THE DIVINITY

THE APOCALYPSE

DEMONSTRATED

BY ITS FULFILMENT:

IN

ANSWER TO PROFESSOR MICHAELIS.

THE EVENT WILL PROVE THE APOCALYPSE; and this Prophecy, thus proved and understood, will open the old Prophets; and altogether, will make known the true Religion and establish it. For he that will understand the old Prophets must begin with this.

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WORCESTER:

PRINTED BY T. HOLL;

FOR J. HATCHARD, PICCADILLY, LONDON;

And may be had of J. V. HALL, Worcester.

1809.
PREFACE.

WHOEVER undertakes to explain the prophetic parts of Scripture, has many prejudices to overcome, before he can gain attention. He has not only the scoffs of infidels, but the disapprobation of believers to encounter.

UNDER this conviction, I think it necessary to state, and to answer, the principal objections to any endeavour to explain the Prophecies relating to the latter times, by way of preface to the explanation itself. These objections, I believe, may be properly and orderly arranged under the following heads, to each of which the answer is subjoined.

First. It is commonly said, that all things necessary to salvation are plainly revealed; and therefore, that what is not plainly revealed, is unnecessary. “The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this.”—Deut. xxix. 29.

Answer. “All Scripture is profitable.”—2 Tim. iii. 16. But the Prophecies constitute a part of Scripture, and therefore are profitable. “And God hath set some in the church, first apostles, secondarily prophets.”—1 Cor. xii. 28. Whence it appears that both Evangelists and Interpreters of Prophecy are necessary. God hath likewise called his servants to this study in the most express manner: “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. i. 3. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed."—2 Pet. i. 19. "Be mindful of the words which were spoken before by the holy prophets, knowing this first that there shall come in the last days scoffers."—2 Pet. iii. 2, 3. compare Jude 17.

Secondly. The Prophecies were not designed to be understood before their fulfilment. "The words are closed up and sealed till the time of the end.—Dan. xii. 9. "Of that day and hour know-eth no man, no, not the angels of heaven, but my Father only.—Matt. xxiv. 36. "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts i. 7.

Answer. These texts relate to the precise time of certain events, but not to prophecy in general. "He that revealeth secrets maketh known to thee what shall come to pass.—Dan. ii. 29. "Seal not the sayings of the prophecy of this book: for the time is at hand."—Rev. xxii. 10. If we compare this latter text with Dan. viii. 26: "Wherefore shalt thou up the vision; for it shall be for many days," it may appear that prophecies are especially designed to be then understood, when their fulfilment is at hand. Accordingly the Jews were condemned for not discerning the prophecies of their times.—Matt. xvi. 3. The weakens of this objection appears further, from the consideration of the perspicuity of some prophecies, and of the place which others hold in the Creed of every Christian, who stagger not at the promises. What prophecy, for instance, can be more perspicuous than the following one relating to persecutors:—"If any man have an ear, let him hear; he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword: hence is the patience and faith of the saints."—Rev. xiii. 9, 10. And what is our be-
lief in the second advent of our Lord, with all its important train of consequences, but a conviction that so many perspicuous prophecies will be fulfilled? The objection, therefore, requires great limitation before it can have any weight.

Thirdly. The contradictory systems of Interpreters prove, that the prophecies relating to the latter times are inscrutable.

Answer. When objects are beheld neither closely nor carefully, it is impossible to discriminate them. And the case is the same when several systems are surveyed without close attention: their points of agreement and disagreement cannot be discerned. But whoever will be at the pains of comparing properly the greater number of the Protestant Interpreters, will find them, at least as well agreed in fundamentals and essentials, as they are agreed upon many other parts of Scripture, which are generally acknowledged to be intelligible. They are almost universally agreed in the great outline of prophecy contained in the second and seventh chapters of Daniel. They are agreed in their application of the seventeenth chapter of the Revelation to the Church of Rome, and the Latin Empire; an agreement which Bishop Warburton called, The Common Ground of the Reformation. They are agreed that the sixth Vial in the Revelation relates to the destruction of the Turks, and to the restoration of the Jews to their own land.—See Poole's Annot. in loc. I might add many other points; but the above are sufficient to prove that there exist common grounds of agreement of great magnitude and importance, and embracing the compleat outline of the subject to be explained.

Fourthly. It would be useless, and even pernicious, to understand prophecies before their fulfilment, because such knowledge would interfere with the free will of man in the completion of them.
This would tend to weaken the evidence for the
divinity of their author, which arises from their
fulfilment, and which they were principally intended
to establish.

Answer. It is admitted that the prophecies were
closely veiled, in order to prevent their being easily
or generally understood. So, too, were the parables
of our Saviour, that "seeing men might see, and not
understand." But some limitation to their obscurity
is equally necessary in both cases. It is most pro-
bable that both are veiled from those who would
make an ill use of them. "None of the wicked
shall understand."—Dan. xii. 10. But it does not
follow, that they should be wholly, and at all
times, veiled from the wise, that is, from those
who are versed in the words of that wisdom which
is from above, and who alone use the means of un-
derstanding these mysteries. "The wise shall
understand."—Dan. xii. 10. comp. Rev. xiii. 18.

Fifthly. The fulfilment is the only key to a
prophecy, as appears from the now self-evident
meaning of many prophecies relating to the first
advent of Christ, which could not possibly have
been understood before their accomplishment.

Answer. This objection has already been an-
swered, by shewing that prophecies in general were
designed to be, and may be, in some measure, un-
derstood, before their fulfilment. It must be added,
that unless we diligently search the Scriptures, (John
v. 39) to discover whether they have, or have not
been fulfilled, (Acts xvii. 11) the event will not
explain them to us. The Jews are still ignorant
of the meaning of those prophecies, which we call
self-evident; and we are grossly ignorant of the
meaning of many of the prophecies relating even to
the first advent, and of still more, which have been
accomplished since that time, a point of which the
objecor is not perhaps aware. How much, for
instance, of the Apocalypse has already been ful-
filled, which the objector confounds with unfulfilled
prophecy! If he has no better excuse for ignorance
of the prophecies relating to the second advent,
than the Jews had for their blindness to those which
relate to the first, he will expose himself, I fear, to
such a reproof as they received from Christ himself.
Sixthly. There are no external principles of
interpretation before the fulfilment.

Answer. Admitted in its fullest extent. The
endeavour to explain divine mysteries by fancied
resemblances between symbols and things, by
oneirocriticism, or any other human analogy, has
contributed more to disgrace this study than any
one thing else.

Quodcunque ostendis mihi sic, incredulus odi.

Seventhly. There are no internal principles of
interpretation. "Knowing this first, that no pro-
phesy of the Scripture is of any private (internal)
interpretation."—2 Pet. i. 20. The prophets, and
the angels themselves, could not understand the
prophecies relating to the first advent before it came
to pass: "Unto whom it was revealed, that not
unto themselves but unto us they did minister the
things, which are now reported unto you by them
that have preached the Gospel unto you, with the
Holy Ghost sent down from Heaven; which things
the angels desire to look into."—1 Pet. i. 12.

Answer. Though the mere letter of the pro-
phesy cannot enlighten the creature, yet the Holy
Ghost, and the comparison of things spiritual with
spiritual, may, from time to time, as God sees fit,
enable the humble and diligent student to under-
stand more or less of the prophecy. From the very
place of St. Peter, whence the objection is taken, it
appears that prophecy was to be an increasing light
from the time of the apostle, which it could not be,
if it were wholly obscure. The true meaning of St.
Peter is explained by the parallel instruction of St.
Paul. The Apostle having shewn that it was through
ignorance of the spiritual sense of their prophecies that the Jews crucified their Lord and Saviour, exhibits the true key to the divine mysteries and prophecies relating to Christ: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." See 1 Cor. c. ii. Of a truth Scripture is consistent with itself from beginning to end, and affords many explanations of its spiritual language, by attention to which much more may be learned than is now understood. The Concordance, and the analogy of the prophecies explained, or accomplished at the first advent, are a much more complete key of prophecy than is usually imagined. "There is no mystery in Scripture (faith the Jewish Rabbi) which hath not its explanation near it." "There is nothing darkly revealed in one part of the Scripture (faith the Christian Father) which is not plainly revealed in another." "Having, then, gifts differing according to grace what is given to us; whether prophecy, let us prophesy according to the analogy of faith.—Rom. xii. 6.

Eighthly. The Divinity of the Apocalypse has been called in question by Professor Michaelis.

Answer. The arguments of Michaelis are not conclusive against the endeavour to explain the Apocalypse, but rather shew the necessity of the attempt, as the following extract from his criticisms evinces. "Though the testimonies of the ancients must decide the question, whether a book, ascribed to any particular person, was really

* Jurieu, in his Accomplishment of the Prophecies, has shewn, that even Papists and Protestants have common grounds of interpretation in expounding the Scriptures relating to the last times. The question between Protestant and Papist, as he observes, may be reduced to one point, whether by a day the prophets mean a literal, or a figurative day.
written by that person or not; yet, when a book lays claim to prophecy, and the question is agitated, not whether this or that Apostle wrote it, but in general whether it was inspired by the Deity, there is another method of coming to a decision, which we in the eighteenth century may apply, but which was not applicable in the earliest ages of Christianity. We have only to enquire whether the prophecies contained in it have been fulfilled." Michaelis's Introduction to the New Test. vol. iv. page 501.

The importance of such an enquiry is therefore increased by the statement of Michaelis; and when we consider that the Apocalypse most alarmingly demands our serious attention and obedience to its contents, and that it forms a part of the canon of Scripture, the importance of the enquiry is infinitely magnified. In what words, let me ask, could it be possible to call upon every man, to hearken, more strong and comprehensive than the following: "He that hath an ear, let him hear what the Spirit faith unto the Churches." Rev. ii. 7. "If any man have an ear, let him hear."—Rev. xiii. 9. "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. xxii. 16. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."—Rev. xxii. 19. Let those, who without competent knowledge, condemn the Apocalypse as not being of divine authority, consider well this last text.

I must add, although I think it here unnecessary to prosecute Michaelis's arguments against the divinity of the Apocalypse any further, yet that, in my opinion, they have been completely refuted. His arguments are drawn from external and internal evidence. The arguments from external evidence have been most ably answered by the learned Dean of Lichfield. In respect to the internal
evidence, * it hath been already shewn under the third head, that there is a very general agreement respecting the meaning and fulfilment of the seventeenth chapter, which alone is an unanswerable argument for the divinity of the book. For the 17th chapter is a complete outline of the history of the fourth Monarchy, from the time of St. John to its destruction. And now I hope that I shall not be thought uncharitable in observing, concerning Professor Michaelis, and the German critics in general, that they are very defective interpreters and critics of Scripture. They do indeed compass land and sea for the purpose: they rifle the stores of European and Oriental literature, but to little purpose. And how can this be accounted for? The reason of their failure is this: They forget that the Scripture is the Word of God, (Iz. lv. 8.) and that things spiritual only can explain spiritual things. " The natural man receiveth not the things of the spirit." Our Reformers on the contrary, with far less human, but infinitely more spiritual knowledge discovered in the Apocalypse, that superhuman wisdom from whence it emanated. They beheld in it such infinite proofs of design, and harmony, and connexion with the other scriptures, that through its marvellous composition, they looked up in wonder to that God, who himself " gave the Revelation to Jesus Christ, to shew unto his servants things which must shortly come to pass."—Rev. i. 1. In the argument to the Apocalypse in the old Translation of the Bible, the sentiments of our Reformers on this book are stated. " It is manifest, that the Holy Ghost would, as it were, gather into this most excellent book, a sum of those prophecies which were written before, but should be fulfilled after the coming of Christ; adding also such things as should be

* See Letters on this subject in the Orth. Mag. vol. ix. p. 431. and vol. x. p. 481.
expedient, as well to forewarn us of the dangers, as to admonish us to beware some, and encourage us against others. Read diligently, judge soberly, and call earnestly to God for the true understanding hereof."

