his Agreement in a Council.

The Pope accordingly assembled a Council at Lateran, A.D. 1112, which formed the Agreement between the Pope and Emperor, and excommunicated the Emperor. Upon which the Archbishops, Bishops, Prelates, and Id. ib. Chapters, resolved to maintain themselves, in disposing their vacant Benefices, by their own Election, without any regard to the Emperor. Albert, or Adalbert, Archbishop Sigismund of Mentz, formed a powerful League against the Emperor. de Regno Hae autem ubi trans Alpes perlati sunt, (the Decrees of the Italia, Lateran Council) Archiepiscopus Viennensis, gravissi in Henricum, 250. Ac- cedit anathema explicat, & Moguntinus, cum quibusdam prin- cipibus, opetam contra eundem conjurationem, invitat.

The Infidelity of the Archbishops of Mentz, against his former Master and Benefactor, (as Heins himself, a Roman Catholic, observes) was carried on under Pretence of the A.D. Interests of the Church, and was supported by the In- intrigues of Rome: and proceeded so far, that Armies on both Sides took the Field, and were near an Engagement: When, to avoid the Effusion of Blood, and Mischief of civil War, the Emperor was forced to submit to the Decision of another Council at Rome. This Council was held at Lateran, A.D. 1122, and, as was to be expected from such a Method of deciding a Question between the Emperor and Pope, it was decided for the Pope, in favour of the Ecclesiastical Elections, and against the Emperor's Right of Nomination and Investiture.

Thus, this great contented Point was gained by the Popes; in obtaining which, the Ecclesiastical Princes of the Empire exercised the Power of the Ecclesiastical Prince of Rome before him; and caused the Earth, and them that dwell therein, to worship him, and submit themselves to his Authority.

There are two other considerable Parts of the Proph- etical Description, the Historical Accomplishment of which we are also to enquire after: They are the two Witnesses, and the Woman flying into the Wilderness.

Several learned Persons have shewn at large, a continual Succession of faithful Witnesses, to the Truth of the Christian
CHAP. Christian Faith, and who have bore Testimony against the usurped Authority of the Popes, their idolatrous Doctrines and Worship, which are the main Points of the anti-christian Apostacy.

Du Pin Hist. l'Eglise, V. 2. 548.

A very great Part of the Church, from the Beginning, opposed the Worship of Images: The Council of Francfort solemnly declared against all manner of Adoration. On condemna toute forte d'Adoration, ou de culte des Images.

In every After-Age, some Persons appeared in opposition to the idolatrous Principles and Practices countenanced in the Church of Rome, and against the tyrannical persecuting Power used in support of them.

In the following Age, between the Years 800 and 900, Claude Clement, Bishop of Turin, a Disciple of Felix Urgel, opposed not only the Worship of Images, but all religious Du Pin, Ule of them. And though Jonas, Bishop of Orleans, and others, wrote against Claude, as carrying the Point too far; yet, as Du Pin observes, they disallowed all Worship of Images.

In the same Age, about A. D. 931, Paschase taught the real Presence in the Sacrament, a Doctrine that soon became the Foundation of another idolatrous Practice, in the Worship of the consecrated Bread and Wine. No sooner was this Doctrine published, but many found fault with it; particularly, Ratramne, a Monk of Corbie, wrote a Book on purpose against it. John Scott, being also consulted by the Emperor Charles the Bald, opposed the Explication of Paschase; and, as Du Pin allows, advanced Propositions, contrary to the Doctrine of the Church, concerning the real Presence. Their Opposition was not only to some Expressions of Paschase, as the Church of Rome would persuade, but to the Doctrine itself, as it is received and taught in the Church of Rome.

In the next Age, the Tenth, there remained many Disciples of Claude of Turin, who, in the Parts about Pielmont especially, preferred and maintained his Doctrine, against the Worship of Saints and Images: Or, as Aurelius Kurencus, a Piedmontese Historian, observes, that from the Times of Claude of Turin, that Heresy continued throughout the ninth and tenth Ages.

There were many also in the same Age, who adhered to the Doctrines of Ratramne, against the real Presence, in the English Church, as well as others. Odo, Archbishop of Canterbury, about the Year 934, found many who questioned
questioned it. So that he was fain to cure their Infidelity by Miracles; for, according to the Tale, he actually changed the Bread into Flesh, and the Wine into Blood, and then turned them back again to their proper Forms. Plurimos de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris versum in carnem, vinum calicis in sanguinem propalam offenderet, & denso in genuinam speciem retorta usui humano conducibilis faceret.

I mention this Instance the rather, as it is not only a Proof that the Doctrine of the real Presence was opposed, but as it also shews what Use was made of pretended Miracles, to deceive Men; as it is one Part of the Prophetical Description, That the World should be deceived by such Miracles, to worship the Beast. St. Dunstan, his Successor, took the same Course of deceiving the World; he was, in particular, famous for taking the Devil by the Noe, with an hot Pair of Tongs; a Crucifix is said to have made a Speech in favour of his Zeal against the married Clergy. Such mighty Wonders as these, had a great Influence on Mens Minds, in those Days of Darkness and Superstition.

And it may not be amiss to observe once for all, that Bellar- thefe Miracle-Stories are of such Consequence in the Rom. man Church, that they are expressly made one of the Marks of the true Church. But, to return:

In the next Age, the Eleventh, besides the many who adhered to the Doctrines of Claude of Turin, Ratramne, and Scott; Berenger, favoured by Bishop Bruno, publicly op- posed the real Presence, and had many Disciples. He was excommunicated, and his Writings condemned, together with Scott's Book, in a Council held at Paris, about the Year 1050; and the Doctrine of Berenger was condemned as heretical. The Council decreed the Author of that Du Pin, Heresy, and his Followers, should be obliged to retract it, or be prosecuted to death.

How far soever Berenger might be prevailed upon by Force, to soften the Doctrines he published, which is usually represented by Papists as retracting them; Du Pin acknowledges, that if he did really change his Opinion, it could not be but a little before his Death; that his Doctrines occasioned a considerable Controversy in his Life, and many of his Disciples continued firm to it after his Death.

In like manner, in the following twelfth Age, Du Pin observes in general, "There were many Heretics, (as he calls"
CHAP. "calls them) in many Places, who openly attacked the
XIII. "Sacraments of the Church, and despised her most holy
"Ceremonies: That the Severity with which they who
"were taken were punished, did not hinder the Sect from
"increasing: That their Doctrines spread through all the
"Kingdom of France: Many Heretics appeared, whose
"chief View was to dissuade Men from Communion with
"the Church in its Sacraments, and to overturn its Hier-
"archy, Order and Discipline."

To omit particular Persons, Historians place in this Age, the Vaudois, and Albigeois; the one so called from
Peter Waldo, a Merchant of Lyons: the other, from the
City of Albi, in the Diocese of Toulouse, to which a great
Number retired for Safety from Persecution.

These Waldenses, and Albigenes, grew numerous and
powerful in the following thirteenth Age. Pope Innocent III.
set himself to put a stop to them; he not only appointed
his Legates to preach against them, but excited the secular
Princes, and the common People, to destroy them. He
published a Crusade against them, which occasioned a long
War between Montfort General of the Cross-bearers, and
the Count of Toulouse, in which much Blood was spilt,
and many Lives sacrificed, to the Support of the Pope's
Authority, and in Defence of idolatrous Doctrines and
Worship.

In the next Age, the Fourteenth, the Vaudois continued
in great Numbers, and their Opinions spread in almost
every Country: John Wicliff, a Man of great Reputation
in the University of Oxford, began in England to oppose
the Power and Authority of the Pope, as well as the real
Prefence, and several particular Corruptions of the Roman
Doctrines and Worship. He left many Writings, says Du
Pin, to support his Doctrines, and many Disciples, who
continued to teach his Errors. Wicliff was supported
during his Life by many great Men; but they who fol-
lowed his Doctrines after his Death, were very severely
persecuted. This occasioned the spreading of his Opinions
in Bohemia; for some of his Writings were carried thither
by one of his Disciples, Peter Poynt: So that, in a little
Time, the Doctrine of Wicliff corrupted, says Du Pin,
many Members of the University of Prague. It is also
likely, that some of the Vaudois, who were in many Parts.
of Germany, had also reached Bohemia, and had spread their
Doctrines there, at the same time that Wicliff taught them
in England.
In the next Age, the Fifteenth, John Hus, a Man of Sect.,
great Consideration in the University of Prague, and with him Hierom of Prague, opposed the Condemnation of
Wickliff's Writings. John Hus continued both to preach
and write against the Pope, and the corrupt Usages of
that Church, till both were condemned by the Council
of Constance, and put to death.

Their Death greatly moved the Bohemians: Many of
the Nobles of Bohemia and Moravia entered into a League,
not to receive the Decrees of the Council of Constance, and
to defend the Memory of John Hus, and Jerome of Prague.
These were called, The Bohemian Brethren. They were divided into
calixtins and taborites; the calixtins more
strictly following the Opinion of John Hus, principally
opposed the Corruption of the Church of Rome, in denying
the Cup in the Sacrament to the Laity. The taborites
received the common Principles of the Vaudois and Wickliff;
denied the Doctrine of Transubstantiation, the Pope's
Authority, and most of the Corruptions of the Church of
Rome.

The next Age, the Sixteenth, brings us to the Time of
the Protestant Reformation by Luther, Calvin, and others;
the History of which, and its Opposition to the Church of
Rome, are so well known, that we need not enter into
Particulars.

Thus we see, how the Providence of God raised up
Witnesses to the Truth, in every Age, who appeared in a
public manner, to testify against the general Corruption
of the Church, its idolatrous Doctrines and Worship, and
its persecuting Power, notwithstanding all the Arts and
Cruelties used to oppress them.

It may be proper to add a few Remarks to this short
Account of these faithful Witnesses, concerning the Doc-
trines they maintain'd, and concerning the Number of
those who thus gave Testimony to the Truth.

Concerning the Doctrines they maintained, it is evident,
that Claude of Turin, and his Followers in Piedmont, in
the ninth and tenth Ages, were express against all Wor-
ship of Images, one Point with which the idolatrous
Corruption of the Roman Worship began, and in which
it still very much confines; and these idolatrous Corrup-
tions seem to be, what the Witnesses were chiefly to prop-
hecy against. Now Claude of Turin believed, says Du Du Pin,
Pin, as the Iconoclasts, "That Images ought to be re-
moved out of the Churches. In defence of which
Doc-
A PARAPHRASE and NOTES on

CHAP. "Doctrines, he opposed the Authority of a Council, and XIII. "of the Pope who confirmed it, and commanded that
"Images should be every where received."

The Doctrines of Ratsama, Scott, and Berenger, opposed the Doctrine of the real Presence, as soon as it appeared; which soon became another Occasion of idolatrous Worship: For the Council of Trent, as we before observed, decreed the same Worship to the consecrated Bread, as is given to the true God himself.

In this Opposition to the Doctrine of Transubstantiation, the Authority of the Pope was directly concerned, as well as the Truth of the Question; for both Councils and Popes had made use of their Authority in it.

Du Pin, Berenger was excommunicated by Pope Leo IX. in a
V.3--147. Council, condemned by the Councils of Vercel and Paris,
and again by Pope Victor II. Yet, in answer to Pope
Alexander II. who wrote to him to renounce his Error,
Du Pin, instead of obeying, says Du Pin, he boldly acquainted him,
3. 150. he would do nothing; and remained in his Opinions with
Obstinacy. It is worth remark, that this Alexander was
Predecessor to the notorious Hildebrand, who, when Pope,
by the Name of Gregory VII. carried the Authority of the
Popes to the highest Pitch, and used it in the most tyranni-
nical Manner. Yet this Hildebrand himself treated Be-
renger with great Mildness, when he had prevailed upon
him to make a Confession, in Words of ambiguous and
doubtful Meaning, (often the Case of Subscriptions) tho'
there was so much Reason to believe he had not altered his
Opinion. This seems to shew, as Mr. Bajnaze justly ob-
serves, "That they had a great Regard for Berenger; that
his Doctrine made great Progress; and that the Roman
Church itself was greatly divided about it."

When we come to the Times of the Vaudois and Albi-
geais, we meet with a great deal of unfair Management, to
misrepresent them, and their Opinions. They are
charged by some Papish Authors, more especially by the
Bishop of Meaux, with holding the Doctrines of the
Manichees.

Bajnaze, It is not to be dissembled, says Bajnaze, that in the
Hist. de la Religion des Reformes Party who opposed the Errors, and usurped Au-
V.1--178. thority of the Popes, there were some Manicheans out of
Bulgaria, who, when driven from thence, spread them-

Bajnaze, selves in Italy and the Northern Provinces of France; but
Hist. V. these are in justice to be distinguished from the Waldenses
1--251.
and Albigenses, and not confounded with them, as the learned Sect. 
Bashage has fully proved against the Bishop of Meeaux. 
Du Pin plainly distinguishes the Manichees from the 
Vaudois, and assures they were much worse Heretics. 
There arose, says he, at the same Time, many particular 
Sects of Heretics worse than the Vaudois, who revived the 
ancient Errors of the Manichees. But he observes of the Du Pin, 
Vaudois, "That they greatly increased in the thirteenth 3-317, 
"Age, notwithstanding the Inquisition, and spread them- 
"selves into Arragon, and the Valleys of Piedmont, where 
"they continued still holding the same Doctrines, till 
"they united, in the Year 1536, with Ocolampadius, and 
"the other Sacramentaries."

The judicious French Historian, speaking of the several 
Sects of those times, observes it would require a Volume, 
to mention all the Sects, their several Names, and Opinions, 
which were alike in some Points, and different in others; but I think, says he, "they may be reduced to 
Mezeray, "two, viz. the Albigens and Vaudois; and that these had T. 2. 656. 
"very near the same Opinions with those whom we now 
"call Calvinists."

He farther observes, speaking of the Heretics in the 
Province of Languedoc, "That there were two Sorts; the 
Mezeray, "one ignorant, given to dilolute Manners, with very T. 2. 577, 
"grofs and foul Errors; and these were a Sort of Mani- 
"chees. The other, more knowing, less irregular, and 
"very far from such foul Actions, held almoft the fame 
"Opinions with the Calvinists, and were properly Henri- 
"cians and Vaudois."

De Serres, another French Historian, though he warmly 
Serres, condemns the Albigens for their Separation from the Hist. in 
Church of Rome, yet acknowledges, "he had seen the 
Reasons of their Separation, in a very ancient Manu- 
script, and that they were perfectly agreeable to those 
which Wickliff and Luther renewed; that they would 
not own the Authority of the Pope, nor acknowledge 
him to be universal Bishop; that they rejected Images, 
Purgatory, the Merit of Works, Indulgencies, Pil- 
grimages, Vows, Celibacy of the Clergy, Invocation 
of Saints, and trading with sacred Things."

A contemporary Historian, Puy Laurens, has observed 
concerning these Vaudois, "That they disputed with great 
"Subtilty against the Manicheans. And, by many of their 
"ancient Writings, it appears they afferted Rome to be 
"Babylon; that the Mass was a pure human Invention; 
P 2 "thas
CHAP. "that the Prayers of the Living are unprofitable for the XIII. "Dead; that the Invocation of Saints is criminal, and 
the Adoration of the Bread, Idolatry." As may be seen 
at large in Mr. Bampfylde's excellent History of the Religion of 
the Reformed Churches. As to the Doctrines taught by 
Wycliff in England, we may take them from one of our 
own Historians, a great Enemy to Wycliff and his Op- 
inions, which he censures as erroneous, heretical, absurd, 
and contrary to the Catholic Faith. But, he informs us, 
they were such as these: "That the Sacrament is not the 
true Body of Christ, but its Figure; that the Roman 
Church is not the Head of all Churches more than any 
other Church, nor was greater Authority given by 
Christ to Peter, than to any other Apostle; that the 
Pope of Rome has no more Power of the Keys, than any 
other Priest; that the Gospel is a sufficient Rule for 
every Christian in this Life. These were the Doctrines 
his Followers publicly professed and taught."

Concerning the Number of these faithful Witnesses, 
who thus testified against the Corruptions of Popery, it 
appears to have been very considerable, although all Me- 
thods of Oppression and Persecution were used to destroy 
them. We have seen them arise in every Age of the 
Church; and appear in almost every Place, in Italy, France, 
Spain, England, Germany, and Bohemia. They were so 
many who protested against the Corruptions of Popery, 
that their Persecutors were fain to raise numerous Armies 
against them. The many Thousands which perished by 
these Armies, and the Inquisition, are a full Evidence that 
they were in themselves a great Number, and that they 
persecuted with a surprising Constancy, in their Testimony 
against the Corruptions of the Roman Communion, though 
they were persecuted to Death with great Cruelty, and 
after Death treated with great Inhumanity.

So exactly does the general State of the Church and 
World answer the Description of Prophecy, in a great 
Variety of Events, and for a long time together. We 
have already seen the Prophetical Description verified, in 
the History of near a thousand Years, in so long a Conti- 
uance of a tyrannical Power, corrupting the Faith and 
Worship of the Church, and persecuting the Professors of 
the pure Christian Faith and Worship; who yet have con- 
tinued, during all this Time, faithful Witnesses against 
these Corruptions; who have constantly perjured in their 
Testimony, though under the most cruel Sufferings on ac- 
count of it.

And
the Revelation of St. John.

And what but a Spirit of Prophecy could have drawn, Sect. XII.
so long beforehand, a Description of so many concurrent
Events, so very unlikely to happen, and which were to
continue for so long a time; and yet so exactly agreeable
to historical Truth, and the general State of the Church
and World, for a thousand Years together, and yet which
was not to begin till near seven hundred Years after the
Prophecy was published? These are strong Marks of a
real Spirit of Prophecy in these Revelations, which should
greatly recommend them to us, and persuade our serious
Attention to what the Spirit faith unto the Churches.

CHAP. XIV.

SECT. 13.

Contents.

The Description of the melancholy State of
the Church and World, during this Period,
in the foregoing Chapters, might be apt somewhat
to discourage good Christians, and the faithful
Worshippers of God; for though God, by a Spirit
of Prophecy, had before revealed this suffering
State to the Church, and so it was represented, as
what the Wisdom of divine Providence thought fit
to permit, and what was therefore reconcileable to
the Goodness and Power of the great Governor of
the World: Yet it was a very useful Design of
these Revelations, to subjoin proper Principles of
Consolation and Encouragement, to such a melanc-
choly Representation of Temptation, Danger, and
Suffering.

This seems the Intention of this fourteenth
Chapter, in which the Scene of the Prophetical Vi-
sion is changed from Earth to Heaven, from a View
of the Church under the Persecution of the Beast,
to a View of the Church in the Presence of the Lamb; delivered from the State of Corruption and Oppression, so much to be expected from this evil World, and arrived at a State of compleat and perfect Religion and Happiness in the heavenly Church.

This Vision then represents the sure Destruction of the Enemies of Truth and Righteousness in the end, however they may prevail for a time; it shews the very great Reward of the Faithful, and dreadful Punishment of the Apostate, who shall fall from the Faith and Purity of Christian Worship, in the Day of Trial. Thus this Part of the Prophecy unites the strongest Principles of Warning, Caution, Encouragement and Hope; than which nothing could be more proper or useful for the Church, in such a State of Providence; or, to the general Design of the whole Prophecy, which is to exhort and encourage the Constancy and Patience of the Saints, in all their Trials. When we consider this Chapter in this view, it will shew a more easy, natural, and proper Connection between this Vision and the fore-going, than is usually observed; and make the whole Plan and Design appear more regular and exact, than it is usually thought to be.

TEXT.

AND I looked, and to a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their Foreheads.

PARAPHRASE.

AFTER the very melancholy Representation I beheld in the foregoing Visions, of the State of the Church and World, I saw a more comfortable and encouraging Vision, in another figurative Description of the State of the Church. It was represented to me, as if a Lamb,
2 And I heard a Voice from Heaven, as the Voice of many Waters, and as the Voice of a great Thunder: and I heard the Voice of Harpers harping with their Harps:

(a) Most of these Expressions will be found explained in the Notes on Chap. vii. v. 10. This seems farther to confirm what we there observed, That we are rather to understand these Praises, of the heavenly Church, than of the Church on Earth. The Plan of these Prophecies often introduces the Church in Heaven as a Chorus, with great Propriety and Elegance, as a noble and moving Part of the Drama. The Church in Heaven making suitable Reflections on the Events foretold in these Prophecies, greatly serves to raise the Attention of good Christians, and teach the high Concern they have in them. How wisely is the Church on Earth instructed, animated, and encouraged by the Sentiments, Temper and Devotion of the Church in Heaven, in its most perfect State of Glory and Happiness?

Some Copies read, having his Name, (the Name of the Lamb) and his Father's Name written on their Foreheads. The Sense will be much the same, which way soever we read it.

* Heb. xii. 22, 23.

P 4 and
3 And they sung as it were a new Song before the Throne, and before the four Beasts, and the Elders: and no Man could learn that Song, but the hundred and forty and four thousand which were redeemed from the Earth.

4 These are they which were not defiled with Women; for they are Virgins: these are they which follow the Lamb whithersoever he goeth:

(6) These Expressions are a plain Allusion to the Strength and Harmony of the Temple-Music, where so great a Number of Voices and Instruments were used, in singing Psalms and Praises to God, in their most solemn Acts of Worship.

* Rev. iv. 4, 6.
TEXT.  
These were redeemed from among Men, being the First-Fruits unto God and to the Lamb.

PARAPHRASE.  
The antient Prophets. They did not forlack Christ and his true Religion, to join in the Service or Worship of any Idol. They were fixt in a constant Purpose of following the Directions of Christ, and the Institutions of his Gospel, in whatever they taught, though contrary to the Principles and Practices in fashion, though they were expos'd to Trouble and Persecution on account of it. As the First-born and First-fruits under the Law, were holy and consecrated to God, so were these Persons redeemed from the rest of Mankind, freed from the antichristian Corruptions of the Church, to serve God according to the Truth of the Christian Religion, Faith, and Worship. They were such as worshipp'd God in Sincerity and Truth; they were upright and honest in their Profession, to hear and obey the Voice of the Lord their God, not teaching the Commandments of Men, for Doctrines of divine Authority, or by false Traditions, making the Commandments of God of no effect. They are accepted of God, however cenfured or condemned by the World, and declared by the supreme Judge of all, Mem-

5 And in their Mouth was found no Guile: for they are without fault before the Throne of God.
6 And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People,

7 Saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgment is come: and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters.

As a farther Motive to Christian Patience and Constancy, this Vision of the happy State of faithful Christians, was followed by another. I perceived an Angel flying through the Air, as a Messenger of some important News from the upper to the lower World. This was to publish to all People, the unchangeable Constitution of the Christian Religion, which should remain always the same, in the Truth of its Doctrines, the Certainty of its Rewards and Punishments to everlasting Ages.

For the Angel declared with a strong Voice, to command Attention, that God would surely inflict a severe Punishment on all manner of anti-christian Idolaters; the Hour of his Judgment should as certainly come as it was foretold. It greatly therefore concerned all to fear God, and give Glory to him only; for this is the Worship due to the Creator of all things, the only supreme Lord, and Governor of the whole World (c).

This

(c) In the Style of Prophecy, to shew the Certainty of the Prediction, Things to be after accomplished, are represented as already done. This shews the Propriety and Elegance of the Expression,
8 And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the Wrath of her Fornication.

9 And the third Angel followed them, saying with a loud Voice, If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand,

Expression, that an Angel should say, the Hour of Judgment is come, so long before the Accomplishment, as another Angel, to foretell the future Downfall of Babylon followed, saying, Babylon is fallen, is fallen. The Record of this Prophecy by St. John, is a constant Preaching of the everlasting Constitution of the Gospel to Men, whether it means any particular Opposition to the Corruptions of the Church in this Period, as several learned Men have thought, whether it intimates by whom such Opposition shall be made, wherein they much differ, I shall leave altogether to the Reader's Choice. The Certainty of the Revelation thus solemnly delivered by an Angel, seems to me the chief, if not the only Design of the Prophecy.
**Paraphrase and Notes on**

**Chap. XIV.**

10. The same shall drink of the Wine of the Wrath of God, which is poured out without Mixture, into the Cup of his Indignation: and he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb;

11. And the Smoke of their Torment ascendeth up for ever and ever: and they have no Rest Day nor Night, who worship the Beast, and his Image, and whatsoever receiveth the Mark of his Name.
the Revelation of St. John. 221

PARAPHRASE. cease, or their Pains be lessened for ever (d).

In this the Patience of the Saints shall be manifested and perfected; herein their Perseverance will consist, that notwithstanding all the Evils of Persecution, they continue constant in Obedience to the Commands of God, as the Rule of their Religion, and stedfastly maintain the Truths of Christ's Revelation, the Rule of their

(d) We have already seen, that to worship the Beast and his Image, to receive his Mark, in the Forehead, or in the Hand, mean a Submission to the Authority of this wild Beast, the persecuting Power revived in the last Government of Rome, and so manifestly used to establish the idolatrous Doctrines and Worship of the Roman Church. The Wine of the Wrath of God, and the Cup of his Indignation, are Expressions taken from the Language of the Prophets. The Portion assigned by the Providence of God to Men, is called the Portion of their Cup. It was not only customary to treat Friends with a Cup of Wine, as a Mark of Affection, but to execute also the Sentence of Death on Offenders, by making them drink a Cup of Wine in which some strong Poison had been infus'd. Such was the noted Execution of Socrates, by a Cup of Poison. The Scriptures mention a Cup of Blessing and Consolation, and a Cup of Trembling and Affliction. God speaks to the Prophet Jeremiah, of the Wine Cup of his Fury, which he was to cause the Nations to drink, Jer. xxv. 15...18. This is explained by making them, a Desolation, an Affliction, an Heaping, and a Curse. Grosius seems to give a just Account of the Expression, without Mixture, ἐξερέων ἕρατα, to intimate, that the poisonous Ingredients were infus'd in pure unmixed Wine, to take a stronger Tincture, and become a more deadly Potion. The Judgment itself may well be understood of all the heaviest Evils we feel in the present Life, or fear after it, without Cessation, and without End. A most useful Warning, in an Hour of so dangerous Temptation; a most powerful Encouragement to undergo any Sufferings in the Cause of Truth, when all who betray it, or forsake it, are sure to suffer so much more than any can suffer for their Faithfulness and Constancy in the Defence of it.

Fa�.
Faith and Worship, in Opposition to all Doctrines and Worship, contrary to it, by what Authority soever they shall be imposed on the Church.

As a farther Encouragement to Faithfulness and Constancy, I was directed by a particular Voice from Heaven, to declare the unspeakable Blessing of all such who shall be faithful as they die in the Faith, they die in the Favour of God, and of the Lord Jesus Christ. The Spirit of Revelation assures them, not only of an End to all their Afflictions in a short time, but that all their Patience and Faithfulness, in the Hour of Temptation and Persecution, shall be rewarded gloriously in a State of perfect and unmixed Happiness. (e)

(e) Some Interpreters understand dying in the Lord, to signify being put to Death for Constancy in the true Religion. Others think, to die in the Lord, may mean more generally to die in the Faith and Obedience of the Gospel of Christ, as the Bishop of Meaux. Qui meurent dans le Seigneur, c'est en general tous les Saints, et en particulier les Saints Martyrs, qui meurent pour l'Amour de luy.

The Expression from henceforth, ὀποτε, may admit of different Interpretations; it will well mean, that as they who die in the Lord, have from that Time finished their State of Temptation and Affliction, and from thenceforth rest from their Labours, in like manner their Works follow them; and from that time they receive their Reward.

Mr. Dauban's Observation seems natural and just: "The Blessedness promised consists in their being happy in their separate intermediate State, and in their having at the Resurrection their full Reward."

Every one will see, how great this Encouragement is to Patience and Perseverance, the great Invention and principal Doctrine of all these Prophecies. The
the Revelation of St. John.

TEXT.
14 And I looked, and behold, a white Cloud, and upon the Cloud one seat, like unto the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle.

PARAPHRASE.

14 The sure Execution of the Judgments denounced against the Corrupters of the Christian Religion, was farther confirmed by another Vision. Christ himself was represented sitting upon a bright Cloud, which was spread under him, as a Seat of Judgment. He appeared as a Man, or like the Son of Man, in the Visions of Daniel*, with a golden Crown on his Head, the Ensign of Royalty and sovereign Power; and, to express the Meaning and Design of his Appearance to Judgment, he bore in his Hand a sharp Sickle, whereewith Men are used to cut down, or to reap Corn.

15 Soon after, I beheld an Angel come out of Heaven, the true Temple, and most glorious Seat of God's Presence; he came to bring Order, or give the Word as from God, when the Execution of his Judgments should begin; and spake with a very strong Voice to him that sat on the bright Cloud, Thrust in thy Sickle, and reap; the appointed Time of Judgment is come, the World is ripe for it, let it be no longer delayed, but immediately executed.

* Daniel vii. 13.

Where-
A Paraphrase and Notes on

CHAP. XIV. TEXT. 16 And he that sat on the Cloud, thrust in his Sickle on the Earth; and the Earth was reaped.

PARAPHRASE. Whereupon the Order of God was immediately executed, the Inhabitants of the Earth were cut off as Corn is cut down with a Sickle, at the appointed time of Harvest (f). I farther beheld in my Vision, another Angel coming out of the true Temple, which is in Heaven; he also appeared with a sharp Sickle in his Hands, to assist in this Execution, and finish the Destruction.

(f) The Opinions of Interpreters differ very much as to the Meaning of this Part of the Vision. Many seem very wide of the Purpose. Harvest may sometimes be taken in a good Sense, in some Places of Scripture, and may mean God's bringing or gathering together his People; or, in particular, gathering together the Saints departed in Christ. But as these Expressions are plainly taken from the Prophet Joel, iii. 13. Put ye in the Sickle, for the Harvest is ripe; come, get ye down, for the Press is full, the Fats overflow, for their Wickedness is great; the Harvest and Vintage are expressive of Judgment. The Harvest is ripe, means the same Thing as their Wickedness is great, or their Iniquity is fully ripe. This Sense gives a proper and easy Connection to the several Parts of this Vision with each other. According to the Bishop of Meaux, "After the Denunciation of the Judgment of God, behold the Execution." The general Ideas of an Harvest and Vintage, express the Vengeance of God on the Enemies of his People. The Person who executes this Vengeance is Jesus Christ, who himself comes to execute this Judgment upon his Enemies; so that we may here also observe, it is not an Angel, as elsewhere, but the Son of Man, Jesus Christ himself, who strikes this Blow, who has the chief and principal Hand in it, though Angels are also sent to accompany him, and assist in the execution; to shew, that this Stroke of Vengeance on Rome is with all the Force of a divine Hand. It is executed, on Orders brought by an Angel from the Temple, or Presence of God, out of the Temple which is in Heaven, v. 17. This may well mean, that there is an appointed Time, when the Judgment of God shall come on his Enemies, as there is in the Course of natural Providence, a Time appointed for the Season of Harvest. The one shall as surely come in its appointed time as the other.
18 And another Angel came out from the Altar, which had Power over Fire; and cried with a loud cry to him that had the sharp Sickle, saying, Thrust in thy sharp Sickle, and gather the Clusters of the Vine of the Earth; for her Grapes are fully ripe.

19 And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God.

(g) The Angel who had Power over Fire, is an Allusion, according to Mr. Dabucx, to the Office of that Priest who was appointed by Lot in the Temple-Service, to take care of the Fire upon the Altar, and who was therefore called the Priest over the Fire. Grotius, more simply, having the Office of God’s Vengeance; habens potestatem super ignem, habens ministerium irae More Neo-divinæ. According to the Theology of the Jewish Doctors, voc. 183. Omnis virtus vel facultas quam praefcit Deus aliqui rei, vocatur Angelus illi rei praefectus.
PARAPHRASE.

The Destruction of those Enemies of God and true Religion, the Supporters and Favoures of that tyrannical Idolatrous Power, which had so long and so cruelly persecuted the Saints, was great beyond expression; as if their Blood had been shed in such quantity, that it covered the Earth for many Miles, and yet was so deep, as to reach up to an Horse’s Breast (b).

(b) To tread a Wine-Press, is a Prophetic Description of Destruction. The Expressions of the Prophet Isaia, c. lxiii. v. 3. I have trodden the Wine-Press alone, and of the People there was none with me; are thus explained by the Prophet himself, I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment. The Images in this Vision are very strong and expressive; the largest Wine-Presses were used to be in some Places out of the City. This is the great Wine-Press of the Wrath of God, and seems to intimate the great Numbers that shall be involved in this general Destruction. The great Quantity of Blood mentioned in the Vision, is a strong Image representing some great Slaughter of the Enemies of God, and true Religion; but what particular Judgment this Prophecy describes, is not well agreed by Interpreters. The Order of these Prophecies, and the Series of this Part of them, will not, I think, allow us to understand it of any Judgment on Rome Heathen, or indeed of any Judgment before the Time of the third Period, in which the Beast arose; for before that time none worshipped the Beast, or his Image, or received his Mark, but these are the Persons to whom this Prophecy plainly relates.

Nor does there seem sufficient Reason to understand, the Harvest of the Reformation began by Luther, whereby the good Corn was separated from the Earth, or Protestants from the Idolatry of the Roman Church; for the Harvest, as well as the Vintage, are designed to express an approaching Day of great Wrath. Nor did the State of Europe, during the Reign of Queen Anne, so exactly answer, I think, to all the Characters of this Prediction, as some have observed.
The Order of these Prophecies, and the more natural Connection of this Part of them with the rest, direct, as I apprehend, with more Propriety, to understand it of the great Judgment to be inflicted at the End of this Period, on the Beast, and his Followers. It will then mean, that great Judgment which is more particularly and fully explained in the xviiiith and xixth Chapters, and which is to make way for the happy State of the Church, prophesied of in the xxxth Chapter.

This Judgment then seems still to be future. It will be prudent therefore to leave the Time of its accomplishment, more fully to explain it. In the mean time, we may have, however, as much Encouragement to Patience and Perseverance, as awful Warnings against Apostacy, and yielding to the common Corruptions of the Age, as if all Circumstances of the Judgments foretold, had been more particularly revealed. We know, in the strong and lively Images of the general Description, that this Judgment will as certainly come, as the appointed Time of Harvest; that in the appointed Time it shall be executed by an Hand which no Power can resist, and from which none can escape; that in this Day of Judgment, God's Wrath, and the Destruction of his Enemies will be so great and terrible, that the boldest Images can hardly represent to our Imagination, what the Enemies of true Religion shall feel them to be in reality.

Mr. Waple observes upon this Chapter, that a certain Order of Voices is plainly represented, which being also seven in Number, and distinctly reckoned up, may very well be accounted the seven Thunders, opened into loud and distinct Voices. It is fit the Reader should be acquainted with this Conjecture, and then that it should be left to his own Judgment.
CHAP. XV.

Sect. 14.

CONTENTS.

The Prophecy proceeds in this and the following Chapters, to open farther the appointed Punishment of Rome, for her Oppression of the Truth, and Persecution of the Saints. This Chapter represents the solemn Manner in which Preparation is made for the Execution of these Judgments, as the next describes the actual Execution of them. The happy State of God's faithful Servants, and the joyful Thanksgivings with which they celebrate the Goodness of God, in the Protection of their Cause, are very elegantly represented, to encourage their Constancy and Perseverance.

TEXT.

AND I saw another Sign in Heaven, great and marvellous, seven Angels having the seven last Plagues: for in them is filled up the Wrath of God.

PARAPHRASE.

Beheld another wonderful Vision, which the Spirit of Prophecy represented to me, as in Heaven; seven Angels appeared, agreeable to the Number by whom God executed his Judgments in the former Periods, who were appointed for the Execution of God's last Judgments, on the Enemies of the Christian Church, in which the Wrath of God was to be finished, in the full and final Destruction of his antichristian Enemies.

I more-
TEXT.

2 And I saw as it were a Sea of Glass mingled with Fire; and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stood on the Sea of Glass, having the Harps of God.

PARAPHRASE.

I moreover saw, as in my former Vision of the divine Prefence, that there was a large Crystal Vessel, like the molten Sea, in the Temple, but far more glorious. It seemed more shining and lively than bare Crystal, having the Luster of a red or fiery Colour intermixed with it; round about this Crystal Vessel, stood those happy Servants of God, who, by their Faith and Patience, had preserved themselves from the antichristian Apostacy, who had not acknowledged the Authority of the Beast, by an Act of Submission. They had, as in the Temple-Service, Harps in their Hands, to accompany their Psalms of Praise with Symphonies of Music (a).

Chap. iv. 6.

(a) Interpreters are not agreed what is meant by this Sea of Glass mingled with Fire. It is supposed by some to signify the pure State of the Church, and the fiery Indignation to be Wemple.

poured out of the Vials. Or to denote a Multitude of Saints, Daubuz.

whole State is to be like a Sea of Glass, a pure and holy Life in a very unsettled Condition, while they also endure the Fire of Persecution; or it is supposed to denote, that God, the Searcher of Hearts, finds them pure as Crystal, and warmed with the Love of God, as Love is compared to Fire, Grotrius.

or an holy People, perfectly pure, and inflamed with the Love of God. It is also supposed, that it is an Allusion to the Deliverance of the Israelites from the Hands of the Egyptians, when they had passed the Red Sea; whereby is signified the Preservation and Security of the Saints, during the pouring out of the Vials upon the Wicked. But as the Scene of this Vision is in Heaven, and as the Vision represents the happy State of those faithful Servants of God, who had overcome...
And they sung the Song of Mozes the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints.

These happy Saints, who had obtained the Victory by their Patience and Constancy, were employed in a grateful Acknowledgment of the Goodness of God, from a joyful Sense of their former Deliverance and present Happiness, as the Israelites sang the Praises of God for their Deliverance at the Red Sea, in an Hymn composed by Mozes; so these Saints having obtained a greater Deliverance and Salvation by Christ, sang a Psalm of Praise, of the same Spirit with that of Mozes, but in a Stile suited to their Deliverance and Salvation by Christ; saying, Thy Works, O Lord God Almighty, are most great and wonderful; thy Ways, as the King of Saints, are most righteous and faithful.

What abundant Reason have all People, from what thou hast done for us, to worship thee as God, and give Honour to thy Name, as glorious in Holiness, so that none among the Gods is like unto thee. All Nations

overcome the Corruptions of the World; it does not seem so natural a Description of their State in this Life; it has a more easy Allusion to the Sea, or large Vessel of Water in the Temple: But this being a Crystal Vessel, shining with Rays of a lively Red, as if Fire, or some bright Light shone through it, it may well represent the more perfect Purity and active Zeal of the heavenly Church; and how much more glorious every thing is, in the State of the Church above, than the faint and typical Representations of it were in the material Temple.

shall
shall acknowledge thee the one true God, by worshipping before thee; being convinced, by thy Judgments, that in the Greatness of thine Excellency, thou hast overthrown them that rose up against thee; that thou art the Strength of thy People, and their Salvation (b).

When this Hymn of Praise was ended, the last Judgments of God were farther represented to me in Vision. I beheld, as if the most holy Place, or inmost Part of the Temple, the Seat of God's Glory, and of the Oracle, was opened, as when the High Priest went into the Holy of Holies (c).

And

(b) The Bishop of Meaux justly observes, the Song of Praise, after the Passage of the Red Sea, agrees perfectly well to the Martyrs, after they had shed their Blood, or to those who were passed through a State of Persecution to a State of Rest and Happiness; that, by the Song of Moses and the Lamb, we may understand two Psalms of Praise, or one and the same Psalm, composed in imitation of the Song of Moses.

In fact, most of the Expressions of this Psalm, though not in the very same Words, yet, in their plain Sense and Meaning, seem to be taken from the Song of Moses, of which it is a sort of Christian Abridgment.

(c) The Temple of the Tabernacle of the Testimony, seems plainly to be meant of the most holy Place. The whole Tabernacle was called, The Tabernacle of the Congregation which is without the Vail, which is before the Testimony, Exod. xxv. 21. It is also called, The Tabernacle of Witness, Acts vii. 44. In this Tabernacle, there was the Sanctuary, or holy Place, without the Vail, and another Room within the Vail, called the most holy Place, in which was the visible Testimony of God's Presence, and Seat of the Oracle between the Cherubim over the Mercy-Seat, Exod. xxv. 22.
CHAP. XV.

TEXT 6 And the seven Angels came out of the Temple, having the seven Plagues, clothed in pure and white Linnen, and having their Breasts girded with golden Girdles.

PARAPHRASE. And I beheld seven Angels appointed to execute these Judgments, coming out from the most holy Place, as having received their Instructions from the Oracle of God himself. They appeared in Habits, like those the High Priest wore, when he went into the most holy Place, and consulted the Oracle.

7 And one of the four Beasts gave unto the seven Angels, seven golden Vials, full of the Wrath of God, who liveth for ever and ever.

When these Angels having received their Commission, came out of the most holy Place, the Contents of their Commission were revealed in the following prophetic Representation: One of the four living Creatures, Representatives of the Angels, gave to each of them a Vial or Cup, not with Incense in it, as in the Temple Worship, but each of them was filled with Ingredients of deadly Qualities, by which were signified the Wrath of God; who, as he is the everlasting God, is ever able to judge, and to punish his Enemies according to their Works.

This Prophetic Representation seems intended to shew these Judgments God threatened, in these Prophecies, to inflict on the Enemies of Truth and Righteousness, were surely to be accomplished in their appointed Time, as the Oracle of God was a sure Declaration of his Will. It is pronounced as a Decree from the Throne of the great Lord, and Sovereign of the whole Creation, which he will certainly put into Execution.
TEXT.

8 And the Temple was filled with Smoke from the Glory of God, and from his Power: and no Man was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled.

PARAPHRASE.

Hereupon I farther beheld, as if the Cloud of Glory, the Symbol of God's Presence and Power, filled the whole Temple, as when the Presence of God entered the Tabernacle of Moses, so that it was not to be approached till the Judgments of God should be finished, to express that the Glory of God's Justice, Power, and Truth, were highly concerned, to see these Judgments duly and fully executed (d).

(d) The Cloud of Glory was the visible Manifestation of God's Presence in the Tabernacle and Temple; it expressed the Presence of God, for Protection and for Judgment. The Glory was a Sign of Protection, at erecting the Tabernacle, and at the Dedication of the Temple. But, in the Judgment of Korah, the Glory of the Lord appeared unto all the Congregation, when he and his Companions were swallowed up by the Earth, Numb. xvi. 19. In like manner, when the Congregation of the Children of Israel murmured against Moses and Aaron, v. 43. and were gathered together against them, they looked towards the Tabernacle of the Congregation, and behold the Cloud covered it, and the Glory of the Lord appeared. This was the Forerunner of Judgment; for immediately Moses directs Aaron to go quickly and make Atonement, because Wrath is gone out from the Lord, and the Plague is begun, v. 46. So proper is this Emblem of Smoke from the Glory of God, or from the Cloud of Glory, to express the Execution of Judgment, as well as to be a Sign of Favour. Both proceed from the Power of God, and in both he is glorious.
A Paraphrase and Notes on

CHAP. XVI.

Sect. 15.

Contents.

This following Chapter contains the Judgments themselves signified by the seven Vials full of the Wrath of God; and gives us a prophetic Representation of each of them in their Order; and are an exact Description of the greater and more eminent Judgments of God on the Inhabitants of the Earth, for their Enmity to true Religion, and Persecution of the Saints during this third and last Period.

Text.

And I heard a great Voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

Paraphrase.

All things being thus prepared, the Angels having received their Instructions from the Oracle, and their Vials full of the Wrath of God from one of the Cherubim, I heard the Voice of the Oracle give the Word of Command to the Angels, to pour out their Cups in their Order; for the Inhabitants of the Earth were ripe for those Judgments which the Justice of God had appointed for their Punishment.

The
TEXT.

2 And the first went, and poured out his Vial upon the Earth; and there fell a noisome and grievous Sore upon the Men which had the Mark of the Beast, and upon them which worshipped his Image.

PARAPHRASE.

The first Angel immediately obeyed the Voice of the Oracle, and poured out his Cup upon the Earth. This was followed with a grievous Plague upon those who had fallen in with the Corruption of the Christian Faith and Worship, or were assisting in the Persecution of the faithful Witnesses against the prevailing Corruptions. They were themselves punished with great Afflictions, as if a noisome and painful Ulcer had broke out on their Bodies.

THIS Plague of the first Vial, or Cup, seems to be an Allusion to one of the Plagues of Egypt, when Moses and Aaron took up Ashes of the Furnace, and sprinkled it up towards Heaven, and it became a Boy breaking forth with Blains upon Man and Beast, Exod. ix. 10. or to the Afflictions of Job, when Satan, by God's Permission, smote him with sore Boils, from the Sole of his Foot unto his Crown, Job ii. 7.

Painful and noisome Distempers of Body are very proper Emblems of an afflictive Condition of Life; hence, for every Man to know his own Sore and his own Grief, are Expressions of the same Meaning in the Language of Scripture, 2 Chron. vi. 29.

Such general Interpretation of these Plagues, would give us a very useful Sense of this Part of Prophecy, if we were to understand no more of it than this: That the Justice of God will, by a Series of Events in Providence, to the End of the World, punish the Enemies of true Religion, and those who persecute his faithful Servants. This would be an Encouragement to Faith and Patience; a reasonable Warning not to be Partakers in such Guilt, lest we also be Partakers of such Punishments, even though we should be of the same Opinion with an eminent Author: "As Burnet, "to the Vials, though they do plainly reach in a Series Theory, i. "to the End of the World, I am not satisfied with any. "Expo-
A Paraphrase and Notes on

CHAP. "Exposition I have yet met with concerning their precise
XVI. "Time or Contents."

The Plan of these Prophecies, the Order of the Periods,
the successive Series of Events, may however, I conceive,
give a farther Light to the general Expressions, and furnish
us with particular Facts in Providence, important in them-

selves, and properly applicable to the several Prophetical
Descriptions; such as may shew, that the historical Events
of this Period, are as agreeable to the Revelation of Pro-
phesy as any of the former.

It is true, as the same ingenious Author observes,
"Modesty and Sobriety are in all Things commendable;
"and in nothing more, than in the Explication of these
"sacred Mysteries." I shall endeavour, therefore, with
the Modesty due to such Enquiries, to mention such
Events in History, as I think applicable both to the De-
scription and Order of the Prophecies; leaving it to the
Judgment of the Readers, to give them what Degree of
Evidence they shall think they deserve: Only premising
this Observation; There is a general Use to be made of a
more general Meaning, for the Encouragement of Faith
and Patience, and to warn us against falling in with the
great Apotheosis of this Period, though we should not be sa-
tisfied with the precise Time or Contents of each particu-
lar Judgment signified by the several Vials in their Order.

These Vials full of the Wrath of God, seem plainly
determined as to their Time, to this third Period; and
this renders all Expositions of them improbable, which
refer them to any Part of History before the Period itself
begins. This one Consideration may set aside many of the
Expositions which learned Men have given us of them:
They are to be poured out upon those who had the Mark
of the Beast, and who worshipped his Image; they are
therefore to be considered belonging to the Times in which
the Beast reigns, and are to be looked for in the Times
after the Popes were invested with the temporal Power of
Rome, which is evidently the last Form of Roman Govern-
ment, and has now continued to be so for near a thousand
Years to our times.

It seems farther a very natural Rule of Interpretation, to
consider the Vials in successive Order, describing the
Events of Providence, at proper Intervals, one after an-
other, during the 1260 Years in which this third Period of
Prophecy is to continue; so that the last Plague is to end
with the Downfall of this mystical Babylon. Let us then
see,
fee, whether following this Guide, we may not find out sect.
something concerning the Times and Contents of these
Vials, which may give us reasonable Satisfaction.
This Plague of the first Vial, will then be the first in
Order; and, in Time, this will direct us, I think, to
look for it, in the Times next to the Rise of the Beast;
and, for its Contents, in the first remarkable Punishment
on the Supporters of this antichristian Power.
We have already seen, that the Pope received the tem-
poral Power of Rome, together with the Exarchate of Ra-
venna, as the Patrimony of St. Peter, about the Year 756,
by the Assentance of Pepin, King of France.
Charles the Great, Son of Pepin, was proclaimed Emperor
by the Pope’s Means, A. D. 800. This Prince carried
the French Monarchy to a very large Extent, having
France, Germany, and Italy, within the Bounds of his Do-
minion; in quality of Emperor, he confirmed the Grant
of the Exarchate to the Popes, and enlarged the Donation
of his Father Pepin.
Charles the Great, like another Constantine, seemed to have
laid the Foundation of a great and prosperous Empire for
his Family, and a State of great outward Prosperity for
the Church.
But it appeared in a very few Years, that notwithstanding
all the Care of Charles the Great, and his Son Lewis,
surnamed the Pious, that all Sorts of Corruption gained
ground, and continually prevailed both in Church and
State. The Worship of Saints and Images, the Doctrine
of Purgatory, and Masses for the Dead, the Doctrine of
the Real Presence, and Adoration of the consecrated Bread,
the Perfection and Merit of a Monastic Life, the supersti-
tious and idolatrous Worship founded on these Doctrines,
became the Sum of Religion. The State of the Church
in these times, is not unfairly represented by a very learned
Historian. *Nimis increvit hoc seculo per civiles & bellicas cal-
lamitates, indigentiamque Principum, vitiis Cleri, ambitione
Pontificum, defidia Monachorum, fœda corrupcio & vere anti-
christiana, in Doctrina, Cultu, Moribus, Regimine.*
The Doctrine of the Pope’s Supremacy and Power over
the whole Church, was in particular carried to a great
Height; great indeed, as represented by the Roman Writers;
in particular, that the Imperial Dignity was conferred, and
the Translation made of the Empire from the Greeks to the
French, by the proper Authority of the Roman Bishops.
So that Cardinal Baronius observes, that the Title of the Western Empire was taken from the Greeks, by the Pope's Authority, for Hereby. *Jacuisse abique possesso, titulum occidentalis imperii, a Gracis ob Haereses, auctoritate pontificia, sublatum.* This Authority is asserted to be seated in the Pope, and, by Divine Right, in him primarily. *Ex infita ipsi Romano pontifici, concessa divinitus auctoritate, ex potestate qua in ipsi primario resideat.* Hence the whole Power of the Emperors is said to be wholly from the Grace of God, and of the Apostolic See. *Igitur Dei, & apostolicae fides gratiae, totum hoc esse, quod confecutis sunt occidentalis orbis imperatore.* More may be seen to the fame Purpofe in the learned Spanheim.

It would be too long to mention the Intrigues by which the Papes endeavoured to weaken the Imperial Power, and render the Emperors odious and contemptible, as a noted

*French Historian observes.* "Pope Gregory IV. had a great Hand in the Troubles of the Emperor Lewis the Pious, gave secret Encouragement to his Sons, in their unnatural Rebellion, and to Ebbö Archbishop of Rhenia, and the Bishops of France, when they actually deposed him at Compeign, A.D. 833." *Fevii fium (Gregorium Popam) nefario studio, rebellionem fii Romudovici, in optimum ac munificentum in Romanam ecclesiam principem, demerendo sibi Lothario, cujus rei non unum documentum est. . . . Nec dubium est, quin clam a pontifici induiti fuerint episcopi Gallicani, principibus Ebble Rhenense, & Agobardo Lugdunensi, quam deposiere imperatorem, apud Compendium diecefois Sueffionens, Anno 833. This was so fully known, that many of the Clergy of France publicly charged Pope Gregory with it. Quare idem Gregorius Pontifex, a Francico melioribus episcopos accusatust et, quod immemor esset pastoralis officii, moderationis, jurisprudendi fæcili imperatoris. Du Pin gives very near the fame Account with Spanheim.*

A little after this, Pope John VIII. assumed the Authority of giving the Empire to Charles the Bald of France, in prejudice to the Rights of Lewis of Germany, the elder Branch. *Mortuo Ludovico imperatore, in præjudicium Ludovici Germanarum regis, fratris natu majoris, ad Imperii Romani sequenda prosequitur, ac coronam imponit, interpretatur frumentum beneficium, & jus apostolicae fedis.* "His Holiness, says a Popish Historian, with the other Prelates, judging they had more to get by Charles than Lewis, gave him the Preference, and crowned him Emperor on Christmas Day, An. 875." But Charles, as the same Historian observes,
observes, obtained this Favour of the Pope, at the Expence of the Rights of his Imperial Crown, and soveraign Dignity; in so much, that of a Superior, which he was before, he became a Sort of Vassal. He also gave up many of the Rights of the Gallican Church, and promis’d by Oath to prote& the Pope against all Persons.

These ambitious Views, and growing Power of the Bishops of Rome, greatly weakened the Government and Authority of that Family, to which it owed its Greatness and Support. It proved a painful Sore, and incurable Ulcer, and was in great measure the Cause of those many Evils, which for so long a time afflicted the Inhabitants of the Earth, during the Quarrels and Contentions between the Successors of Charles the Great, which ended at last in their Ruin, carried the Crown of France to Hugh Capet, and transferred the Kingdom to another Family, and the Imperial Dignity to the Germans, another Nation and People; and in these Evils, Italy, and Rome itself had their Share, according to the righteous Judgments of God.

The Sons of Lewis the Pious, among whom his Empire was divided, could no more agree among themselves after their Father’s Death, than they could with him while he was living, their Differences were only to be decided by the Sword. The Battle of Fontenay, A. D. 841, was obstinate and bloody; an hundred thousand Men were slain in Battle: A Blow that so weakened the Family of Charles the Great, that it could never after recover itself. Depuis le Commencement de la Monarchie Francoise jusque a ce Temps que j’ecris (fays a celebrated French Historian) il ne s’est point repandu, tant de sang Francois en quelque Journee que c’ait ete, il y peri cent mille hommes, horribles plays, & que affermist se fort la maison Charlane, qu’elle ne s’en put jamais remettre. Cades miserabilis facta (fays another Historian) annes prope Nobilitas Francica, etc., pertinaci inter se certamine.

The Emperor Charles, surnamed le Gros, reunited most of the Dominions of Charles the Great; he inherited Germany from his Father, and upon the Death of his Cousin Lewis, succeeded him in the Empire of Italy, and Kingdom of France. He was crowned Emperor by the Pope, A. D. 880, and received King of France, A. D. 884, the French passing over Charles the Simple, as too young for Government. But this Prince was soon forsaken by his Subjects, who chose in his room Arnold his Brother’s natural Son, about A. D. 887. The Defection was so general, that he was reduced to great Misery and Want; in so much, that he
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he had not a Servant to attend him, nor a Penny to buy him Bread; only Luitprand Bishop of Mentz had any pity for him, and at last kept him from starving. En sorte (says Mezeray, Mezeray) qu'il ne lay rosta pas un Valet pour le servir, ne un seul Denier pour vivre, il n'y eut que Luitpardi Bousque de Moyenne, qui en eut pitié & lui donna a manger.

At the Death of this Charles le Gros, the Family of Charles the Great was reduced to two Princes, Arnold natural Son of Carloman, and Charles surnamed the Simple; but there were several Persons of great Power descended from some of the Daughters of Charles the Great, as Eudes Earl of Paris, and Duke of France, Berenger Duke of Friuli, and Guy Duke of Spoleto in Italy. France chose Eudes for their King; this occasioned continual Wars between him and Charles the Simple, till the Death of Eudes, A. D. 898. But the Differences between Berenger and Guy in Italy, were much longer, and afflicted all Italy with great Calamities, in which Rome itself could not avoid a considerable Share. Hi summan sibi rerum baud mala conficio asciifere nixi, interstinis populorum discordiis Italiam perturbarunt, ac sepis prorun una cum ecclesia perdiderunt. Ea tempora in rempublicam inferentes, quibus nulla alia tetrica, ac faediora fuiffe, vel principum nequitia, vel populorum insania, in tota antiquitate invenerunt.

It is to be observed, that as the Popes had themselves a very great Hand in exciting these Troubles, so they had a great Share in them too. Major pars, licet Berengarii causa justior est, Pontificis credo auroritate impulsa, ad Vidonem se contulit.

The Quarrel soon spread itself into the Roman Church. The Parties of Pope Formosus and Sergius raged against each other with uncommon Fury; insomuch, that Pope Stephen cauied the dead Body of Formosus to be dug out of its Grave, and after Condemnation to be thrown into the River Tyber; made all his Acts null and void, and took care to make an Emperor of his own Party. Lambertum vero regem Italiam, suetionis suas partes, exemplo patris soventem, invnxt imperatorum.

It would be endless to mention all the Calamities these civil Contentions brought upon Italy, for near fourscore Years, till Pope John XII. A. D. 960, implored the Assistance of Otho the Great, Emperor of Germany, pro Christianae religionis, atque Italae salutis, amore. Who accordingly came, and put an end to the Troubles of Italy; in Acknowledgment of which Service, he received the Imperial Crown from the Pope, A. D. 962.
The forementioned Calamities were great in themselves, and were also an Occasion of many others; for these Civil Contentions had greatly weakened the Western Empire, so that the Normans were able to invade and ravage several Parts of it; especially in France, where at last they forced a Settlement, and erected a powerful Dominion in Normandy, so called after their own Name. The Mischiefs these Norman Invasions caufed in France, are not to be mentioned, says Mezeray, without Horror. Their Desire of Plunder brought them into the richest Provinces, the false Zeal for their Religion (they were then Heathens) made them cruel and bloody, especially to Churchmen.—From Sea to Sea there was not a Monastery that did not feel their Rage, nor a Town that was not ransomed, pillaged, or burnt twice or three times; which, says our Historian, made it sufficiently evident, it was one of God's terrible Plagues.

On the other hand, the Saracens ravaged Italy, fixed themselves at Taranto, made Excursions to the very Gates of Rome, and carried off the Riches of the Churches without the Gates of the City. Saraceni praedae libidine stimulati, Signiorum, ex Africa clafsem Romanis littoribas intulerunt, & procurfu ad ib. 130. urbem fadto opimas apostolorum Petri & Pauli suburbanas Basilicas, nomine vim propulsiante, deripuerunt, ac pretiosi omnibus earum ornamentiis adefuit, ipsius etiam Basilica Vaticane valvas argenteas asportarunt.

About the same time the Hungarians, then a barbarous and brutal People, broke in upon the German Dominions, and plundered Bavaria, Swabia, Franconia, and Saxony. They afterwards marched into Italy, routed Berenger, cut Mezeray, his Army to pieces, and often renewed their Incursions, to F. 1. 384. the great Terror and Ruin of the Inhabitants of those Countries which they invaded.

This was the calamitous State of the Western Empire for above an hundred Years from the Death of Lewis the Pious, A. D. 840, to the Settlement of the German Empire in Otto the Great, A. D. 962, and well agrees to the Prophetic Description, to the Time and Order of the Prophecies, with respect to each other. By the Earth, in the Prophetic Style of these Revelations, is meant the Roman Empire, or the Countries, with their Inhabitants, subject to its Dominion. The Calamities of these Times, as they are related in History, may very properly be called a noisome and grievous Sore, ἀκρωτία κακοῦ καὶ πονεῖν, a painful malignant Ulcer. The Order of the Prophecies shews what...
what State of the Empire is meant, that State of it which falls in with the Beginning of the Reign of the Beast, or of the third Period of 1260 Years. It may therefore sufficiently, I think, point out to us on what Earth this first Vial was to be poured, on whom this Plague was to fall, what was the Time, and what were the Contents of this Vial.

TEXT.

3 And the second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man: and every living Soul died in the Sea.

PARAPHRASE.

After the Judgments of God signified by pouring out the first Cup on the Earth, the second Angel obeyed the Command of the Oracle, and poured out his Cup on the Sea. Upon which the Waters of the Sea became as congealed Blood, so that no Creature could live in the Sea, but died; to represent another great Judgment, the Effect of the Wrath of God upon the Promoters of the great Apostacy, and Persecutors of God’s faithful Servants and Witnesses (b).

LET

(b) Earth and Sea, in Scripture-Language, are a Description of our habitable World, as Heavens and Earth are of the Universe in general; as we have observed in the Note on Chap. x. 2. As by Earth in the former Vial, we understood the Countries, with their Inhabitants, subject to the new Western Empire erected in this Period, and owning the Authority of the Beast; so the Sea will best be understood of the same Persons, under a different figurative Description. The Difference between the Expressions of Earth and Sea, may very probably mean, that the former Judgments were chiefly inflicted on the Inhabitants residing in the Inland Provinces of the Western Empire; but that the Judgments of this Vial are chiefly inflicted on such of the Subjects of this Empire, as went out by Sea to foreign Countries, and aboard Fleets, especially on the Mediterranean Sea; which
LET us follow our Guide in the Order and Series of Sects Prophecy and History, and see whether there are not some very memorable Events in the Series of Providence, which are very properly applicable to this Prophetical Description.

The pouring out of the first Cup, foretelling the Judgments of God on the Successors of Charles the Great, and the new-founded Dominion of the Papacy, principally occasioned by the Popes Ambition and Intrigues, has brought us down to the latter End of the Tenth Century. Then the Empire was fixed in Germany by Otto the Great, and the Kingdom of France passed into the third Race, the Family of Capet, in which it still remains, about A. D. 987.

Let us observe what was the next memorable Part of History, after these great Revolutions in the Western Empire, and in the Nations which owned the Authority of the Roman Popes; the Order and Series of the Prophecies direct us to look there, as the proper Time wherein to find the Contents of this second Vial.

From A. D. 1000 to 1100, the Corruptions of true Religion were greatly increased. A prodigious Superstition spread every where during the eleventh Century, not only among

which is used to be filed in Scripture, the Sea, and the great Sea. The Sea becoming as the Blood of a dead Man, so that every living Soul died in the Sea, are Descriptions which seem to be taken from the Description of the Plagues of Egypt; by one of which, Exod. vii. 20, 21. all the Waters were turned into Blood, so that all the Fish that was in the River died, and there was Blood throughout all the Land of Egypt.

The general Meaning of these figurative Expressions, seem to point out some very great Mortality and Slaughter, so that many Persons shall perish in some Undertaking, and lose their Lives in some Expedition, chiefly carried on by Sea. Mr. Daubus observes, from an Expression in the Prophet Daniel, c. viii, v. 2. That the four Winds of the Heavens blow upon the great Sea, that hereby is meant a Comprehension of several Kings or Kingdoms in a State of War, fighting against each other to enlarge their Dominions. He applies this Interpretation to our present Prophecy. This Vial has its Effect in War, the Sea being a Symbol of a Multitude in War. He adds, It must be such a War, that all the corrupted Church must be concerned therein; and it must also be on a Religious Account; the corrupted Christians must, as it were, bring it upon themselves. And that the Men concerned in the Wars predicted, should die therein.
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CHAP. among the lower sort, and common People, but among Persons of the first Rank, even Emperors and Princes themselves; pretended Miracles, Apparitions of departed Souls, dreadful Tales of the Pains of Purgatory, improved the People's Superstition, and enriched the Church.

The whole of Religion was placed in Penances, Masses, Legacies to redeem Souls from Purgatory, Pilgrimages, especially to the Holy Sepulchre at Jerusalem, which ended at last in the Holy War.

This gave a fair Occasion to the Popes to carry on their ambitious Designs, and enlarge their Authority in Things temporal as well as spiritual; the antichristian Power began now to exert itself above all that is called God, and to claim a Power of chusing and depofing Emperors, and to deprive Princes of all Civil Rights by Excommunication. Hildebrand was Pope, by the Name of Gregory VII. A.D. 1073, he expressly claimed the Authority of sovereign Judge over all, of depofing Emperors, and abolving Subjects from their Allegiance. He actually used this Power towards the Emperor Henry IV. and other Princes of Europe. In the Year 1076, he held a Council at Rome, of one hundred and ten Bishops, who, after mature Debate, concluded, the Pope had Reason to deprive the Emperor of his Crown, abolve the Princes and Members of the Empire from their Oaths. This Resolution the Pope put in execution, excommunicated the Emperor and all his Adherents.

Farther, in the Year 1080, he renewed his Excommunication against the Emperor, declares he had forfeited the Kingdoms of Germany and Italy, and all Royal Dignity, forbid all Christians to obey him, gives the Kingdom of Germany to Rodolf, exhorts all the Princes to take Arms against him.

What Troubles, what unnatural Rebellions, what bloody Wars this most extravagant Claim of Power occasioned, the Historians of those Times relate at large; they are such as in themselves might be esteemed justly a terrible Judgment, for this antichristian Apostacy.

This Pope Gregory had other Differences with almost all the other Christian Princes; he threatened to excommunicate Philip the First King of France, and usurped a full Authority over the Bishops, and ecclesiastical Affairs of France by his Legates; and, in a word, he did all that he could to become the only Sovereign Monarch of the Universe: Enfin, il fit fon possible, pour fe faire déclarer le seul Monarque.
the Revelation of St. John.

Monarque sourrains de tout l'Univers. Besides all these Sect. Flames which the Ambition of the Popes kindled in the Western Empire itself, it was the Occasion of another most remarkable Judgment, which fell grievously on the zealous Abettors of Superstition, and Supporters of the Papal Authority.

Pope Urban II. the next but one to this Hildebrand, continued the Quarrel with the Emperor, who supported ib. 182. Clement, formerly called Guibert, as Pope against him.

Pope Urban went into France, A.D. 1096, and held a Council at Clermont; he proposed, with great Earnestness, to raise an Army, which should march into the Holy Land, to recover Jerusalem, and the Sepulchre, out of the Hands of Mahometans. Sacram Hierosyrmorum expeditiorem, incre- Sigonius, dibili sentimentarum gravitate, verborum copia, atque animi ar- l.5.p.234. dore sua等特点.

It is incredible what Effect so romantic a Project had on the Minds of a superstitious People; they received it for the manifest Will of God, and fell in with the Pope's Proposal with wonderful Zeal. Posquam autem peroravit, Sigonius, universi qui aderant, divino quasi spiritu concitat, bellum pro sepulcro Christi recuperando, ingenibus studiis animorum justi- runt, atque in eo appetam se Dei voluntatem sequit velle, alisimis clamoribus respondeunt.