The Revelation indeed was probably so called because it epitomized and harmonized, and linked together the whole of God's Revelation to Man made in both Testaments, a specimen of which may be seen in the Song of Moses and the Lamb, in the 15th chapter. The spiritual sense of the Law and the Prophets is hereby determined and explained, and herein the Jew may behold the veil removed from the face of Moses: for so marvellously comprehensive is this book, that no part of the Law or Gospel is, I believe, left unapplied to the latter times. It has been my particular study to compare this book with the other scriptures; and I have found that all the scattered rays of divine light, exhibited in revelation, here meet in a focus. I have found that by an infinity of the most nice allusions, without injury to the originality, beauty, and other intentions of the book, almost every portion of the two Testaments is woven into its substance, and wrought into an exquisite tissue. Agreeably to the same design, the book itself comprehends a sealed and open portion, corresponding to the Law and to the Gospel.—No wonder then that St. Jerome should have pronounced concerning the Apocalypse, that it was above all praise; for that in every word there were manifold intentions. The learned Bishop Andrews says expressly, "you shall scarce find a phrase in the Revelations of St. John that is not taken out of Daniel, or some other prophet."—Resp. ad Bellarm. Apol. p. 234.

Thus doth the Revelation identify things past and present, and future, according to the declarations contained in chap. i. 19. "Write the things which thou hast seen, and the things which are, and
the things which shall be hereafter;” exhibiting “the everlasting Gospel,” even “the book of life of the Lamb slain from the foundation of the world.”—Rev. xiii. 8. And as it combines and identifies all the past dispensations of God from the beginning, so does it combine likewise and identify with the same, all the dispensations future at the time of its publication. For what Lord Bacon observed of prophecy in general, is eminently true of this. “The prophecies have springing and germinant accomplishments throughout many ages, though the height or fulness of them relate to some one age only.”

APPROACH then this glorious book with admiration and awe, as written wholly by the finger of infallibility; as exhibiting the very mirror of divine wisdom; as making manifest by its miraculous structure and composition the divinity of the Redeemer, as certainly as Creation proves a Creator. “Here is a view of God, beyond what all the oracles of reason could ever have found out from his works of creation, or common providence! These shew his works, but this his nature, it is himself! The very face of God! before which the angels veil their faces, and desire to look into the abyss of goodness and power and wisdom which they will never be able to fathom, but still feed upon, and search farther and farther into it, with adoration, to eternity.”
CRITICISMS

On the Literal Sense of the Prophecy preparatory to the Interpretation of the Figurative Sense.

THAT the literal sense of a Prophecy must be the foundation of the Figurative, is self-evident. The necessity therefore of commencing a process of explanation with critical remarks, is equally incontestible. The things to be considered, are the state of the text and the English version. It is well known that the text was edited to peculiar disadvantage, on account of the paucity of MSS of the Apocalypse, discovered at the time of the Reformation. This evil has lately been remedied by the labours of the learned Griesbach, who has restored the genuine text. Wherever, therefore, I have found any important amendments of the Text proposed by him, I have adopted them, and corrected the English version accordingly.

I have likewise proposed some amendments which appeared to me necessary. But after all, it must be confessed that a version cannot always adequately give the full and precise sense of the original, which therefore ought to be carefully consulted and used. Many proofs might be brought of this assertion, but I shall content myself with a few examples.

—In chap. xii. 5. the word ἀριθματίν cannot be rendered without a periphrasis, as it signifies either to feed as a shepherd, or to rule; and may possibly combine both senses, the former in relation to believers, the latter, in relation to infidels.
Sometimes an English word corresponding to the text, does not exist, and an improper word is given in the version. In chap. vii. 15, the word οὐχ ἔσται cannot be rendered in English by one word. It means, shall tabernacle; and the sense of the passage is, that Christ shall shelter the persons spoken of by the presence of the tabernacle of his own body, so that no heat shall fall upon them.—He shall encamp over them.

PROPOSED AMENDMENTS
OF
THE TRANSLATION.

The Common Translation
Ch. ii. 6.) That thou hatest
II. 26. and elsewhere.)
Nations.
II. 27.) Shall they be broken.
III. 9.) I will make them,
III. 10.) Temptation.
IV. 3.) A jasper and sardine stone.
IV. 4. and xi. 16.) Seats.
IV. 6, 8, 9. v. 6, 8, 11,
14. vi. 1. vii. 11. xiv.
3. xv. 7. xix. 4.) Beasts
IV. 7. vi. 3, 5, 7.)
Beast.
IV. 8.) And the four beasts had each of them six wings about him, and they were full of eyes within.

Proposed Amendments.
Thou hatest.
Gentiles.
Are broken.
I give up those.
Trial.
Or, a diamond and ruby.
Thrones.
Living creatures, or living beings.
Living creature.
And the four living creatures, having each of them six wings, are full of eyes without and within.
IV. 9.) Give. Shall give.
IV. 10.) Fall. Shall fall.
V. 3. 4.) Look thereon. See it.
V. 6.) As it had been As though it had been
slain. smitten.
VI. 4. xii. 3.) Red. Fire-coloured.
VI. 8.) With death. With mortality.
VI. 14.) Departed. Was removed.
VII. 14.) Out of great Out of the great tribulation.
VIII. 13.) An angel. One eagle.
IX. 1, 2.) The bottomless The well of the bottomless
pit. pit.
IX. 2.) Smoke of the pit. Smoke of the well.
IX. 17.) And thus I saw And I saw alike the horses.
the horses.
X. 3.) had cried, seven Cried, the seven thun-
thunders uttered their ders uttered their own
voices. voices.
X. 6.) That there should That time shall be no more.
be time no longer.
X. 7.) But in the days of But in the days of the
voice of the seventh voice of the seventh
angel, when he shall angel, when he is about to
begin to found, the found, the mystery of
mystery of God should be God likewise shall be
finished, as he hath declared to his servants,
the prophets.
XI. 1.) A reed. Or, a pen.
XI. 2.) Leave out. Cast off without.
XI. 5.) And if any man And if any one desires to
will hurt them. wrong them.
Ibid.) In this manner. In the same manner.
XI. 7, 8, 9.) And when And when they shall be
they shall have finished finishing their testimony,
their testimony, the beast the beast that ascen
d that ascendeth out of the deth out of the bottomless
bottomless pit, shall make pit, shall make war against
war against them, and them.

B
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. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

XII. 13.) Men.
XII. 15.) The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.

XII. 1, 3.) Wonder.
XII. 4.) As soon as it was born.
XII. 5.) Who was to rule.
XII. 10.) Christ.
XII. 14.) A great eagle.
XII. 15, 16.) Flood.
XII. 17.) Went.
XIII. 8.) As it were wounded.

XIII. 3.) His deadly wound.
XIII. 5.) To continue.
XIII. 6.) Tabernacle and them.
XIII. 8.) Slain.
XIII. 12.) Whose deadly wound.
XIII. 17.) The mark or the name.

overcome them and kill them, and their carcaces in the broad place of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And certain of the people, and kindreds, and tongues, and gentiles, shall see their carcasses three days and a half, and shall not deliver up their carcasses to be put in a sepulchre.

Names of men.
The kingdom of the world is become our Lord's, and his Anointed's.

Sign or emblem.
When she should be bringing forth.
Who is about to rule as a shepherd.
Anointed.
The eagle, the great.
River.
Went away.
As sacrificially smitten.
The stroke of his death.
To prevail.
Tabernacle, those.
Sacrificially smitten.
The stroke of whose death.
The mark, the name.
XIV. 5.) Without fault.
XIV. 8. xiii. 3.) Wrath.
XIV. 15.) Thrice in.
XV. 2.) Peril him that
had got the victory
over the beast, and over
his image, and over his
mark, and over the
number of his name.

XV. 4.) Thy judgments.
XVI. 2.) Noifome.
XVI. 14.) For they are
the spirits of devils
working miracles.
XVI. 16.) He gathered.
XVII. 1. xxi. 9.) Which
had.

XVII. 6.) Martyrs.
XVII. 10.) There are.
XVII. 12.) One hour.
XVII. 13.) These have
one mind, and shall
give their power and
strength unto the beast.
XVII. 17.) And to agree.

XVIII. 24.) Slain.
XIX. 11.) Was called.
XIX. 14.) Armies.
XIX. 17.) An angel.
XX. 7.) Are expired.
XX. 8.) Quarters.
XX. 9.) Breadth.

XXI. 1.) And there was
no more sea.
XXI. 5.) Write; for these
words are true and
faithful.
XXI. 17.) According to
the measure of a man,
that is, of the angel.

Without spot.
Spirit.
Send forth.
And those that were tri-
umphing from the beast,
and from his image,
and from the num-
ber of his name.

Or, thy righteousness.
Evil.
For they are the spirits of
demons, working signs.

They gathered.
Having.

Or, witnesses.
They are.
During the same period.
These have the same coun-
sel, and shall share their
own power and strength
with the beast.

And to perform one coun-
sel.
Immolated.
Called.
Or, warriors.
One angel.
Shall be expiring.
Corners.
Area, (the centre of a
square.)
And the sea is no more.

Write that these words
are credible and authen-
tic.
The measure of a man,
that is, of an angel.
XXI. 21. xxii. 2.) Street. Broad-place.
XXI. 27.) Defileth, Makest common.
XXII. 6.) And the Lord And the Lord God of
God of the holy pro- the spirits of the pro-
phets sent. phets, hath sent.
XXII. 14.) Tree. Or, wood.
XXII. 19.) And from the Which are written in this
things which are writ- book
in this book.

The Comparison of the Revelation with itself.

If it be granted that the Comparison of spiritual things with spiritual, (1 Cor. ii. 13,) affords their only legitimate and certain explanation, it necessarily follows that the Interpreter of the Apocalypse can lay no other foundation than that which the analogy of scripture has already laid. If this first principle be admitted, it obviously resolves the process of Interpretation into two grand enquiries; the first of which is, How far has the inspired author of the Apocalypse explained his own meaning: The second is, How far have the other inspired writers explained the Prophecies of St. John. Each of these enquiries must be separately made; and since an author is his own best interpreter, the former enquiry must have the first place, and the conclusions resulting from it, the greatest weight. I shall therefore begin the process of Interpretation by endeavouring to prove that St. John has, in a great measure, explained the Apocalypse, by illustrative repetitions, capable of being harmonized by the internal evidence of demonstrative coincidence, and continual correspondence.

The first Vision of the Apocalypse, is, confessedly, that of the seven Churches in Asia, contained in the three first chapters. This Vision has so
continual a correspondence with the succeeding one, that nothing less than intentional coincidence can satisfactorily explain the phenomena. Besides, the number seven is explained in chapter xvii, 9, 10, to signify both seven synchronous things, and also, seven successive things; and therefore the primary and literal sense of the vision is no objection to its relation likewise to seven successive ages of the true Church of Christ.

The second Vision is that of the Sealed Book, commencing in chapter iv, 1. This prophecy contains the seven Seals and seven Trumpets, (comprehended in the seventh seal, chap. viii, 2.) It therefore extends to the end of chap. xi, and no further.

The Vision of the little open Book, commencing at chapter x, 1. or at chapter x, 8. is an episode to the Sealed Book, coinciding with the latter end of the sixth trumpet, or second woe, (chapter viii, 13.) and necessarily bounded by the seventh trumpet, which belongs to the sealed book, unless we consider the last trumpet as a common conclusion to both books.

The third Vision is thus proved to begin at chapter xii, 1. It expressly commences with the birth of Jesus Christ, the promised seed. (Comp. ch. xii, 5, with chap. xix, 15.) Upon his ascension the woman flies into the wilderness, (ver. 6.) and afterwards flies into her place, (ver. 14.) The Dragon leaves her, (ver. 17.) and from that time the begins to be nourished from the face of the Dragon, (ver 14, 16.) during the war of the Dragon, by the instrumentality of the Beast, (chapter xii, 17, and chapter xiii, 4.) for forty-two months, which coincide with the periods mentioned in chapter xii, 6, 14. Thus it is proved that the twelfth chapter ends, and the thirteenth begins with the commencement of the same period of time; and consequently that the twelfth and thirteenth chapters are parts of the same vision. And that the fourteenth chapter
is a continuation of the same vision is generally acknowledged, and may be proved by comparing chapter xiv, 9, with chapter xiii, 18, and chapter xiv, 12, with chapter xiii, 10.