The Pope, to encourage their Constancy in such Resolution, promises free Indulgence for their Sins, to take them into the Church's Protection, both for their Perfections and Fortunes. Gratias ago Deo maximas, said the Pope, Sigonius, quod vos tanta animorum consensione atque alacritate arma pro Christo Redemptore vestro suscep turf esse ostenditis; neque tam repentina in tam diversis gentibus conspiratio, sine gravissimo ipsius esse impulsi potest. Nos autem ut studia vestra quando possumus adjuvemus, misericordia Dei, & beatorum Petri, & Pauli auctoritate confisi, omnibus qui ad hoc bellum prodierint, omnia pro delictis suis piacula, relaxamus, soque sub Ecclesiæ tutelam, & beatorum Petri & Pauli clientelam tanquam verò obedientiam filios, fuscipimus, & ab omnibus vacationibus corporum, fortunorumque utos esse statuimus.

We here evidently see what hand the Pope had in this Enthusiastical Expedition; but we should observe there was something deeper than Superstition or Enthusiasm, in this Project of the Popes, which caused so much Effusion of Christian Blood. These Croisades and Voyages beyond Sea, says a judicious Historian of the Roman Communion, occasioned the Ruin of many great Men, and a Multitude of
CHAP. of common People; but the Popes and Kings had great Advantages from it, to render them absolute. These (the Popes) because they took the Authority of commanding these Expeditions of which they were the Head, they had the Persons and Estates of those who took the Cross, in Mezeray, their Protection. It made the Ufe of Indulgencies and Dispensations more common than before; their Legates had the Management of the Alms and Legacies which were given for these Wars; and it moreover gave the Popes a Pretence to raise the Tenth on the Clergy. In effect, no Policy could have so well served the Pope's Ambition, nor any Means be better suited to render his Authority supreme and absolute.

We have an immediate Instance of the Truth of these Observations. Clement, who disputed the Papacy with Urban, had possefsed himself of Rome, but Urban, by the Help of those who had lifted themselves for this holy War, assaulted Rome, and took it, and forced Clement to retire.

Sigonius. Eo ardone, says Sigonius, quo bellum contra Saracenos sustinuit, arma paravit, ac propriis multorum, quos ad sacram expeditionem ascenderat, auxiliis suis, urben oppugnavit.

An incredible Number of Persons soon prepared themselves for this holy War. Pope Urban travelled through Italy, to raise Money; the People lifted themselves so fast in this Spiritual Militia, that the Countries seemed to be defetered, and all the Coasts and Havens filled with People setting out on their Voyage to Asia. Ex toto occidente, principes, populique adeo frequentes ierunt, ut erderes, vulgo urbes ab incolis deferi, agroque incultos, solosque deferi; Urbanus Ca- labriam, Apuliam, & Siciliam, quas Normanni amici tum ecclesiæ obiuehant, iuravizat, atque ingenium pecuniaris summam in commoda ecclesiæ profundandam constictit: Cруce signati diversis typis inserti, terra marique ita ut omnes oras, portusque completerent, trajecerunt.

Mezeray. This first Expedition is computed to consist of more than 512 three hundred thousand Men. They met with some Success at first. Godfrey of Bouillon their General had the Honour of receiving the Title of King of Jerusalem, having taken it A.D. 1099. Yet their Victories were so bloody, that in a very short time there remained no more than 5000 Horse, and 15000 Foot, of that numerous Army.

Yet the Fire of Enthusiasm still spread through the West; another Croifade was raised A.D. 1100. This again consisted of above three hundred thousand more. In this Expedition my Author observes, that not only several great Princes,
Princes, but moreover many Prelates, and even many great Ladies, resolved to undertake the Voyage. Et plusieurs Prelats, &quantité des Dames illustres voulaient faire ce Voyage.

Thus, in about four Years, six hundred thousand Men were sent to perish, through the ambitious Views of the Popes. These Expeditions continued for many Years; with an incredible Effusion of Blood. According to some Authors, there perished above two Millions of these Enthusiasts. Others observe, there were hardly any Men left in the West, and almost no Persons seen, but either Infants or Widows.

In fine, about the Year 1190, the Emperor Frederic, our King Richard, Philip Augustus of France, and others, made another fruitless and inglorious Expedition; and, after the Loss of the greatest Part of their Armies, were forced to leave what had been so long contended for with so much Bloodshed, in the Hands of the Mahometans.

This is a very remarkable Part of History; it falls exactly with the Order and Series of the Prophecies; and is so memorable a Judgment on the Supporters of the Papal Apostacy, that I shall leave it to the Reader’s Judgment, whether it does not give light to the Time and Contents of this second Vial.

TEXT.

4 And the third Angel poured out his Vial upon the Rivers and Fountains of Waters; and they became Blood.

PARAPHRASE.

After this I beheld the third Angel poured out his Cup full of the Wrath of God, in its Order. This Cup was poured on the Rivers and Fountains of Waters, so that they were changed into Blood. An Emblem of great Bloodshed, the righteous Punishment of those antichristian Powers, for shedding the innocent Blood of God’s faithful Servants (c).

The

(c) It is observable, there is a great Conformity between these three first Vials, and the three first Trumpets, c. viii. especially as to the Parts of the World on which these Judgments were
And I heard the Angel of the Waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

The Angel who ministred in the Execution of this Judg-
ment of God on the Kingdom of the Beast, acknowledged
the Righteousness of God, and
began his Praise, saying, How
does thy Righteousness appear
in thy Ways of Providence, O
God, who art unchangeable
in thy Perfections, and con-
fant in thy righteous Admi-
nistration of Government,
throughout all Ages? How
manifest hast thou made it to
them who will attentively con-
sider thy Ways, by this Judg-
ment on the Kingdom of the
Beast?

They

were to come. In the first Trumpet, Hail and Fire mingled
with Blood, were cast upon the Earth; at the Sound of the se-
cond Trumpet, a burning Mountain of Fire was cast into the
Sea, and the third Part of the Sea became Blood; when the
third Angel founded, a burning Star fell from Heaven upon
the third Part of the Rivers, and Fountains of Waters. Here
the Plagues of the first Vial, in like manner, fall upon the
Earth; of the second Vial, upon the Sea; and of this third Vial,
upon the Rivers, and Fountains of Waters.

We have seen the general Meaning of Rivers and Fountains
of Waters, according to the Stile of Prophecy, in the Note on
c. viii. 10. It may be sufficient just to mention here, that as
the Countries belonging to any State are divided into Earth,
Sea, and Rivers, so this Distribution of the Kingdom of the
Beast, is an Intimation, according to the figurative Stile of Pro-
phesy, that every Part of that Kingdom should, in proper Time
and Order, receive the Punishment due to their Apostacy and
Wickedness.

Dr. Hammond observes, that there is no Reason to affix any
new critical Notion, singly to either of these Expressions, but
to take them altogether for what was meant by the Land. . . .
As when God is described, c. xiv. 7. the Creator of Heaven and
Earth, and the Sea, and the Fountains of Water, the latter
three are set to denote what is elsewhere ordinarily called the
Earth, and no more, in opposition to Heaven, that is, this in-
ferior
TEXT.

6 For they have shed the Blood of Saints and Prophets, and thou hast given them Blood to drink; for they are worthy.

PARAPHRASE.

They have, with a cruel Execution of tyrannical opprressive Power, shed the Blood of thy Saints and Prophets, and now thou hast inflicted on them the Punishment they have so justly deserved, and given them Blood to drink by a great Effusion of their own (d).

This Praise of God was continued by another Angel, who stood by the Altar, in the Pre-

ferior terrestrial Globe, and all in it. According to this Meaning of the Expressions, these Plagues will chiefly denote some Judgments to be inflicted on the Kingdom of the Beast, and the more considerable Parts of it. It is a judicious Observation in general, that we should carefully avoid carrying any figurative Expression of Prophecy too far, which has often lost the true Meaning in the End.

Probable Reasons are however alleged for a more particular Application of these Expressions. Rivers and Fountains of Waters may not unstrictly signify the original Countries, or Seats of Empire, in distinction from the Provinces, as Fountains are the Original of Rivers, which run in one common Collection of Waters into the Sea; and as Waters are necessary for Life, so when they are infected and become deadly, they are an Emblem of such Judgments as should cut off the very Supports of Life. Finally, the Waters becoming Blood, so that God gave them Blood to drink, because they shed the Blood of his Saints and Prophets, seems further to shew, that this Judgment was so consummated in much Bloodshed and Slaughter, as they persecuted the Martyrs by shedding their Blood, they should suffer in like manner, and their Blood should be shed by each other's Hands, according to the Expressions of this Prophecy, Chap. xiii. 10. He that killeth with the Sword, must be killed with the Sword; or, in the Words of the Author of the Wisdom of Solomon, concerning the Punishment of Egypt. That they might know that wherewithal a Man sinneth, by the same also shall he be punished, Chap. xi. 16.

(d) The Remark of the Bishop of Meaux on these Words, deserves to be taken notice of; They have their Belly full of Blood, of which they are so greedy, especially in civil Wars, where each one seems to drink the Blood of his Fellow-Citizens.
The Emperor Frederic II. was excommunicated A. D. 1227, for not going in Peru to the holy War. This so angered the Emperor, that he endeavoured every way to mortify the Pope. He engaged several of the powerful Noblemen of Rome against him; so that the Pope was forced to leave Rome, and retire to Perugia. The Guelph and Gibelline Faction strove in every Place to raise their own Party, and to ruin the other; so that almost all the Cities in Italy were in Civil Wars, and the Blood of the Citizens, in almost every Place, shed by their own Hands.

However, the Emperor embarked the next Year for the Holy Land, but soon found the Pope had sent him into Syria, that he might make war against him the better in Italy. He therefore returned, recovered the Places taken from him by the Pope, ravaged all the Pope’s Dominions even to the Gates of Rome. In the Year 1237, he beat the Army of the League formed against him, after a furious and bloody Battle, and put the General and other chief Officers to death by the Hands of the common Hangman. The Ambitious of the two Parties, the Guelphs and Gibellines, were so outrageous, that not only the several Cities of Italy were divided, but particular Houses and Families, so that they gave no quarter to each other.

The Death of the Emperor Frederic II. A. D. 1250, left the Empire in great Confusion. Many pretended to the Imperial Dignity. These Contests were sensibly felt in Italy; such Cities as held of the Empire, either formed themselves into Commonwealths, or were governed by Princes of their own. Pope Urban IV. jealous of the Power of Manfred, who had possessed himself of the Kingdoms of Naples and Sicily, and to recover the Power of the Guelph Party, which was almost ruined, made an Offer of the Kingdoms of Naples and Sicily to Charles Earl of Anjou, Brother to Lewis King of France, on condition he would bring sufficient Forces into Italy, to support the almost ruined Party of the Guelphs. Charles accepts the Pope’s Offer, was crowned by Clement IV. on condition to hold those Kingdoms of the Holy Sea, by Homage, Fealty, and an annual Rent. His Army was joined by the Guelphs, defeated Manfred’s Army, and so got into Possession of both the Sicilies. Upon this, Conradin Duke of Swabia, Son of the Emperor Conrad, and last of the Family, was encouraged to enter Italy by the Gibellines, who were not able to endure the Power of the Guelphs, so greatly strengthened by
by the Protection of Charles. Both Sides came to a Battle, in which Conradin was beaten, and taken Prisoner, with Frederic of Austria who accompanied him, and both had their Heads cut off; so that the two great Families of Swabia and Austria became Extinct, A.D. 1268. This dishonourable Execution was by the Pope's Advice, who near his Death gave it for a Maxim, The Life of Conradin is the Death of Charles. Conradi vita, Caroli mors: Caroli vita, Conradi mors.

Rodolph of Hapsburg, afterwards Emperor, who, by transferring these Inheritances into his own Family, raised the Grandeur of the present House of Austria, could not be persuaded to meddle with the Affairs of Italy; so that the Government of most Cities fell into several Hands, just as the contending Parties could prevail over each other.

The Contest, upon the Death of Rodolph, between his Son Albert of Austria, and Adolph of Nassau, kept the Affairs of Italy in pretty much the same State. The Feuds between the Guelphs and Gibellines continued and increased, jamais les deux partis des Guelphs & des Gibellines, ni furent s'acharnés l'un contre l'autre, qu'ils eussent alors.

Pope Boniface VIII. persecuted the Gibellines, and the Cardinals Colonna with great Severity. This more inflamed the Parties against each other; so that the Pope was taken Prisoner by the Gibellines, the Grief of which is supposed to have hastened his End, Dolor animi confectus perit.

Pope Clement V. a little time after, consulted his own Safety, and retired with the Cardinals into France, where the Court of Rome continued for above seventy Years, in a sort of Banishment from their own Country and Dominions; in all which time, the Guelphs and Gibellines made war on each other, and Rome was in the greatest Confusion.

The Emperor Henry VII. resolved to assert the Rights of the Empire in Italy. Pope Gregory, on the other hand, by secret Prætices, raised a powerful League against him. He engaged the King of Naples, the Cities of Florence, Siena, Lucca, Cremona, Padua, and others, to oppose him. The City of Rome was in great Distraction. The Colonna's, at the head of the Gibellines, seized on the Lateran, the Amphitheatre, and other principal Places of the City.

John, Brother to the King of Naples; at the Head of the Heirs, Gauths, possessed themselves of the Capitol, Castle St. Angelo, the Mole of Adrian, and the Vatican. Platura has represented
presented the Disorders of these bloody Civil Wars, as if
the Italians were in every Place thirsting after each other's
Blood, without any bounds to their mutual Rage and
Cruelty. *Intestina mala quotidianie, cum magna bominum
caede, in unaque civitate, in quibus parvo etiam costello, com-
mittabantur, cædebantur vivos, necabantur sines, allidebantur
infantes, nec uti crudelitatis modus inercat.*

Benedict, or Benedict XII. in order to make as many
Friends as he could, and keep up an Interest in Italy against
the Emperor, published an Edict, whereby he confirmed
to all Persons, who had seized on the Governments of
Lombardy, that they should have a just Title by that Grant
to what they had usurped. *Fece un Decreto, che tutti i Ti-
zanni di Lombardia, possedessero le Terre, che se avevano usur-
pate, con giusto Titulo.*

Platina farther observes, he pretended a Right to make
such Grants, because, during the Vacancy of the Empire,
all the Power of it refides in the Pope, who is the only
Vicar on Earth of Jesus Christ, the supreme King. *Sua
jure, (ut ipsa dicebat) tribuit, quod vacantse imperio; omnis ejus
potestas in Pontificem residat, Jesu Christi, supremi regis, mun-
cum in terris vicarium.*

The Emperor, on the other hand, not to be outdone by
the Pope in Liberality, presented all who had seized on
any Part of the Estate of the Pope or Church, with a Title
to possefs them as their own, by virtue of the Imperial
Authority.

Thus were the Parties spirited up against each other. The
Contest continued for above an hundred Years, spread itself
throughout all Italy; so that there was not a City, sence
a Village or a Family, in which they did not shed each
other's Blood in this furious Contention. It would be
endless to mention particulars; I shall only take notice of
one, the Massacre in Sicily, usually called, *The Sicilian*

Mezeray, *Vespars, A. D. 1282.* Pope Nicholas had the chief Hand in
the Plot, and managed the principal Parts of it, though it
did not break out till after his Death, as Mezeray expressly
declares. The French were murdered throughout the
whole Island; they massacred them at the very Altars;
they ripped up the Women with Child, and dashed out
the Children Brains against the Stones; eight thousand
were murdered in two Hours, and they spared the Life but
of one single Person.

When we see in History such bloody Contentions, for
so long a time, occasioned by the Pope's Ambition, to
wrest
wrest the civil Authority of the Emperors out of their hands, and seize on it for themselves; we have evident proof of this righteous Judgment of God, that he gave them Blood to drink, as they had shed the Blood of his Saints.

We see their Ambition proved as bloody and destructive to themselves as to those whom they persecuted for their Faithfulness in the Cause of Truth and Righteousness. Here is a remarkable Concurrence of Persecution on the one hand, and of Punishment, by civil Contentions and Blood-shed on the other; which are the distinguishing Marks of this Vial or Cup, as the Time exactly answers to the Series and Order of the Prophecies.

TEXT.

8 And the fourth Angel poured out his Vial upon the Sun; and Power was given unto him to scorch Men with Fire.

9 And Men were scorch'd with great Heat, and blasphemed the Name of God, which had Power over these Plagues: and they repented not to give him Glory.

PARAPHRASE.

I farther beheld in my Vision, the fourth Angel obeyed the Voice of the Oracle; he poured out his Cup full of the Wrath of God upon the Sun, whereby the Heat of it was so violently increased, that, like a burning Season, it gave great Uneasiness and Pain to the Inhabitants of the Earth.

They were greatly afflicted, as in those violent Heats, which are used to burn up the Fruits of the Earth, to produce Scarcity and Famine, with an unhealthful Air, dangerous Distempers, great Faintness and Pains. Yet these Judgments of God one after another, made no Impression on their Hearts, they were still hardened in Wickedness; they even blasphemed the Name of God, who thus justly punished them,
A Paraphrase and Notes on

Text.

Paraphrase.

instead of repenting of those Sins which had deserved these Judgments, and so justly brought them upon them.

We may still observe a near Resemblance between the Prophecies of the Vials and Trumpets; on sounding the fourth Trumpet, a third Part of the Sun was smitten; this fourth Angel pours out his Vial upon the Sun; there is however this Difference, that on sounding the fourth Trumpet the Sun was darkened, and the Day shine not; on pouring out the fourth Vial, the Heat of the Sun is so increased, as to become intolerable and painful.

Sir Isaac Newton says an illustrious Interpreter, is put in sacred Prophecy, for the whole Species and Race of Kings, in the Kingdom or Kingdoms of the World politic, thinning with regal Power and Glory. "Darkening, smiting, or setting of the Sun, is put for the ceasing of a Kingdom, or for the Desolation thereof, proportional to the Darkness.——And the scorching Heat of the Sun, for vexatious Wars, Persecutions and Troubles, inflicted by the King."

Great Troubles are often expressed in Scripture, by burning the Inhabitants of the Earth. Therefore hath the Curse devoured the Earth, and they that dwell therein are desolate; therefore are the Inhabitants of the Earth burned, and few Men left, Isa. xxiv. 6. The Elegance and Propriety of the Expression, to sear Men with the Heat of the Sun, was well understood by the Inhabitants of the hot eastern Countries, who well knew what great Mischiefs hot and burning Seasons often occasioned. Our Saviour, when he had used the same Figure of a scorching Sun in the Parable of the Sower, Mat. xiii. 6—21. interprets it himself; of Tribulation and Persecution.

I think it is not material to enquire, what particular Effects of a scorching Sun are the precise Meaning of this Prophecy; whether, for instance, Famine, on burning up the Fruits of the Earth, or pestilential Distempers, the Effects of unwholesome Seasons; or, more generally, some great and painful Affliction, as the Prophet explains a like Expression, In the City is left Desolation, and the Gate is smitten with Destruction, Isa. xxiv. 12.
We may understand, this burning Men with Fire; so that they were burned with great Heat, as a Prediction, that the Judgments of God should reach his Enemies in every place; for the Host of Heaven, and Seasons of the Year, should fight against them, and smite them with Destruction, so that they should find no room to escape.

Let us then see whether, in the times which fall in with this Vial, according to the Order of the Prophecies, we shall not meet with such historical Facts, as will fully verify this Prediction.

The Time answering to the foregoing Vial, brought us down to about the Year 1371, when the Factions were so well quieted in Italy, that the Popes returned to Rome, from their Banishment at Avignon in France. As, in the Stile of Prophecy, the Sun is put for the whole Species or Race of Kings, in the Kingdom or Kingdoms of the World politic, so the Popes, as Heads of this political State restored to the Seat of their Empire, will be most naturally meant by this figurative Representation of the Sun; so that the Power given to the Sun to scorch Men with Fire, will most probably mean, some great and grievous Evils brought upon the Inhabitants of the Earth, by their hot and burning Passions of Ambition, Envy, and Covetousness, the Causes of many mischiefful Disorders.

Upon the Death of Pope Gregory XI. which happened soon after his return to Rome, there followed a great Schism, which was the most memorable Event, and of greatest Consequence in the History of those Times. L'Histoire du Du Pin, Schisme des Popes, est le plus considérable Evenement de ce Siècle, Hist.V.3. says the learned Du Pin.

The Citizens of Rome, in order to fix the Residence of the Popes among themselves for the future, warmly pressed the Choice of a Roman, at least of an Italian; there were but four Italian Cardinals among the sixteen then at Rome, the other twelve were Ultramontains; so there was little Expectation of a Plurality of Votes in favour of an Italian. However, the Multitude continually cried out, they would Du Pin, have a Roman Pope, and threatened the French Cardinals to cut them in Pieces, if they did not choose a Roman, at least an Italian. At length the People broke into the Conclave, and seized the Cardinals, continually demanding a Roman Pope. Some of the Cardinals Domesetics having said to them, Have you not the Cardinal of St. Peter? Immediately, as if he had been duly elected, they clothed him in the Pontifical Robes, placed him on the Altar, and proceeded
CHAP. proceeded to Adoration, notwithstanding his own Declaration, that he was not Pope. Yet the next Day he caused himself to be proclaimed Pope, by the Name of Urban VI. The Cardinals then publicly owned him, yet privately writ to the King of France, and other Christian Princes, that it was a void and null Election, which they did not intend should be acknowledged.

Urban, trusting likely to his Party at Rome, behaved with great Pride and Infolence, and very much disoblige the Cardinals. They retired from Rome to Fiumi, there they chose another Pope. The better to reconcile the Difference between the French and Italians, they chose a German, Robert Cardinal of Geneva, who took the Name of Clement VII.

Thus a Schism began, which continued many Years, and divided the several Kingdoms and States of Europe; some supporting the Cause of Urban, others the Interest of Clement, who left Italy, and placed his Residence at Avignon. Urban left his Seat vacant by Death, A.D. 1389. The Italian Cardinals proceeded to a new Election, and chose Boniface IX. a Neapolitan. In like manner, upon the Death of Pope Clement, A.D. 1394, at Avignon, the Cardinals of that Party proceeded to another Election, and chose Peter Luna of Aragon, who was named Benedict. Many attempts were made to heal this Breach, but all to no Purpose; a Renunciation or Cession of both the Popes was proposed, but that suited the Ambition of neither.

The Romans, after the Death of Boniface IX. chose Innocent VII. and after him Gregory XII. his Successors. The Mischiefs of these Contentions were at last thought to want the Remedy of a General Council. A General Council was held at Pisa, A.D. 1409. The Council deposed both Popes, Gregory and Benedict, and chose a new Pope, who took the Name of Alexander V.

One would have thought, this Decision should have ended the Dispute; here was the Determination of a General Council, in which there were 22 Cardinals, 12 Archbishops, 67 Bishops in Person, 85 Deputies, a great Number of Abbots, Professors of Orders, and Chapters, with 67 Ambassadors of Kings or Sovereign Princes. And yet both the Popes found Means to support themselves, and keep up a Party; the one chiefly in Italy, the other principally in Spain. Alexander V. chose by the Council of Pisa, was received as Pope by the greater Part of the Nations. Upon his Death, John XXIII. was chose in his Place.
There were now three Successors to St. Peter, in the same time. John XXIII. appointed a General Council to be held at Constance, A. D. 1414. This Council pressed him to resign, and declared he ought to do so, as well as Gregory and Benedict. John did all he could to avoid this ungrateful Proposal, but finding he could not gain his Point in the Council, he retired from it. The Council notwithstanding continued, and cited John to appear. Upon his Refusal, they declared him suspended from all Government spiritual and temporal; and, at last, by a decisive Sentence, deposed him. Gregory renounced the Papacy, and was confirmed a Cardinal; but Benedict continuing to oppose the Council, was declared contumacious, a Schismatic, and deposed.

The next Business was to chuse a Pope, to whom all would submit, now the former were deposed. The Council unanimously chose Martin, Anno 1417. This seemed to put an End to a long Schism, and to restore the Peace of the Church. But it soon appeared, the Ambition of the Popes was relapsed; and a continual Source of Disorders, and mischievous Contentions.

Pope Eugene IV. who succeeded Martin V. was greatly displeased with the Council of Basil, for maintaining the Authority of Councils to reform the Church both in Head and Members. Therefore, A. D. 1432, he published an Order to dissolve it. The Council could not prevail upon the Pope to revoke the Decree, yet continued to sit notwithstanding. They cited the Pope to appear before them; he was forced at last to revoke the Dissolution, to allow and approve the Continuation; with all that had been done by the Council in that Time; and the Decree of the Council of Constance was renewed, for the Confirmation of the Authority of general Councils.

Yet still new Differences arose; the Pope translated the Council from Basil to Ferrara, and opened a Council there, January 10, 1438. Yet many Bishops continued still at Basil, and proceeded so far as to depose Pope Eugene, and chose another Pope, who was called Felix V.

Thus the Schism was renewed by two Popes, each at the Head of a Council. Pope Eugene presiding in the Council of Florence, to which Place he had translated the Council from Ferrara; and Pope Felix presiding in the Council of Basil; and at the same time Germany proposed to call a third General Council, to examine the Rights of the other two. This Schism continued to the Death of...
CHAP. Eugene, Anno 1447, Felix then resigning all his Pretensions to Nicholas V. his Successor.

From this time, (though the Schism was ended) the Popes were more taken up with the Wars of Italy, Enterprizes against the Turks, aggrandizing their temporal Power, and establishing their own Families, than in any Care of Religion; which proved the Occasion of great Diforders.

Alexander VI. was one of the worst of Men; he dishonoured his Dignity, says Du Pin, by Ambition, Avarice, Cruelty, and Debauchery. According to Mezeray, he was one of the most impious and vicious of Men; and if there was any one who exceeded him in abominable Crimes, it was his own Stared Son Cæsar Borgia.

The Diforders and Calamities occasioned by these Contentions, which the Ambition, Tyranny, and Cruelty of the Popes were the sole Cause of, appear everywhere in the History of these Times; Neighbour Princes and Nations were divided by their Quarrels, and they set the whole World about them in a Flame, by the Fire of their Contentions; all the principal Wars and Quarrels of this Age had their Rise from the ambitious Projects of the Popes.

This was the chief Spring of those long and bloody Wars about the Kingdoms of Naples and Sicily: Pope Urban, to revenge himself of Jane Queen of Naples, offered the Inveteiture of that Kingdom to Charles of Durazzo, and persuaded him to attempt to dethrone her, though he was greatly obliged to her, and even design'd by her for her Successor. This ungrateful Attempt, at the Pope's Solicitation, made the Queen change her Mind, and adopt Lewis Duke of Anjou for her Heir. Charles of Durazzo was crowned in Rome, Anno 1380, took Naples without Resistance, and put Queen Jane to Death, together with her Husband Otho of Brunswick.

Upon this Success of Charles, the Duke of Anjou was somewhat in Doubt, whether he should pursue his Claim; but Pope Clement, who had no other Way to depose Urban, used all Endeavours to press him to it, that it seemed, says Mezeray, he valued not the Ruin of the Church both in Temporals and Spirituals, if he could but establish himself. Qu'il semblait qu'il ne lui importoit pas, de la ruine de l'Eglise, au temporel, & au spirituel, pourvu qu'il put procurer son établissement.

As these Wars began, so they were kept alive by the Intrigues of the Popes, for above an hundred Years, in which
which France, Spain, and Germany had their Share, as well Sect.
as Italy.

But these Evils, great as they were, were not the only
Mischiefs the Ambition and Contentions of the Popes
caused in these Times.

The Council of Constance prosecuted John Husi, and
Jerome of Prague, with great Severity, and a dishonourable
Breach of Faith; they were both burned by Order of the
Council, notwithstanding the Emperor's Safe-Conduct.
Such an unjust and perfidious Declaration, That Faith was
not to be kept with Heretics, quite enraged the Bohemians.
The Emperor Sigismund, who succeeded his Brother Wences-
laus in that Kingdom, was fain to use the Army he de-
signed against the Turks to quiet the Bohemians. The Pope
sent a Legate to raise a Crossade against them. There
were many lesser Skirmishes and Battles with the Hussite
General Ziska. At length an Army of forty thousand
Horse, and as many Foot, was sent against them, An. 1431,
with the Pope's Legate, and many Princes of Germany, at
the Head of it. This great Army was defeated by the
Bohemians; and they were not at last subdued but with
great Difficulty, and by Reason of Differences among
themselves, which were raised and managed by the Pope's
Agents, to weaken and destroy them.

Nor were these all the fatal Consequences of these
ambitious Contentions of the Popes; they caused a Schism
between the Greek and Latin Churches, and a War between
the Christians of the Eastern and Western Empires, which
greatly weakened the Christian Interest against their com-
mon Enemies, the Mahometan Turks. They kept up con-
tinual Quarrels among the Christian Princes, which the
Turks, who were watching all Opportunities, knew how
to improve. Mahomet made great Advances in Europe;
and A. D. 1453, put an End to the Eastern Empire, by
taking the City of Constantinople, which has continued to
be the Seat and Capital of the Turkish Empire ever since.
He soon passed over into Italy, took Otranto, left a Garrison
in it; and nothing seems to have saved Italy from the
greatest Danger, but the Death of Mahomet, and a Dispute
between his Sons about the Succession; for Mahomet was
eagerly bent on taking old Rome, as he had already taken
new Rome, or Constantinople. But the Providence of God
cut off his Power, and put an End to all his Designs with
his Life.
CHAP. XVI. If now we consider the Events of Providence in this Period, not only in a few particular Instances, but in the general History, and State of the Christian World, in the mischievous Effects which the Ambition and Contentions of the Popes caused everywhere, do they not very fully and properly answer the Prophetic Description?

The many Evils caused by the hot and furious Zealots for the Pope's ambitious Views, were fitly represented by an hot and intemperate Season, whereby Men were scorched with great Heat.

Some Interpreters carry the Meaning of these Expressions yet farther, and conceive they are to be understood in a literal Sense also, for intemperately hot and burning Seasons, which should destroy the Fruits of the Earth, occasioning Famine and pestilential Diseases; and it is certain, in the History of this Period, that the Prophecy is fully verified in this Meaning too. Not to enter into a particular Detail of the numerous Instances the History of this Period furnishes us with, there is one so remarkable above others, and which falls out at a time so proper to close this Period, that I think it deserves particular Notice.

A new kind of Disease invaded Germany this Year, A.D. 1529, says a very judicious Historian: "Men being taken with a pestilential Sweating, either died in twenty four Hours; or if they sweated out the Poison, they recovered by Degrees their Health again: But before any Remedy could be found for it, many thousands perished. This Disease, in a very short time, spread itself from the Ocean all over Germany; and, with incredible Celerity, like a Fire, raged far and near. It is commonly called, The Sweating Sickness of England; for, in the first Year of the Reign of Henry VII. of England, which was in the Year of our Lord 1486, the same Plague infected that Country: And because there was no Remedy known for such a new Disease, it swept away a vast Number of People. At this time also there was a great Scarcity of Corn and Wine; so that all the Judgments wherewith God, in his Anger, uses to punish an unthankful People, as the Sword, Pestilence, and Famine, fell upon Germany at one and the same time."

It appears this was a new Disease, and but lately known, yet it was not the first time this Period or Age was punished with it: "There was a Sweating Sickness about eleven Years before, (An. 1517.) being of that Malignity, that it killed in the space of three Hours; many
many Persons of Quality died of it: It was so mortal sect;
among the vulgar Sort, that in some Towns it took XV.
away half the People, in others the third Part."

About thirty Years before this, viz. the Beginning of
the Reign of Henry VII. "there reigned in the City, and Ld. Ba-
other Parts of the Kingdom, a Disease, says the Lord con. Hist.
Bacon, then now, which, of the Accidents and Manner Hen. VII,
thereof, they called the sweating Sickness; it was con-
veled to proceed from a Malignity in the Constitution
of the Air, and infinite Persons died suddenly of it,
before the Manner of the Care and Attendance was
known."

Here we see a new pestilential Distemper returning
three Times in the space of about forty Years, and the
last time not confined to a particular Country, but spreading itself through most Parts of Europe:
I cannot leave this Part of History, without the Account
of a French Historian gives us of it in his own Country; as,
I think, it greatly illustrates the Propriety and Elegance of
the Prophetic Description.

"From the End of the Year 1528, to the Beginning of May,
of the Year 1534, says the Historian, Heaven was so Hit. P. 2.
angry with France, that there was a continual Disorder T. 4. P.
of the Seasons, or rather Summer alone had taken all 579.
their Places; so that for five Years there was not two
Days of Frost together. This intemperate Heat inter-
acted Nature, if I may so express it, and made it impo-
inent; it brought nothing to Maturity, the Trees bloss-
med immediately after the Fruit, Corn did not increase
in the Ground for Want of Water; there was such a
Quantity of Vermin, as eat up the young Shoots; the
Harvest did not produce sufficient for the next Year's
Seed. This Scarcity caused an universal Famine; after
which there appeared a Distemper called Trousselaland,
and then a furious Pestilence; by which three Plagues,
above a Quarter Part of Mankind was carried away."

Thus literally, as well as in a figurative Meaning, there
was Power given unto the Sun, to scorch Men in this
Period.

What little Effect these Judgments of God had on the
World for their Reformation, to abate their Enmity to the
Truth, or Cruelty to the faithful Professors of it, we
may learn from the infamous Conduct of the Council of
Constance, which, in open Violation of the public Faith,
burned John Hus, and Jerome of Prague; and gave a pub-
lic Sanction to that scandalous Doctrine, That Faith is not
A PARAPHRASE and NOTES on

CHAP. to be kept with Heretics: And we shall have yet farther In-
XVI. stances of it in the following Periods of Prophecy and
History.