Now that the vision contained in these three chapters is not wholly subsequent in time to the former; and consequently, that it is not a continuation of the former, is certain. For the Rise of the Beast is described in chapter xiii, but in chapter xi, 7, this Beast is described after his rise at the very close of his forty-two months. Comp. chapter xi, 7, with chapter xi, 2, 3.

The fourth vision is that of the Vials contained in the fifteenth and sixteenth chapters. The commencement of these judgments is marked by the opening of the Temple, (chapter xv, 5,) and thereby proved to coincide with the seventh Trumpet, (chapter xi, 19,) and to be an amplification and explanation of the seventh Trumpet, or third Woe; whereby was fulfilled, (as it is in the original of chapter xv, 1,) the Wrath of God. Accordingly, chapter xi, 19, coincides with the beginning and end of the Vials, (chapter xvi, 17, &c. Comp. chapter xiv, 19.)

The fifth vision commences at chap. xvii, 1, and extends to chapter xxi, 9. The Wrath of God, it must be observed, had been consummated by the Vials, (chapter xv, 1,) and Babylon's judgment completed by the seventh Vial. But Babylon is here described as flourishing and triumphing, (chapter xvii, 6,—chapter xviii, 7,) consequently this is a new and explanatory vision of the judgment of Babylon, the commencement of which coincides with chapter xiv, 7.

The sixth vision commences at chapter xxi, 9, and extends to the end of the Book. It is exhibited most probably by the same angel with the former, and coincides with the former in one very remark-
able passage, (chapter xix, 10, and chapter xxii, 8.) From this circumstance, and from other coincidences, it seems to be collateral with the former.

It remains to harmonize these six Visions more nicely, by adaptation of parallel passages; and by their perpetual correspondence, (exhibited in the said Harmony) to corroborate the foregoing demonstration.
The Harmony of the Six Visions in Twelve Synchronisms, or Contemporaneous Sections.

N. B. — 1. P. signifies the former part of a verse; and J. P. the latter part.
The Reader is requested to examine this Harmony with particular attention, because it will form the groundwork of my whole superstructure of Interpretation; and because the certainty of it cannot be adequately ascertained without close attention to the correspondence of the Sections.

He is likewise requested carefully to notice the reciprocal light which the parallel passages flash upon one another, of which some jointly make a complete sense, and others expressly explain, or plainly state, what is spoken of obscurely in their corresponding sections.

And, in whatever part of the Prophecy he finds a symbol explained, or illustrated, let him explain that symbol wherever it occurs in consistency with that explanation, and follow up the Daat vouchsafed by the Spirit for the investigation of the spiritual mysteries. By the diamond only can the diamond be penetrated.

I shall conclude this head with citing Mr. Mede's statement of its use and importance:

"The Apocalypse considered only according to the naked letter, as if it were a history and no prophecy, hath marks and signs sufficient inserted by the Holy Spirit, whereby the order, synchronism, and sequel of all the Visions therein contained, may be found out and demonstrated without supposition of any interpretation whatsoever.

"This order and synchronism thus found, and demonstrated (as it were) by argumenta intrinsca, is the first thing to be done, and forelaid as a foundation, ground, and only safe rule of interpretation, and not interpretation to be made the ground and rule of it.

"If the order, method, and connexion of the Visions be framed and grounded upon supposed interpretation, then must all proofs out of this Book needs be founded upon begged principles and human conjectures: But on the contrary, if the
order be first fixed and settled out of the indubitate characters of the letter of the text, and afterwards the interpretation guided, framed and directed by that order; then will the variety of explications be drawn into a very narrow compass, and proofs taken from this Book, be evident and infallible, and able to convince gain-sayers.

"If we can once be assured of the meaning of some one principal Vision, how evident then and ruled will the way be from it to find and discover the rest. Will it not be like a mariner's card to guide our way in this mystical sea? For example, Are we assured what the prophecy of the whore of Babylon means? (for here, here, I say, we must first pitch, and therefore mark it) the angel himself of purpose expounds this Vision only of all the Visions, this book or scheme representeth). Do we know then what this meaneth? If we do, then behold the scheme, and see what will follow, viz. (1) That all Visions contempating with Babylon's times must be expounded of such things only as belong to the times of Babylon's whoring. (2) All Visions preceding must be interpreted of things foregoing it. (3) All Visions following, of things to be after it, &c. Verbum intelligenti sat est. What a number of ambiguities, uncertainties, and varieties of interpretation will this cut off, and strike dead at a blow! It would be as fetters and cords to hold: in, yea, as a gin to entangle our desultorius and shifting interpreters, especially our adversaries, who do siste impressere omnia.

"The consideration of these things will make the Apocalypse to appear for the frame and quality thereof the admirablest prophecy in Scripture: and as much as the divine Revelation of spiritual truth in the New Testament, surpasses the Old for evidence and clearness; so the prophetical parts of the New for the fabric and sureness of the grounds
for interpretation exceed all the prophecies of the
Old." (Mede's Works, p. 581.)

Bishop Hurd, in his tenth lecture on the prophecies, having duly commended and stated the foregoing scheme of Mr. Mede, by which the wanderings of interpreters are restricted, adds:—
"If to this restriction, which of itself is considerable, we add another, which arises from the necessity of applying, not one, but many prophecies (which are thus shewn to synchronize with each other) to the same time, we can hardly conceive how an interpretation should keep clear of all these impediments, and make its way through so many interfering checks, unless it be the true one. Just as when a lock (to take the author's allusion) is composed of many intricate wards, the key, that turns easily within them, and opens the lock, can only be that which properly belongs to it.

"The sum of the manner is this, that the order of the events and of the Visions is not the same—that the true order of the events is to be sought in certain characters, not fancied at pleasure, but inserted in the Visions themselves; and lastly, that the whole book of the Revelations being thus resolvable into a particular determinate order, in which the several sets of synchronical prophecies regularly succeed to each other, no exposition of this book can be admitted, that does not refer every single prophecy to its true place in the system, and provide at the same time, that no violence be done to any other prophecies which synchronize with them."
The Comparison of the Revelation with the Rest of Scripture.

I have now, I trust, by the Comparison of the Revelation with itself, demonstrated the true order and connexion of the Visions, and pointed out the use of the Harmony. I now proceed to the second grand Enquiry, How far have the other inspired writers explained the prophecies of St. John? What, then, has St. John left unexplained?—He has not fully explained all the principles of interpretation, and the meaning of all the symbols which he has used. This is all that we now want for the full understanding of the Apocalypse; and all this may be learned from the other Scriptures, and from them only. The application of the prophecies is a distinct question. Bishop Hurd, discussing the symbolical style of the Apocalypse, says:—"From these distinctive characters then of the Apocalyptic style, nothing more can be inferred, than the necessity of studying the Law and the Prophets, in order to understand the language of this last and most mysterious Revelation. And what is more natural, nay, what can be thought more divine, than that, in a system, composed of two dependent dispensations, the study of the former should be made necessary to the comprehension of the latter? and that the very uniformity of style and colouring, in the two sets of prophecies, should admonish us of the intimate connexion which each has with the other, to the end that we might better conceive the meaning, and fathom the depth of the divine councils in both?

"But without speculating further on the final purposes of this Judaical and symbolical character so strongly impressed on the Apocalypse, it must evidently appear, that the difficulties of interpre-
tation, occasioned by it, are not invincible; nay, that, to an attentive and rightly prepared interpreter, they will be scarce any difficulties at all.” “I have heard it affirmed on good grounds, that the late Dr. Samuel Clarke, being asked in conversation by a friend, whether, as he had taken much pains to interpret the other books of Scripture, he had never attempted any thing on the Revelations? replied, He had not; but that, notwithstanding, he thought he understood every word of it. Not meaning, we may be sure, that he knew how to apply every part of that prophecy, but that he understood the phraseology in which it was written; which a man, so conversant as he was in the style of scripture might well do.” (Bishop Hurd’s 10th Lecture on the Prophecies, p. 117.)

To the same purpose Bishop Horsley, speaking of the Prophecies, says, “The figurative sense according to the principles and usage of the prophetic style, is the only sure basis of interpretation. (Comment. on Isaiah xviii.)

But where, I may ask, is the interpreter who has, at the same time, steered clear of the wisdom of the natural man in interpreting this inspired prophecy, and has, at the same time, apprehended and strenuously followed up the Data of the Divine Author dispersed in his own writings?

“*The light shineth in darkness, and the darkness comprehendeth it not.”

Let us then approach this volume of Divine Wisdom as little children; rejecting all preconceived prejudices, discarding the principles of human criticism, Egyptian hieroglyphicks, and Oriental Oneirocriticism.

Nunc non erit his locus.

Let the Concordance of Holy Scripture be our grammar and our dictionary;* and let us supplicate the Lamb, who alone hath power to unseal these

* By way of specimen take the symbol *waters*. This symbol is explained in ch. xvii. 15, to signify nations and tongues. Extend
mysteries, to enlighten us with those his essential lights, "which are the seven spirits of God sent forth unto all the world," (ch. iv. 5, and v. 6,) in order that we may understand his Holy Word; to which he has so solemnly called our attention, proclaiming that "Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand." (ch. i. 3,) "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zech. iv. 6.)

So shall "our hearts kindle within us, while He openeth to us the Scriptures,"—while He identifieth the Law of the Gospel—and while He enableth us to comprehend even The Mystery of God, "singing the Song of Moses 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. Who shall not fear thee, O Lord, and glorify thy name: for thou only art holy; for all nations shall come and worship before thee; for thy righteousnesses are made manifest." (Rev. xv. 3, comp. ch. x. 7, and Col. ii. 2, &c.)

I proceed to state the first Principles of the Oracles of God, and to translate the Apocalyptic Visions, synchronically adjusted, out of symbolical into plain language, by the Comparison of the Prophecy with itself and with the other Scriptures.*

this explanation, to the symbol in ch. i. 15, and you will find, what I never found in any Commentator, the true meaning of the symbol in the latter place. If any obscurity remains, compare Dan. x. 6, and Acts ii. The symbol thus explained will enable us to understand how the kingdoms of this world will be again destroyed by a flood, which certainly cannot be literally understood. A flood is a rising of the waters, and therefore signifies an insurrection of the people. See Luke xvii. 27. Jude 14, &c. Ex pedia Herculem.

* In truth, the Spiritual or divine language is a language not of precarious figures or signs, but of unchangeable essences. It:
General Principles of the Symbolical Language of the Apocalypse.

1. In the figurative Books of Scripture, of which the Apocalypse is expressly said to be one, (ch. i. 1.) the Spirit, or symbolical sense, is always principally intended; and is to the letter, or literal sense, what the soul is to the body.

[Rom. ii. 29. 2 Cor. iii. 6, comp. Rev. xi. 8.]

2. The Apocalypse is partly typical, and partly allegorical and of the nature of parables. In the former the literal sense is fulfilled, as a sample and earnest of the figurative. In the latter the literal sense is sometimes fulfilled, as it were by a happy coincidence.

The first Vision, and probably ch. x. 11, (which Victorinus considers as a declaration to St. John, that he should come out of Patmos) are of the former kind; and a specimen of the latter is found in ch. ix. 17, where a hellish, anathematizing doctrine (comp. ch. ix. 2, and James iii. 6) is figurately described in words literally meaning a destructive engine of war comparable to the roar of a lion.—

See also John xii. 32, xi. 50, and compare Gen. i. 26, with Heb. i. 3. and ii. 8, and Gen. xvi. 12, and xvii. 20, with Gal. iv. 22, &c.]

is therefore incorruptible as its Divine Author. By this mode of Revelation, the Creator shews to man that correspondence between things visible and invisible, which his wisdom ordained, and the knowledge of which is essential to man's education for the spiritual world. Nor must it be forgotten that the familiar figure always impresses the mind more deeply than the abstract word. He that would adequately understand the nature of sin, must contemplate the serpent, and consider the waste, howling wilderness, as the mirror of human depravity.
THE Apocalypse moreover in the corresponding Visions describes the same thing figuratively and literally, and is partly explanatory.

[E. G. The Gospel contained in the spiritual sense of the Law and the Prophets, is figuratively described in ch. x. 7, 8, 11; but with great plainness of speech in ch. xiv. 6. The whole of the fifth Vision is expressly explanatory, and therefore we must not explain the resurrection of the dead in ch. xx figuratively. In this Vision the literal sense predominates.]

3.

Prophecies may be accomplished by steps and degrees, Quoad specimen, Quoad gradus, although their plenary fulfilment and consummation be reserved or one particular time.

[John v. 25, and xii. 31. Gen. xlIx. 10. comp. John xix. 36, with Rev. i. 7. Mr. Mede, in his treatise on the last times, has explained the seventy years of the captivity upon this principle.]

Sometimes, indeed, part of a prophecy is an epitome of the conclusion, and consequently the whole prophecy may have had one degree of accomplishment, terminating with the said part, and approaching perhaps nearer to the letter.

[Comp. Rev. vi. 2, with xix. 11, &c. and ch. vi. and vii. with ch. xx and xxii, and consider Matt. xxiv.]

These imperfect accomplishments wonderfully illustrate the principal one.

Some scriptural Prophecies also will probably have in the end a more literal fulfilment in epitome.

[See 1 John ii. 22.]

4.

One or more past histories, or typical prophecies, or even the solemnities and sacrifices of the Temple, often form the ground-work of the prophecies of the
Apocalypse, whereby the typical sense of the former is ascertained.

[See Rev. xi. 2, 8, and xvii. 5, and Is. i. 10, and Rev. viii. 1—5.]

Likewise future events, such as the resurrection of the dead, and the day of judgment, constitute symbolical descriptions of previous temporal judgments.

[The 6th and 7th chapters of the Revelation, blend the prophecies relating to the destruction of Jerusalem and the calling of the Gentiles, with the first and second resurrection, and lastly, with the day of judgment itself.]

5.

The application of symbols varies their meaning as it does that of words.

[A star, if not opposed to the sun, has a higher meaning. A lion in some respects is a symbol of Christ, in others of Satan. Fire signifies the Holy Spirit, or civil war, or destruction by burning. The context must guide the judgment.]

6.

Agents, and their instruments, direct or indirect, and first and second causes, are often identified by Him who overrules all things to his purpose, and supports his church both by action and reaction.

[If x. 5, and xxxvii. 26. Matt. x. 34.—In Rev. xii. 9, the same symbol represents Satan and his instrument the Roman empire. Comp. ch. xvii. 3, with ch. xii. 3.—By the same angel of the Lord in ch. i. 1, and ii. 1, 7, are signified, Christ the Messenger of the Father, and the Holy Spirit the Messenger of Christ. Comp. ch. viii. 2, with ch. i. 4, and see Matt. x. 40, and xxv, 45. Qui facit per alium, facit per se.—The fire which Christ was to send upon earth (Luke xii. 49) had power to melt wax and harden clay. 2 Cor. ii. 15, 16]
2 Esd. xiii, 38.—The intention and the consequence are identified.—1 Cor. xi. 19, and Rom. ix, 17.

7.

The Divine Prescience describes a decree as its execution; a cause as an effect; and every step as a completion.


8.

An individual is often put for a succession of individuals; and the head or representative of a polity, for the whole polity.

[The angel of the Lord in the first chapter represents, as the symbols prove, by his body, the Church.—See Eph. i, 10. The head of the beast is called the beast, ch. xiii, 3, 14. comp. Dan. vii, 17, 23.]

9.

Some symbols may have a corresponding temporal and spiritual sense.

[Hail may denote an enemy from the north, as in Dan. xi, 40, (see the Hebrew) and likewise hardening of the heart, in opposition to the soft dew of grace.—See Rev. xvi. 21.]

10.

Explanatory Visions may serve different purposes.

[The last Vision may relate both to the Church on earth (comp. ch. xiv, 1, and Heb. xii, 22, &c.) and to Heaven itself. comp. ch. xxi, 2.]

11.

Numbers sometimes signify both coexistent things and successive things.

[Ch. xvii. 9, 10.]
12.

The description of a polity at its rise, or in any part of its duration, is taken from a view of its acme and successive changes.

[Rev. xvii, 3, 10.]

13.

The Prophet or Seer beholds events past, as well as present and future.

[See Dan. vii, 17. comp. Rev. xiii, 1, and xvii, 10, and Rev. i, 19, and i, 2. John xiv. 26.]

14.

The actions or words of the Prophet are frequently symbolical of those of the Prophets, who should be in existence at the time to which his prophecies relate.

[Ezek. xliii, 3, and iv, 3, comp. Rev. x, 11, with xiv. 6.]

15.

Succession of time is often signified by order of place.

[Dan. ii, 39.]

16.

Proper names are frequently symbolical.

[Matt. vii, 18. Rev. viii, 11, and ii, 14, 15, where Balaam and the Nicolaitanes by etymology have the same meaning.]

17.

There is often a kind of prologue to a Vision, representing its consummation.

[Comp. ch. v. 14, with xi, 16, and Dan. x, with Dan. xii.*]

* The Authors who have written on the symbolical language are, Daubuz, Dr. H. More, Bishop Lowth, and Mr. Jones.
The Revelation translated from Symbolical, into plain language.

SYNCRONISM I.

Section I.—Rev. chap. 1. (ver. 1.)* The Gospel of Jesus Christ, which God the Father gave unto him, to reveal unto his disciples the things which must be speedily fulfilled and complied with; and he sent and presignified the same in types and parables by his spiritual representative and personator to his servants, the Apostles. (2) Who bare witness of the divine Word, and of the incarnate Messiah, and of all things which they beheld. (3) Blessed is he that teacheth, and they that hearken to the words of the Gospel, for the day of retribution approacheth. (4) The Apostles to the Universal Church of the Gentiles,—Grace and Forgiveness of sins are preached unto you in the name of the everlasting Father, and of the omnipresent Spirit, which ministereth unto him. (5) And of Jesus Christ, the faithful witness of heavenly things, and the first fruits of the Resurrection, and the Lord of the Lords of this world.—To him that loved us and redeemed from our sins by his own blood, (6) And exalted us into a temporal and spiritual kingdom under his almighty Father, to him be ascribed the glory and dominion for ever and ever. Amen. (7) Behold he cometh with the hoists of Heaven, and every eye shall see him, even the nations which cru-

* Should the Reader wish to understand the grounds upon which any passage is rendered into plain language, he is requested to look out the words in the Concordance, and to examine the Scripture to which the Concordance refers him. Symbols are sometimes explained directly, sometimes indirectly by mixture of letter and figure, and frequently by stating plainly what had been immediately before expressed typically. Many symbols also have been employed in prophecies confessedly fulfilled, and which are therefore explained by the event.
cified him; and all the tribes of Israel; and all the kingdoms of the world shall mourn in the valley of Megiddon because of him; yea, assuredly shall he come! (8) I am the Eternal, the author and finisher of the visible and spiritual creation, faith the Lord by his ambassador, he who cometh, self-existing from eternity to eternity, the Omnipotent! (9) We the Apostles, sharers with you in persecution, and in the glorious kingdom and patience of Jesus Christ, were in a place of tribulation for the sake of the Almighty Word, and of the Gospel of the Messiah. (10) On the day of our Lord's resurrection the Holy Ghost fell upon us, and we heard the voice of the Arch-angel, the trump of Regeneration and Resurrection. (11) Saying, I am the spiritual Representative of the Eternal, even of him who is the author and finisher of Redemption and life. What is revealed unto you make into a covenant and publish to the Universal Church of all ages; to the zealous age; to the age of Martyrdom; to the age of ambition; to the age of idolatry; to the carnal age; to the age of charity; and to the age of insubordination. (12) And we repented and hearkened in order to understand the language and call of the divine interpreter, and being converted we beheld an universal, everlasting, incorruptible church. (13) In the place of mediation and judgment stood the Representative of the Son of Man, enduing his disciples with his own righteousness, his children with everlasting protection. (14) The head of his representative, and the righteousness thereof were the ancient of days, the Lamb of God, pure as snow which falleth from Heaven to whiten the earth; and the Holy Ghost was the ministering spirit of the divine head. (15) And his disciples were like unto fine brats enduring the fiery ordeal and purification.

† The etymological signification of Names and the explanation of some other mysteries will be given in the Comparison of the Revelation with History.
of regeneration and persecution, and his language was the languages of all nations. (16) And he had ordained an universal Ministry; and the breath of his mouth was proceeding with all power in heaven and in earth, and his majesty was that of a king in the plenitude of sovereignty. (17) And when he was revealed unto us, we fell down as dead men and joined ourselves to his disciples; and he comforted us, and gave us an ordination, saying, Fear not ye, I have been the author, and will assuredly be the finisher of the Resurrection. (18) I am the living one, and I was crucified, and behold I am risen again to life eternal, and I possess the keys of Paradise and of Hell. (19) Preach the testimony of my ministry, which is accomplished, and of my present resurrection and glorification, and publish the things which are hereafter to come to pass. (20) The mystery hidden from the foundation of the World, is revealed unto you: I have ordained an universal Episcopacy, and I have established an universal Church.

Section 2.—Chap. IV. (ver. 1.) After the preceding vision, we beheld a representation of the opening of the door of faith in the kingdom of Heaven, and the former personator and herald of the resurrection interpreted unto us in our own language, and said, Come up hitherto into the Church, and I will shew unto you things to come. (2) And instantly the Holy Ghost fell upon us, and lo! an imperial throne was established in the Church, and one sat thereon. (3) And he who sat thereon was both God and Man; and the faithful witness and emblem of a new and spiritual Covenant was displayed from the divine throne. (4) And round about the throne, were the thrones of all kingdoms, both of Jews and Gentiles, and upon the thrones sat all the representative kings of the Jews and Gentiles, endued with imputed righteousness and adorned with incorruptible crowns. (5) And
from the supreme throne were proceeding the gifts of illumination, preaching and interpretation of tongues; and the universal Spirit, and an universal Church of seven successive ages, were revealed before the throne. (6) And before the throne was a people purified and holy, and the universal Spiritually-living Priesthood of Seers of all ages, Jews and Gentiles, were at the same time sharers and supporters of the imperial throne. (7) The first company of the priesthood, in quality resembled the lion; the second, the ox; the third was like unto Man; and the fourth resembled the eagle. (8) And the Catholic church possessed all the twenty-four Lords of the Jews and Gentiles incorporated, and they rest not from their priestly office day or night, always crying, Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be world without end. Amen. (9) And when the time shall arrive that the universal church shall ascribe the supreme dominion, and reverence, and thanksgiving, to the Lord of all Lords, raised from the dead, who dieth no more, and whose kingdom is an everlasting kingdom, (10) Then shall all the Lords of all nations do homage to their head, seated upon the throne of thrones, and shall worship him who liveth for ever and ever, and shall call their crowns, as vassals, before the throne of thrones, saying, (11) Thou art worthy, O Lord, that unto thee should be ascribed the glory, the reverence, and the power; for thou didst found the natural and political creation, and by thy will they exist and were established.