TEXT.

I And the fifth Angel poured out his Vial
upon the Seat of the Beast; and his Kingdom
was full of Darkness, and they gnawed their
Tongues for Pain;

II And blasphemed the God of Heaven be-
cause of their Pains and their Sores, and repented
not of their Deeds.

PARAPHRASE.

I farther beheld in my Vision, that the fifth Angel
poured out his Cup in his Order; in which Period the Wrath
of God was more remarkably to affect the Seat, or Throne,
and Kingdom of the Beast. The Extent, Authority, and
Power of his Antichristian Empire were to be greatly obscur-
ed, and the Influence of his Government much diminished;
so that they bit their Tongues for Vexation, as Persons full
of Anguish and Rage.

Yet still these Judgments had no Effect to reform these
Enemies to the Truth and Purity of the Christian Faith
and Religion; they rather blasphemed the supreme Go-
vernor of the World, by accusing his Providence, on
account of the Evils which came upon them, but had no
Thoughts of Repentance for those evil Actions, the true
Reason why they were punished.

THIS
THIS Vial or Cup is poured out on the Throne of SECT.
the Beast, so the Word is in the Original. In the
Scripture-Language, Throne, Kingdom, Government,
Authority, Dominion, and Power, are of like Significa-
tion; to translate the Kingdom from the House of Saul, and to
set up the Throne of David over Israel, is to take the Author-
ity and Power of Government from the one, and give it
to the other, 2 Sam. iii. 10. to establish the Throne, is to
confirm the kingly Power and Authority, as God promised
David, and thine House and this Kingdom shall be established
for ever before thee, thy Throne shall be established for ever,
2 Sam. vii. 16. An Enlargement of the Throne, signifies
an Increase of Dominion and Power, as when Solomon was
set on the Throne of the Kingdom, the Court congratulated
David, and wished Prosperity to the new King, in these
Words: God make the Name of Solomon better than thy Name,
and make his Throne greater than thy Throne, 1 Kings i. 47.
The Throne then of the Beast, which our Translation
has rendered his Seat, seems plainly to mean his Authority
and Power, rather than the City or Seat of his Residence.
For the Prophetic Language puts a Throne to signify, not
the Seat of a Kingdom, but its Power and Authority.
And so this very Prophecy explains it; this Angel poured
out his Vial on the Seat of the Beast, and his Kingdom was
full of Darkness.

 Darkness is an Emblem of Affliction; a Kingdom full
of Darkness will then naturally signify a great Diminution
of Power, and Decay of Authority: So that the distin-
guishing Punishment of the Beast in this Period, that his
Kingdom shall be full of Darkness, will most properly
mean some great and successful Opposition to the Papal
Power and Authority, which shall much weaken and lessen
it, and give such Uneasiness to the Supporters of it, as
shall drive them into a Rage, and make them bite their
own Tongues, as it were, for Anger and Vexation.

Let us see then, how this Prophetic Description is an-
swered by the Events of Providence, in the Times which
fall in with this Period of Prophecy.

The last Vial brought us somewhat beyond the Year
1500. We shall easily perceive the most memorable Events
of History which next followed in Order of Time, were
those which prepared the Way for the Protestant Reform-
ation, and at last fixed and settled it in many considerable
Kingdoms and States of Europe.
The Power and Authority of the Popes was attacked with Success; entire Nations were cut off from the Kingdom of the Beast. A very considerable Part of those who had been long subject to his Authority, renounced it, and have continued freed from it to this Day. Even the Nations which still profess Obedience to the Pope, have greatly abridged and restrained his Power. They have learned to oppose his extravagant Claims, and have rendered impracticable any ambitious Views of a supreme unlimited Authority in Temporals and Spirituals, which the Popes had often aimed at, and at some Conjunctions had a fair prospect of establishing.

The Care of a wife and good Providence did not permit the Kingdom of the Beast to rise to such a Degree of Power, or even by the most cruel Exercise of the Power it had attained, to suppress altogether the Cause of Truth and Christian Liberty. The Blood of the Martyrs, instead of destroying their Cause, helped to promote it; many were justly displeased with so cruel Usage of good Men, pitied them for their Sufferings, and began to have more favourable Thoughts of their Opinions. The Corruptions of Popery grew daily more visible to the World; the scandalous Use Pope Leo X. made of Indulgences, to raise Money every where by them, provoked Martin Luther to preach against them. This so nearly touched the Power and Interest of the Pope, that he resolved to put a Stop to all such Disputes, so dangerous to his Authority. He solemnly condemns the Doctrine of Luther, and engages the Emperor Charles V. to see his Bull put in Execution. Luther, under the Protection of the Elector of Saxony, not only continued to maintain his first Doctrines, but openly declared himself farther against other Corruptions of the Roman Church; in which he was followed by many Princes and Cities of the Empire. The Doctrines of the Reformation spread so fast, and were propagated in so many Places, that it was judged necessary to call a General Council, as the only effectual Means to put an end to those Differences. So a Council was appointed to meet at Trent, A. D. 1542, which, after many Suspensions and Intermissions, ended at last, A. D. 1563.

This Council was so artfully managed by the Popes, and ended so much to their Advantage, to fully confirmed their Corruptions, and condemned all Doctrines tending to a Reformation, that it was unanimously rejected by all who maintained the Necessity of a Reformation. Instead of
of proving an effectual Rod to restore Peace, it greatly exc.
exasperated Mens Tempers; for, by the Decrees passed XV,
in the Council of Trent, all Hopes of Reunion or Accom-
modation were entirely cut off. The Kingdoms of Eng-
land, Scotland, and Ireland, the Northern Kingdoms of
Sweden and Denmark, many States of the Empire, and
Cantons of Switzerland, and great Numbers in France,
Hungary, and Bohemia, firmly adhered to the Reformation,
separated from the Roman Communion, and absolutely re-
nounced the Papal Authority.

The Popes, who were accustomed to use other Arms
besides spiritual, engaged the House of Austria, and sev-
eral Princes, by all possible means, to suppress the Northern
Hereby, as they stiled the Reformation; and left no
Methods they could think of untried, by which they could
hope to ruin it. So that Wars, Invasions, Affractions,
Massacres, are the principal Parts of the History of these
Times, for above an hundred Years. We need but just
mention the many bloody Wars in Germany, in which
Charles V. was endeavouring to destroy the Liberties of the
Empire, with the Protestant Reformation, the many Civil
Wars in France, the long Wars between Spain and the
United Provinces, the Spanish Invasion of our own Kingdom,
the Massacre of Paris, the Powder-Plot in England, the
many Attempts against the Life of Queen Elizabeth, the
actual Affractions of Henry III. and Henry IV. Kings of
France, and of the Prince of Orange, Founder of the Dutch
Commonwealth; all which are recited at large in every
History, and recorded as the most memorable Events of
those Times.

Yet the same Histories also shew us, that all these At-
ttempts in Aid of the Pope's Authority, failed of Success.
Several Kingdoms maintained the Reformation against all
Opposition, and by full Authority of the supreme Civil
Powers, annulled and made void the usurped Authority of
the Popes; in many Countries where yet the Government
continued in Obedience to the Pope, as supreme Head of
the Church, the free Possession and Exercise of the Pro-
testant Religion was tolerated and indulged.

At length, after many and great Struggles, the chief De-
fenders of the Pope's Cause were brought to conform and
ratify the Peace and Liberty of the Protestant States. The
Treaties of Westphalia, A. D. 1648, are well called the
Basis of the Religious Liberty of the Empire. The Treaty
of Osnabruck, between the Emperor and Sweden, Art. v.
CHAP. and the Treaty of Munster, between the Emperor and 
XVI. France, Art. xxxiii. confirmed the Protestant States in their 
Religion, and quieted them in their Possessions in the most 
solemn and authentic manner; and what deserves Observ-
V. 4. 146. ation, notwithstanding the public and vigorous Proto-
Art. 5. Ib. fectations of the Pope to the contrary. Pope Innocent X. had 
p. 87. Art. 33. vehemently opposed these Treaties in their Progress, and 
no sooner were they concluded and ratified, but he solemnly 
protested against them, as highly prejudicial to the Catholic 
Religion, and Holy See. He declared them null and void, 
and freed all Persons from any Obligations to keep them, 
though they had sworn to the Observance of them. Nous 
de notre propre Movement, & de notre certaine Science, & 
meure Deliberation, & de la Plenitude de la Puissance Ecclesi-
astique, disons & declarons par ces meirmes presentes, que les dits 
Articles—ont été de droit, sont, & seront perpetuellement, 
nuls, vains, invalides, iniques, injustes, condamnez, reproavez, 
frivoles, sans Force & Effet, & que Peronne n'est tenu de les 
observer, ou aucun d'icou, encore qu'ils soient fortifies par un 
Serment.

The great Opposition made by the Pope to these Treat-
ties, while they were negotiating, gave the contrading 
Powers reason to apprehend some such Protestantation at the 
Conclusion of them. It was therefore inferred in the 
Treaty itself, that these Articles should be observed, any 
Declaration made or to be made to the contrary notwithstanding. Sans s'arreter a la Contradiction, ou Protestantation, 
fait par qui ce soit, ecclesiastique ou seculier, soit au dedans soit 
au dehors de l'Empire, en quelque Tems que ce puisse etre, toutes 
les quelles Oppositions sont declarées nulles, & de nul Effet, en 
Virtu des presents.

It is well known, these Treaties of Munster and Ofen-
bruck, have continued an essential Part of the Constitution 
of the Empire ever since; they are generally made the 
Basis of all subsequent Treaties, and have very frequently 
been confirmed by them.

Thus the Reformation proved a great Blow to the Au-
thority of the Popes; many Nations withdrew altogether 
from his Obedience, and such as remained to own him 
Head of the Church, yet evidently shewed much less re-
gard to his Authority than before; and, on some greater 
Occasions, plainly appeared both to oppose it, and treat 
it with Contempt. As this is a very remarkable Event of 
Providence in itself, it every way answers the Prophetic 
Description of this Period, That the fifth Angel poured 
out
the Revelation of St. John.

out his Vial upon the Seat or Throne of the Beast, and SECT, his Kingdom was full of Darkness.

TEXT.

12 And the sixth Angel poured out his Vial upon the great River Euphrates, and the Water thereof was dried up, that the Way of the Kings of the East might be prepared.

PARAPHRASE.

The sixth Angel poured out his Cup also in his Order, immediately after the foregoing. The Punishment figuratively represented by it, was drying up the River Euphrates, so famous as a Boundary against the Invasions of the Eastern Nations, that they might have an easy Passage to invade their Neighbours; signifying, a Way should be prepared for the Enemies of this antichristian Kingdom, to break in upon it (e).

I far-

(e) The antichristian Kingdom of the Beast is described all along in Expressions taken from the antient Prophets. It has therefore in Prophetic Stile, its Barrier called Euphrates, in allusion to that River so memorable in the History of the Assyrian and Babylonian Empires, and so often represented in Scripture, the Frontier and Boundary of the Holy Land; great Rivers, such as was Euphrates, being usually both Boundaries and Barriers: so that to dry up a River, or the Waters of it, that the Kings on the other side may pass over it, is a very natural Figure to express the Invasion of one Kingdom by another, and that the usual Boundary or Barrier is not sufficient to prevent an Invasion, or to keep the Nations on each side within their own Bounds.

The Kings of the East, in the Language of Scripture, were such as reigned to the Eastward of Judea, or on the East-side of the River Euphrates. Those were in their Order, the Assyrian, Babylonian, and Persian, who all were to pass the River Euphrates, when they invaded Judea. So that the Expression of drying up the Water of the River, that the Way of the Kings of the East might be prepared, will very properly signify such Kingdoms or Empires as shall border on the Kingdom of the Beast, especially
A Paraphrase and Notes on

Chapter XVI.

13 And I saw three unclean Spirits, like Frogs, come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet.

Paraphrase:

I farther saw in my prophetic Vision, another figurative Representation, as if the Dragon, or Emblem of the Devil and the Beast, the Emblem of this antichristian Power, and the false Prophet, the Emblem of those, especially to the East, or to the Eastward of the Boundaries, and Barrier of his Dominions.

Some Interpreters consider this Expression as a more particular Allusion to the memorable taking of Babylon by Cyrus; for Cyrus took the City by night, having first dried up the Stream of the River Euphrates, which ran through the City, by turning the Channel into a Lake, according to the Account given both by Herodotus and Xenophon, as well as by the Scriptures, as Dr. Prideaux observes.

The Turks are originally an Eastern People; their Dominions are the Eastern Boundaries of the Pope's Territories, especially as Naples and Sicily are accounted Fiefs of the Roman See. They may then be intended by the Kings of the East, and the River Euphrates may signify the Adriatic Sea, or Gulph of Venice, which is the Eastern Boundary of the Pope's Dominions, even of the Exarchate of Ravenna, which is most properly the Patrimony of St. Peter, in the Scile of the Roman Court. As this sixth Vial or Cup is to be answered by some historical Event, after the preceding Weakening of the Papal Power by the Protestant Reformation, it seems probable this Prophecy is not yet accomplished; I shall not therefore attempt to apply any particular History to it, but shall leave a fuller Exposition of it to future Times, and shall only make these general Remarks upon it.

First, that it seems to intend some further Judgment on the Pope's Kingdom, and most likely by some Invasion of his Dominions, as it is pouring out a Vial or Cup full of the Wrath of God, it must, I think, be understood of some Punishment inflicted on the Beast's Kingdom, as all the former Vials were; and as it is preparing a Way for the Kings of the East, it most likely means some Punishment to be inflicted by an Invasion from some Empire or Kingdom on its Eastern Boundary.

Secondly, this Judgment most probably means some Descent of the Turks, who are now the Eastern Neighbours of Italy, and may some time or other have an Opportunity, as they always have an Inclination, to break in upon a Country that lies so near, and is so inviting; or if any other Nation should become...
come the Eastern Neighbour of Italy, even the Empire itself might not spare the Roman Territories, the better to support its own Pretensions and Claims on the other Kingdoms and States of that same Country. But this I propose only as a probable Conjecture.

Yet I may observe, that I apprehend the Order and Series of these Prophecies will not admit the Interpretation of some Authors, who understand it of the Conquest of the Eastern Empire, by the Taking of Constantinople. This would greatly confound the Periods, and throw the Prophecies out of all Order. This Period must, according to the Series of the Vials, fall in, I think, within some time between the Years 1700 and 1900.

Besides, the Conquest of the Eastern Empire will not, as I apprehend, answer a particular Judgment on the Papal Power and Kingdom, which seems to be the plain and direct Intention of the Prophecy itself; so that, without saying what in particular, we may probably conjecture, it will be some future Judgment on the Papal Power, by some future Invasion of the Pope’s Dominions from the East. Though it is proper to acquaint the Reader farther, that some learned Men understand a figurative Empires, some Obstacles that stopped the Princes of Europe from attacking directly the Church-Empire, especially in its Ecclesiastical Capacities; that this Empires will be dried up, or these Obstacles removed, when the Terror formerly arising from the Bulls, Edicts, and Censures of Rome, should be shaken off, and the neighbouring Princes and States shall attack the Popes themselves; if they shall either excite their Subjects to Rebellion, or disturb them in their Government: Or even, if they shall refuse what their powerful Neighbours require and demand of them, of which we have some eminent Instances in the chief Roman Catholic Powers, Spain and Portugal themselves not excepted.

(56) This is the first time in which the false Prophet is mentioned. It is observable, he is always mentioned together with the Devil and Beast, as one of the three principal Enemies of pure Religion; he is referred to, as a known Character taken notice of before; he is represented as one who wrought Miracles before the Beast, (c. xix. 20.) Now, in the Description of
A Paraphrase and Notes on

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14. For they are the Spirits of Devils working Miracles, which go forth to the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.

PARAPHRASE.

These three unclean Spirits were a Representation of Persons who had the bad Qualities of Demons, or Devils, fully possessed with their bad Temper, and engaged to oppose the Truth and Power of Religion, by all the deceitful Arts of Error and false Reasoning, by imposing upon the Weak and Credulous, by Pretences to wondrous and miraculous Works. These were employed to use all their evil Arts and wicked Policy, to excite the Princes and great Men of the World, to unite more firmly against Truth and Righteousness, the Cause of God and Religion, and to make a new Effort to establish Error and Corruption.

When it was thus foretold, 15 that these evil Agents would manage with great Art and Address, in support of their bad Cause, the Spirit of Wisdom added an useful Caution, that the faithful Servants of God should use great Care to preserve themselves from being

of the Enemies of true Religion, (c. xiii.) we have express mention of three Chiefs; the Devil, the first Beast, that rose out of the Earth; the second Beast, that rose out of the Sea: This second Beast was to do great Wonders; to cause them that dwell on the Earth, to worship the first Beast. This agrees so exactly with the Character of the false Prophet here, that I think we may consider it as a different Title of the second Beast. For the Meaning of which, vide Notes on c. xiii. 12.

3 deceived;
16 And he gathered them together into a Place, called in the Hebrew Tongue Armageddon.

For Satan, by these evil seducing Spirits, shall gather many of all Ranks of Men, into a Place where they shall be destroyed, which may therefore, in the Stile of Prophecy, be called the Mountain of Megiddo, famous in the History of God's People, for several memorable Slaughters, and which became a proverbial Expression for a Place of Destruction and Mourning (g).

Upon

(g) Megiddo, or Megiddo, was a City belonging to Manaiah, out of which they could not drive the Canaanites, when the Kings of Canaan fought by the Waters of Megiddo, Judges v. 19.

It was also famous for the Defeat of Abhiob and Joram, by Jebo, when both the Kings of Judah and Israel were slain, 2 Kings ix. 27. It was afterwards memorable for the Death of King Josiah, slain by Pharaoh Necho, King of Egypt, 2 Kings xxiii. 29. So that the Mourning in the Valley of Megiddo is used as a Proverbial Expression by the Prophet Zechariah, for a great Mourning, Zech. xii. 11, 12.

Whoever the three unclean Spirits are, whether, as Mr. Dabu has hinted, the Monks, the Religious Knights, and the Secular
And the seventh Angel poured out his Vial into the Air; and there came a great Voice out of the Temple of Heaven from the Throne, saying, It is done.

PARAPHRASE.

Upon this great and last Effort of the antichristian Powers, to support the Throne of the Beast, the seventh Angel, who had the last Cup full of the Wrath of God to pour out, poured it into the Air, the Seat of Satan’s Empire, and his Residence. The Meaning of this Judgment was explained by the Oracle, for a Voice from the Throne of the Temple in Heaven, declared, It is done, the Mystery of God is finished; and this last Cup of God’s Wrath has fully finished God’s Judgments on the Persecutors of his Church, in their final Destruction (b).

When Secular Clergy, of the Roman Church, or more at large, all who warmly engage in support of this antichristian Throne and Kingdom; they yet seem plainly to intimate some powerful League or Confederacy, by which the principal Popish Powers shall be engaged with all their Forces in some War, in which they shall be totally overthrown, and which shall end in their final Destruction, as seems to be more fully expressed in the Description of the seventh Vial, or last Cup. So that we may conjecture, the fulfilling of this Part of the Prophecy is referred for the Times near the End of this Period; the more full Explication of which ought, as I apprehend, to be referred to those Times themselves.

(b) Satan is represented in Scripture, the God of this World, the chief Director and Agent of all the Corruption in it, and is called the Prince of the Power of the Air, Eph. ii. 2. So that pouring the Vial into the Air, is a proper Expression to point out the very Seat and Foundation of Satan’s Power and Authority, as God of this World, whereby he worketh in the Children of Disobedience. Satan is perhaps called the Prince of the Power of the Air, to signify that his Power is only in this lower World, or in the Language of Scripture, over Things done under the Sun, where there are so many Children of Disobedience,
TEXT.

18 And there were Voices, and Thunders, and Lightnings; and there was a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake, and so great.

19 And the great City was divided into three Parts, and the Cities of the Nations fell: and great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierce wrath of his wrath.

PARAPHRASE.

When the Voice of the Oracle had pronounced, It was finished: The Air on which the Vial was poured, appeared in violent Commotions; there followed Thunders and Lightnings, as if Nature was in Convulsions; there was such an Earthquake as had never been before, since God had placed Man on the Earth to inhabit it; to represent the very great and terrible Commotions of the World, when God should appear in so remarkable a manner, to destroy the Powers of the Prince of the Air, with his associated antichristian Powers of the Earth.

The Effects of this Tempest and Earthquake, reached the several Cities of the antichristian Nations, and the great Imperial City itself. It quite threw down several Cities to the Ground, and split the City of Rome in several Parts; to represent, that this Judgment should punish mystical Babylon with very great and exemplary Severity.

obedience, whom he may work up to serve his evil Purposes. And this Representation seems to intend, that when this last Vial shall be poured out, Satan shall be bound up; his Power shall be so restrained, that he shall no longer be able to prevail, either to corrupt the Truth of the Christian Religion, or persecute the faithful Professors of it.
And every Island fled away, and the Mountains were not found.

And there fell upon Men a great Hail out of Heaven, every Stone about the Weight of a Talent; and Men blasphemed God because of the Plague of the Hail: for the Plague thereof was exceeding great.

This Punishment was so general on all the antichristian Powers, that it reached every Place, nor could Men find Protection against it anywhere; it was like an Hurricane that reached Islands and Mountains, and utterly destroyed them, as well as it threw down Cities and Towns in Valleys, and on the Land.

Yet farther, to shew how terrible this Judgment should be, besides the Representation of Thunder, Lightning, and an Earthquake, by which Cities and Towns were thrown down and destroyed, there fell a great Hail, with Stones of so extraordinary Weight, as were sufficient to kill all who fled into the open Fields for Safety; to represent, this severe and heavy Judgment was general everywhere; that none were able in any Place to escape their Share in the Punishment. Yet even these Judgments could not overcome the Obstinacy of the Enemies of Truth and Righteousness. The Anguish of their Minds on account of these Plagues, made them more uneasy and discontented; they blasphemy cenfured God’s Government of the World, which at once served to aggravate their Guilt, and
The fulfilling of this Part of the Prophecy is, according to the Order and Series, at so great a distance, that we can only guess at the historical Events which are to answer them, and even such Conjectures will likely be very uncertain too; yet as these Prophecies are designed for the Benefit of the Church in every Age, to encourage Patience and Faithfulness, from Hope in God’s Promises of Protection and Deliverance, we learn in general this useful and certain Truth, that the remaining Efforts of the antichristian Powers, against the Truth and Purity of the Christian Faith and Religion, whatever they may be, shall as surely be punished in the Times yet to come, as we have seen they were punished in the Times already past. And farther, we may well be satisfied, that this Plague which will fall in with the Times of the last Period, at the End of it, suppose, from about the Year 1900, to about the Year 2016, shall quite destroy the tyranical and percuting Power of the antichristian Kingdom, and make way for the next Period, the pure and happy State of the Christian Church, which, in the Order of these Prophecies, is to follow upon the Downfall of mystical Babylon, when the Dragon, which is the Devil and Satan, shall be bound and shut up in the bottomless Pit, Rev. xx. 2, 3. This may then be looked upon as a sure Word of Prophecy, that this antichristian Power must, and shall certainly fall in God’s appointed Time, though all the Powers of Wickedness unite all their Strength, and collect all their Force together to defend it; the last Vial shall have as sure an Effect, as all the former Vials have already had. This should encourage the Faith and Patience of all Saints, exhort them to be steadfast and immovable, always to abound in the Work of the Lord; for his Council shall stand for ever, and the Thoughts of his Heart unto all Generations.
THE former Vision represented a very afflicted State of the Church; the true Worshippers of God, few in Number, driven out from Society, flying into a Wilderness and desert Places for Safety from Persecution, prophesying in Sackcloth, in a State of Oppression and Mourning, often put to death for their Testimony to the Truth: Yet the Time of this afflicted State is limited to 1260 Years, or prophetic Days; at the End of which Period, this opprobrious persecuting Power shall be destroyed, Purity, Truth, and Righteousness, which were oppressed and persecuted, shall flourish in a State of great Safety, Peace, and Happiness.

This is a much longer Period of Prophecy than either of the two foregoing. To make the true Intention and Meaning of it more clear and evident, one of the Angels who poured out the Cups of God's Wrath, is sent to St. John as a Nuntius, more fully to explain it.

A Nuntius, Angel, or Interpreter, was a known Part in the ancient Drama. Here an Angel is sent to interpret this Part of the Prophecy to us; and we may justly look upon the Angel's Interpretation as a sure Key, which will warrant an Application of the several Representations; and so far as an Angel from Heaven explains it, we may be satisfied we have the true Meaning of it: So that by the Help of this Explication in the Prophecy itself, we have a sure Interpretation of some of the more important Parts of the Vision, and of such as will make the Interpretation of the rest very likely and probable.
TEXT.

1 AND there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great Whore, that sitteth upon many Waters:

PARAPHRASE.

AFTER I had seen in Vision, the afflicted State of the Church in this last Period, and the Punishment of its antichristian Enemies, by many Strokes of divine Vengeance, one of the Angels appointed to pour out the Cups of God's Wrath, called me to him, to explain yet more particularly to me some things concerning these Judgments, and the Characters of the Persons on whom they were to be inflicted, which should sufficiently mark them out to a careful Observer, as an idolatrous Power, ruling over many Nations and People.

With whose idolatrous Doctrines and Practices, the Princes and Rulers of the World, together with all Sorts of People of every Rank, had been greatly corrupted; so that they had been prevailed upon by this Prostitute, to join in polluting the Worship of the Christian Church, by abominable Superstition and idolatrous Practices (a).

When

(a) Idolatry, in the ancient Prophecies, is frequently called Whoredom and Fornication, the Prophet Ezekiel interprets, being polluted after the manner of their Fathers, and committing Whoredom after their Abominations, by making their Sons to pass through
3 So he carried me away in the Spirit into the Wilderness: and I saw a Woman sit upon a Scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads, and ten Horns.  

PARAPHRASE.

When the Angel had thus informed me of the Design of his Message, the Scene of the Prophetical Vision was changed to a Wilderness, a Place of Retirement and Secrecy; there I saw a new Vision, a Woman appeared riding on a Beast, adorned with Scarlet Furniture; its Form like that I saw rising out of the Sea, having seven Heads, and ten Horns, with many blasphemous Inscriptions or Titles, to shew that this idolatrous persecuting Power was the same antichristian Roman Government, meant by the Beast that I saw in a former Vision rise out of the Sea (b).

This

through the Fire, and polluting themselves with their Idol, Ezek. xx. 30, 31. The Prophet Isaiah, in like manner, describes the Propagation of Idolatry by Tyre, which was spread everywhere with their great Trade and Commerce, by these remarkable Words, She shall commit Fornication with all the Kingdoms of the World, upon the Face of the Earth, Isaiah xxiii. 17. As it is agreeable to the Prophetic Stile, to represent Cities in the Figure of Women, so it is to represent idolatrous and superstitious Cities, by Prostitutes and Harlots; Seeing thou dost all these Things, the Work of an impious abhorrib Woman, says the Prophet Ezekiel to Jerusalem, Ezek. xvi. 30. A fit Expression to shew the Evil of Idolatry and Superstition, and how hateful in the Sight of God. This was one distinguishing Character of this antichristian Power, which ruled over and corrupted so many Nations and People.

(b) We have already seen, in the Notes on Chap. xiii. 1. that the monstrous wild Creature there described, having seven Heads and ten Horns, with Titles of Blasphemy, and in which the Forms of a Leopard, a Bear, and a Lion, were mixed together, signified the last Form of Roman Government, contemporary with the several new Kingdoms erected on the Fall of the
TEXT.

4 And the Woman was arrayed in Purple and Scarlet-colour, and decked with gold and precious Stone, and Pearls, having a golden Cup in her Hand, full of Abominations, and Filthiness of her Fornication.

PARAPHRASE.

This lewd Prostitute, who sat on the Beast, was herself clothed in the Imperial Habit, wearing Purple and Scarlet-Robes; she was also very richly adorned with Gold and Jewels, to shew her high Quality and great Riches; she had also a golden Cup in her Hand, wherewith the intoxicated Persons, and enticed them to join with her in her Superstitions and Idolatry (c).

This the Roman Empire, after the Form of Government at the Time of the Visitation, which was, the Imperial, should be passed away. The present Representation of the great Whore or Prostitute, sitting upon this Beast, signifies, that the same State of Roman Government is intended, which can be no other than the idolatrous persecuting Power, supported by the Papal Authority. This the Angel-Interpreter will shew, I think, with full Evidence, in explaining the principal Parts of this figurative Representation.

The Beast seems to be called Scarlet-coloured, because a Scarlet-Covering, or rich Cloth, was thrown over it. Might not that rich Horse-cloth be embroidered with Gold, and have Heads and Horns worked upon it, as Emblems of Power and Authority, with proud Mottos, or Titles, amounting to Blasphemy?

(c) Purple and Scarlet were the Colours of the Imperial Habit; the Purple, in Times of Peace; and the Scarlet, in Times of War. It is well known, these are the Colours used by the Pope and Cardinals; so that to be raised to the Purple, or to the Scarlet Hat, is used to express being made a Cardinal. The Use of Jewels for State and Magnificence, is too well known to be insisted on. The Golden Cup in her Hand, full of Abomination and Filthiness of her Fornication, may be an Allusion to those Philters, or Love-Potions, which Prostitutes and lewd Women were used to prepare, to inflame the Love of their Gallants, but by which they often disturbed their Senses, and made them run mad; or, it may refer more simply to the common Effects of Drunkenness and Debauchery. Babylon is represented as a golden Cup, that made all the Earth drunken; the Nations have
CHAPTER XVII.

TEXT. 5 And upon her Forehead was a Name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.

PARAPHRASE.

This Character of an idolatrous persecuting Government, represented by this Woman sitting upon a Scarlet-coloured Beast, appeared manifest by an Inscription on her Forehead, to this purpose: This is a mystical or figurative Personage, meaning, under the Name and Character of Babylon, a Power like that of antient Babylon, a chief Promoter of Idolatry, by whose Authority it was propagated among many Nations (d).

When have drunken of her Wine, therefore the Nations are mad, Jer. ii. 7. The disordered Sense and Understanding of a drunken Man, the natural Effects of a Debauch, are a proper figurative Representation of a disordered Understanding and Judgment of Men, misled by any Methods of infatuating Deceit, into Idolatry and gross Superstition.

(d) It has been observed by Interpreters, that lewd Women were used to have their Names written over their Doors, and sometimes on their Foreheads; and that Criminals among the Romans had an Inscription of their Crimes carried before them. In the first Sense, as Mr. D'Anville observes, "This Inscription will denote a public Profession of what is signified by it, or a public Patronage of idolatrous Doctrines and Worship." In the second Sense, it will denote the Crimes for which she is condemned, and was punished by the foregoing Plagues. Mr. Warke thinks, "This Inscription is rather an Allusion to the known Inscription on the Forehead of the High-Priest, Holiness to the Lord; whereby is intimated, that this idolatrous persecuting Government was an antichristian Church, of a Temper and Spirit quite contrary to the true Worship of the One true God."

The Paraphrase of the Bishop of Meaux on these Words, deserves Observation. "Babylon is meant by the Name of the Whore, and Rome by Babylon. This is the most natural Sense. ... We see then why St. John represents Rome in the Name of Babylon, as she had all the Characters of Babylon, an Empire full of Idols and Divinations, and a Persecutor of
6 And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus: and when I saw her, I wondered with great Admiration.

7 And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her, which hath the seven Heads, and ten Horns.

Paraphrase.

When I perceived how cruel and outrageous this Government was represented, so as to persecute the most faithful Christians to death, and shed their Blood, as if drunk and mad with Rage, it struck me with great Wonder and Astonishment, that a Power, professedly Christian, should be so intoxicated with Pride and Cruelty.

Then the Angel-Interpreter, who was sent to explain this Vision to me, more distinctly informed me, that when I should more fully understand what this persecuting Power was, how it came by its Authority, how it abused it, how severely it should be punished for it in the End, my Wonder would be much lessened: I will therefore, says he, give a more distinct Account of the

? of the Saints, as the was." Sous le Nom de la Prostitution, c'est Babylone, & sous le Nom de Babylon c'est Rome, c'est le Sens le plus naturel. . . . on voit donc pourquoi Saint Jean représente Rome sous le Nom de Babylon dont elle avait tous les caractères, dominante comme elle, comme elle pleine d'Idoles, & de divinations, & persecutrice des Saints, qu'elle tenoit Captifs.

(e) It has been observed, I think juftly, that the Persecution of Christians, at the time of the Vision, was not likely to have occasioned such Astonishment in the Apostle; but he might well greatly wonder, that Rome Christian, once so famous for Purity of Faith, and patient Suffering for the Profession of Truth, should become another Babylon for Idolatry and Persecution. From hence, Protestant Interpreters may with Reason infer, that this Vision does not reprezent the Persecution of Rome Heathen, but of Rome Antichristian.

original
A Paraphrase and Notes on

Chapter XVII.

Text.

8 The Beast that thou sawest, was, and is not: and shall ascend out of the bottomless Pit, and go into Perdition: and they that dwell on the Earth shall wonder, (whose Names were not written in the Book of Life from the Foundation of the World) when they behold the Beast that was, and is not, and yet is.

Paraphrase.

original Wickedness and Punishment of this mystical Babylon.