Ch. V. (1) And we saw in the right hand of the sovereign Lord who was seated upon the high imperial throne, the book of a Covenant, which was both typical and literal, and relating both to Jews and Gentiles, and to all the ages of the world: but
the inward and spiritual sense thereof was impenetrably concealed. (2) And we saw a powerful messenger preaching with a warning voice and saying, Who is so righteous as to fulfil, divulge, and explain the mysterious covenant? (3) And no created being in the heaven above or in the earth beneath, or in the abode of the dead was found worthy by his merit to fulfil, divulge, and explain the Law. (4) And we were smitten with sorrow and sadness because no creature was able to publish, and preach and expound the testament. (5) And one of the Apostolical Lords said unto us, Why are ye sad? Behold! The Lion of the tribe of Judah, God and Man, the Creator and child of David, hath fulfilled, hath divulged, hath expounded, the whole mystery of the covenant of salvation. (6) And our eyes were opened, and we beheld and lo, upon the throne of thrones, in the place of mediation, between the universal church and the seat of judgment, was made manifest the very lamb of God, sacrificially slain in the flesh, but raised from death and glorified with all majesty, power, and dominion, and with the full ministry of the Holy Ghost, and his inspired messengers sounding forth unto the ends of the earth. (7) When he had ascended to the throne and to the right hand of the Father, he received from him the ministration of the covenant. (8) And when he had received the covenant of grace, the universal Church, and the Apostolical Lords of all nations did homage to the Lamb, respectively offering thanksgivings, and exhortations, and prayers. (9) And they celebrate the new and glad tidings of the Christian law, saying, Thou art worthy by thy merit to be the Mediator of the Covenant, and to expound the mysteries of the Law, in that thou wast sacrificed, and didst redeem us to God by thy blood out of every tribe, and out of every tongue, nation, and people. (10) And thou hast exalted us into a kingdom and priesthood,
subordinate to thy Father; and there shall be a time when we shall reign over the kings of the earth. (11) And we heard and understood the languages of many ministers and inspired persons of all nations round about the throne, and the Church, and the Apostles; and their number was as the number of the innumerable Gentiles. (12) And they cried with a loud voice, saying, Worthy is the Lamb which was sacrificed to receive all the gifts and powers of the sevenfold Spirit of God. (13) And every kingdom which is in heaven and which is upon earth and in Hades, and all their subjects heard we crying, To him that sitteth upon the imperial throne, be thanksgiving, and honour, and reverence, and dominion, for ever and ever. (14) And the universal Church said, Amen. And the representative Lords thereof fell down and did homage to their Sovereign who was raised from the dead, who dieth no more, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

SECTION 3.—Ch. XII. (1) And there was seen a grand emblem in the kingdom of Heaven, a Church invested with divine righteousness, and established by the supreme power; and the powers of darkness and the ordinances of superstition and time itself trampled under her feet; and her head encircled with the Apostolical crown and government. (2) And she cried with pain and groans for the promised Son, the author of deliverance and redemption. (3) And there was seen another emblem in the government, and behold, a great, a contentious and diabolical Heathen power, possessing seven successive forms of government, and ten provinces. (4) The last in succession of its distinctions was a false prophet, who was to circumvent the Bishops of the third part of the land, and to cause them to apostatize from the kingdom of heaven to the kingdom of this world. And the heathen established himself in the
region of the Church, which was about to raise up a child, that he might devour his soul in Hell. (5) And she raised up the first begotten of the dead, a manful protector and defender of the faith, the shepherd who is destined to adopt and rule all the Gentiles with Roman power and irresistible force; and her child and guardian was received up to God, and to the right-hand of power. (6) And the Church was removed to the barren Gentiles, among whom she has a secure retreat, preordained by God, that she should be fed there with the true bread and word of life during the approaching 1242 solar years.

SYNCHRONISM 2.

Section I. Chap. II. (1) The Governors of the Church during the Zealous age charge: These things, faith he, who by his power ordaineth the universal episcopacy, the Mediator who visiteth and judgeth the Catholic and eternal Church. (2) I have witnessed your works, and your persecutions, and your patience, and your indignation against fearful and treacherous professors; and you have scrutinized the Judases who say they are Apostles and are not, and have found them traitors. (3) And you have endured, and possess patience, and for my name false have been persecuted, and have not been vanquished. (4) But I have this against you, that you have lost your former zeal and love. (5) Remember therefore the character from which you are fallen, and repent, and perform your former works: otherwise I shall judge you speedily and remove the Church into another quarter, unless you repent. (6) But you have this commendation, that you hate the works of the fearful and heretical, which I also hate. (7) Let all nations know that this admonition of the Spirit of Christ concerneth them equally, one with another. To him that endureth wil
I give the benefits of the Cross, which is the altar of the Church of God. (8) And the governors of the martyrred age of the Church charge, These things faith the eternal, the author and finisher of the Resurrection, who himself died and is risen again. (9) I know your works, and your tribulation, and your temporal distress, (but you are spiritually rich) and the heresies of them, who call themselves Christians and are not, but are a church of unconverted Heathen. (10) Fear none of those things which you must be called upon to suffer. Behold the Heathen is about to imprison some of you, that you may be proved and tried; and you shall have a persecution of ten years continuance: and I will give unto you a revival and the crown of the Millennial Resurrection. (11) Let all nations attend to the Charge of the Spirit of Christ: He that overcometh shall have his portion in the millennial kingdom.

SECTION 2.—Chap. VI. (1) And we saw, when the Lamb began to expound the Christian Law, and we heard the Church in one quarter saying with the Preacher's voice, Come hither and learn. (2) And we saw, and behold, a righteous government, and he that was set over it, held the warlike instruments of vengeance, and he received a kingdom, and went forth conquering, and to conquer unto the end. (3) And when he advanced the knowledge of the Christian law a second degree, we heard the call of the Church in another quarter thundering, Come and learn. (4) And there appeared another series of governors wrathful and furious, and power was given unto them to raise civil war, and to massacre one another, and to spread devastation by the sword. (5) And when he advanced the knowledge of the Christian law another degree, we heard the Church in another quarter calling men to learn: and we saw and behold a government oppressed by famine, and its Ruler holding the scales of justice, severity, and
distribution of food in his hand. (6) And we heard a proclamation in the midst of the world appointing a high price for the produce of the earth, and forbidding to waste the oil and the wine. (7) And when he advanced the knowledge of the Christian Law a fourth step, we heard the voice of the Church in another quarter, saying, Come and learn. (8) And we saw, and lo! a deadly government, and the ruler thereof was called Death, and Hell followed after him to devour the earcaces: and power was given to him to spread havoc over a quarter of the world, with the sword, with famine, with pestilence, and with persecutors. (9) And when he advanced the knowledge of the Christian law a fifth degree, we saw under the altar them who had been immolated for the Word of God, and for the testimony which they held. (10) And they cried with a loud voice, How long, Lord, holy, just, and true, dost thou not avenge our blood upon them who possess the world? (11) And robes of imputed righteousness were given to them, and it was said unto them, that they had but a short time to wait until the number of their fellow-servants, and brethren, who remained to be killed, as they had been, should be fulfilled. (12) And we saw, when he advanced the knowledge of the Gospel a sixth degree, and behold there was a great Revolution, and the Imperial power was diametrically extinguished, and the Heathen Priests were slain; (13) And the Rulers in the government were dethroned, as when Jerusalem was shook by the Spirit of God, and her rulers were scattered by war. (14) And the seat of government was removed by the Revolution as rapidly as the book of its destiny revolved in time with it; and every kingdom and Gentile state changed their government. (15) And the emperors of the land, and the lords, and the rich men, and the generals, and the powerful men, and every slave, and every matter hid themselves in lurking places and strong
holds, (16) And cried to the Government to dissolve over them, and by anarchy to save them from the judgment of him who possessed the throne, and from the vengeance of his Anointed. (17) For the great day of his wrath his come, and who can contend with him?

Chap. VII. (1) And after these things we saw four Presidents set over the four quarters of the world, restraining all the contentions, and spiritual animosities of the world, that the blasts of the storms, and trumpets of war, and discord, might not injure the empire, nor the people, nor any subject. (2) And we saw another Ruler raised up towards the rising sun, having the ensign, symbol, power, covenant, and spiritual cement of the self-existing, reanimated Redeemer; and he charged with great authority four presidents and ministers, who had trumpets to raise contentions in the empire and the people; (3) Saying, Afflict not the empire, nor the people, nor any individuals until we have set apart, and sacramentally distinguished the soldiers of our God by the confession of their faith, and have sealed and cemented the living stones of the church. (4 to 9) And we heard the number and signature of the confessors, numerous elect Christians built up into a city upon the foundation of the creed of the Apostles, out of every province of Christians. (9) After these things we beheld, and lo! a great multitude whom no man could number, of every Gentile country, tribe, and nation and tongue had risen up, and were standing before the throne of the kingdom, and before the Lamb of God, indued with imputed Righteousness, and holding the palms of deliverance and triumph in their hands, (10) Proclaiming with a loud voice, Justification be ascribed to him who sitteth upon the throne and to the Lamb of God. (11) And all the ministers were established about the throne, and the Lords, and the universal Church, and did homage to the throne and to God,
saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and reverence, and power, and might, the sevenfold gifts of the Spirit, be ascribed unto God, who reigneth for ever and ever. Amen. (13) And a single Ruler answered them, addressing us and saying, Who and whence are these who are invested with robes of imputed righteousness, peace, and government? (14) And we said unto him, Lord, thou canst tell. And he said unto us, These are they who have escaped from the great and long persecution, and have washed their robes in the blood of the true Mediator and sacrifice, the Lamb of God. (15) Therefore are they established before the throne of God, and shall do homage to him in his church for ever and ever; and he that sitteth upon the throne shall spread the tabernacle of protection over them, and afford them the asylum of his own altar and presence. (16) They shall hunger no more; they shall thirst no more; nor shall any supreme power, nor any persecution, nor civil war molest them. (17) For the gentle Representative of God upon the throne shall govern them, and lead them to the source of most pure doctrine and grace, and God shall wipe away all tears from their eyes.

Section 3.—Ch. XII. (7) And there arose war in the government, the Lord and his ministers contended with the Heathen emperor, and the Heathen emperor and his ministers contended with them, (8) And prevailed not, neither retained their place in the government any longer: (9) And the great Heathen Ruler was dethroned, that old serpent which is called the Devil and Satan who seduceth the whole world to idolatry, and his ministers were dethroned with him. (10) And we heard a great rejoicing in the government saying, Now is come the Redemption, and the Power, and the Empire of our God, and the reign of his anointed, for the accuser of our brethren, who accused them night
and day before God, is dethroned. (11) And they overcame him by the power of Christ crucified, and by the word of their testimony to the truth of his Religion, and they regarded not their lives in the hour of martyrdom, and sought not to save their lives by sacrificing their souls. (12) Therefore rejoice, ye governments, and ye that are established by them.

SYNCHRONISM 3.

SECTION I.—Ch. VIII. (1) And when the Lamb of God completed the explanation of the Christian Law and Covenant, there was Peace and silence of the warlike blasts of trumpets in the government for a short period. (2) And we saw the sevenfold, Catholic Ministers, who were stationed before the throne in the kingdom of heaven, and it was given unto them to sound the trumpets of God's universal law, fraught with general mercy or judgments. (3) And another Ruler came, and was set over the Priesthood and the altar presenting holy supplications; and great assistance of grace was bestowed upon him in offering up the prayers of all the holy Christians in the whole world, at the magnificent altar before his throne. (4) And the oblation of the inspired prayers of the Christians was acceptable before God by the pains and meditation of the Ruler. (5) And by his petitions the Minister brought down upon earth the purification of the atonement, and the divine Spirit, and the Christian law was expounded to people of every language and tongue; and the preachers thundered and lightened, and shook the land with a great conversion and revolution. (6) And the seven ministers, who had the seven trumpets of judgment put all things into a state of preparation against the time when they were to give the signal for judgment. (7) And the first minister gave his signal, and lo!
the Northern adversaries rushed down upon the Empire with fire and sword; and all spiritual Christians in a third part of the empire were blasted by war and animosity. (8) And the second minister gave his signal, and lo! a great kingdom spreading fiery desolation, fell upon the people; and the people of a third part of the empire was slain. (9) And the spiritual Christians in a third part of the empire died, and the churches were corrupted and destroyed. (10) And the third minister gave his signal, and lo! a great prophet apostatized from the church, teaching like an inspired apostle; and he afflicted both the remote and emissary, and also the stationary teachers of a third part of the empire. (11) And the name of the false prophet is called Heresy, Imprecation, and Persecution; and the teachers of a third part of the empire were themselves embittered and embittered others, insomuch that many persons perished, and destroyed others. (12) And the fourth minister gave his signal, and the Emperor of a third part of the empire and the church, and ministers thereof, were sacrificially stricken to death, insomuch that their authority was absolutely eclipsed and extinguished.

SECTION 2.—Ch. XII. (12) Woe to the dethroned Heathen; for Satan has descended unto you with great and wrathful designs, because he knoweth that the power of Heathenism is short. (13) And when the Heathen perceived that he was dethroned, he persecuted the Church which produced the defender of the faith. (14) And to the Church were given a twofold retreat and the temporal and spiritual protection of the Roman Emperor—the Great; and the Roman standard, that she might escape into the Wilderness of the barren Gentiles, among whom she is about to obtain a secure retreat from the presence of the Heathen power, by whom she was persecuted, for 1242 solar years. (15) And the Heathen poured forth a deluge of his peo-
ple against the Church, in her wild retreat, that the
might be subverted by the insurrection of the peo-
ple. (16) And the empire assisted the Church and
coalesced with; and converted the armies excited by
the Heathen. (17) And the Heathen was enraged
against the Church, and departed from her in order
to extirpate the remnant of Christians, who were
not secured with her. (18) And we were placed
among the people of the Gentiles.

Ch. XII. (1) And we saw a persecuting em-
pire rise from among the Gentiles, distinguished by
seven successive forms of government, and ten sove-
reign kingdoms; and the forms of government were
distinguished by blasphemous titles. (2) And the
empire occupied the territories of the three preceding
empires; but especially resembled the motly Grecian
republic, and like the Persian empire its supporters
were inatiable of conquest, and like Babylon it
claimed divine honours and authority, and the
Heathen Spirit gave unto it his power and govern-
ment and great strength. (3) And we saw the
empire stricken to death (in its temporal form) under
its seventh head.

SYNCHRONISM IV.

Section I.—Ch. II. (12) And the Rulers of the
Church, in the age of Ambition, charge, Thus faith
he to whom rightly pertaineth the temporal and
ghostly power of the Spirit. (13) I know your
works, and that your retreat is in the territory of
Satan's seat of government, and you hold fast my
name and authority, and have not renounced my
doctrines, no not in those years in which the faith-
ful Antipapal confessors, mine own witnesses, suffere-
d death, within the Empire of Satan. (14) But I
have a few things against you; for you have certain
among you who hold the doctrine of the false
prophet, who teacheth the kings of the earth to
seduce and corrupt Christians by an idolatrous com-
munion, and by the worship of images. (15) Such teachers of celibacy and fornication whom I hate, are among you. (16) Repent, or I will judge your quickly, and will wage war with those apostates with the two-edged sword of my temporal and spiritual kingdom and word. (17) Let all nations give ear to this charge: To him that overcometh will I give to partake of the invisible and mystical sacramental food; and I will give unto him spotless justification, and therewith a new title, authority and distinction, which the world cannot give or comprehend.

Section 2. Ch. VIII. (13) And we saw one Roman passing from kingdom to kingdom and crying. Thrice woe to the empire by reason of the blasts of the three remaining ministers of judgment.

Ch. IX. (1) And the fifth minister gave the signal, and we saw a false prophet apostatize from the Church, and to him was given the revelation of an infernal doctrine. (2) And he revealed an infernal religion, the dark errors whereof produced a fiery persecution, insomuch that the governors, and the whole political horizon and religion were overspread and eclipsed by the infernal error. (3) And the armies of the Arabians were excited by the false doctrine against the Empire, and power was given unto them to scatter and to level. (4) And it was charged unto them not to violate any spiritual Christian or Church, but only the subjects of the Empire who did not hold the true confession of faith; (5) But it was not given to them to annihilate these, but to torment them 148 years; and the torment which they inflict, is the poison of error, and scattering. (6) And in those days men and nations shall desire annihilation and dissolution, but shall desire them in vain. (7) And the Arabians consisted of warlike kingdoms, and they had the resemblance of crowns upon their heads, though they were but subjects; and their beards were long. (8) Yet the hair of the head resembled that of women, while
like lions they spread devastation. (9) And their arms were exceedingly powerful, and the rush of the wings of their armies resembled the sound of many horses and chariots rushing into battle. (10) And they have among them false prophets, who scatter and destroy; and poisonous doctrine issued from them; and the power of these false prophets to oppress the inhabitants of the Empire continued 148 years. (11) And they have over them an Emperor, the very infernal prophet, whose name is The Leveiller and Destroyer. (12) The Arabian victories are over; and behold there come two more woes hereafter. (13) And the sixth minister gave the signal, and we heard an unanimous prayer from the heads of the Catholic Church which served the God of Heaven. (14) Crying to the sixth minister of judgment, to loose the four delegates, who were restrained by the great river Euphrates. (15) And the four delegates were loosed and prepared themselves to annihilate a third part of the inhabitants of the Empire during 386 years. (16) And the number of the horsemen was myriads of myriads; and we heard their numerical distinction. (17) And thus we saw the horses in the vision, and them who sat upon them: they had arms of fire, smoke, and brimstone; and from the front of the horses proceeded a roar, as the roar of lions, and fire, and smoke and sulphur. (18) By these three was destroyed a third part of the Empire, even by the fire and the smoke, and sulphur, which proceeded from their van. (19) For their power is in their arms, and in their doctrine; and they have among them false prophets poisonous as serpents, subject to presidents: and it is only where they can disseminate their principles, that they can conquer. (20) And the rest of the inhabitants of the Empire who were not destroyed by these plagues, yet repented not of the works of their hands, and of worshipping the dead, and images of gold and silver, and brass and
wood, which can neither see nor hear, nor walk. (21) And they repented not of their massacres, and poisonings, and sorceries, nor of their idolatry, fornication and usurpations.

Section 3. —Ch. XIII. (3) And the empire which had been cast into Hell, rose again; and the whole world was terrified, and submitted to the ghostly empire; (4) And they worshipped the Devil, in as much as the empire was his, and they worshipped the Empire, saying, What kingdom is like unto this? what power can contend with this?—(5) And there was given unto it the lion-like, thundering voice of Babylon, speaking haughtily and blasphemously, and power was given unto it to prevail during 1242 years. (6) And it opened its mouth to preach blasphemy against God, and against his authority, and against the angels, and against the little tabernacle of his church, the true kingdom of Heaven. (7) And power was given unto it to make war with the holy Christians, and to martyr them; and power was given unto it over all countries. (8) And all they shall worship it who dwell upon the earth, except those whose names are written in the Gospel of the Lamb of God, stricken to death before the foundation of the world itself. (9) Herein is every one who hath an ear to hear, concerned. (10) If any one lead into captivity, he must in turn be led into captivity: If any one kill with the sword of temporal or spiritual power, he must with the same be killed: Here is the foundation of the patience and faith of the saints. (11) And we saw another kingdom of temporal power rising; and it assumed all power in heaven and in earth, like the very Lamb of God, but its doctrine was the very doctrine of Satan. (12) And this second empire, is the minister, representative, and restorer of the former empire; and it causeth the whole world and its inhabitants to worship the former empire, which had been sa-
spiritually slain in the flesh, but quickened in the Spirit. (13) And it performeth great miracles, insomuch that it fulminates and thunders upon the subjects of the Empire, from the Church, (14) And deceiveth them that dwell in the land by the miracles which it received power to perform, saying to them, that they should make images in honour of the Spiritual Empire, raised from sacrificial death. (15) And power was given unto it to give life to the images of the ghostly kingdom, that the images should speak, and cause as many as would not worship them, to be martyred. (16) And it causeth all, small and great, rich and poor, free and bond, to enter into its military, or spiritual service; (17) And alloweth no man to have the privileges of a citizen of the community, unless he enter the service of the empire by receiving its ordination or commissio. (18) Let them who are wise endeavour to calculate the number of the name of the Empire which all its subjects receive, for it is the distinguishing mark of a citizen of that community, and the number is 666.

SYNCHRONISM V.

SECTION I.—Ch. II. (18) And the Governors of the Church, during the age of idolatrous, Babylonish, seduction, charge, These things faith the Son of God, whose seers are now like the consuming flame, and whose supporters resemble the pillars of brass in reforming fire, the two candelsticks and pillars of the faith. (19) I know your works, and your zeal, and your ministerial labours, and your patience: and that your latter works exceed your former ones. (20) But I have a few things against you, that you suffer that Prostitute, the Spiritual Babylon, who calleth herself the Instructress of the Church, to teach and seduce my disciples to commit idolatry and fornication, and to partake of her ido-
latrious communion. (21) And I have given her time, that she might repent of her idolatry, and the hath not repented and reformed. (22) Behold! I cast her into a state of declension and disease, and those who partake of her indulgences, into great tribulation and concusion, unless they reform their practices. (23) And I will kill her members with mortality, dissolution, and apostacy; and then shall all the Churches of the world know that I alone scrutinize, and reward them according to their most private thoughts and wickedness, when I convict her of spiritual adultery; and I will give unto every one of you according to your works. (24) But unto you I say, and unto the rest in the age of idolatry, as many as do not hold this corruption, and who have not known the mystery of Iniquity, as it is called, I will not lay upon you another prophetic, burthen. (25) But that testimony and practice which you now hold, you must continue to hold till I come. (26) And he that endureth and keepeth my commandments to the time of the end, to him will I give power over the Christian Gentiles. (27) And he shall rule them with an irresistible sceptre; as images of clay shall these earthly powers be disorganized and shivered to atoms; and you shall execute that vengeance which I myself have received power from my Father to execute. (28) And I will give unto you the forerunner of my rising glory and dominion. (29) He that hath an ear to hear let him hear.

Ch. III. (1) And the governors of the Church in the carnal age charge, Thus faith He, from whom the Holy Ghost and the Universal Ministry proceed, I know your practice; and you are reputed to have spiritual life, but are dead. (2) Become wakeful and alive, and strengthen your living: remnant, which is also about to die; for I have not found your works perfect before my Father. (3) Remember therefore the doctrines which were delivered unto
you, and observe them, and repent. If you do not awake, I will bring a sudden judgment upon you, and you shall not dream when that desolation shall be at hand. (4) You have a few members even in the carnal age, who have not defiled their robes of imputed righteousness; and they shall exercise the episcopal office with me in the white robes of holiness, for they are worthy of imputed righteousness, and of power. (5) He that endureth shall be invested with the robes of Righteousness and Peace; and I will not blot his name from the roll of my citizens; and I will acknowledge his title before my Father and before his holy angels. (6) He that hath an ear to hear let him hear.

Section 2.—Ch. X. (1) And we saw another spiritual Representative proceeding from the kingdom of Heaven, encircled with a host of witnesses, and the token of a New Covenant upon his head; and his authority was that of Sovereign Majesty, and his disciples resembled pillars of brass reforming in the furnace of persecution, even the two candlesticks and pillars of the faith. (2) And he held in his hand the lefser and plainer testament, now to be divulged and explained, and he placed his stronger foundation upon the isles of the Gentile Christians and his weaker pillar on the land, (3) And he roared with a loud voice, like the lion of the tribe of Judah, who openeth the sealed book: and when he roared, all the spiritual powers uttered their respective languages, and thundered the oracles of the Christian Law. (4) And when the Holy Ghost uttered all his languages, we made ready to publish the doctrine to the whole world. And we heard a voice from the kingdom of Heaven saying unto us, Teach not to the Gentiles what the spiritual tongues uttered. (5) And the Representative whom we saw take footing on the islands of the Gentiles and on the continent, raised up his hand to heaven, (6) And swore by him that was raised up to the right
hand of God, who dieth no more, and of whose kingdom there shall be no end; who created the Church and its members, and the Empire and its subjects, and the populace and its individuals, that the time of their allotted duration shall no longer continue: (7) But that in the years of the last trumpet, when the seventh minister is about to found, the law-like dispensation also, (mythical in respect to the mystery of Godly justification, and to the mystery of antichristian justification, its opposite, comprised in it—mythical in respect to the mythical times of them both—mythical because the law-like dispensation of the Church, mythically fore-shadowed the Gospel-like dispensation—mythical because of the sufferings of the true Church during its continuance) shall be about finished and explained, according to the Gospel of the kingdom, prefigured to his own servants of the former dispensation, the two prophetical witnesses. 