Know then, and understand, 8 this persecuting Power will be a revived Authority in the same City of Rome, which was once before destroyed by the righteous Judgment of God, for persecuting the Truth; another persecuting Power shall arise after it, which by means of false Doctrines, and those hellish Principles by which Satan corrupts the World, and maintains a Power over wicked Men, shall greatly prevail; a corrupt Part of the Church, who by their antichristian Temper and Actions, shew they are not true Christians, shall be surprized and pleased with it, and the greater Part shall rejoice in the Revival of a Power, to promote their Corruptions, and to persecute all who have Conscience and Integrity not to comply with them (f).

Let

(f) This Description of the Beast, that it was, and is not, and yet is, means in a plain and easy Sense, that this Persecuting Power once was, then ceased to be, but afterwards recovered itself again. Mr. Mede, following good Authority, reads ἐπέστην, and renders it the Beast that was, and is not, and yet is to come, which at length shall ascend out of the bottomless Pit. The bottomless Pit, Gulph, or Abyss, is mentioned as the Prison of Satan, and his evil Angels; opening the bottomless Pit, signifies a Permission of those Powers of Darkness, to deceive and corrupt the Minds of evil-disposed and wicked Men.
9 And here is the Mind which hath Wisdom. The seven Heads are seven Mountains, on which the Woman sitteth.

Let them who have a Mind to understand this Prophecy, particularly attend to this Key of explaining it, and it will give them a good degree of Knowledge in the Meaning of it; let them lay it down for a Maxim, that this persecuting Power is the City of Rome, so well known by its Situation on seven Hills (g).

Men, with false Doctrines and Principles of Persecution, through their Lusts of Ambition and Covetousness. Vid. Chap. ix. 1.

The Expression, whose Names were not written in the Book of Life, is intended to shew, that this revival of a persecuting Power, should be greatly owing to some Members of the Church itself, but such who had lost the Spirit and Temper of true Christianity, who were led by Ambition and worldly Interests, and were ready to fall in with any thing that seemed best to fall in with their Inclinations and Views. The Book of Life is an Allusion to the Registers in which the Names of Persons were enrolled to remain upon record, as Members of a Corporation, or Freemen of a City; to be registered in the Book of Life, is to be registered as true Christians, who have a Right to the Promise of eternal Life. Vid. Chap. iii. 5.

Now this Description most exactly agrees with the temporal Power of the Papacy, which arose by the means of false Doctrine, Persecution, and Affinity of a corrupt Part of the Church itself. Thus Rome, after it had lost all Authority, ceased to be a Seat of Empire, was itself a small Dutchy, subject to the Exarchate of Ravenna for many Years; yet it revived again, recovered great Power and Authority, and has long continued the Seat of the most extraordinary Government the World ever saw.