(8) And the seventh and last interpreter of tongues, who had just spoken, interpreted unto us a second time, saying, Come and receive the Gospel, and Gospel dispensation, now to be made manifest by the spiritual power and ordination of the Representative, who presideth over the Gentiles and Jews, and over the sea and the land, over the universal Church, as well as over the limited, antecedent, Israel of God. (9) And we went to the Minister, saying unto him, Admit us to partake of the New, and reformed Covenant, and ordain us to preach it. And he said unto us, receive it, digest it, and hold communion with it, and it shall embitter even unto death your carnal members, but it shall be glad tidings of great joy and improvement to its true professors, whom it shall purge and reform:—It shall be wormwood to the flesh, but honey to the Spirit:—It shall comfort the soul, though it terminate in persecution to the body:—The publication thereof shall bring down heaven to them who receive it, and shall kin-
dle hell in them who reject it. (10) And we were admitted to the reformed doctrine, and ordained to publish it by the authority of the spiritual messenger, and we digested it and held communion with it; and it was all joy and edification to our true confessors, but odious, dividing, hardening, and exasperating to carnal Christians. (11) And he faith unto us, It is become necessary for you to preach and interpret the gospel a second time to the nations of the Gentile Christians, and to the tongues, and to the plurality of kings.

Ch. XI. (1) And there was given unto us a rod of power, a canon of orthodoxy, an indelible pen of iron, wherewith to register the citizens of the Christian community, imprint their confession, and publish the gospel; a wand to scrutinize and to measure the living stones of Church, and to measure and judge of times; a wand to perform as it were great and marvellous signs in the Spiritual Egypt,—and the minister raised himself and said, Awake and rise, and occupy and describe the Church of God, and its true ministers and worship. (2) And excommunicate the Heathenish corrupted times and persons, and admit them not; for the Church has been occupied by unbelieving Gentiles; and they shall continue to govern and oppress the Holy Church until 1242 appointed years of persecution shall be finished. (3) And I will give power to my two Protestant communities, and they shall protest against the Antichristians in a state of humiliation and mourning during 1242 years. (4) These are the true and inspired representatives of the united Jews and Gentiles, the two churches which serve the Creator of the world, the two pillars of the faith. (5) And if any attempt to deprive them of their rights, the word and spirit of God proceed from them, and consume their enemies; and if any attempt to put them to a political death, in the same manner must they be destroyed. (6) These
have power to excommunicate from the Church, and to deliver to Satan them who are hardened, in- 
formuch that the grace of God, in the years of their 
ministry, shall not reform their enemies; and they 
have power over the Gentile-like nations to cause 
their destruction by war, and to smite the earthly 
powers with every kind of plague as often as they 
will. (7) And when they shall be about to accom-
plish the appointed time of their sackcloth testi-
mony, the ghostly empire which ascendeth from 
Hell shall wage war with them, and overcome them, 
and scatter them, (8) And spiritually destroy their 
scattered members in the central tribunal and square 
of the great church, which is denominated by the 
Holy Ghost, Sodom, and Egypt, and the polity, 
within which their Prince was in the same manner 
oppressed. (9) And certain of the Gentile converts 
shall see part of their scattered members during 
three years and a half, and shall not suffer them to 
be compelled to enter the idolatrous churches. (10) 
And they that dwell in the empire shall rejoice over 
them, and make merry and send congratulations to 
each other because these two Protestant churches 
tormented the consciences of the earthly powers by 
their testimony.

Section 3.—Ch. XIV. (1) And we beheld, 
and lo! The Lamb of God exalted to the throne of 
his kingdom, the Church, and with him the elect 
company of Apostolical and uncorrupt Christians, 
proclaiming the true Christian profession, and the 
true head of the Church. (2) And we heard an 
interpreter proceeding from the kingdom of heaven, 
resembling the languages of many nations, and the 
call of thundering preachers; and we heard the 
harmonious notes of thanksgiving and prophecy. 
(3) And they celebrate the glad tidings of a new 
covenant even before the throne and the universal 
Lords, both spiritual and civil; and no one could 
learn that revelation, except the host of Apostolical
Christians who had been set apart, and redeemed from the carnal Church. (4) These are they who had not been defiled by idols, for they are unpolluted. These are they who had followed the true sacrifice, the Lamb of God, whithersoever he had been driven: These were redeemed from among carnal professors, the first fruits of the spiritual resurrection of the world. (5) And in their confession there was found no deceit; for they are lambs without spot before the throne of God. (6) And we saw another minister traversing the kingdoms, and bearing the primitive unadulterated Gospel of justification by Christ slain from the foundation of the world to publish to all the Gentiles of every tongue and nation, (7) Saying with a loud voice, Fear God, and give him the glory, and ascribe to him salvation; for the hour of retribution and separation is arrived; and render worship to the Creator of the Church, and of the Empire, and of the People, and of the Ministers of grace, (the creatures whom you worship).

Section 4.—Ch. XVII. (1) And there came unto us the seventh minister having the seven vials of wrath (hereafter to pour out,) and interpreted the Christian Law unto us, Saying unto us, Come into the Church, and I will explain unto you the judgment of the Catholic, idolatrous church, which ruleth over the numerous Gentile kingdoms, (2) By whom the kings of the Empire have been seduced to idolatry, and the inhabitants of the empire have been intoxicated by her idolatrous doctrines. (3) And he carried us into the Gentile countries, barren of grace, and desolated by tyranny; and we saw a Church presiding over a bloody, wicked empire, abounding with blasphemous titles, and distinguished by seven successive governments and ten kingdoms. (4) And the Church was adorned with purple, and scarlet, and gold, and precious stones, and pearls, and possessing the golden means of corruption wherewith to establish her impure communion, re-
plete with abominations and idolatry, and devoid of Christian justification. (5) And her name corresponded to her doctrine, a doctrine of mystery and of sealing up the word of God; and she was spiritually called, The Catholic Babylon, the Mother Church of idolaters, and of all the corruptions of the land. (6) And we saw the Church intoxicated with her victories over the witnesses, and we were terrified and astonished greatly at the sight. (7) And the interpreter said unto us, Why are you amazed? I will explain unto the Scriptural prophecy respecting the mystery and emblem of that Church, and of the Empire, which supporteth her, and which has seven governments and ten kingdoms. (8) The Empire which you saw, declareth the gospel, was dead and is alive; and must ascend from Hell, and return thither again; and all the inhabitants of the earth shall be terrified into submission, when they shall see the ghastly empire of Antichrist which shall have lived, died, and risen again. (9) Here is required a mind possessing spiritual wisdom. The seven heads denote seven mountains, emblematical of all kingdoms, over which that Church presideth. (10) And they signify likewise seven forms of government. Five are now fallen, declareth the Gospel, and the sixth is now in existence, and the seventh is not yet come; and when it shall come, it shall not endure long. (11) And the Empire, dead in the flesh, but alive in the Spirit, is the eighth, being the seventh raised from the dead in a ghastly form; and to Hell it shall return. (12) And the ten horns are ten kings and kingdoms, which have not received royal authority yet, faith the Gospel, but receive royal power during the same time with the Ghost. (13) These have one and the same jurisprudence and shall divide their force and government with Antichrist. (14) These shall be adversaries to the true Christian sacrifice and head; but the Lamb shall overcome them; for he his Lord of all Lords, and King of all Kings;
and his followers are the faithful, approved martyrs. (15) And he faith unto us, The waters which you saw, upon which the Church is founded, denote the Gentile nations. (16) And the ten kingdoms, which you saw belonging to the Empire, these shall hate the corrupt church and forfake her, and make her desolate, and consume her substance by war, and destroy her by internal division and contention. (17) For God hath put into their hearts to obey the Law of the Spiritual empire, and to constitute one jurisprudence and community, and to share their royal power with the ghostly empire, until the Law like mystical dispensation shall be accomplished. (18) And the Woman, which you saw, is Rome itself, and the Latin community which arrogateth unto itself a sovereign power above, and over the kings of the world.

SECTION 5.—Ch. XXI. (9) And there came unto us the seventh Interpreter, who had the seven vials, (hereafter to pour out), charged with the seven last plagues, and interpreted the Christian Law unto us, saying, Come into the Church, and I will explain unto you the Prophetical emblem of the Bride, the established Church of the true Christian Mediator and sacrifice. (10) And he sent us the ministers of the gospel, to the universal sovereign kingdom, to be gathered out of all nations, and shewed us the true Catholic Church, the holy Sion, established and brought down by the Holy Ghost from the Jerusalem which is above; (11) Having the sovereign power of God; and her head was the most glorious God, the rock of Israel; (12) Having a firm and glorious guard of Priests; having twelve articles of faith, whereby to enter into her; and to each article an apostle, and names inscribed, which are the names of the twelve tribes of Israel, constituting her symbol of faith. (13) And to all the nations of the four quarters of heaven was entrance given by three confessions. (14) And the
Ministry of the reformed Church had twelve founders, and they were called the twelve apostles of the Lamb. (15) And he, who translated the Christian law unto us, had an imperishable instrument of writing and measurement, that he might determine the Church, and enroll members, and describe her doctrine and ministry, by his canon. (16) And the Church is universal, and her glory is equal to her extent; and he measured the elect members of the community, dividing them into twelve thousands of sealed saints.—The duration, and the extent and the glory of the city are alike infinite. (17) And he proved by his canon of orthodoxy the members of her guardian ministry; her watchmen by the test of Apostolical foundation in doctrine and ordination, which is the criterion of a member, that is, of a minister. (18) And the connecting link and establisher of the Ministry was the Holy Ghost; and the Church itself consisted of faithful, uncorrupt members, purified as the crystal laver of Baptism. (19 to 21) And the founders of her Priesthood, the twelve apostles of the Lamb, were enriched and adorned with every precious gift of the Holy Spirit. (21) And the twelve entrances to the Church were twelve fundamental doctrines, preserved distinct and entire without addition or diminution; and her Law, and the judgement seat thereof, were graced with pure and incorruptible veracity and justice.—(22) And we saw no place of sacrifice therein; for the Almighty Lamb of God is the only sacrifice and atonement there.

SYNCHRONISM VI.

SECTION I.—Ch. XI. (11) And after the three years and a half the Spirit of vital union from God blew upon them, and they rose from dissolution, supported by their disciples, and great terror fell upon them who beheld them. (12) And they heard
A loud call from the throne of divine government, inviting them, and saying, Ascend up hither; and they ascended to the place of dominion and power in a numerous fleet, borne through the air by the wings of the wind, and their enemies gazed upon them. (13) And in the same hour there was a great Revolution, and the tenth part of the great community and church was dissolved and separated; and in the Revolution many, even all titles and offices of its citizens and members were politically annulled, and blotted out from the Roll of Citizens; and the remnant of the subjects of the tenth division of the Polity were terrified, and gave allegiance to God, their king. (14) The 386 years of the triumphs of the Euphratean horsemen are now expired, and the last delegate will quickly give the signal for the third woful trumpet of judgment.

Section 2.—Ch. XIV. (8) And another Representative followed the former in his ministry, crying, The Great Apostate Church and kingdom are assuredly decreed to fall, and they deserve to fall, for they have seduced and intoxicated all nations with the Spirit of Idolatry and Apostacy. (9) And a third proclamation followed with high authority, saying, If any shall give allegiance to, and worship the ghostly empire, and its images, and shall continue in its political and spiritual service, § (10) He also shall partake of the vials of God’s wrath, without any further mercy, and shall be tormented in a political and spiritual Hell of Anarchy, in the presence of the holy Church and its head. (11) And their dissolution, torment and impenitence proceed for ever and ever, and they have no respite day or night, who do homage to the Ghostly Empire and its idols, and whosoever continueth in its political or spiritual service and Register. (12) Compared with this, how light have been the afflictions of the true Christians, what reason and ground
are here for patience in them who hold fast the
faith and commandments of Jesus!