(g) This Interpretation of the Angel leaves no Room to doubt, but that the persecuting Power here prophesied of, was to be some Empire of which the City of Rome was to be the Capital or Seat. Rome was as well known by its Situation on seven Hills or Montes, as by the Name of Rome itself; Urbis sepulchris, was never mistaken for any other City, Roman Authors have so fully determined the Sense of it:

```ovid.swf```

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Parte de suo, totum circumspicit orbem
Montibus, Imperii Roma Deumque locus.
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But, Ovid. Trist. i. 11. Eleg. iv.
And there are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition.

But, said the Angel, observe farther, that seven Kings are also signified, to express more distinctly under what State or Form of Government this persecuting Power should arise in Rome. Observe then, that out of seven Forms of Government, five are already passed; the present that now is, at the Vision, is the sixth; after this there shall be another, which is not yet come, and when it comes, is to continue but for a short time. All these are to be passed in their Succession, before that Form of Roman Government shall arise, which is meant by the Beast in this Prophecy.

For the Form of Government here prophesied of, may on some accounts be reckoned as an eighth; though yet, for other Reasons, it may be accounted as a seventh, and shall in its due time be as surely destroyed, as the several Forms of Government in Succession before it were.(b)

More

(2) This Part of the Angel's Interpretation deserves particular Attention. It has appeared difficult to most Interpreters; so that there is great Difference between them as to the precise Meaning of the several Expressions.

The whole Scheme and Order of these Prophecies will by no means admit, that the seven Kings should mean seven Emperors, in immediate Succession to each other; for then the Text would make the then reigning Emperor the sixth, his immediate Successor,
TEXT.
12. And the ten Horns, which thou sawest, are ten Kings, which have received no Kingdom as yet; but receive Power as Kings one Hour with the Beast.

PARAPHRASE.
More distinctly to shew you the Time of the Beast in this Prophecy, observe the ten Horns, as designed to signify several distinct Kingdoms and Governments, none of which are

collsor must be the seventh, the whole twelve hundred and sixty Years of this Period, with all the time of the two foregoing Periods, would be comprised in the single Reign of one Man, and the whole Prophecy would reach no farther than a very few Years after the Vision.

It is to be observed, that in the Stile of Prophecy Kings mean Kingdoms, or States of Government. Daniel interprets the Beasts in his Prophecy to mean Kings, that is Kingdoms, Empires, and distinct Governments. These great Beasts which are four, are four Kings which shall arise out of the Earth, Dan. vii. 17. One of these Kings the Prophet explains by a Kingdom and distinct Government, The fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, ver. 23. The Prophecy before us points out the same Interpretation, The ten Kings who have received no Kingdom as yet, Rev. xvii. 12. seem plainly to mean, not so many particular Persons, who reigned in Succession one after another, in the same Kingdom or Empire, but so many Kingdoms, or distinct States of Government, contemporary with each other, and all of them contemporary with the Empire of the Beast.

The Angel-Interpreter only observes concerning the first five, that they were fallen or past away at the time of the Vision, and as Mr. Wadle judiciously observes, without any distinct Account of them, their Time, Names, Difference, or the Order of their Succession among themselves; for which he gives this good Reason, because they were of no farther Use to this Prophecy, than to shew that the one Head then in being was the sixth of the seven, after five already past. We have no need then to enquire with great Exactness, what these five Forms of Government were; we may content ourselves with a short Account of a very eminent Roman Historian, very near the time of this Vision. "Rome, he says, was first governed by Kings, then by Consuls, by Dictators, by Decemvirs, by military Tribunes with confular Authority."

The Triumvirates were States of Confusion, rather than Forms of Government, and Augustus settled the Imperial Government, which was the sixth, the Form of Government at the time of the Vision, and which long continued under his Successors,
are yet in being, at this time of the Vision, but which are to arise on or about the same time with this last Form of Roman Government; therefore you are to consider the Time of this percuting Power, contemporaneous with ten other Kingdoms, or Governments, to be formed hereafter, in the Dominions of the Roman Empire (i).

When

Successors, to the Time of the Destruction of the Roman Empire by the Northern Invasions.

There appears no Reason why the Imperial Government under Christian Emperors, should; or even can, be called a new Form of Roman Government. For all the Powers of Government were the same under Heathen and Christian Emperors. I cannot therefore apprehend, that Constantine, and his Successors, when the Empire became Christian, can be meant by the seventh King, or the Kingdom which was not yet come. It seems to me, that the Angel-Interpreter intimates plainly enough, that the seventh Form of Government was not to begin till the Imperial Power of Rome should be destroyed, in whatsoever Hands it should be. After the Imperial Power was destroyed, Rome was long subject to the Kingdom of the Goths in Italy. It was recovered out of their Hands, and continued for some time during the Exarchate of Ravenna, under the Eastern Empire, governed by a Lieutenant, and a Duke subject to the Exarch, as we have observed more largely before on Chap. xiii.

This State of Rome, and its Government, answers well to the Description of the Beasts, that was, and is not; and shows how this last Government of the Beast may, on some Accounts, be called the seventh, and for other Reasons, the eighth Head of Government, as the Exarchate of Ravenna was in some Sense, a new Form of Government, and yet hardly so distinct and proper a Form of Government, as to be reckoned for a different Head.

(i) What we translate one Hour, μια ώρα, ought to have been translated the same Hour or Point of Time, as several learned Interpreters have justly observed. We have the same Expression in the next Verse, μια χρόνον, which we have rendered
the Revelation of St. John.

TEXT.
13 These have one Mind, and shall give their Power and Strength unto the Beast.

PARAPHRASE.
When these Kingdoms shall be erected, as all had the same Intention of cantoning out some Part of the Roman Empire, a Settlement rendered one Mind, meaning plainly the same Mind. The Beast then, and the ten Kings or Kingdoms, are to be contemporary Powers, or to reign at the same time.

Horns are an usual Symbol of Strength, as the Strength of some of the fiercest Beasts lies in their Horns. This Symbol of Strength and Power has been antiently used in the Prophets, to signify the Power of Empire and Government. Thus the Prophet Jeremiah concerning Moab, The Horn of Moab is cut off, and his Arm is broken, faith the Lord, Jer. xlviii. 25. The Prophet Zechariah saw the Kingdoms that oppressed Judah, under the Representation of Horns. Then I lift up mine Eyes and saw, and beheld four Horns, and I said unto the Angel that talked with me, What be these? And he answered me, These are the Horns which have scattered Judah, Israel, and Jerusalem, Zech. i. 18, 19. In the Prophecy of Daniel, Horns are most expressly designed to signify the Empires of Media, Persia, and Greece; The Ram which thou sawest having two Horns, are the Kingdoms of Media and Persia, and the rough Goat is the King of Greece, and the great Horn that is between his Eyes, is the first King, the Founder of that Empire, Dan. viii. 20, 21.

There were ten Horns in the Representation, to denote ten distinct Kingdoms, which should arise in several Parts of the Roman Empire, which the northern Nations should canton out among themselves, and erect into new and distinct Kingdoms.

I have before observed, that Ten in Prophetic Language does not always mean a precise Number, but is used as a certain Number for an uncertain, to express in general several or many; ten times is the same as many times, ten Women the same as many Women, ten Men mean several Men, ten Sons several Sons, as we have observed in the Annotations on Rev. ii. 10.

So that there seems to be no Necessity of finding a precise Number of ten different Kingdoms, or just so many different Governments, neither more nor less, erected on the Ruins of the Roman Empire: in fact, in those times of Disorder and Confusion, they were shifting and variable: but that several new Kingdoms were erected, when the northern Nations divided the Empire among themselves, is well known in History, and evident in the several distinct Governments of Europe at this day.

Several Interpreters have reckoned up the Number of Ten precisely with the Time when, and the Place where they were erected, from whom every one who pleases may satisfy their further
PARAPHRASE.

Settlement for themselves, so they shall all join their Authority and Power, (however they may be divided in their respective Interests and Ambition) to support this antichristian Persecution of the faithful Servants of Christ.

They shall themselves join in this War with Christ and his Church, in persecuting all who should adhere to the Purity of the Christian Faith and Worship; but though the Faithful shall suffer much from them, they have this Conformation in the same Prophecy, that Christ, the King of Saints.

Sir I. New.

farther Curiosity. It may be sufficient here to mention the Account given of them by the illustrious Sir Isaac Newton.

Pan. xlvii.

1. Kingdom of the Vandals and Alans in Spain and Africa.
2. The Kingdom of the Suevi ans in Spain.
3. The Kingdom of the Visigoths.
4. The Kingdom of the Alans in Gallia.
5. The Kingdom of the Burgundians.
6. The Kingdom of the Franks.
7. The Kingdom of Britain.
8. The Kingdom of the Hunns.
9. The Kingdom of the Lombards.
10. The Kingdom of Ravenna.

Whether we reckon after this manner with our illustrious Author, or in a somewhat different manner with others, yet, in general, this division of the Roman Empire into several distinct Kingdoms, was a memorable Event of Providence, and distinguishing Mark of this Period of Prophecy: So that we may observe with the Bishop of Meaux, here, without the Necessity of being more particular, is a Character very remarkable, that so many distinct Kingdoms should be raised out of one and the same Empire, in Spain, Gaul, Great-Britain, Italy, Pannonia, and elsewhere. This is a Character sufficient to distinguish this Period, especially if we join to it the other Parts of the Description.

shall,
The Angel-Interpreter further informed me, that I was to understand by that Part of the Vision in which I saw the Whore sitting on many Waters, the great Extent of that persecuting Power, over many Nations and People, being supported by the united Force of the several Nations that had settled themselves in the Roman Empire (k).

Yet, for the Comfort of the Faithful, it is revealed, that these very Nations who will
Chapter XVII.

Text.

Thus support the Idolatry and Persecution of the Beast for a time, shall at length grow sensible of her extravagant Claims and grievous Oppressions, shall be highly displeased with them, and resent them; they shall not only withdraw their Protection from her, but shall use their Power against her; shall strip her of her Ornaments and Riches, expose her to Shame, and bring her to Destruction by Fire and Sword, and all the Calamities of War.

Paraphrase.

For God, the supreme Governor of the World, in whose Hands the Hearts of Kings are, as well as the Hearts of meaner Persons, though he permits the Kings of the Earth to support the Idolatry and

(1) The Description of this Judgment may receive light from a Passage in the ancient Books of Moses. If says God, I will make mine Arrows drunk with Blood, (and my Sword shall devour Flesh) and that with the Blood of the Slain, and of the Captives, from the beginning of Revenges upon the Enemy. My Sword shall devour Flesh, Deut. xxxii. 41, 42. The Original properly signifies to eat, and figuratively to devour. In like manner, the Expression of the Prophet, Jer. xxx. 16. All that devour thee shall be devoured, is literally, All that eat thee shall be eaten.

The Nations of the Earth, Supporters of this tyrannical Power, may resent any Attempts made by it against their own Authority, as the Empire, France, Spain, and Portugal, have often shewn; and yet they may bewail her, and lament for her, as it is represented they will do, Chap. xviii. 9. when her utter Destruction shall take away a main Support of their own Superstition and Tyranny.
The Revelation of St. John

TEXT.
Persecution of the Beast for a Time, yet it is only for a limited Time, during the Period of this Prophecy; when this Word of Prophecy shall be finished, then he will put it into their Hearts to fulfil his farther Will, in the Destruction of that Power which they before supported.

And finally, to understand this Vision, observe, that the Kingdom of the Beast is a Kingdom in the same great City which you now see the Empress of the World, which has subdued the other Empires, and subjected so many Kingdoms of the Earth to its Dominion (m).

(m) This is so plain a Description of Rome, as must necessarily determine the Meaning of this Prophecy to some State or Form of Government in that City. What State or Form of Government it is, the other Parts of the Description do, I think, sufficiently determine, to the reasonable Satisfaction of all who are willing fairly to enquire into the true Meaning of it. So wonderful Agreement in the Events of Providence, to the Prediction, in which so many Things were to concur, and for so long a time, are a great Evidence of the Truth of the Prophecy, and a great Encouragement to Faith, Patience, and Hope in God, the great and useful Design of it.
A Paraphrase and Notes on

CHAP. XVIII.

Sect. 17.

CONTENTS.

In the former Chapter, the Angel-Interpreter, or Nuntius, has given us a Key to the Meaning of the Prophecy, which describes this third and most lasting Period, in which the Saints were to suffer for their Faith and Constancy; that they might expect a Time of Temptation and Suffering; that they might be more careful to confirm their Faith and Patience, and encourage their Perseverance.

This Chapter represents another Angel sent from Heaven, to reveal the sure Judgments of God on these Enemies of the pure Christian Religion, to foretell their sure Destruction; and in as eminent a manner, as God ever appeared to punish Babylon or Tyre, the ancient Enemies of true Religion. This Part of the Prophecy is very fit and proper for the general Design of it, to warn and caution good Christians against the Corruption of the Time and Age in which they live; to give them Consolation in all their Sufferings, through Hope in the Protection of God, of Deliverance in a proper Time, and of a glorious Reward in the End.

TEXT.

AND after these Things I saw another Angel come down from Heaven, having great Power; and the earth was lightned with his glory.

PARAPHRASE.

NOW, after the Angel-Interpreter had so far explained the Meaning of the Vision, and Mystery of the Woman, and of the Beast with seven Heads and ten Horns, which
The Revelation of St. John.

Text. Which carried her, another Angel was sent from Heaven, to shew the sure Downfall of this antichristian Power; to give weight to this Message, it pleased God to send an Angel from Heaven, as from his Court, to declare his Decree, and an Angel of high and superior Rank, to shew the Importance of his Commission (a).

As the Angel drew nearer, he proclaimed the Decree of Heaven with an audible Voice, saying, Babylon is fallen; this mystical Babylon shall as surely perish as ancient Babylon formerly did, and become an equal Example of Ruin. As a City quite destroyed, where there is no more Concourse of Men, and which is utterly desolate, it shall be a Place of Refort for hateful Birds and Beasts of Prey (b).

The

(a) The Description of this Angel, as an Angel of great Power, and the Earth was lightened with his Glory, seems to allude to the Visión of Ezekiel, c. xliii. 2. when he beheld the Glory of the God of Israel; The Earth shined with his Glory, a bright and shining Light usually attended the Appearance of Angels; and likely the Splendor of the Appearance was greater, as the Angel appearing was more honourable. Sending an Angel of superior Rank, alludes to the Custom of Courts in employing Persons of Dignity, according to the Weight and Importance of the Commission they were to execute.

(b) These Expressions seem to be taken from the Prophet Isaiah, in his Prophecy against Babylon, c. xiii. 19, 20. And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellence, shall be as when God overthrew Sodom and Gomorrah; it shall
A PARAPHRASE and NOTES on

CHAP. XVIII.

TEXT.

3 For all Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich through the Abundance of her Delicacies.

PARAPHRASE.

The Angel declaring the Judgment of Rome, shews at the same time the Reason of so heavy and severe Punishment, because she had not only been guilty of Idolatry herself, and with great Wrath persecuted the true Christian Faith and Worship, but had also corrupted the Princes and Nations of the Earth, as if she had given them a Cup of poisonous Composition, to disturb their Understanding, and heat them into Rage and Fury, she had prevailed upon them to commit the same Sins of which she was guilty, and to propagate her Corruptions by ambitious Views, Incitements of Luxury, and Prospect of Gain (c).

When

ball never be inhabited, neither shall it be dwelt in from Generation to Generation. Neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there; but wild Beasts of the Desert shall lie there, and their Houses shall be full of daeful Creatures, and Owls shall dwell there, and Satyrs shall dance there, and the wild Beasts of the Islands shall cry in their desolate Houses, and Dragons in her pleasant Palaces. What we render, and Satyrs shall dance there, the Seventy render, דאמחה, Demons or Devils; the Hebrew שְׁבִי signifies some hairy Creature, as Lowth, on a Goat. It was a vulgar Opinion, as Bochart has shewn, that Isaiah xiii. Demons, or evil Spirits were used, of old times, to appear in the Shape of Goats, or in the Form of some hairy Creature, and that they were used to have their Haunts in forlorn and desolate Places; on which account, this Word is sometimes translated Demons, or Devils. The whole is a strong figurative Description of utter Desolation.

(c) "The Roman Clergy, says Mr. Dauibw, by trading in "Spiritual Matters, have gotten vast Wealth; these are the "Merchants of the Earth, who, by their Popish Tricks and "Trinkets,
TEXT.
4. And I heard another Voice from Heaven, saying: Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues:

PARAPHRASE.
When this Angel had declared the Punishment of Rome, a Voice from Heaven declared what Use and Improvement good Christians were to make of such a Revelation; that they should most carefully keep themselves from falling in with these general Corruptions, and no ways afflict to support and propagate them. They are warned, on the contrary, with Faithfulness, Constancy, and Zeal, to attempt a Reformation of them, at least among themselves, by an open and resolute Separation. This is their Duty and Concern; left, by aiding or abetting these Corruptions, they partake in that Guilt, which will make them liable to all the Plagues and Judgments with which they shall be punished.

"Trinkets, have gotten a good Part of the Wealth of the World into their Hands. In short, Rome is a great Mart, adds our Author, the Roman Clergy are the Merchants and Factors, the secular inferior Clergy, the Monks and Friars, are the Pedlars and Hawkers, which retail the Merchandise. As for the Luxury of Rome, procured by this Trade, it needs no Proof."

As the Destruction of Rome is here compared to the Destruction of Tyre, we easily see how proper it was to describe the Sins of Rome, by Figures taken from the Sins of Tyre. The Profit of Trade created a Commerce between that City, then the chief Mart of the World, and all Nations; so that Tyre spread her Luxury and Superstition, far and wide, through all Parts of the World with her Trade. Rome, in like manner, corrupted distant and remote Nations, by rewarding her Votaries with considerable Wealth, encouraging their Ambition and Luxury. And thus, like Tyre of old, made her Corruptions general, and almost universal.

For
For her Sins have reached unto Heaven, and God hath remembered her Iniquities.

PARAPHRASE.

For they may be assured, the Time is coming, when such Sins as these, like the notorious Sins of wicked Nations, shall be found ripe for Judgment; a Decree shall be pronounced against them in Heaven, and the Execution of it shall visibly shew, that God does not forget, as the Workers of Iniquity vainly imagine; but will surely remember, in a proper time, to execute Justice and Judgment, when none shall be able to escape (d).

Her Punishment shall then be equal to her Crimes; she shall not only be punished with a full Retaliation for all the Injuries and Evils with which she has oppressed the faithful Servants of God, but she shall be condemned to double Damages, and suffer whatever the Laws of Justice have made the

(d) When Sins are ripe for Judgment, they are said to reach unto Heaven, or to come up before the Face of Jehovah. So the Angel sent to punish the Sins of Sodom, We will destroy this Place, because the Cry of them is waxen great before the Face of the Lord (Jehovah), and the Lord (Jehovah) has sent us to destroy it. Gen. xix. 13. Thus the Prophet Jonah was sent to cry against Nineveh, for their Wickedness is come up before me, Jonah i. 2. St. James uses a like Expression, The Cries of them which have reaped, have entered into the Ears of the Lord of Sabaoth. It seems an elegant Allusion to the Methods of Justice in human Courts, when Criminals are actually prosecuted, and their Crimes are brought before the Court for Judgment.

Punishment
TEXT.

7. How much she hath glorified herself, and lived deliciously, so much Torment and Sorrow give her: for she feareth in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow.

PARAPHRASE.

Punishment of so great Offences (e).

When God shall thus arise to punish her, the shall receive Sorrow and Torment, in full proportion to her former Pride and Luxury, though the greatly rejoice for the present in her Prosperity and Glory, as securely settled in her Power and Authority, without any Prospect of Danger, or Fear of losing it.

Yet her Pride and Security shall hasten her Downfall; it shall be one Part of her Punishment, and which shall greatly aggravate her Sorrow, that her Plagues shall come upon her at once, in full Extremity: All the Calamities of Famine, Death, and utter Destruction, shall at once come suddenly upon her; all her

(e) By the Laws of the Jewish Government, some Offences were punished by Retaliation, or inflicting on the Offender as a Punishment, that Evil which he had injuriously done to his Neighbour, to his Hurt and Damage. It was therefore enacted by the Jewish Law, If Men strive, and any Mischief follow, then thou shalt give Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot, Exod. xxi. 23, 24. In other Cases of Damage, it was enacted, that the Offender should pay double Damages.

Thus, in the Case of Theft, the Law requires the Thief shall restore double, Exod. xxii. 4. It being just the Thief should suffer for his Offence, as well as make full Restitution for the Damage he had done. In allusion to these Laws of the Jewish Government, the Punishment of Rome for her Idolatry and Persecution, is represented as inflicting Pains and Penalties upon her as an Offender, as the Laws of Justice direct, where Injuries are so highly criminal.
9 And the Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning;

10 Standing afar off for the fear of her Torment, saying, Alas, alas, that great City Babylon, that mighty City! for in one Hour is thy Judgment come.

PARAPHRASE:

Pride and Power shall not be able to secure her from the Justice of God. God, the Supreme Lord of the whole World, who judgeth her, is mighty to execute the Vengeance he has decreed, with irresistible Power.

So that even the Kings of the Earth, and great Powers of the World, who were formerly in league with her, supported her in her Corruptions, and shared with her in the Pomp and Luxury of her prosperous State, shall be able to afford her no Support, no Defence, in this Day of God’s Vengeance; they shall be able to do no more than fruitlessly condole with her, and lament her sad Condition, when they shall behold all these Calamities come suddenly upon her.

Instead of being able to help her, they shall themselves be astonished and confounded, like Persons thoroughly affrighted, they shall seek to get as far as they can out of the reach of Danger, and only express their Astonishment at so great and wonderful a Revolution—so little thought of, so little expected; they shall only say with themselves, Alas! alas! what a dreadful Judgment is come upon the World, that so mighty
TEXT.

11 And the Merchants of the Earth shall weep and mourn over her, for no Man buyeth her Merchandize any more:

PARAPHRASE.

mighty a City should be so suddenly, so utterly destroyed!

Her Men of Business, and skilled in the Affairs of Life, who gained so much by her Preferments, and by Employments under her, the Men of Riches and Credit in the several Nations which she had corrupted, who were supported in their Pride and Luxury by her means, shall not be able to help in this Hour of her Distress, any more than the Kings of the Earth; they can only weep and mourn for her Misery, and for their own Loss in her Destruction, now all Commerce with her shall be utterly cut off, and no Man, by her Means, shall attain Wealth, Credit, or Power, any more.

This Destruction of Rome shall much resemble the Destruction of ancient Tyre, when her great and extensive Trade, the Foundation of her Riches, Power, and Pride, were totally stopped at once, when she lost all her rich Merchandize, which consisted in all Sorts of valuable Commodities, such as Gold, Silver, precious Stones, Pearls, fine Linnen, Scarlet, and Thynewood, all curious Manufactures in Ivory, precious Wood, Brass, Iron, and Marble.


CHAP. T E X T. XVIII. 13 And Cinnamon, and Ouders, and Ointments, and Frankincense, and Wine, and Oil, and fine Flour, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves, and Souls of Men.

PARAPHRASE.

She shall trade no more in those things which Pride and Luxury have set such a Value upon, as Spices and Perfumes, Wine and Oil, the finest Flour and Corn, nor shall she trade in Beasts and Sheep, in Horses and Chariots, in Slaves, and the Souls of Men (f).

So

(f) The several Branches of Trade here enumerated, are taken from the Prophecies of Ezekiel, c. xxvii. who thus describes the Downfall of Tyre, by the Loss of all the Branches of her Trade. Tyre was the great Mart of the World, where all Things most valued and of highest Price were to be bought and sold, to the great Profit of that City, as well as of the Merchants of the several Nations who traded with it. Almost all the Expressions in this Prophecy are used by Ezekiel, and seem to be copied from his Description; even that Expression, that she traded in the Souls of Men. v. 13. Javan, Tubal, and Meshech, they were thy Merchants, they traded in the Persons of Men. In the Original, thy Merchants in the Souls of Men. עצב prove יבונ, ויהי העבוןך שגי אע פא אע ידנ- טורס, Septuagint. The vulgar Latin renders it Mancipia, or Slaves. The Bishop of Meaux supposes, that by Slaves are meant Persons of servile Condition; by Souls of Men, or Men in general, are meant free Persons. To shew, that Rome reduced Persons of all Conditions, not only bond but free, into some Sort of Slavery, by Subjection to their Dominion. I think the Persons, or Souls of Men, in Ezekiel, do naturally mean the Merchandize of Slaves; but when Slaves and Souls of Men, are mentioned both together in this Prophecy, may it not point out the Nature of that Slavery Rome should require of her Servants, that they should become her Slaves in Soul as well as Body? At least, it is true in Fact, that her Slaves lose all religious as well as civil Liberty.

It is plain in general, this is designed to be a figurative, and not a literal Description; therefore Readers are, I think, at liberty to apply the figurative Expressions to such literal Meanings as will agree to the general and certain Intention of them. But whether each of these Wares is designed to point out some particular gainful Corruption of Popery, may very well be questioned. It is sufficient to answer the general Intention of the Prophecy, to observe that Rome shall be deprived of all her
TEXT.
14 And the Fruits that thy Soul lusted after, are departed from thee, and all Things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

PARAPHRASE.
So great shall the Misery of Rome appear in this Day of Vengeance, that nothing shall be left her in which she was used to have Pleasure and Delight; she shall be spoiled of all things that served her former Greatness or Luxury, nor shall she ever be able to recover them, or make up the Loss of them.

HER Agents, by whose means she obtained her Wealth, and was able to live in such Pomp and Luxury, and who served her with great Zeal, as they shared in her Riches and Luxury, shall themselves be seized with Fear, when they see her Torments; they shall then for-
PARAPHRASE.
fake her, and fly as far as they can from her, lest they partake of her Punishment, as they were Partakers of her Guilt, their Joy shall be turned into Weeping and Wailing.

They shall utter their Sor-
row in bitter Complaints, saying, Alas! alas! What dreadful Calamities have befallen this mighty City, once so admired and adored, which shone in all the Pride, and with all the Pomp of Riches and Grandeur!

But now is suddenly and un-
expectedly spoiled of all its great Riches, and fallen into the utmost Distress of Poverty, so that even the lower People, who used to express great Reverence and Zeal for her, who profited themselves in some inferior Offices under her, shall be as useless to her as her greater and more powerful Friends; they shall also forfake her, and for their own Safety shall get as far from her as they can.

When they see her as a City burnt down to the Ground, and her Smoke ascending, as it were, from every Part of her Ruins; they shall cry out with Astonishment, Was ever the Condition of any City like this, formerly in Greatness and Glory,

16 And saying, Alas, alas, that great City, that was clothed in fine Linnen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls;

17 For in one Hour so great Riches is come to nought. And every Shipmaster, and all the Company in Ships, and Sailors, and as many as trade by Sea, stood afar off;

18 And cried when they saw the Smoke of her Burning, saying, What City is like unto this great City?
the Revelation of St. John.

TEXT.

19. And they cast Dust on their Heads, and cried, weeping and wailing, saying, Alas, alas, that great City, wherein were made rich all that had Ships in the Sea, by reason of her Costliness: for in one Hour is she made desolate.

PARAPHRASE.

Glory, now in sudden Ruin and Misery (g).

They shall, as is usual in 19 Cases of the deepest Mourning and Sorrow, put Ashes on their Heads, and cry out with great Bitterness of Heart. O the inexpressible Misery of this great City! She who was used to enrich all who had Dealings with her, wherever they were employed in her Service, such was her Interest, Power, and Wealth, they were sure to make their Fortune by her Countenance and Favour: yet is she herself suddenly and unexpectedly made desolate, unable to help either herself or her Friends.

But, added the Angel, 20 though this great Event of divine Justice will fill the Hearts of many with Concern and Grief, it will be to the Comfort and Joy of sincere faithful Christians, for whose Consolation these Revelations are made. The Apostles, Prophets, and Saints of God, will have reason to rejoice in so wonderful an Instance of God’s Protection.

(g) This wailing of the Sailors, by whom, in the Allegory of Trade, are meant Persons inferior to Merchants, seems to be taken from the Prophecy of Ezekiel, c. xxvii. 32. And in their wailing they shall take up a Lamentation for thee, and lament over thee, saying, What City is like Tyre, like the destroyed in the midst of the Sea?
A PARAPHRASE and NOTES on

PARAPHRASE.

And favour; for it is to avenge the Cause of his Church, and faithful Servants, God does so severely punish this persecuting City.

Further, to confirm the irrecoverable Ruin of this persecuting City, another mighty Angel appeared in my Vision, who plunged a great Stone, like a Millstone, into the Sea, and he explained the Meaning of his Action by these Words; Babylon shall fall, this mystical Babylon shall sink never to rise again; as a Stone thrown with Violence into the Sea, sinks to the Bottom, and never rises more.

So great and lasting will the Ruin of this persecuting City be, that there shall be no more any Entertainments of Diversion, or Pleasure, for the Rich; no more Employment for Persons skilled in any Trade or Business; no not even for the lowest Sort of People, such as were, used in the meanest Services, in preparing Corn for the daily Food of the Inhabitants, and providing the very Necessaries of Life for them.

Nor shall the Inhabitants of that ruined City be continued by new Marriages, and a Succession of Families; no Bridal-Lamp, or Songs, no Ceremonies...
TEXT.
all in this: for thy Merchants were the great Men of the Earth: for by thy Sorceries were all Nations deceived:

PARAPHRASE.
nies of nuptial Joy, shall ever more be seen or heard in it; but it shall be quite desolate, and without Inhabitants, because it has been guilty of so much Pride, Idolatry, and Cruelty: Sins, that God is used to punish with exemplary Severity, especially when Persons abuse their Riches and Power, not only to corrupt themselves, but spread their Corruptions every where, by their bad Example and Influence.

So great has been her Superstition and Cruelty, that she has outdone the severest Persecutions; she has wantonly spilt the Blood of thousands, for being faithful to the Truth and Purity of the Christian Faith and Worship; by approving the Cruelty of former Persecutors, she has involved herself in their Guilt, as she is herself guilty of the innocent Blood shed throughout the Earth, subject to her Authority, and in virtue of her Canons and Decrees. And now having filled up the Measure of her own Sins, it is righteous in God, so heavy a Punishment should fall upon her (f).

(f) This Description of the desolate State of Rome, seems to be an Imitation of some Passages in the Prophet Jeremiah, concerning
A PARAPHRASE and NOTES on

CHAP. cerning the Ruin of ancient Babylon. And it shall be, when thou hast made an End of reading this Book, that thou shalt bind a Stone to it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sink, and shall not rise, from the Evil that I will bring upon her, Jer. li. 63, 64. This was strictly true of ancient Babylon, which remains an Heap of Ruins to this Day, the City now called Babylon being built in a different Place. This Part of the Prophecy seems strongly to intimate, that Rome shall in like manner be irrecoverably destroyed; a Judgment which as yet has not been inflicted upon it. There seems also, in these Expressions, an Allusion to another Passage of the same Prophet. Moreover, I will take from them the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride, the Sound of the Millstones, and the Light of the Candle; and this whole Land shall be a Desolation, and an Astonishment, Jer. xxy. 10. Music was the Entertainment of the Rich and Great; Trade, the Business of Men of middle Rank; preparing Bread, and the Necessaries of Life, the Employment of the lowest People; Marriages, in which Lamps and Songs were known Ceremonies, are the usual Methods of peopling Cities, as new Births supply the Place of those that die. Now, the Desolation of Rome is described in such manner, as to shew, that neither Rich nor Poor, neither Persons of middle Rank, nor of the lowest Condition and Employments, should be able to live there any more; it shall not be repeopled by new Marriages, but for ever remain desolate and uninhabited, either by Persons born in it, or resorting to it, on account of any Business or Employment whatsoever.

CHAP.
THE Prophecies relating to this third Period, concluded with a severe Punishment of Rome for her Pride, Luxury, Superstition, and Idolatry, and especially for her cruel Persecution of all who were found faithful to their Duty, in preserving the Purity of the Christian Doctrines and Worship. When Rome thus fell, as ancient Babylon, to rise no more, the heavenly Church is introduced as a Chorus, or Choir, to praise God for his righteous Judgments and Faithfulness. This excellent Hymn of Praise, sung by the united Voices of Angels and Saints, the whole Assembly of Heaven, strongly represents to all Christians, and every Church on Earth, what grateful Sense they ought to have of God's Faithfulness in their Protection, and of his righteous Judgments in punishing the Persecutors of Truth and Religion.

Though, for wise Reasons, and for a limited Time, God may permit the Righteous and faithful to suffer many things from the Enemies of Truth and Righteousness, yet the End, and final Event of Things, shall surely shew God's Faithfulness in the blessing of his People, and Justice in the Punishment of his Enemies. A just Reason for Consolation, Gratitude, and Praise.
WHEN I was thus distinctly informed by an Angel, of the total Destruction of that persecuting Power, which was to arise in this third Period, and continue for so long a time, it was represented farther, as if the whole Church was assembled together; which I heard, as a Chorus, with united Voices, begin an Hymn of Praise to God, saying, Alleluja, let us ascribe Salvation, Glory, Honour, and Power, unto Jehovah, the only true God, who is our God.

For his Judgments shew him to be just and righteous, faithful, and true; his Punishment of Rome, in so exemplary a manner, for her Pride, Superstition, Idolatry, and Persecution, declares his Righteousness; he has illustriously manifested the Truth and Faithfulness of his Promises, in avenging the Blood of his Servants, on her who so cruelly put them to death for their Faith in God, and Constancy in his true Religion.

And they ended their Hymn, saying, Alleluja, let God, our God, be praised, who in this last Judgment has put an end to the Power of Persecution for
for ever. It shall not henceforth, as formerly, rise up again, to persecute the Saints; this persecuting City shall lie waste, from Generation to Generation, never to be restored (a).

After the Chorus of the General Assembly had ended their Hymn, the twenty-four Elders, Representatives of the united Church, the Patriarchs, and Apostles, and the four living Creatures, the Cherubim, who were nearest the Throne of God, prostrated themselves before Jehovah, and concluded the Praises of the heavenly Church, saying, Amen, Alleluia, so let Jehovah, our God, be praised.

When this Hymn was finished, there came a Voice from the Throne itself, the Oracle pronounced an Order to all Persons truly religious, to all the faithful Servants of God,

(a) The Expression, Her Smoke rest up, for ever, and ever, seems to be taken from the Prophet Isaiah, where it is explained by the Prophet, to mean perpetual Destruction. It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever, from Generation to Generation it shall lie waste; none shall pass through it for ever, and ever, Isa. xxxiv. 10.

Mr. D'Aubigné observes, the two Allelujahs in this Part of the Hymn correspond to the Messages of the two Angels, one of which proclaims the Fall, and the other shews its Perpetuity. This Repetition may however be accounted for, as corresponding with the Hymns of the ancient Church, in which we may observe, that repeating the Word Allelujah, is used by the Authors, as an Elegance in the Composition.
6 And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunderings, saying, Allelujah: for the Lord God omnipotent reigneth.

A Voice from the Throne, is from the Glory, or the Oracle; this shews the great Authority and Solemnity with which this Order was published. The Praise of God, to which this Oracle directs, seems somewhat different from that of the foregoing Hymn; that Hymn was to celebrate the Praise of God, principally on account of his Faithfulness and Justice, in the Punishment of a perpetuating Power, which had long oppressed the faithful Servants of Christ. But this, as appears by the following Hymn, in obedience to the Direction of the Oracle, is principally to praise God for the happy and glorious State of the Church, consequent upon this Punishment of their Enemies; that happy and glorious State of the Church, suppose, wherein it is said to live and reign with Christ a thousand Years, and which is more largely described in the following Chapter. For which great Goodness of God, all good Men are prepared, by this solemn Thanksgiving, to express their hearty and grateful Acknowledgments.

Let
TEXT.

7. Let us be glad, and rejoice, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made herself ready.

PARAPHRASE.

Let it fill the Hearts of all who truly fear God, with Gladness and Joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his Promises; for now the true Church of Christ, his faithful Disciples, as his Spouse, are appointed and prepared to receive public and eminent Marks of his Affection, in a State of Happiness and Dignity, suitable to their Relation to him (c).

8 And to her was granted, that she should be arrayed in fine Linen, clean and white: for the fine Linen is the Righteousness of Saints.

As it is usual for Bridegrooms at their Marriage, to make Presents to their Brides, of rich Ornaments and Apparel, so, at this time, the Church of Christ shall be presented with suitable Ornaments; it shall be adorned with real Righteousness and Holiness, with a divine Nature and God-like Temper, in conformity to God’s own Perfections; Ornaments more valuable, and

(c) The antient Prophets describe the Favour of God to his People, by the Affection of a Bridegroom. For as a young Man marrieth a Virgin, so shall thy Sons marry thee; and as a Bridegroom rejoices over a Bride, so shall God rejoice over thee, Isa. lxii. 5. The Church is represented in the New Testament, in the same Similitude of a Bride. For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ, 2 Cor. vii. 2. As Marriages were used to be celebrated with great Joy, the Marriage of the Lamb with his Church, is a fit Emblem to show the State of Prosperity and Happiness to which God will raise it, after all its Sufferings for the sake of Truth and Righteousness.
PARAPHRASE

more honourable, than the most costly or honourable Habits of the eastern Princes, or of the antient Priests.

The Angel then direct[ing] his Speech in particular to me, bid me take notice of this Part of the Prophecy, and write it down as a Maxim of great use to the Patience and Confolation of the Saints, as they may rest satisfied in full Assurance of Hope, that all the Promises in this Prophecy shall be surely accomplished; for they are the faithful, the never-failing Word of God.

Upon this Kindness, and the Condescension of an Angel conversing with me, I was going to express my Thankfulness and Respect, by prostrating myself at his Feet; but he immediately stooped me, and informed me, that in this Revelation he was employed as a Servant of God, together with myself; that I was now to consider him, though an Angel, as one of my Brethren, whom God employs in revealing Things relating to Christ, and his Church. The Visions which revealed to me so many Things concerning the future State of the Church, proceed from the same Spirit of Prophecy.
TEXT. PARAPHRASE. SECT.

The Revelation of St. John.

Prophecy as all true Revelation does. Worship not me then, says the Angel, but God, whose Servants we both are in this Revelation, and from whom we have both received the same Spirit of Prophecy (d).

The

(d) It has been often questioned, how the Apostle should ever think of worshipping an Angel, as proper Worship and religious Honour are expressly forbid to any Creature, and as Idolatry is so great a Sin, in account both of the Jewish and Christian Religion; and as this Answer of the Angel did not so fully satisfy St. John himself, that what he offered was sinful, and of itself unlawful, for he offers to do the same thing again afterwards, c. xxii. 8. Before we answer this Question, we ought, I think, to answer a previous Question: Whether the Apostle did intend any proper religious Honour or Worship to the Angel at all? The Word which we render to worship, is used for civil Respect, as well as for religious Honour; it properly means a known Custom of the Eastern People, of bowing down to the Ground, and kissing the Feet of Persons of very superior Rank. Thus Ruth complimented Boaz: Then she fell on her Face, and bowed herself to the Ground, Ruth II. 10. Thus Abigail also complimented David: She fell before David on her Face, and bowed herself to the Ground, and fell at his Feet, 1 Sam. xxi. 23. The Apostle then, notwithstanding any thing in the Expression, might mean no more than the most humble Act of civil Respect; the original Word meaning in general, both civil Respect and religious Worship; must be determined to either, by the Circumstances of the Discourse in which it is used. It will be sufficiently distinguished, I think, by being referred either to the true God, or to a Creature.

The Reason for which the Angel forbids this high Act of Respect, seems to intimate, that he did not understand it as an Act of religious Honour; he mentions nothing of the Sin or Danger of Idolatry in it: he only shews it was improper the Apostle should give such Respect to him; not by shewing it was unlawful to give such Respect to any Being whatsoever, but because he was a Fellow-Servant with the Apostle, and of his Brothers the Prophets, as it is more clearly expressed, c. xxii. 9. As if the Angel had said, I have but received the same Spirit of Revelation from God, which you also have. The Testimony of Jesus is the true Spirit of Prophecy; in him the Prophecies of the ancient Prophets had their Accomplishment; it is still the true
A Paraphrase and Notes on

Chapter XIX.

11 And I saw Heaven opened, and behold a white Horse; and he that sat upon him was called faithful and true, and in righteousness he did judge and make War.

12 His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name.

PARAPHRASE.

The Prophetic Visions were continued; a new Scene was presented before me: the Gates of Heaven were set wide open for an Army to march out in Order. This Army was led by a Person riding on a white Horse, such as Generals were used to ride on solemn Processions. He appeared to be the Person to whom God had given all Power, and committed all Judgment, who was to accomplish all the Promises of God in Faithfulness, and to execute all his Threatenings in Righteousness, for the Protection of God’s People, and for the Punishment of their Enemies.

He appeared with a noble Aspect; his Eyes were gloriously bright and piercing; his Head, to shew his numer-

true Spirit and proper Intention of Prophecy, to reveal Things relating to Christ and his Church. This is the Spirit of Prophecy in the Vision you have seen; and if I have now explained any of those Revelations to you, the Honour is not due to myself, but to God, from whom I received it; let your Acknowledgment and Thanks be therefore given unto him. This I take to be the plainest Account; though the Reader should be informed, some learned Interpreters understand this Action as symbolical or figurative. “To teach and represent unto us, under the Person of the Apostle himself, says Mr. Waple, that the best Men are very apt to be surprized and drawn by the Example of others, and by false Pretences, into Creature-Worship; and that such Worship is unlawful, let the Pretences be ever so plausible; and that the only way to prevent all Manner of Idolatry, is to keep to the Precept here given, of worshipping God alone.”

Ous
TEXT.
Name written that no
Man knew but be him-
sel:

PARAPHRASE.
ous Conquests, and large Em-
pire, was adorned with many
Crowns: So great was the
Dignity and Authority con-
ferred upon him, that no Per-
son besides himself could fully
comprehend it (e).

He was dressed in a Robe of 13
depth Red, as if it had been
dipt in Blood, to express, that
Jesus, who, for his voluntary
Obedience unto Death, when
he shed his own Blood, was
highly exalted, and had a Name
given him which is above
every Name, should fulfill this
Prophecy, in the utter De-
struction of the Enemies of
his Government: their Slaugh-
ter should be so great,
that their Blood should, as it
were, be sprinkled on his Gar-
ments; then he should be ce-
lebrated under the glorious
Title of the Word of God (f).

The

(e) This Expression seems to refer to the many Characters
given the Christ in Prophecy, which are so great, that we
cannot fully comprehend all that they mean. It has been pro-
ably thought by some Interpreters, that this Part of the De-
scription refers to the Prophecy of Isaiah. The Government shall
be on his Shoulders, and his Name shall be called Wonderful, Coun-
seller, the mighty God, the everlasting Father, the Prince of Peace.
Of the Increase of his Government and Peace, there shall be no End,
upon the Throne of David and his Kingdom, to order it, and to
establish it with Judgments, and with Justice, from henceforth even
for ever, Is. ix. 6, 7. His Person and Government are repre-
sented wonderful and incomprehensible.

(f) This Title, the Word of God, makes it evident, that the
Person designed in the Vision, is the same Person whom St. John,
A PARAPHRASE and NOTES on

CHAP. T E X T. PARAPHRASE.

XIX. 14 And the Armies which were in Heaven followed him upon white Horses, clothed in fine Linen, white and clean.

The Prophetic Vision farther represented this General followed by the Armies of Heaven, which marched after their Prince and chief Commander in

in his Gospel, calls by the same Name; so that Jesus Christ himself is represented as riding at the Head of an Army, to take Vengeance of the Enemies of his Religion, and faithful Servants.

Mr. Daukes observes, "That λόγος, or Word, has three several Significations; it may signify Words, Actions, and Commands. Christ is the Word of God in all these Respects:

1. He is his Word, because before his Incarnation, and much more since, he has been the great Angel of God, to bring Messages, or the Words of God, to Men.

2. He is the Word of God, because he is the great Master of his father's Works of Creation, Preservation, and Redemption.

3. As to the Word signifying Command, Christ is, in respect of that, two Ways the Word of God."

1. As he is the Executor of all God's Commands."

2. As he is himself the chief Commander, and even now joined with God, sitting upon his Throne at his right Hand; as the Prince Λέχος, and Λέχων of the Creation, King of Kings, and Lord of Lords. This Account not only shews, our Author adds, why Christ is called the Word of God in general, but why he is so called in this Place."

"I. Being the Word, as he brings Messages, and is the great Angel of the Covenant, he brings now the greatest Errand, the Perfection of the Covenant in the Resurrection, first of the Saints, and then of all the Dead."

"II. Being the Word of God, as he is the great Minister, he now comes to perform the most magnificent of God's Works."

"III. As he is the Executor of God's Commands, and is to command and rule under the Father, he comes now to be King of Kings, and Lord of Lords."

It is observable, that in the Temple, the Sheechinah, or Glory, the Presence of God in the most holy Place, was the Oracle, and the Kehln, whence God gave forth his Word and Command, and towards which Presence all the Worship of the Church was addressed. The Oracle was called יְהוָה from יְהוָה, which is often translated λόγος and Word. Another Hebrew Word שם, which is rendered λόγος and Word, will properly..."
The Revelation of St. John.

TEXT. PARAPHRASE. SECT.
in great State; themselves richly clothed in splendid Habits, wearing the finest Linen: to signify, that now the Church should attain a State of Peace and Triumph; their Faith and Patience should be highly rewarded; their Happiness and Joy should be far above what Rome ever saw in the Glory of a Triumph (g).

The also signify Authority and Command, and one vested with supreme Authority and Command. Thus Amir, or Emir, is a Selden known Title of Magnificence in the East; and Emir al mumumin, Titles of is the Prince or Lord of the true Believers, a well-known Title of the Successors of Mohammad. Not only the Title of Emir in the East, but of Dux or among the Romans, seem to have come from the same Original, as Persons whose Word and Command had sovereign Authority.

As in the Temple, the Schechinah, or Glory, was the Oracle, and Mercy-Seat, from which Oracle God gave his Commands with supreme Authority, and at which Presence he graciously received the Address of his Church; may not an Allusion to this very significant and principal Part of the Moslical Institution, be one probable Reason, why Christ is styled here the Word of God?

(g) The Armies of Heaven, in the Language of Scripture, often mean the Angels of God; which, as ministering Spirits, who continually attend on his Service, may be called the Armies of Heaven, probably in Allusion to the Custom of Princes, who keep the chief and belt of their Troops about their Persons, as their Guard, and in their Capital City, the Place of their Residence; and have their principal and chief Officers attending their Courts.

In this Vision the faithful Christians, who persevered with Constancy in the Day of Temptation, seem represented as received into Heaven, and associated with the Angels, into the Hosts or Armies of Heaven, as well as in the Praises of the heavenly Church; so that these Armies of Heaven may be understood not only of the Angels of God attending Christ, but also of such faithful Christians, who had received their Crown and Reward: They are said to be clothed in fine Linen, white and clean; which is just before interpreted to mean the Righteousness of the Saints.

They
A PARAPHRASE and Notes on

CHAP. XIX.

TEXT. 15 And out of his Mouth went a sharp Sword, that with it he should smite the Nations: and he shall rule them with a Rod of Iron: and he treadeth the Wine-press of the Fiercenesse and Wrath of Almighty God.

PARAPHRASE.
The Vision farther represented a sharp Sword, coming out, as it were, of the Mouth of Christ, to signify, that he had the full Power of the Sword; and that now he was about to use it, in a strict Execution of Justice on the Enemies of Truth and Righteousness; that he would chastise them as with an Iron-Rod, and punish them with the most severe Vengeance of God’s Wrath, which is as his Power, almighty, and able to punish his Enemies with utter and everlasting Destruction (b).

They seem to be the same Persons described before, c. xvii. 14. And they that are with him, are called, and chosen, and faithful. So that these Armies in Heaven, which followed their victorious General, seem to include, if not to mean principally, those Christians who had kept the Faith against all Opposition; to express the high Honour and Happiness to which they are now advanced.

(b) Christ, in the first Vision, is represented with a sharp two-edged Sword, Rev. i. 16. to express one of the principal Parts of Government, the Power of the Sword; the Fus Gladius including the Right of making War, and inflicting Punishments.

To rule with a Rod of Iron, is an Allusion to an Expression in Psalm ii. 9, in which it was prophesied concerning the King whom Jehovah had set upon his holy Hill of Sion, that he should as easily break his Enemies, and all their Opposition, as a Rod of Iron could break in pieces an earthen Vessell.

To tread the Wine-press of the Fierceness of the Wrath of Almighty God, is an Allusion to a Passaffe in the Prophet Isaiah, c. lxiii. 3. usually understood of the Messiah. I have trodden the Wine-press alone, and of the People there was none with me: for I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled on my Garments, and I will stain all my Raiment: for the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come.

Finally,
TEXT.
16 And he hath on his Vesture, and on his Thigh a Name written, KING OF KINGS, AND LORD OF LORDS.

PARAPHRASE.
16 Finally, I observed a Motto, or Inscription, on one Part of his Garment which covered his Thigh, the Place where the Sword was usually wore; in which Inscription he was stiled KING OF KINGS, AND LORD OF LORDS: To signify, that he was really possess'd of a just Dominion over all the Princes and Kingdoms of the Earth; a Dominion which the Eastern Monarchs, and after them the Roman Empire, unjustly attempted, a Title which with great Vanity they assumed to themselves.

17 And I saw an Angel standing in the Sun; and he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, Come, and gather yourselves together unto the Supper of the great God.

18 That ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh

SECT.
XVIII.

16

Y Field
Field of Battle: So that the Birds of Prey should feast themselves on the Flesh of Kings, great Captains, and of mighty Men, as well as on the Flesh of common Soldiers, and their Horses (i).

I beheld also in my Vision, another Army appeared to oppose Christ, and the Army of Heaven, which he led: The Beast, which represented the perfecting Power of Rome, in conjunction with the Kings of the Earth, who aided and supported that perfecting Power, gathered all their Force together, and headed a numerous Army: All the Enemies of Truth and Righteousness combined to oppose a thorough Reformation of their Errors, Superstition, Idolatry, and Persecution.

But Christ, and his Saints, obtained a full and entire Victory over them; a Victory fo

(i) This Passage is imitated from the Prophet Ezekiel, c. xxxix.

17. And thou Son of Man, thus saith the Lord God, Speak unto every feathered Fowl, and to every Beast of the Field; assemble yourselves, and come, gather yourselves on every side to my Sacrifice (or Slaughter) that I do sacrifice for you upon the Mountains of Israel, that ye may eat Flesh, and drink Blood; ye shall eat the Flesh of the Mighty, and drink the Blood of the Princes of the Earth. . . . This shall ye be filled at my Table. This is a strong Description of a great Slaughter, and heavy Judgment of God, when he shall come to punish his Enemies. So it is explained by the Prophet, v. 21. I will set my Glory (saith the Lord God) among the Heathen, and all the Heathen shall see my Judgment that I have executed, and my Hand that I have laid upon them.
the Revelation of St. John.

TEXT. 

False Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image. These both were cast alive into a Lake of Fire burning with Brimstone.

PARAPHRASE.

Complete, as when the Generals and all the chief Officers are made Prisoners of War, and the rest of the Army is cut to pieces in the Field of Battle. For the persecuting Powers, represented by the Beast and false Prophet, the principal Persons who had supported the Apostacy by false Doctrines, and imposed on the Credulous by Pretences to Wonders and Miracles, were made Prisoners, to suffer a more exemplary Punishment by the Hands of Justice; for these were afterwards condemned to be burned alive, and had their Sentence executed upon them, being thrown into a Pit of burning Brimstone.

As to the rest, the Persons of lower and inferior Rank, who had abetted the Apostacy, and concurred in opposing a Reformation, they, like the common Soldiers of an Army, fell in the Field of Battle, and were left there unburied, as a Prey for the Fowls of the Air to feed on: A very strong figurative Expression of their full and compleat Destruction (k).

(k) The general Meaning of this strong and beautiful Figure is sufficiently plain and intelligible; and sufficient to answer the Design of the Prophecy, to encourage Constancy, Faith, and Patience; to give Consolation and Hope, under present Oppression.
and Persecution for the sake of true Religion, and a good Conscience. That the several Particulars of this figurative Description, have themselves a farther particular Meaning, is not so plain and certain. It is, I think, a Mark of right Understanding, in the Language of Prophecy, and in the Design of Prophecy too, to keep to what appears the Design and Meaning of the Prophecy in general, and what the whole of it, laid together, points out to us: and not to suffer a warm Imagination to mislead us from the real Intention of the Spirit of Prophecy, by following uncertain Applications of particular Parts of it. Who can say, for instance, with any Certainty, that the Flesh to be eaten, and the Birds invited to the Feast, have each a particular mystical Sense, or that they really mean any thing more, than to describe a great Battle, Defeat, and Slaughter?

However, there are in most figurative Descriptions, some particular Parts of the Representation, that seem, with great probability, designed to point out some chief Circumstances to particular Observation.

Thus, in this Description, the Punishment of the Beast and false Prophet, who were taken Prisoners, and condemned to be burned alive, being different from the Punishment of the Remnant which were slain by the Sword, seems to intimate, that the chief and principal Maintainers of the Apostacy, they who used all their Power, and all the wicked Arts of Deceit, in opposition to true Religion, shall be punished in proportion to their Guilt; and shall suffer in a manner more terrible and exemplary than others. Burning alive is one of the most terrible Executions; being cast into a Lake or Pit of Fire, burning with Brimstone, images in the Mind, the Destruction of Sodom and Gomorrab, who are recorded as Examples of perpetual Destruction, from which they can never possibly recover themselves.

Thus also, as the Beast and false Prophet do not mean private Persons, according to this Description, but the Powers of Bodies Politic, in perpetual Succession, this very naturally teaches us to consider their Punishment in a double Capacity: or, to use the Words of Mr. Daubuz, "The Design here is to shew us, that Christ, will not only destroy at last, the Persons who at that Time shall be in possession of what is signified by the Beast and false Prophet, but also utterly extirpate the Succession of the Tyranny and false Prophecy for ever. So that the Beast, and the false Prophet, are Persons in a double Capacity, that is, Persons in general, Enemies to Christ, and also in possession of a Power which is to be extinguished with them."

However, this I think we may take as the undoubted Meaning of the Prophecy in general, that now all the Powers of the Apostacy shall be destroyed; no Opposition shall remain, to hinder that happy State of the Church, which is to follow in the next Period, and which the Spirit of Prophecy describes in the following Chapter.
the Revelation of St. John.

C H A P. XX.


C O N T E N T S.

This Chapter represents a new State of the Church, upon its Deliverance from the Persecution and Corruption of the third Period, or during the Reign of the two Beasts, for 1260 Prophetic Days or Years. That long State of Oppression is to be followed by a long Continuance of Peace and Prosperity; a fourth Period is described, which, among other Characters, is to last for a thousand Years. The two first Periods ended in a Deliverance of the Church, but those Deliverances were of short Continuance, and attended with considerable Defects; but now, after the Church shall have passed through this third Trial of Faith and Patience, it is to attain a State of very great Prosperity, and to remain in it for a very considerable Length of Time. This is that happy State of the Church, which, from the Continuation of it for 1000 Years, is usually called the Millennium.

The Description we have of it in this Chapter, is very short, contained within the first six Verses; Interpreters have, however, abundantly supplied what they thought wanting in the Account of Prophecy, out of their own Invention, it is to be feared, rather than from sure or well-grounded Principles of Judgment. No wonder then, they differ so much about the true Meaning of a Prophecy, in which they have mixed so many of their own Imagination; so that the Debates seem not so much what is the Intention of the Spirit of Prophecy, as which
which of the Interpreters has the finest or the
warmest Imagination.

Let us then carefully endeavour to distinguish
what the Spirit of Prophecy plainly intends, from
what uncertain Conjectures or doubtful Reasonings
may suggest to our Minds, as a more distinct and
particular Account of it.

The Prophecy itself represents it after this manner,

**TEXT.**

1 AND I saw an
   Angel come down
from Heaven, having
the Key of the bottomles
Pit, and a great Chain
in his Hand.

2 And he laid hold
on the Dragon, that old
Serpent, which is the
Devil and Satan, and
bound him a thousand
Years.

**PARAPHRASE.**

AFTER I had seen, in the
former Prophetic Visions,
the Downfall and Punishment
of the last persecuting Power
of Rome, the State of the
Church which was to follow
upon it, was represented in a
new Vision; for I beheld an
Angel as descending from Hea-
ven, like one sent on a Message
from the Throne of God; his
Commission was expressed by a
double Symbol: He had a Key
in his Hands, which was the
Key of the great Abyss, or
bottomless Pit; and he brought
also with him a great Chain,
such as Prisoners were used to
be bound with, to prevent an
Escape.

I soon perceived, in my Vi-
sion, on what Errand this An-
gel was sent; for he seized on
the Dragon, the old Serpent,
by which the Devil was signi-
ified, the great Adversary of
Mankind, and Enemy of Truth
and
And cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand Years should be fulfilled: and after that, he must be loosed a little Season.

(a) The Abyss or bottomless Pit in which Satan is to be confined for a thousand Years, during this happy State of the Church, is explained in the first and second Verses of the ninth Chapter, where an Angel is sent to open it, as here to shut up Satan a close Prisoner in it. The shutting up of Satan in so close a Prison as a Pit or Dungeon under Ground, so sure a Confinement by locking it fast, and putting a Seal upon it, may well be understood to mean, that for this space of time the Devil who is represented the first in the Apostacy, and principal Agent in the Opposition to Truth, Righteousness, and Religion, shall be fully restrained from the Exercise of all Influence and Power, either to seduce Men into Error and Wickedness, or to persecute Men of Conscience, Constancy and Faithfulness.

As the Devil is represented the Head or Ruler of the evil Spirits or Angels, a Restraint of their Power seems also to be intended, in the Imprisonment of their Chief or Head; so that in the general, this seems to be the Meaning of the Spirit of Prophecy, in this figurative Description, that during all the time of this Period, that is for a thousand Years, " The Church " of
When the Church was thus delivered from the Power of Satan, by his Confinement, either to seduce or persecute it, the happy State of the Church was thus farther represented: I saw Thrones erected, and Persons sat on them, to whom the Authority of Government, and Administration of Justice were committed, and such Persons were intrusted with it, who had the Constancy of Martyrs, whom no Fears of Death could force into any Compliance with the antichristian Apostacy, but who persevered in the Profession of the Christian Faith, against all Opposition, neither yielding to the general prevailing Corruptions, or making any Acknowledgment of Subjection to the Authority and Dominion of the antichristian Power of the Beast; such as these the Spirit of Prophecy

Daubus on " of Christ shall enjoy Purity of Religion, in Peace, without the Place. " any Disturbance from those old Enemies of Mankind, working in the Children of Disobedience."

" And this seems to imply, adds our Author, that all shall be converted,——however, if there be any that remain unconverted, they will, during the Imprisonment of Satan, be a so small a Number,——and so feeble in comparison of the true Christians, that they shall neither dare, nor be able, to disturb the Peace of Christ's Kingdom."

It is not improbable, that shutting up Satan in the bottomless Pit or Abyss, may have a particular Regard to a Restraint on the Power of Mohamedism, and effectually stop the Prevalency of that Imposture, as before opening the bottomless Pit, had a principal Regard to the Rise and surprising Progress of it, ch. ix.

declared
the Revelation of St. John.

TEXT. PARAPHRASE. SECT.
declared were the Persons to reign with Christ for these thousand Years.

XIX.

THIS Description of the Thrones, and of them that sat on them, is not, I conceive, to be understood, as if all who are afterwards said to live and reign with Christ a thousand Years, were set on these Thrones. The Expression, I saw Thrones, and they sat upon them, may mean no more, than that some sat on them, how few, or how many soever they might be. Though all are said to live and reign with Christ, that may well be understood of a free and full Enjoyment of the glorious Blessings and Happiness of this Kingdom of Christ.

The figurative Description seems to intimate Order and Government in this Kingdom of Christ, that some were to have Judgment given unto them, or to be raised to the Authority of Magistrates in it. This, as all other Governments, was to be made up of Governors, and Governed; and this Authority of Magistracy was given to them that sat on the Thrones, whoever they were, who were judged worthy of such Honour and Authority in this Kingdom of Christ. The Expressions seem to be an Allusion to the principal Court of Israel, in which the Members of the Sanhedrim sat on raised Seats, or Thrones, on each hand of the Prince, or President of the Assembly. Nor would this Representation be improper, though Christ himself should be supposed sitting on the principal Seat or Throne; for Christ himself speaking to his Apostles, says, In the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel, Matth. xix. 28. In like manner, in this Prophecy, And round about the Throne were four-and-twenty Seats, and upon the Seats I saw four-and-twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold. These four-and-twenty Seats are expressly four-and-twenty Thrones, και κυριακὴν τις ἐφαντάσαντες.

Thrones, then, as Seats of Dignity, are to distinguish those who have the Administration of Government committed unto them, from the rest of the People, who are to be governed by them, and can in no Propriety be applied to every Member of the Kingdom, who lives under the Protection, and enjoys the Blessings of a Government.

It
CHAP. It is a Question of Consequence to the true Meaning and right Understanding of this Prophecy, how we are to understand the Souls of them who were beheaded for the Witness of Jesus, and who are the Persons who had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; or, which is the same, who are the Persons whom the Prophecy intends to represent, as enjoying the Blessings of that happy State of the Church.

Here Interpreters differ widely in their Opinion; some understand this Description literally, to mean a real and proper Resurrection of such Persons, who, in the former States of Persecution, were put to death for their Constancy in the Profession of pure Christianity; that is, the Martyrs under the Heathen Empire, and those who were slain under the Reign of the Beast. It is supposed, that all these Saints and Martyrs shall at this time be really raised from the Dead, for a thousand Years before the general Resurrection; or, as a very ingenious Author represents it, Burns. "Those who have suffered for the sake of Christ and a good Confidence, shall be raised from the Dead a thousand Years before the general Resurrection, and reign with Christ in an happy State."

But there are others, who understand this Description in a figurative Sense; they suppose the Prophecy intends such Persons who have the true Spirit and Temper of Martyrs, who have like Faith, Constancy and Zeal with those whom no Persecutions could prevail upon to deny the Truth, make Shipwreck of a good Confidence, or criminally comply with any of the Corruptions of their Times.

They who are for a literal Resurrection of the Martyrs, in order to live and reign with Christ for these thousand Years, principally inlight on the direct Meaning of the Expressions, The Souls of them that were beheaded for the Testimony of Jesus; which they think must mean, "The Martyrs under the Heathen Roman Emperors, as Beheading was a Roman Punishment, and as the very Souls that were beheaded, or dead, live again in the Millennial State. They farther observe, This is the Reward promised to the Martyrs, to the Souls who cry for Vengeance under the Altar, and who overcome by Death, or by refitting the Enemies of Christ, and his Religion, unto Death. They observe, this is agreeable to the Doctrine of St. Paul, 1 Thess. iv. 16. that the Dead in Christ shall rise first; that is, they who died for Christ's sake. This Interpretation is confirmed, they think, by the
the Revelation of St. John.

"the following Observation, that the rest of the Dead S E C T. XIX.
"lived not again till the thousand Years were finished; and therefore this is properly a first Resurrection. This shews, they add, that the Persons mentioned as dead and living, were once really dead. If they were not, what Occasion was there to compare them with the rest of the Dead? By which are to be understood, all such Christians who are dead, or shall die, having no Title to the first Resurrection, as they were neither actually Martyrs, or Confessors."

These Arguments are farther supported by several Conjeuctures, and by an Application of some Passages of Scripture that are suppoed to favour them.

But they who, on the other hand, understand this Description in a figurative Sense, observe, that all the Expressions will very well bear such an Interpretation, that it will be more agreeable to the Stile of Prophecy, in particular to the Stile of this Book, which every where abounds in Figurative Descriptions, that all these Expressions are used in the antient Prophets in a figurative Meaning, and that there are unanswerable Difficulties attending a literal Interpretation of them.

Dr. Whitby, in a learned and judicious Treatise of the Millennium, has considered the whole Argument at large, where the Reader may find full Satisfaction; I shall only set before him the Sum of those Arguments which seem greatly to confirm the figurative Interpretation.

It is observed in the first place, that all these Expressions may very well be understood in a figurative Sense. The "The Souls of them which were beheaded for the Witness of Jesus, ---and which had not worshipped the Beast, may easily, according to the Manner of Prophetic Language, signify Persons of like Spirit and Temper with them, of like Faith, Patience, Constancy, and Zeal. John the Baptist was Elias, because he came in the Spirit of Elias. This is Elias, says our Saviour, which was for to come, Matth. xi. 14. And St. Luke speaking of John, preparing the Way for the Appearance of the Messiah, thus explains it: And he shall go before him, in the Spirit and Power of Elias, Luke i. 17. Thus a State of the Church, in which the Spirit of the antient Martyrs and Confessors, and the Purity of those Times shall return, may be described as a Church of Martyrs, a Church so nearly resembling them, in Temper, Constancy and Zeal.

It is a very easy and natural Figure, as well as very common in this Book of Prophecy, to describe Persons by
A PARAPHRASE and NOTES on

CHAP.  the Names of such, whose Tempers and Characters they
imitate and follow. Thus the Names of Sodom, Egypt, and
Babylon, are so often ascribed to Rome, on account they
nearly resembled them in Corruption, Pride, and Cruelty.

The other Expressions, of a Resurrection, of living and
reigning, were used before in ancient Prophecy, to signify
the Restoration of the Church from a low and afflicted
State. Thus the Prophet Hosea, exhorting to return unto
the Lord, for he hath torn and he will heal, he hath smitten, and
he will bind us up; he adds, after two Days will he revive us,
or make us live again, on the third Day will he raise us up,
as from the Dead, and we shall live in his Sight, Hosea vi.
1, 2.

In this Prophecy, when the two Witnesses were slain,
and their dead Bodies lay in the Streets of the great City, Rev.
xi. 7, 8. the Spirit of Life from God entered into them, and
they stood on their Feet, v. 11. or they are represented un-
der the Figure of being raised from the Dead.

It is moreover observable, that as all these Expressions
may well be understood in a figurative Sense, agreable to
the Language of Prophecy, so it is more agreeable to un-
derstand them so in a Book of Revelations, delivered
throughout in such a Stile. Every Part of these Prophe-
cies is so to be understood, the Book, the Seals, the Trumpets,
the Beasts, the Witnesses, the Dragon, and old Serpent; and
why not the Resurrection of the Martyrs and Confessors?

It is also very material, that these very Expressions seem
to be taken from some Passages of Scripture, in which
they are plainly used in a figurative Sense, and must be so
interpreted. There is a remarkable Prophecy of Ezekiel,
c. xxxvii. 3. concerning the Restoration of Judah, and her
Return out of the Captivity. And he said unto me, Son of
Man, Can these Bones live? And I answered, O Lord God,
thy Soul. It follows, v. 5. Thus saith the Lord God unto
these Bones, Behold, I will cause Breathe to enter into you; that
is, a Spirit of Life, or living Spirit, and ye shall live. And
so I prophesied, as he commanded me, says Ezekiel, v. 10.
and the Breath, or Spirit of Life, came into them, and they lived;
and stood upon their Feet. The Meaning of these figurative
Expressions is thus explained, v. 11, 12. Then he said unto
me, Son of Man, these Bones are, or signify, the whole House
of Israel: Behold, they say our Bones are dried, and our Hope
is lost, we are cut off for our Parts. Therefore prophesy and
say unto them, Thus saith the Lord God, Behold, O my People,
I will open your Graves, and cause you to come out of your
Graves, and bring you into the Land of Israel. Or, I will
bring
bring you out of your Captivity, and into the Enjoyment
of your own Country, Liberties, Laws, and Religion.

It is farther to be observed, "how fully the Description
"of the Conversion of the Jews answers to the Millennium
"of St. John, who useth the very Words by which their
"Prophets had foretold their glorious Conversion, as Dr.
"Whitby has shewn at large."

Now, as this happy State of the Church may well be
understood of the fullest Accomplishment of the Prophe-
cies, which speak of the Conversion of the Jews, and re-
ceiving them again into the Church, which St. Paul calls
Life from the Dead, Rom. xi. 15. this Interpretation will
be the most easy and proper, as most agreeable to the Sense
in which they were used in the antient Prophecies, upon
the like Occasion.

Yet farther, a literal and proper Resurrection of the
Martyrs and Confessors, who suffered in the Heathen
Roman Empire, and Reign of the Beast, is attended with
many Difficulties, so great as to render that Interpretation
very doubtful and improbable.

Dr. Whitby has remarked, that a proper and literal Re-
Whitby,
surrection is never in the whole New Testament, expressed Ib. c. 3.
or represented to us by the living of the Soul, but by the
Living, Raising, and Resurrection of the Dead, the Raising
of the Bodies of the Saints, of them that slept in the Dust,
or in their Graves, or Sepulchres.

The same learned Author farther observes, this Doctrine Id. ib. c.
seems not well consistent with the happy State of Souls de-
 parted .... or with the high Prerogatives supposed to be-
long to the Souls of Martyrs .... that this Doctrine does
not well agree with the accurate Description of the Refur-
rection in the Holy Scriptures; for in all those Descriva-
tions, there is no mention of a first and second Resurrec-
tion, or that one of them is to be a thousand Years after
the other. They describe the Bodies at the Resurrection,
fit to live in Heaven, and not on this Earth; they represent
the Resurrection to be performed in a Moment, in the
Twinkling of an Eye, 1 Cor. xv. 52. They represent, at
that time, the Dead in Christ shall rise first; but then also,
we which are alive, and remain, shall be caught up together with
them in the Clouds, to meet the Lord in the Air, and so we shall
be ever with the Lord, 1 Thess. iv. 16, 17. The Scriptures
speak constantly of the Resurrection of all Saints, as of a
Resurrection not to a temporal Life on Earth, but to an
eternal Life in Heaven. Nor finally, does the Doctrine of
a literal Resurrection well agree, our Author observes,
with
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CHAP. with the Genius of Christian Faith, or with the Nature of Christian Hope, or with that Freedom and Temper of Spirit it requires from the Professors of Christianity, who are taught not to set their Hearts and Affections on Things on Earth, but on Things above, where Christ sitteth at the Right Hand of God, Coloss. iii. 1, 2, 3.

To these Observations of Dr. Whitby, let me add one or two Observations, which the Prophecy itself seems naturally to point out to us.

And, first, this Prophecy seems to suppose such Inhabitants of the Earth, during the Millennium, as were the Inhabitants of the Earth, when the Beast was destroyed, or Men in the usual State of natural Succession; not Persons raiied out of the Grave, or fetched from the separate State of departed Souls.

Here is no Intimation, that all good and faithful Christians are to be slain at this Time, together with the Beast and his Followers, to make room for Martyrs, and Persons who died some Hundreds of Years before, to inhabit the Earth in their room. Besides, they are represented in this State of the Millennium, as liable to be misled by the deceitful Arts of Satan, and the Terrors of Persecution; for which reason, the Safety and Security of the Church in this Period, is represented by laying a Restraint upon Satan, that he should not deceive the Nations, or shutting him up in the bottomless Pit, that he should deceive the Nations no more, till the thousand Years should be fulfilled. The Inhabitants of the Earth then, are supposed in the Prophecy, capable of being deceived, and in Danger of it, if the Power of Satan had not been so fully restrained. The Order of the Prophecy seems farther to confirm this Observation; for when the thousand Years shall be expired, Satan must after that be loosed for a little Season, and he shall make so bad use of that little Time, as to deceive many, so far deceive them, as to gather a very great Number of them together, to attack the Saints, and the beloved City. Must these new Enemies of Christ and his Religion, be some of the old Persecutors raiied from the dead, or some of the Martyrs after their Resurrection, seduced by Satan into his Party? Or must they be, as the Prophecy seems plainly enough to suppose, such a Succession of Men as now inhabit the Earth?

The Prophecy itself gives us occasion to make this farther Observation, that this Prophecy places the general Resurrection after these thousand Years are expired, after Satan shall
shall have made a new Attempt against Truth and Righteousness, and with very great Numbers, as the Sand of the Sea; and after they shall be utterly destroyed by Fire coming down from God out of Heaven. Now the Prophecy describes this Resurrection, which is to follow the Millennium, and Defeat of the last Attempt of the Enemies of Truth, as a general Resurrection of all Persons, without any Exception, without the least Intimation of so considerable a Resurrection, above a thousand Years before, as this Resurrection of the Martyrs must have been, if meant literally. I saw the Dead, small and great, stand before God, and the Dead were judged out of those Things that were written in the Books, according to their Works, Rev. xx. 12. They who were judged, were the Dead then raised to Life: Then the Dead were all raised, small and great.

It should seem then, that a literal and proper Resurrection of Martyrs, to live on Earth a thousand Years before the general Resurrection and Judgment, is not a necessary Sense of this Prophecy, nor so natural or probable a Sense as the figurative. It should seem, that the literal Sense is liable to many Difficulties, and hardly reconcileable to the other Descriptions of the same Prophecy, and to other Passages of the Scriptures.

But the figurative Interpretation, viz. that this Prophecy should mean an happy State of the Church on Earth, well answers the whole Design of the Prophecy, and appears the easier and more probable Meaning of the Words.

The Church in Peace, free from Persecution, and all deceitful Arts of Satan, and wicked Men, enlarged with the Conversion of the Jews, and Fulness of the Gentiles, serving God as a Kingdom of Priests, in the Purity of Christian Worship, and enjoying all the Blessings of divine Protection and Grace, may well be expressed by living and reigning with Christ.

This short Description will then allow a Liberty to every one of applying to this happy State of the Church, whatever other Prophecies he shall find relating to the peaceful and prosperous State of the Church in the last Times. If we take care to apply them in an easy and natural Sense, agreeable to the true Meaning of this Prophecy, and true Nature of the Peace, Purity, and Happiness of the Church, designed by it, we shall rectify the Mistakes, and prevent the dangerous Errors that some may have fallen into, by indulging too far an unreasonable Fancy,
5 But the rest of the Dead lived not again, until the thousand Years were finished. This is the first Resurrection.

While this happy State of the Church shall continue, the Party of the Beast, they who were united in Opposition to pure Christianity, and in persecuting Christ's faithful Servants, the Remnant, who were slain with the Sword of him that sat on the Horse, c. xix. 21. shall not revive, or recover any Part of their former Power, but remain altogether unable to disturb the Peace or Prosperity of the Church, till the thousand Years shall be accomplished. This happy State of the Church may well be called Life from the Dead, or a first Resurrection (b).

(b) There is mention in this Prophecy, of two Sorts of dead Persons; those who were slain by the Witnesses of Jesus, and those that were slain by the Sword of him that sat on the Horse. As here is an Account of the Death of faithful Christians by their Persecutors, and of their Persecutors themselves by Christ, these Persecutors are called the Remnant, the Rest, or λοιπον.

It is very agreeable to the Design and Connection of this Prophecy, to understand the Rest of the Dead, who lived not again till the thousand Years were finished, of the Rest or Remnant, viz. of those that were slain with the Sword of him that sat on the Horse. Thus the dead Church raised to Life, and living and reigning for a thousand Years, and the Enemies of the Church remaining dead, and not living again till the thousand Years were finished, will exactly agree in the same figurative Meaning. This will be a Sense consistent with the Resurrection of
TEXT.
6. Blessed and holy is he that hath part in the first Resurrection: on such the second Death hath no Power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand Years.

PARAPHRASE.
In this eminently glorious State of the Church, Happiness and Holiness shall not be separate, as they now often are; then they shall be joined inseparably together; they shall be free from all Affliction, and from all Fears of Trouble, when the Wicked shall be condemned to the Lake which burneth with Fire and Brimstone, the second Death shall not hurt them, they continuing faithful in the Service of God, to which they are consecrated by the Christian Profession, shall live as Priests to God and Christ, and shall reign in a pure, peaceful, and glorious Church-state, under

of the antichristian Party again, for a little Season, after the thousand Years shall be finished.

Dr. Hammond, though he refers this Prophecy to a very different Period, yet from the Connection of the Words, perceived this was the true Meaning of the rest of the Dead. Who the rest of the Dead are is manifest, not all besides the Martyrs, but those formerly named, v. 4. that is, they who worshipped the Beast or his Image, or received his Mark in their Foreheads or Hands.——And therefore these may well be the rest of the Dead here, it being punctually said of them, c. xix. 21. of κατὰ, the rest were slain; and then, that they lived not again till the thousand Years were finished, must needs signify, that the Church was now for that space free from such Heathen Persecutors, and purified from such avowed Mixtures of those vile unchristian Practices, which is but the negative Part annexed to the positive preceding. So that, to use the Words of Mr. Baxter, "The rest of the Dead, even the subdued Pagans, (or Papists, say others) were kept as in a State of Death, out of Power, till the Dragon revived their Power again, a thousand Years after."

Z

Christ's
A Paraphrase and Notes on

Chap. XX.

Text. Paraphrase.

Christ's Protection and Favour (c).

Chap. XX. 7. Sect. 20. Period Fifth.

Contents.

The following Verses of this Chapter inform us, that the happy Days of the Church, prophesied of in the foregoing Vision, will at length have their Period, though they are to continue for a long Time, and are not to expire till after a thousand Years: Yet then, there shall be one Attempt more against the Purity of Religion, and against the Peace and Prosperity of the Christian Church.

Satan is to be released for a little Time, or Season; but, in that little Season, he shall deceive many, and so far seduce them, as to prevail upon them to join with him in his Apostacy.

This new Attempt against Truth and Righteousness, shall end in the utter Ruin of the Enemies of Christ and his Religion; they shall be totally defeated, and their obstinate Wickedness punished with everlasting Destruction.

(c) To reign with Christ may well be understood in a figurative Sense, as we are said to be crucified with Christ, and to live with him; or as Christ himself is said to live in us, Gal. ii. 20.

Happy Days of Peace and Righteousness, of Joy and

Triumph, of external Prosperity, and internal Sanctity, when

Virtue and Innocency shall be in the Throne, Vice and vicious Men out of Power and Credit, are prophesied of in

Scripture, and promised to the Church of God." Such a

Kingdom, which shall be a Kingdom of Righteousness as well as Peace, under a peculiar Divine Presence and Conduc, may well be called the Kingdom of God, and his Christ, and they may be said to reign with him, who through his Favour shall enjoy all the Blessings of that happy State.
This State of the Church and World, so different from the preceding, deserves to be considered as a new Period, which therefore will be the Fifth in Order.

TEXT

7 And when the thousand Years are expired, Satan shall be loosed out of his Prison.

Paraphrase

I was farther informed in my Prophetic Visions, that this happy State of the Church was not to be perpetual, like the Happiness of the heavenly State; for at the End of the thousand Years, the extraordinary Restraint laid upon the Enemies of Truth and Righteousness, should be taken off, as if Satan was let loose out of his Prison, to deceive the World into Error, and Enmity against the Professors of true Religion.

No sooner shall this Restraint be taken off, but Satan shall again attempt to form and head a Party, by seducing Men of weak and evil-disposed Minds; and he shall find such Persons in the several Parts of the Earth, who, like the Descendants of Gog and Magog, the Scythians and Tartars, shall gather together in great Numbers, in order to invade, and ravage their Neighbours, and disturb the Peace and Happiness of the Church.

3 And shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle: the Number of whom is as the Sand of the Sea.
And they went upon the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City; and fire came down from God out of Heaven, and devoured them.

They shall come, like the barbarous Northern Nations, described in foregoing Prophecies; they shall make their Invasions so suddenly, and with such Numbers, that they shall spread far and wide over the peaceful Habitations of the Saints, and besiege them even in their Camps, and Capital Cities, and threaten to spoil and subdue them. But this Attempt shall not be like former Invasions of the barbarous Nations, who possesfed themselves of the Countries they invaded, in right of Conquest over the former Inhabitants; for God shall protect his faithful Servants, and destroy their Enemies in a very extraordinary manner: God shall send Fire out of Heaven to destroy them, as he did the wicked Inhabitants of Sodom and Gomorrah, (Gen. xix. 24.) and as he threatened Gog and Magog in the ancient Prophets, (Ezek. xxxix. 1, &c.)

And the Devil, the principal and chief Leader of this new Apoftacy and Rebellion against God, and the Kingdom of his Son, shall then be punished suitably to the Greatness of his Crime. He shall not only be shut up, and put under restraint as before; but now he
the Revelation of St. John.

TEXT. PARAPHRASE. SEC. XX.

he shall be cast into a Lake of Fire and Brimstone, where he is to be punished with the Beast and false Prophet, for ever; his Power shall never more revive; his A国安ith and Torment shall be endless, without any Hope of Relief, to all Eternity.

This Period, though it is represented very short, yet deserves particular Attention, on account of the Circumstance of Time in which it is placed, between the End of the thousand Years and the final Judgment; and also, as it represents the State and Condition of the Earth, to be much the same as at present, except an extraordinary Restraint laid on Satan, and the extraordinary Purity, Peace, and Happiness of the Church, arising from a peculiar Protection and Blessing of Christ. For we see, no sooner is Satan loosed, and his Restraint taken off, but he finds great Numbers of Persons ready to be deceived, and to join in disturbing the Peace, and corrupting the Purity of the Church.

The Theory of a very learned and ingenious Author, Burnet's, which supposes the happy State of the Church for a thousand Years, cannot be in this present Earth, but must be after a Conflagration, when it shall be first destroyed, and then restored to a Paradisical State, is attended with a very great, and, as I think, an unanswerable Difficulty, from this State of the World, after the thousand Years shall be finished.

The ingenious Author is fain to suppose some Persons, Id. ib. p. Sons of the Earth, generated from the Slime of the Ground, and the Heat of the Sun, as brute Creatures, he says, were at first.

But as such an Original of Mankind is, I think, unaccountable; so, I hope, the Prophecy has no Difficulty in it, that stands in need of so strange a Solution. For notwithstanding the general Peace and Purity of the Church, the many Converts to true Religion, and the great Number of Persons truly religious, and who live up to the Principles, and in the Practice of pure Christianity, there may
may be also some Persons of evil-disposed Minds, uneasy
with the Purity of true Religion, easily moved by the
Passions of Envy, Covetousness, and Ambition, whenever an
Opportunity shall offer to gratify them. The Prophecy
says nothing to make this impossible, or improbable; this
Circumstance rather makes it a likely Supposition, and
certainly much more natural, than to raise a great Number
of wicked Persons from the Dead, or cause them to spring
out of the Slime of the Earth, to revive a new Persecution
of the Christian Faith and Religion.

The Expressions of this Prophecy seem to be taken from
the Prophet Ezekiel, in the 38th and 39th Chapters. The
Word of the Lord orders Ezekiel to set his Face against Gog,
the Land of Magog, the chief Prince of Meshech and Tubal, and
prophecy against him, Ezek. xxxviii. 2.

Magog was a Son of Japhet, Gen. x. 2. from whom the
Scyths are generally supposed to be derived; the Mogul
Tatars, a People of the Scythian Race, are still so called by
the Arabian Writers, a People who above all others have
best preserved the most antient Names, as well as the most
antient Customs. The Prophet Ezekiel joins to Gog and
Magog, Gomer and all his Bands, the House of Togarmah
of the North Quarters, and all his Bands, v. 6. And,
(v. 15.) thou shalt come from thy Place, out of the North Parts,
and many People with thee. This seems sufficiently to
show, that Gog and Magog, with Gomer and Togarmah of
the North Quarters, were a Northern People, some of the
many Nations who were comprehended under the general
Name of Scythians. These were People used to invade their
Neighbours in great Numbers, to spoil their Country, and
rob them of whatever they could lay their Hands on. So
the Prophet describes them, v. 13. Art thou come to take a
Spoil? Hast thou gathered thy Company to take a Prey? To
carry away Silver and Gold, to take away Cattle and Goods,
to take a great Spoil?

I shall only add, that the very learned Bochart thinks it
credible, that the Names of Russians and Muscovites are
derived from Rhos and Moscheh, mentioned in this Prophecy
of Ezekiel. Credibile est ex Rhos & Moscheh, id est, Rhoffis & Moschis, vicinis populis circa Araxim, (de qui-
bus Ezekiel) descendisse Russos, & Muscovitas, gentes in Eu-
ropa Scythia celeberrimas, quaque latifundia patent.

The Punishment of these Spoilers, viz. Gog and Magog,
and the Bands joined to them, is thus described by the Pro-
phet, Ezek. xxxviii. 23, 24. And I will plead against him
with
the Revelation of St. John.

with Pestilence, and with Blood, and I will rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailstones, Fire and Brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the Eyes of many Nations, and they shall know that I am the Lord.

The Nations then of Gog and Magog, were a very fit and proper figurative Description of the Enemies of true Religion, and of the faithful Professors of it, of their Neighbours Peace and Prosperity.

It may likewise be here, as Mr. Dauvuz observes it is in many other Places, that the Event shall agree with the Letter, as well as with the figurative Expressions. "There may remain, according to Mr. Pyle, in the farther and more distant Parts of the World, much People still persisting in Ignorance and gross Superstitions. . . . These rude Nations, prompted by Envy at the Plenty and Happinefs of the Christian Kingdom, and out of Desire of Riches, Spoil, and Plunder, (which is the true Spirit of Satan, the Father of Mischief) will be permitted to invade the Christian Territories in vast Bodies and Armies."

However it be, whether these Expressions be only figurative, or whether they contain also something literal, the Substance of the Prophecy will be to this Purpose: That after the thousand Years of Peace and Purity, the Church shall once more be disturbed by Persons, like the barbarous Northern Nations, who have often disturbed the Peace of the World by their Invasions. But it shall prove a fruitless Attempt, and end in their compleat and final Destruction; a Day of righteous Judgment will come, when true Religion, Peace, and Happinefs, shall be united inseparably, without any future Molestation, or Disturbance, for ever,
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CHAP. XX.


CONTENTS.

The Course of these Prophecies, after many important Visions describing the State of the Church and World in this present Life, brings us at last to the great and final Judgment, when the whole Scene and Mystery of Providence shall be finished. Then the great Doctrine, which runs through the whole of these Prophecies, will be fully verified, That Truth and Righteousness shall surely prevail in the End, against Error and all Iniquity; Eternal Happiness shall be the Reward of the Faithful, and everlasting Destruction the Punishment of the Wicked. Then all shall be judged, every Man according to his Works. This is represented as a sixth Period of Providence; after which there will be in the seventh Period, an everlasting Sabbath, a State of eternal Rest and Happiness for all the Righteous, and of the most perfect Worship of God, in the Praisef and Devotions of the heavenly Church.

TEXT.

11 And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them.

PARAPHRASE.

I farther beheld in another Vision, what was to follow upon this full complete Destruction of the Enemies of Christ and his Religion. The general Judgment was represented to me after this manner: I saw in my Vision, a glorious shining Throne erected; I then beheld
the Revelation of St. John.

TEXT.

12 And I saw the Dead, small and great, stand before God; and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were judged out of the Things which were written in the Books, according to their Works.

PARAPHRASE.

behold a Person sitting on it; at his Appearance, the whole Frame and Constitution of the World altered and changed, and quite passed away; so that the present Heavens and Earth were found no more (a).

Hereupon I beheld in my 12 Vision, a general Resurrection of all the Dead; all Ranks and Orders of Men, the lowest as well as the greatest, appeared before this Judgment Seat of God, and they were all judged according to the most impartial Rules of Justice and Equity, as it should appear by their Works, whether they were under the Condemnation of Sinners, or entitled to the Mercies of God, and Promises of eternal Life, that they were true and faithful Christians, to whom the Salvation of God is promised according to the

(a) This Expression, The Earth and the Heavens fled away, and there was found no Place for them, seems plainly to intimate such a Change and Alteration, as will well agree with St. Peter's Description, that then all these Things shall be dissolved, 2 Pet. iii. 11. This Dissolution the same Apostle describes more particularly as to the manner of it. The Heaven shall pass away with a great Noise, and the Elements shall melt with fervent Heat: the Earth also and the Works that are therein shall be burned up, v. 10. At this coming of the Day of God, the Heavens being on Fire, shall be dissolved, and the Elements shall melt with fervent Heat, v. 12. This great Change of the present State of the World, is to make way for new Heavens, and a new Earth, wherein dwelleth Righteousness, v. 13. Thus, the Heavens and Earth shall pass away, and there shall be found no Place for them.
PARAPHRASE.
Gospel of the Lord Jesus Christ (b).

This Judgment was so general, that all the Dead, without Exception, were raised again to Life, to be judged according to their Works, whether they died in the Sea, and were buried in the Waters, or by Land, and were buried in Graves; all in the invisible State of the Dead were brought forth to this universal Judgment.

(b) This Description of opening the Book, and judging out of the Things which were written in the Books, according to their Works, seems an Allusion to the Methods of human Courts of Justice. There are stated Laws, or Rules of Justice, by which all accused as Criminals were to be tried, and according to which they were to be found guilty, or acquitted. These Laws, collected into a Body, were called the Codex, or Book of Laws; and when any Persons were accused, and found guilty, their Actions must appear to be criminal, as against some of the Laws in that Book. Now the plain Evidence of the Laws of Righteousness, the perfect Knowledge God has of all Men's Actions, the full Conviction of every Man's own Conscience, wherein he has transgressed those Laws of Righteousness, may sufficiently answer a legal Accusation and Proof. The Sinner will be convicted by his Works, to have transgressed the Laws of Righteousness, whether promulgated by the Light of Reason, or by the Authority of particular Revelation.

In human Courts of Justice, it is allowed to every Person to make his Defence, and urge what he has to offer, either to prove himself innocent, or that he is intitled to Favour or Pardon.

The Book of Life seems to allude more particularly to this Plea of the Person accused. The Book of the Revelation of Jesus Christ has promised the Pardon and Forgiveness of Sins, and the Gift of eternal Life, to all true and faithful Christians. The Faith, the Patience, the Perseverance of true Christians, will be proved by their Works; these shew them to be true Christians, and therefore that they are intitled to the Mercies of God, and the Promise of eternal Life, according to what is written in the Book of Life, the Book of the Revelation of Jesus Christ, which has brought Life and Immortality to Light.
Text: 14. And Death and Hell were cast into the Lake of Fire: This is the second Death.

Paraphrase: After this Resurrection to Judgment, there shall be no more natural Death; they who are judged shall not return to their Graves again: for Death and Hades shall be destroyed. But there is a second Death, the Portion of all who shall be found guilty, and condemned in this Day of righteous Judgment.

15. And whatsoever was not found written in the Book of Life, was cast into the Lake of Fire.

For as many as shall not then appear, before this impartial Judge, to be true and faithful Christians, and as such registered in the Rolls of the true Church of Christ, shall be punished as the Enemies of God’s Government, and of true Religion; they shall be cast into a Lake of Fire, and shall suffer a second Death, in a State of everlasting Destruction (c).

(c) St. Paul’s Description may give some Light to this Vision of St. John, 2 Thes. i. 7, &c. The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, when he shall come to be glorified in his Saints, and admired in all them that believe, in that Day.
We are now come, in the Course of these Prophecies, to the End, the Consummation of all Things.

This Vision stands in the Prophecy, after the last Attempt of the Enemies of Religion had been defeated; after the Dead, small and great, had appeared before God’s Judgment-Seat, and were judged according to their Works; after all the Wicked were doomed to everlasting Punishment, and all who were not found written in the Book of Life, were cast into the Lake of Fire.

This Order of the Prophecies seems to point out to us, that the new Heavens and new Earth, represented in this Vision, signify that State of unchangeable Perfection, and heavenly Happiness, to which the true and faithful Servants of the living God shall be advanced, when all their Trials and Sufferings in this Life shall be ended.

Nothing could be more proper to the useful Design of these Revelations, than such a Conclusion of them, with so affecting a Representation of the final, compleat, and everlasting Happiness of all the true Worshippers of God, and faithful Servants of Jesus. This is a powerful Motive to present Patience, a firm Foundation of present Hope, a strong Encouragement to Zeal in the Cause of true Religion, and Constancy in the uncorrupt Faith of Jesus, when such a Reward is set before us, and promised to all who shall be faithful to the End.
the REVELATION of St. JOHN.

It is a very antient Observation, which Men of SECT. closer Thought and better Sense have long since made, that Happiness is the Reward of Virtue in the End. It is a memorable Moral of Euripides,

Εἰς τίλος γὰς οἱ μὲν εσθλοι,
τυχανουσίν αξίον.

But here is a sure Word of Prophecy, which before-hand acquaints us what will be the last Period and State of Things. The present World, for a few Years, a very few in comparison of Eternity, will be a State of various Sorts of Trials and Troubles, of Evils caufed by wicked Men, of Evils wherewith the righteous Governor of the World punifhes their Wickedness; but the unchangeable Purpofe of God has appointed another State of Things, when the Dead shall be raiwed, and judged according to their Works; all the faithful Servants of God and Christ will enjoy a State of eternal Life, in perfect Peace and Security, in complete Prosperity and Happinefs.

It is with great Advantage, this Encouragement is given the Church in fuch a Prophecy. An Obfervation of the faithful and punctual Accomplifhment of the former Parts of this Prophecy, in Times paft, for several Hundreds of Years, ferves much to confirm our Faith and Hope, in as faithful and punctual Performance of what remains.

We may be well afured, that God will reward all the Faithful with a State of perfect and endless Happinefs at the last, however he may permit Error and Perfuafion to prevail for a Time, in this present State of Life.

It must be owned, several Interpreters of good Pyle, Pyle, face, 22. Reputation, understand the following Vision, a Decription of the happy State of the Church, during the thousand Years in which it shall reign with Christ; or to describe the full and complete Reformation
A Paraphrase and Notes on

CHAP. formation of the Christian Church, during the last
XXI. Period upon Earth.

As I can see nothing in the Prophetic Description, to confine it to this Meaning, so I apprehend the Order of the Prophecies, the chief and principal Design of them, and the Description itself, greatly favour the Judgment of those learned Writers, who understand these last Visions, of the future State of Happiness in Heaven, after the general Resurrection, and last Judgment.

Thus the seventh and last Period concludes the whole Plan of Providence, and finishes it in an endless Sabbatism.

TEXT.

AND I saw a new Heaven, and a new Earth: for the first Heaven, and the first Earth were passed away, and there was no more Sea.

PARAPHRASE.

AFTER the foregoing Visions, in which I beheld a Representation of the State of the Church and World, to the Confummation of all Things, I had the final Happiness of the true Worshippers of God represented to me in a new Vision; in which I beheld a perfectly new State of Things: The Heaven and Earth in which we now live, being quite passed away, melted with fervent Heat, and dissolved in Fire, there was a new Heaven and new Earth, in which I perceived one Thing very remarkable, that there was no Sea. To signify, there should be no turbulent unquiet Spirits, to disturb the Peace of that happy State; nor should a tyrannical or
TEXT.

The Revelation of St. John.

PARAPHRASE.

or persecuting Power ever arise in it (a).

XXII.

2 And I John saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband.

(a) It is not very probable, the Spirit of Prophecy should have a regard to the Theory of a late ingenious Author, who has contrived, that these shall literally be no more Sea in his new Earth, after the Conflagration: For however true we may suppose such a Circumstance in Theory, it could hardly be intelligible to any who should read this Prophecy, at least till the Theory had discovered it.

We perceive all the other Parts of this Description are figurative. It is remarkable, that the Beast with seven Heads, and ten Horns, the Author of all the Calamities of the third long Period, refe out of the Sea, Rev. xiii. 1. And the same tyrannical oppressive Power, under the Figure of the great Whore, is described as sitting on many Waters, Rev. xvii. 1. And in Scripture, any great Collection of Waters is called a Sea; and these Waters are interpreted to signify People, and Multitudes, and Nations, and Tongues, who were seduced to oppose the Truth, and persecute the faithful Servants of Christ.

The Sea moreover, when raised into a Storm, is a proper Figure to express the Rage, Passion, and Tempest of unquiet, evil, and feditious Minds. Thus Daniel describes the Rise of the four tyrannical Empires: I saw in my Vision by Night, and behold the four Winds of the Heaven throng on the great Sea: and four great Beasts came up from the Sea, diverse one from another, Dan. vii. 2, 3. To denote the Commotions of the World, the unquiet troublesome State of Affairs out of which new Tyrannies and oppressive Powers usually have their rise.

This Circumstance then, in the new Heaven and new Earth, that there was no Sea, is very proper to express in Prophetic Language, that in this happy State, there will be no turbulent unquiet Spirits, to be managed by the Ambitious; and therefore no fear any Beast should again rise out of the Sea. The most judicious Jewish Writers understand new Heavens, and new Earth, to mean a new State of Happiness, in which former Sorrows and Troubles shall be remembered no more. So Maimoniades, Quod dixi, creabo novos caelos, &c. id ita intellige, quod vos postura sum in latitiam perpetuam, loco lucis, & anxietatis prioris, neque illius lucis prioris memoria sit manuera. More Necvichim, Par. 2. l. 29. p. 168. were
3 And I heard a great Voice out of Heaven, saying, Behold, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.

4 And God shall wipe away all Tears from their Eyes; and there shall be no more Death.

(b) What St. John saw coming down from Heaven, seems to have been the Plan or Model of the New Jerusalem, which proves nothing where this happy State of the Church is to be enjoyed, much less will it determine it to be on Earth, as some have argued, because it is said to come down from Heaven; for the Model in the Vision might well do so, wherever it was, that the Church should enjoy the Happiness represented by it.

Besides, to come down from Heaven, or from God, in Scripture-Language, means the divine Original of a Thing, or that God is the Author of it. The Baptism of John was from Heaven, Mark xi. 30, because his Authority was from God, and not from Men. When the Apostle mentions the Jerusalem which is above, Gal. iv. 26, or the supernal Jerusalem, he seems to mean a State of heavenly Original and Constitution.
text.

And the first thing that is to be observed in this state is, that there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: for the former Things are passed away.

5 And he that sat upon the Throne, said, Behold, I make all Things new. And he said unto me, Write: for these Words are true and faithful.

5 And the first thing that is to be observed in this state is, that there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: it is true that all the troubles and afflictions of this life shall be taken away.

And be that set upon the Throne, said, Behold, I make all Things new. And he said unto me, Write: for these Words are true and faithful.

The Happiness of this State was not only declared by a Voice from Heaven, it was solemnly confirmed by the Oracle from the Throne: Take notice God will make a full Change of all Things, in the Form and State of the World; nor shall any of its former Afflictions remain. Record this Declaration and Promise: they contain nothing but what is most certainly true, and what in its due time shall be faithfully and fully accomplished.

(c) Such a State as is here described, free from all Pain, Sorrow, and Death, seems a Description of some better State than what this present Life and World can afford.

And
And be said unto me, It is done. I am Alpha and Omega, the Beginning and the End: I will give unto him that is athirst, of the Fountain of the Water of Life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.

But

(4) The Expression, He that overcometh, shall inherit all things, seems to refer to the Promises made to them who overcome, in the Epistles to the Seven Churches, and very strongly enforces them as Motives and Encouragement to Patience and Perseverance. To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. He that overcometh, shall not be hurt of the second Death. To him that overcometh will I give to eat of the hidden Manna. To him that overcometh,
TEXT. 8 But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone: which is the second Death.

PARAPHRASE. But the Faithful shall be quite otherwise with all the Enemies of true Religion, who have either deserted it, or apostatized from it, or opposed it. The Cowardly, and Disingenuous, who either had not Faith in God’s Promises, or Courage to persevere, on the Encouragement of his Promises; all who indulged themselves in abominable Vices, who, to gratify their Lusts, were guilty of Murders, Whoredom, Deceit, Idolatry, and Lying; all these shall have their Portion with the Devil, to whose Party they joined themselves, and shall with him undergo the Punishment of the second Death, in the Lake which burneth with Fire and Brimstone.

Besides this more general Account of the final Happiness of the faithful, an Angel, as a Nuntius or Interpreter, was sent to give me a more particular Description of the Glory of that blest State. It cometh, and keepeth my Works to the End, to him will I give Power over the Nations: 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: I will make him a Pillar in the Temple of my God, and he shall go no more out. Finally, To him that overcometh, will I grant to sit with me on my Throne, even as I overcame, and am set down with my Father on his Throne. All these Promises seem to be summed up and fulfilled in the Inheritance of all things, or the compleat Happiness of eternal Life.

A a 2 was
PARAPHRASE. was one of the seven Angels who had the seven Cups full of the last Plagues, in the foregoing Vision. He called upon me to come to him, and he would shew me more distinctly the Model of the Holy City, the New Jerusalem, adorned as the Bride of the Lamb, on her Marriage Festival.

Then the Spirit of Prophecy changed the Scene of my Vision: I seemed to stand on an high Eminence, from whence I could distinctly survey the whole Model of this heavenly City, which was let down from Heaven, a Model of a divine Plan, and Workmanship (c).

The first Thing I observed in the Model of this holy City, was a most glorious Brightness, like the shining Light of the Shechinah, formerly the Glory of God in the Temple, and Symbol of his gracious Presence with Men; so that the Model shone as with the Lustre of a Diamond, to express a surprizing Beauty and Splendor.

I perceived also, that this City was walled about with a very thick and high Wall, to

(c) The Paraphrase expresses the Sense of coming down from Heaven, as it is explained, v. 2.
The Revelation of St. John.

Text.

Twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.

13 On the East, three Gates; on the North, three Gates; on the South, three Gates; and on the West, three Gates.

Paraphrase.

Express the great Safety and Security of the Inhabitants, free from all Danger or Fear of any Attempt or Surprize by their Enemies. It had twelve Gates, three in each 13 Side of the Wall, which stood towards the four Points of the Heaven, East, West, North, and South; and at each of the twelve Gates, stood an Angel, as a Centinel or Guard: each of the Gates was named after the Names of the twelve Tribes, as appeared by an Inscription over them, figuratively shewing, who had a Right to be admitted by the Guard of Angels, through the Gates into the City; such as had been faithful Members of the true Church: and expressing also the great Honour of that City, where Angels were appointed to do Duty as a Guard; an Honour properly due to the Majesty of God's Presence, and to the Seat of it.

The Foundations of the City 14 Wall were also adorned with Inscriptions of the Names of the twelve Apostles of Christ, who had this Honour as the Founders of the Christian Church, by Christ's immediate Commission and Authority; figuratively shewing, that they who shall build their Faith on the
PARAPHRASE.
the Foundation of Apostolical Doctrine and Institutions, have a Right to the Blessings of this holy and happy State.

And I perceived, that the Angel-Interpreter, who was sent to instruct me more fully in these Things, appeared to have a golden measuring Rod, with which he measured the several Parts of this holy City; by which Measure was understood, the Greatness and Extent of the City, the exact Order and just Proportion of every Part of it: To shew figuratively, that this City was prepared for a great Number of Inhabitants, how small soever the Number of faithful Christians may at any time appear; and that every thing relating to the Happines of that State was prepared with the greatest Order, Beauty, and Exactness.

Upon measuring, it appeared that the City was an exact Square, of equal Length and Breadth, and of a very great Extent; for it appeared, upon measure, to be fifteen hundred Miles in compass, each Side three hundred seventy-five Miles long. It was so regularly built, that all the Buildings were every where of the same Proportions, of a very exact
The Revelation of St. John.

Text.

17. And be measured the Wall thereof an hundred and forty-and-four cubits, according to the Measure of a Man, that is, of the Angel.

Paraphrase.

Upon measuring the Heighth of the Wall, I perceived it was one hundred forty-four Cubits, of the common Measure among Men; for it was such a measuring Rod, that the Angel made use of in measuring the Heighth of the Wall.

The

(f) They seem to have mistaken the proper Meaning of these Expressions, who understand the Heighth of the City, whether of Walls or Buildings, to be equal to the Length or Breadth of it; according to which Account, the Houses and Walls of a City would be out of all Proportion. How large soever Men may conceive the Extent of a City, and of contiguous Buildings, Houses three hundred seventy-five Miles high, are beyond all Propriety in the boldest Figures. Some Interpreters, to avoid this Difficulty, have taken in the Heighth of the Mountain on which the City is supposed to stand: I say, supposed to stand; for the Prophecy no where mentions it. St. John indeed was called up to a Mountain, to view the Model of the City; but it is not said, that the City itself was situated on a Mountain: Nor do I conceive, what this Supposition serves for, except to make the City a perfect Cube, for which I can see no Reason, a perfect Square answering all figurative Meaning full out as well.

Grotius justly observes, this Equality belongs to the Walls and Buildings, compared with each other, not with the Length and Breadth of the City. *Non idem dicit quod modo cum quadraturam formam explicaret, sed alium nomen, quaque irect altitudinem & locum.*

The Numbers themselves are evidently typical; they are taken from twelve, the Number of the Apostles, multiplied by a thousand. As before, the Number of the Members of the Christian Church was represented by one hundred forty-four thousand, being one hundred forty-four, the square Number of twelve, multiplied by a thousand. So that this Manner of numbering will very properly signify a City, of which faithful Christians are to be the happy Citizens, and settled Inhabitants; a City which shall have incomparably greater Extent, more Strength and Beauty, than antient Babylon, Rome, or any other Seat of Empire ever known in this World.

(g) This seems to be the Measure of the Height of the Wall, in which we observe the Prophecy still keeps to the mystical Number

A & 4
CHAP. XXI. TEXT. 18 And the Building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass.

PARAPHRASE. The Walls appeared to be built with unparalleled Strength and Magnificence, not of Brick, or squared Stones, but of some precious Stone, as Solid, firm, and beautiful as a Jasper; the City was everywhere adorned with pure Gold, and shone with the Brightness of Crystal (b).

The lower Parts of the Wall of the City were inlaid quite round, and beautified with a great Variety of precious Stones, such as were directed to be set in the High-Priest's Breast-plate of Judgment, where was the Urim and Thummim, which are interpreted Light and Perfection; and were a proper Emblem to express the Happiness of God's Church in his Presence, in the Blessing of his Oracle and Protection. The like Ornaments on the Foundation of the Walls of this City, may well express the perfect Glory and Happiness.

Number of Javeloes, multiplied into itself. The Heighth of the Wall is represented about seventy-two Yards high, according to the lesser Cubit, or about eighty-six Yards, according to the greater, sufficient to express great Security against all Attempts, and any Surprize by an Enemy.

(b) I conceive it is the City, and not the Gold, which is represented shining as clear Glass, or Crystal. Our Copies which read ροάς, which agrees with πολις, seems a truer Reading than τοίχος. It is not so intelligible, how pure Gold should be like Crystal, but easy to conceive the City adorned with Crystal set in Gold.
The Revelation of St. John.

TEXT.

21 And the twelve Gates were twelve Pearls; every several Gate was of one Pearl: and the Street of the City was pure Gold, as it were transparent Glass.

22 And I saw no Temple therein: for the Lord God almighty, and the Lamb, are the Temple of it.

PARAPHRASE.

of all the Inhabitants of it, from the most glorious Presence and Protection of God.

Never was any City on Earth so richly and so gloriously adorned; for every Gate of the City was made of one large entire Pearl; and the public Place of Assembly in the City was paved with a rich Stone, shining as Crystal, and set in pure Gold.

There was one thing I observed in this new City very remarkable; there was no Temple in it, but the Want of a Temple was abundantly made up: for Jehovah, the Almighty God himself, and Jesus Christ the Lamb, were instead of a Temple. They were present in this City in a much more glorious and perfect manner, than God was ever present in the Temple of the earthly Jerusalem.

Nor

(y) Grotius supposes, that the Gates of the City were made of fine Marble, bright and shining as a Pearl; but may not the Prophecy design a very strong Figure, and suppose Pearls in all their Beauty, large and firm enough to make the Frontispiece of a Gate? The Street of the City seems well understood by Grotius, of the Forum, or Place of public Assembly, which is described as paved either with Squares of Gold, and Crystals, or with Crystal Squares set in Gold Borders; than which, Imagination can conceive nothing more rich and magnificent.

(k) These Expressions of this Prophecy seem to point out to us, that all that was figuratively, or spiritually meant by the Temple of God, and his Presence with his People, which was the great Blessing and Glory of Jerusalem of old, shall be fully accom
23 And the City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.

24 And the Nations of them which are saved, shall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour into it.

PARAPHRASE.

Nor had this New Jerusalem any need of the Sun to shine by Day, or of the Moon by Night, to give it Light, as in the present State of this World; the Presence of God himself, and the Lamb, did enlighten it always without Interruption, as the Glory of God did the Holy of Holies in the Temple (I).

This glorious City shall be the Residence of all who have believed with the Heart unto Righteousness, and made Confession with the Mouth unto Salvation. All true Christians, out of every Nation and People, shall have their Portion in this Glory, which shall be much greater than the richest and most powerful Princes ever accomplished, and perfectly answered in this New Jerusalem; there shall be a Fulness of Joy and Happiness, in this glorious State of the Church, from the Presence of the Lord God Almighty, and the Lamb. Do not these Characters describe something more, than can be well expected from the best-reformed State of the Church in this World?

(I) This Part of the Prophetic Description seems to be taken from the Schocbinab, or Glory of God, in the several divine Appearances. This is represented as a bright and glorious Light; the Holy of Holies, the Seat of God’s Presence in the Temple, had no other Light than that of the Schocbinab, or the Glory, that shone over the Mercy-Seat, between the Cherubin. How strong is this figurative Representation, to shew, that this happy State of the Church shall be, without comparison, more glorious than any former State had been? The Schocbinab, or Glory of God’s Presence, shall not be shut up or concealed in one Part of a Temple, but shall be spread through the whole Extent of this spacious City, and every Inhabitant shall enjoy the full Felicity represented by it.
25 And the Gates of it shall not be shut at all by Day: for there shall be no Night there.

26 And they shall bring the Glory and Honour of the Nations into it.

27 And there shall in no wise enter into it any Thing that defileth, neither whatsoever worketh Abomination, or maketh a

PARAPHRASE

enjoyed; greater, than if we were to imagine all the Princes of the Earth, collecting all the Riches of the World together, to beautify and adorn one City (m).

There will be no occasion to shut the Gates of this City at any time; not by Night, for there will be no Night, the perpetual Light of God's Glory will make perpetual Day; there will be no Danger or Fear of any Enemy; the Inhabitants shall ever live in full Safety and Security, in an undisturbed Possession of all Peace, Joy, and Happiness.

All that can contribute to make this New Jerusalem honourable and glorious, shall be found in it, as if all that was rich and precious throughout the World, was brought into one City, and all centered there.

Yet let it be carefully observed, though the Gates of this City are always open, they are not open for every one to enter in; all who are unworthy

(m) This Part of the Description seems to be an Allusion to a Passage of the Prophet Isaiah, And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising, Isaiah lx. 3. This Prophecy raises the Ideas yet higher, to shew the perfect Satisfaction and Joy of all Persons, of every Rank and Quality, in this happy State, where every thing that can contribute to it, shall be collected together, and severally contribute to complete the public Happiness.
PARAPHRASE. of this Happiness, and unmeet for it, will be refused Entrance; all Impure and Vicious, all Idolaters, Hypocrites, and Liars, all Men of Falsity and Deceit, shall find no Place in this holy City, and shall have no Portion in this Happiness; it is a Blessedness peculiar to the Saints, and appropriated to them only who have appeared true and faithful Servants of God and Christ, and as such are registered among the true Christians who are to inherit eternal Life.

CHAP. XXII.

THE five first Verses of this Chapter are but a Continuation of this Prophetic Description of the New Jerusalem, and should have been Part of the twenty-first Chapter.

PARAPHRASE.

THE Angel directed me to observe farther in this Plan of the New Jerusalem, which I saw in my Vision, that a pure River of Water, perfectly fine and clear, perpetually issued out from the Throne of God and the Lamb; to represent a constant Provision for the comfortable and happy Life.
Life of all the Inhabitants of this City of God (a).

As this River of Water of Life ran through the chief Street in the midst of the City, so there were planted on each side of the River, a beautiful Row of Trees, not only to serve for Ornament, and Refreshment, but which, like the Tree of Life in Paradise, should make the Inhabitants immortal. They yielded a great Variety of pleasant Fruits, and in such plenty, that they had ripe Fruit every Month, and so all

(a) It is observed of the City of Babylon, that the River Euphrates was let into it, and ran through it. The first Paradise is represented as watered by a River; a River that went out of Eden, or had its Course in that Country, ran through the Garden to water it, Gen. ii. 10. Ezekiel, in his Prophetic Vision of the new City and Temple, has a like Representation of Waters; in great Plenty, flowing from the House or Temple. Behold, Waters issued out from under the Threshold of the House Eastward.... And the Waters came down, from under, from the right Side of the House, at the South Side of the Altar, Ezek. xlvil. 1. These Waters were in such Plenty, that they were deep enough to swim in; a River that could not be passed over, v. 5. These Waters were of such excellent Virtue, that they gave Life to all who drank of them. Every thing shall live, whether the River cometh, v. 9.

Water, as necessary to the Support of Life, and as it contributes in great Cities, especially in the hot Eastern Countries, to the Ornament of the Place, and Delight of the Inhabitants, is a very proper Representation of the Enjoyment of all Things, both for the Support and Pleasure of Life. With God, says the Psalmist, is the Fountain of Life; thou shalt make them drink of the River of thy Pleasures, Psalm xxxvi. 8, 9. The Figure of a River of Water of Life, clear as Crystal, flowing from the Throne of God and the Lamb, elegantly expresses the glorious and happy Immortality which all faithful Christians shall enjoy in this State of perfect and endless Happiness.
3. And there shall be no more Curse: but the Throne of God, and of the Lamb, shall be in it: and his Servants shall serve him.

3 The Year round. Even the Leaves of these Trees had such healing Virtues, that they were a sure Remedy against all sorts of Weakness and Indisposition (b).

So great will be the Happiness of the Saints, the Faithful in Christ Jesus, that nothing shall break in upon it, or any ways interrupt it; nothing shall be done in this holy City, to deserve the Displeasure of God: nor therefore shall they be liable to any Afflictions, either as Punishments, or an useful Discipline. They shall continually enjoy the Favour and Grace of God and Christ, with the Blessing and Happiness of their Presence; they shall serve God with all the Gratitude, Constancy, and Affection, so great Obligations require of them (c). For

(b) Both the Waters of Life, and the Tree of Life, are Emblems of Immortality. They that eat of the Tree of Life shall live for ever, Gen. iii. 22. The Trees of Life are so planted, in this Description, that all the Inhabitants may come at the Fruit of them freely, and without hindrance. They yield their Fruits so plentifully, and so constantly, that there can be no Want in so large and populous a City; and even the Leaves have a sovereign Virtue against all sorts of Indisposition. How elegantly does this represent a most happy State of immortal Life?

(c) This Part of the Description of the New Jerusalem, seems to point out to us, how much greater the Happiness of this State will be, than the Happiness of the first Paradise was. In this State, the faithful Servants of Christ shall be in no danger of forfeiting their Happiness, and losing Paradise, as our first Parents
TEXT.
4. And they shall see his Face; and his Name shall be in their Foreheads.

PARAPHRASE.
For in that happy State they shall have so full Communications of all Grace, Holiness, and Happiness, from God's immediate Presence, that they shall be made like unto him, Partakers of his Perfections and Glory; like the High Priest of old, they shall have Holiness to the Lord on their Foreheads, expressive of their entire Devotion to God, and an indelible Mark of God's Favour (d).

5 And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light: and they shall reign for ever and ever.

In this blessed State, there shall be no Interruption of their Happiness and Joy; there shall be no Night, no State of Darkness between the End of one Day and the Beginning of another: their Happiness proceeds immediately from God himself, from his constant and everlasting Presence with them, and Favour to them; so that they shall enjoy the same unspeakable Happiness, without any Interruption or Diminution, to all Eternity. Thus all the faithful did. In this Paradisical State, they shall be a Kingdom of Priests unto God for ever. This seems to describe a State of Happiness above the Condition of this World, and only to be enjoyed in the heavenly State.

(d) To see the Face of God, and to stand in his Presence, says Mr. Dabney, implies the most perfect Happiness, and is a Blessing that only comes to the Saints at the Resurrection. It is the highest Expression in the Language of Scripture, to describe the most perfect Happiness of the heavenly State; by most Divines, the beatific Vision is appropriated to that Meaning.
CHAP. XXII.

A Paraphrase and Notes on

Text.

Paraphrase.

ful Servants of Christ Jesus shall reign with their God and Saviour, for ever and ever (c).

CHAP. xxii. 6. Sect. 23. Conclusion, or Epilogue.

Contents.

THE Prophetic Part of this Book ends in a perfect Happiness of the Faithful, great above all Imagination, certain as the Word of Prophecy, and lasting without End. A powerful Encouragement and Persuasive to Constancy in the Profession and Practice of pure Christianity, whatever Difficulties or Dangers might attend it.

What follows to the End, is the Conclusion of the whole Book, or a sort of Epilogue, which confirms the Truth of the Prophecies contained in

(c) Night and Darkness, in the Stile of Prophecy, signify often Trouble and Affliction; Light, on the contrary, expresses Prosperity and Joy. In thy Light, says the Psalmist, shall we see Light, Psalms xxxvi. 9. or, in the Loving-Kindness of God, we shall find Prosperity and Happines. In this State of perfect Happines, no Trouble, no Affliction shall be intermixed with their Peace and Joy; God shall then be the everlasting Happines of all his Saints. How fully, how gloriously are all their Afflictions, for his sake, rewarded! What Encouragement is this to the Faithfulness and Patience of the Saints, when, whatever their Sufferings may be, they shall work out for them a far more exceeding and eternal Weight of Glory? Thus ends the Doctrine of these Revelations, in the everlasting Happines of all the Faithful; the mysterious Ways of Providence are cleared up; all Things finally end in an eternal Sabbath, in an everlasting State of Peace and perfect Happines, reserved in Heaven for all who shall persevere, against the Temptations of the World, in the Love of Truth and Righteousnes,

3 these
these Revelations, shews the Importance and Use of them, and is well fitted to leave them with strong Impressions on the Hearts of the Readers, to preserve them from Compliance with any Corruptions of the Christian Faith and Worship, and encourage their Constancy in the Ways of Truth and Righteousness.

TEXT.

6 And he said unto me, These Sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants the Things which must shortly be done.

PARAPHRASE.

After this Representation of the blessed State of the faithful Christians, in everlasting Happiness, the Angel who had shewed me the Plan of the heavenly Jerusalem, confirmed to me the Truth of these Prophecies, and the faithful Performance of all that had been represented to me in my Visions. He assured me, they were not a groundless Encouragement to Christian Constancy and Faithfulness; these Promises are not like the deceitful Promises of false Prophets, or credulous Enthusiasts; the same true God who inspired the Prophets of the antient Church, to punctually to foretel the Circumstances of Christ's first Appearance, has sent his Angel to support the Faith and Patience of the Christian Church, by these Revelations, which shall soon begin to be accomplished, and continue to be fulfilled in a Series of Events, to the End of Time.
A Paraphrase and Notes on

Christ himself testifies to the Truth of these Promises; he himself solemnly declares, he will come to accomplish all these things, which will be soon seen, as the Events foretold will fall out in their Order, and in the Periods marked out for them. Blessed then will they be, who shall so attend to the Prophecies of these Revelations, as faithfully to follow their Directions, who shall be excited to Constancy in pure and undefiled Religion, by the great Encouragements, and glorious Rewards they set before them (a).

And I John, who have committed these Revelations to Writing, for the constant Use of the Churches, do solemnly declare, they are no private Fancy, or Invention of my own, but what I was an Eye and Ear-Witness to, having

(a) Here Christ himself speaks, (says Mr. Waple) this being a sacred Drama, in which, according to the Nature of such Representations, several Persons are introduced. The Angel sent to shew these Things, declares in the Person of Christ, (says Mr. Duabux) Behold, I come quickly. And I, (said Christ from the Throne) will see them all accomplished, according to Mr. Pyle. The general Meaning is determinate enough, that these Revelations were really from Christ himself, and that he had undertaken to see them fulfilled.

It is not improbable, this Vision being in Heaven, that the Voice of the Oracle from the Throne, might confirm the Testimony of the Angel. This Sense is agreeable to a following Expression, v. 20. He which testifieth these Things, faith, Surely I come quickly. Amen. Even so, come Lord Jesus.

really
really seen and heard these things in the Visions of Prophecy, as I have faithfully related them. And now my Visions appearing to be at an end, I bowed myself to the Ground before the Angel who had shewed me these things, to express the great Respect, and Gratitude I had for a Person, who had laid me under so great Obligations.

But the Angel hindered me again, as he had done once before; informing me, that I should not consider him as the Author of these Prophetic Visions, but as a Fellow-Servant of the Prophets, and as such employed in the Service of God with them; all the Praise of the Church should therefore be given to God alone, who only is to be acknowledged the Author of these Revelations, who only gives the Spirit of Prophecy, for the Encouragement and Consolation of the Faithful (b).

The Angel then gave me in charge not to keep these Revelations private to myself, and concealed from the Church:

(b) The Prostration of the Apostle, or bowing himself to the Ground before the Angel, has been considered before, Chap. xix. 10. where we have more largely observed, that it may be understood of an high civil Respect, short of proper religious Adoration.
for the Things revealed in them would soon begin to be accomplished, and the Cautions, Directions, Exhortations, and Encouragements contained in them would be of great Use to give the Faithful Comfort, Hope, and Constancy, in the successive Times of Temptation and Trial, that they might learn both to expect them, and to be prepared for them.

The Providence of God will indeed permit Things to continue in this World, just as these Prophecies represent the State of them. Men of evil Principles, and corrupt Hearts, will continue in Acts of Injustice and Oppression, and to promote false Religion and Wickedness, notwithstanding all the Cautions of Religion, or Judgments of Providence. Yet the Cautions, Directions, Encouragements of these Prophecies, and the Judgments of Providence foretold in them, will have a better Effect on good Minds, to their Perseverance in Truth, Righteousness and Holiness (c).

And

(c) Mr. Daubuz justly observes, that in the Prophetical Stile, whether the Thing be uttered in the past or future, or in the imperative, it is equal. So that to say, He who is unjust, let him be unjust still, is equal to saying, He that is unjust will still be so, and will not be reclaimed, what persuasive Reasons ever may be used for his Recovery.

Mr.
And behold, I send my Reward is with me, to give every Man according as his Work shall be,

Prophecies represent the Promise and Faithfulness of Christ, as well as how they represent, the present State of the Church and World; tho' the Wicked will not be reformed, and the Righteous shall suffer much from the Unjust, yet they may depend upon it, that Christ Jesus will come according to his Promise, as soon, and in such a manner as these Prophecies declare. Then he shall bring a glorious Reward with him, for all his faithful Servants, who have endured unto the End; then he shall inflict a just Punishment on the Unjust and Filthy, according to the Guilt of their Idolatry and Persecution.

Mr. D'Aubin further observes, He that wrongeth, (or the unjust) denotes, in a peculiar manner, throughout this Prophecy, the Persecutor and Murderer of the Saints, as the Saint that suffers is called Sinner, the just, because he is innocent, and will be justified in Judgment, by the Punishment inflicted on the Unjust. He which is filthy, seems principally to denote those who shall be guilty of idolatrous Worship. So that, on the one side, here are the Persecutors and Corrupters of pure Religion, by idolatrous Doctrines and Practices; and, on the other Side, the Righteous, who keep their Integrity notwithstanding all they suffer for the sake of a good Conscience, they remain holy, still will continue separate from the prevailing Corruptions of the World, and undefiled by them.

These Prophecies then will be of great use, as they shall contribute to the constancy of the Righteous and the Holy, though they should not effect a general Reformation in the World, though Men of evil Principles and wicked Hearts, should still remain Persecutors and Idolaters.
CHAP. XXII. 13 I am Alpha and Omega, the Beginning and the End, the First and the Last.

PARAPHRASE.

For whatever the presentAppearances of Things may be, how much soever Error and Wickedness may prosper in this World, and Truth and Goodness be oppressed, yet such are the Characters of Christ, as assure the final Events of things shall be as he has revealed them in these Prophecies. He is the Lord of the whole Creation, by whom all things began, and by whom all things are to be finished; so that he will do all his Pleasure through all Ages of Time, to the Consummation of all things, and nothing can prevent or hinder the sure and full Accomplishment of his Word.

How unspeakably great then is the Happiness of all who shall believe the Truth of these Revelations, as to trust in the faithful Performance of them, who shall be so directed by them as to persevere in the Purity of Christian Faith, and in the Practice of undefiled Religion, for such have a full Assurance of Hope, that they shall inherit eternal Life, and be received into the blest State of heavenly Perfection and Happiness (d).

(d) Some Copies read, Blessed are they who wear their Garments; to which some add, in the Blood of the Lamb. But the Meaning of both Expressions returning at last to much the same thing, the Paraphrase will, I think, sufficiently take in both.
the Revelation of St. John.

TEXT.

15 For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.

PARAPHRASE.

The Blessedness of these faithful Christians will appear yet the greater, because this Hope and Happiness are peculiar to them. The Wicked have no Right to it, no Portion or Share in it; all shall be for ever excluded, who, like Dogs, bite and devour the Innocent and Righteous, or who indulge themselves in Sins of Uncleanliness or Deceit, who attempt to maintain Corruptions of Religion by Falshood or Forgery. All these shall have their Part in the Lake that burneth with Fire and Brimstone, Chap. xxi. 8. (e).

16 Jesus hath sent mine Angel to testify unto you these Things in the Churches. I am the Root and the Offspring of David, and the bright and morning Star.

The Lord Jesus Christ himself finally confirmed the Truth and Importance of these Revelations, by affirming, it was he himself who sent his Angel, and who caused me to see the Prophetic Visions, in which the future State of the Church and World was represented to me. The same Person who was described in the antient Prophets, as the promised Seed of David, the bright Star out

(e) The several Works of Iniquity here mentioned, may be understood more generally of all Cruelty, Uncleanliness, Falsehood, and Deceit; yet they seem more particularly designed to point out Idolatry and Persecution. As an idolatrous Corruption of the Christian Doctrines and Worship, and a Support of those Corruptions by Fraud and Persecution, are the principal Evils these Prophecies warn us of, and are designed to guard us against.
PARAPHRASE.

of Jacob, and the Day-spring from on high, the true Messiah, or God's anointed, confirmed the Truth of all these Revelations by his own Testimony, therefore all Christians may safely rely upon the Truth of them, and comfortably wait in hope of their faithful Accomplishment.

And now the Prophecies of this Book reveal Truths of so much Use and Consequence, to sincere Christians, and true Lovers of pure Religion; now these Promises are so fully confirmed by the Spirit of Prophecy, and the Testimony of Jesus Christ: the true Church of Christ, his Spiritual Bride, should greatly rejoice in them, and endeavour to confirm their Faith and Constancy by them. For every one who sincerely desires a Portion in these Blessings, and will seek for them, as the pure Christian Religion directs, shall be sure to receive them, and freely, through the Riches of God's Grace, as he has promised them (f).

(f) Mr. Pyle has well observed, that according to the Hebrew Stile, which commonly uses a Substantive for an Adjective, the Spirit and the Bride, mean the Spiritual Bride, or the true Church of Christ, as Glory and Virtue is glorious Virtue, Kingdom and Glory, a glorious Kingdom. Yet as this has not been observed by many Interpreters, the Reader ought to be informed, that some, by the Spirit and Bride, mean Persons endowed with spiritual
TEXT. 28 For I testify unto every Man that heareth the Words of the Prophecy of this Book. If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book.

PARAPHRASE. And now I have faithfully and exactly related what I saw and heard in these Visions of God, let me solemnly conjure every Person into whose hands these Revelations shall come, that they treat them with the Reverence due to Revelations from God; that they venture not to add any thing of their own Imagination or Invention to them; let them keep close, as far as they can, to the true Meaning and Intention of the Prophetic Spirit; for let them be assured, God will severely punish such impious Rashness, by inflicting on them the Curses denounced in these Prophecies against Deceivers, and false Pretenders to Prophecy.

On the other hand, let no Mandate to strike any Prophecy out of this Book; let no Man set aside, or discredit the Authority of any of these Revelations, as useless, dangerous, or unworthy the Spirit of God; let no Man endeavour to pervert their true Meaning and Intention, to serve any evil Views of his own, to the Ease, Pleasures, or Ambition of Life. Such unworthy Treatment of ritual Gifts; others, by the Spirit, mean the Holy Ghost making Intercession for the Saints. But Mr. Pyle's Interpretation Daubens seems the most natural, that it expresses the Desire and Care of the Church, which is the Spiritual Bride of Christ.
A PARAPHRASE and NOTES on

PARAPHRASE.

the Word of Prophecy will justly forfeit the Blessings and Happiness with which these Prophecies encourage the Faithfulness and Constancy of sincere Christians (g).

As then Jesus, the Author of these Prophecies, assures a certain Accomplishment of them in their Times and Seasons, let the whole Church join with me in saying, Amen. Let all faithful Christians, with joyful Hope and hearty Desire, continually say, Even so, some Lord Jesus, accomplish thy Promises in their Order; and finally, crown the Faith, Patience and Constancy of thy Servants with eternal Life (b).

In the mean time, may the Favour and Blessing of Jesus Christ our Saviour, be with all

(g) Some Interpreters understand these Warnings as principally designed against all such Persons, who should venture at forging Revelations in imitation of these, as there were many such false Revelations given out in the first Ages of the Church; but others understand it as a Direction to the Church, to consider these Revelations as the last authoritative Prophecy from Heaven, and to warn them of the great Danger of infusing into Men’s Minds any other Expectations than are agreeable to these Visions, or of persuading Men to any Behaviour unsuitable to the Directions of these Revelations, by any wilful false Interpretation of them.

(b) We may here observe, how St. John uses the Expression, the coming of Christ. It seems to have a more general Meaning, to denote any eminent Instance of Christ’s Power, in the Blessings of the Church, or Punishment of its Enemies, and that the Style of Scripture does not confine it to any one particular Instance, as his coming to Judgment.
true Christians; may his Grace support and comfort all who suffer for his Name, and keep them to the Glory of his heavenly Kingdom.

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