SECTION 3.—Ch. XV. (1) And we saw another
type in the place of Royal Government, great and
marvellous, seven ministers of judgment having the
seven last plagues; for in them have been filled up
the wrath and council of God. (2) And we saw
as it were a purified nation, inspired by the Holy
Spirit; and them who were escaping in triumph
from the Empire, and from image-worship, and
from the Register of its Members, and from its
slavery and government; and they were raised from
death, and set over the holy people, and had the
harps of praise and prophecy. (3) And they cele-
brate the harmony of the Gospel and Baptism of
Moses, the Minifier of Christ, corresponding to the
Gospel and Baptism of the true Paschal Lamb, say-
ing, Great and marvellous are thy spotless works,
O Lord, Almighty Redeemer; just and true are thy
ways and dispensations, thou, who art become the
King of Christians. (4) Who shall not tremble
before thee and glorify thy supremacy? For there
is but one lamb without spot: For all Gentiles and
nations shall come and do homage to thy Church and
kingdom; for thy dispensations of justification and
judgment are made manifest; are accomplished.

SECTION 4.—Ch. XVIII. (1) After these
things we saw a delegate descending from the king-
dom of heaven, possessing a great dominion, and the
land was ruled by his authority. (2) And he cried
with a powerful and loud proclamation, saying, The
dissolution of the Anti-christian community is de-
creed; is commenced; and it is become the cell of
lawless philosophers, and of Satyr-like, savage, de-
moniacks, and the hell of every faithless, unaton-
ted spirit, even of every unsanctified, and excommuni-
cated soul. (3) For that church hath intoxicated
all nations with the spirit of the inflammatory poison
of her idolatry; and the kings of the land have
joined with her in idolatry; and the mercenaries have been enriched by the abundance of her indulgences. (4) And we heard a second proclamation from the supreme authority, saying, Come out of her, my subjects, lest you hold communion with her criminal jurisdiction and doctrine, and lest you receive of her punishment, and of the vials of wrath. (5) For her lies have been cemented, heightened and magnified, till she arrogated to herself the throne of God; and now hath he called to mind her unrighteousness and oppression. (6) Repay unto her the fame measure which she bestowed upon you, and render unto her double, according to her works and deserts: Into the communion and doctrines, which she hath poisoned, pour double poison for her. (7) The more she hath glorified and enlarged herself, and lived luxuriously, the more torment and sorrow inflicted upon her; for the faith in her heart, I am enthroned as a Queen, and am not forsaken, I am the eternal City, which shall never see mourning and destruction. (8) Therefore in one hour shall her plagues come, Apostacy, mourning and famine, and she shall be levelled by Revolution; for stronger than the strong is the Lord God who judgeth her. (9) And the kings of the land shall weep and mourn for her, who shared her indulgences and luxuries, when they see her reduced to obscurity, and consumed by revolution and civil dissolution; (10) Flying to a great distance through fear of her torment, and saying, Wo, wo, to the Catholic Babylonish community, that city whose name is, The Strong City;—for now, even now thy judgment is accomplishing. (11) And the mercenaries of the land are weeping and mourning over her; for hence forwards no man purchases their wares; (12) Images of gold and silver, and beads, and lawn, and purple, and scarlet, and crucifixes, and vases, and images of ivory, and most costly wood, and of brass, and of iron, and of marble; (13) And incense of
cinnamon and myrrhe, and wine, and ointment, and unctions, and wafers, and sacrificial victims, and horses, and government, and flaves, and redemption of souls. (14) Even now the harvest of thy coveted pleasures is past, and all the splendid and elegant ornaments of royalty are departed; and thou shalt never,—never more recover them. (15) The mercenaries, who grew rich by her means, shall fly far from her through fear of her torment, weeping and mourning, (16) And saying, Wo, Wo, to the Catholic polity, which was invested with lawn, and with purple, and scarlet, and adorned with gold and precious stones and pearls; for in one hour hath so great wealth been swept away. (17) And every governor of her churches, and all the congregations of the churches, and as many as make a trade of working upon the people,—are fled! (18) And are crying while they behold her increasing dissolution, What community ever perished thus? (19) And they are casting dust upon their heads, and are weeping, and wailing, crying, Wo, Wo to the Catholic Church, in which all they who had congregations, were made rich by her extortions; for in one hour hath she been forsaken and impoverished. (20) Rejoice over her thou Christian kingdom, and ye holy Bishops and Protestants, for God hath rendered unto her the judgment which she inflicted upon you. (21) And the mighty single delegate seized upon a strong kingdom, the corner-stone of Babylon, and subjected it to the people, crying, With such an overturn and revolution shall the whole oppressive Empire be cast upside down, and never,—never more be re-established. (22) And the chant of the quire, and the peal of the organist, and the thunder of the preacher shall be heard no more at all in thee; and all thy painters and sculptors shall visit thee no more; and the sound of plenty and of thy boasted foundation stone shall be heard no more in thee. (23) And spiritual power shall no more
govern in thee; and the union of church and state shall be celebrated no more by thee; for the kings of the Empire have been thy partners and allies, and all nations have been led astray by thy corruptions and fascinations, (24) And thou hast been convicted of the slaughter of the witnesses and primitive Christians; and the blood of all that have been martyred hath been found within her jurisdiction.

Ch. XIX. (1) And after, this we heard as it were the loud thanksgiving of a great multitude in the Christian kingdom, crying, Allelujah. Deliverance and sovereign power be ascribed to the Lord, our God, (2) For just and true are his dispensations: for he hath judged the Catholic Idolatress, which corrupted the land by her idolatry, and the retribution of the slaughter of his witnesses he hath both decreed that she should suffer, and hath accomplished.

SYNCHRONISM VII.

Section 1.—Ch. XI. (15) And the seventh and last minister sounded the trumpet of Resurrection and Judgment, and there were great thanksgivings and rejoicings in the Christian kingdom, saying, A kingdom of this world is become our Lord’s and his Anointed’s, and the succession of Christian kings shall never be interrupted.

Section 2.—Ch. XIX. (3) And a second time they gave the glory of the dominion to God with thanksgivings and rejoicings, saying, The dissolution, overturn, and revolution of the spiritual Sodom proceed henceforthwards to all eternity.

Section 3.—Ch. XXI. (23) And the reformed Church hath no need of an universal Father and Ministry to guide her; for the Divine power and her proper Christian head direct her. (24) And
the nations of them who are saved shall respectively exercise their own power and government according to the light of the Gospel; and the kings of the Empire, and the kings of the earth, begin to share their majesty and reverence with her. (25) And all the entrances of the doors of Faith thereunto shall never be closed; for there shall be no more apostacy and dissolution there. (26) And they shall bring the temporal and spiritual power of the nations into union and alliance with her. (27) And no one that confoundeth truth and error, no idolater, and no heretic shall be admitted there, but only they who conform to the gospel of the one true Christian sacrifice and mediator, and by conformity to the gospel, her criterion, are adjudged true Churchmen; and of the number of her citizens.

Ch. XXII. (1) And he shewed unto us the pure origin and source of Christian doctrine and satisfaction issuing by authority from the throne of God, and of his representative. (2) The common center to her legislation and established doctrine was the Cross of Salvation, to which were annexed the twelve fruits of the Spirit, thence perpetually proceeding; and the imputed righteousness of the Cross is the righteousness and recovery of all nations. (3) And the faithful shall never suffer excommunication there: for the throne of God and of his representative is within the Church and his own ministers shall continue to serve him, (4) And shall be established in his presence, and their authority is thence committed to them. (5) And Apostacy shall not be there; and they need not the guidance of a single universal head upon earth; for the Lord God is their king and ruler; and they shall reign for ever and ever.

SYNCHRONISM VIII.

SECTION I.—Ch. XI. (16) 'And all the Christian Lords, seated before God upon their thrones,
fell down and did homage to God. (17) Saying, We offer thanksgiving unto thee, O Lord, Almighty God, because thou hast taken unto thyself thy great authority, (deputed hitherto to Antichrist) and art become our king. (18) And the Christian Gentiles have been exasperated; but the end of their triumphs, and the time of thy wrath is arrived; and the time of the Ghostly Empire, and of thy spiritual reanimated Church, to be governed, and to receive according to their works, and to give reward to thy servants of the law-like dispensation, and to thy witnesses, and to thy saints, and to all who submit to thy kingdom, subjects and rulers, and utterly to corrupt and destroy them who corrupt and destroy the land.

Section 2.—Ch. XIV. (13) And we heard a sentence from the throne of judgment, saying unto us, Publish that blessed henceforward are the witnesses, who have preserved the true faith in political dissolution; yea, verily, faith their Advocate and Paraclete, that they may rest from their persecutions; and their righteousness and reward follow them whither they are gone.

Section 3.—Ch. XIX. (4) And all the Christian Lords, and the universal Church submitted, and did homage to God who was seated upon the throne, saying, Amen. Allelujah! Praise ye the Lord. (5) And a proclamation proceeded from the throne, saying, Praise ye the Lord, even our Lord, all ye his servants, and ye that serve him, both subjects and rulers. (6) And we heard as it were the shout of a great multitude, and the languages of many nations, and the thunders of powerful preachers, thundering, Allelujah, Praise ye the Lord; for the Lord God Omnipotent reigneth. (7) Let us rejoice and be exceeding glad and ascribe unto him the Supremacy; for the Union of the Christian Kingdom and Church is arrived; and the Church hath reformed herself. (8) And to her it was given
to be endued with spotless and glorious righteousness; for imputed righteousness is the justification of the saints. (9) And he said unto us, Publish that blessed are they who are invited to partake of the communion of the established Church of Christ: and he faith unto us, The Scripture is true, and these are its true doctrines which I establish. (10) And we fell down to worship before the feet of the Representative of Christ who declared the gospel; and he said unto us, See that you do it not; for I am you fellow communicant, and of the members of your church, and one of the witnesses of Jesus. Worship God; for my prophetical testimony is not mine, but that of God the Holy Ghost.

SECTION 4.—Ch. XXII. (6) And he said unto us, This Revelation is credible and authentic; and the Lord God of the sevenfold Spirit of the holy prophets hath sent his forerunner and representative to shew unto his servants his approaching kingdom and judgment. (7) Behold I come quickly; Blessed is he who keepeth the commandments of Revelation, and observeth the warnings and prophecies thereof. (8) And as soon as we understood and hearkened to the gospel, we fell down to worship the minister who preached it unto us. (9) And he said unto us, See that ye do it not; for I am your fellow-communicant and of your brethren, the witnesses, and of them who keep the commandments of the Christian Revelation: Worship God.

SYNCHRONISM IX.

SECTION 1.—Ch. III. (7) And the governors of the charitable age of the church change, These things faith the Holy one, who hath now fulfilled his promises, who possesseth royal authority, The lion that openeth the sealed book, He that admitteth, and no one can excommunicate; who excommunicateth, and no one can admit. (8) I know your
works. Behold! I have opened for you the door of faith and deliverance; and no one can shut it; for you have a small power, and have kept my word, and not renounced my faith and authority. (9) Behold! I give up them who are of the superstitious, carnal church, and call themselves Christians, and are not, but speak lies. Behold! I will make them emigrate, and do homage before your feet, and know that I love you. (10) For inasmuch as you have kept my word during the season of persecution, I also will keep you during the season of the revolutionary ordeal about to come upon the whole world, to prove the works of them who dwell upon the earth. (11) Behold! I execute judgment speedily: hold fast your present power and faith, that no one subvert your throne; and that your kingdom be not transferred to another people. (12) He that overcometh will I make a pillar of the church of my God; and he shall never suffer excommunication; and I will distinguish him by the name of my head, and will give him a citizenship in the city of my God, the reformed Church, the New Jerusalem, which is brought down by the Holy Ghost from my God, the bride which is named after me her head, and I will communicate to him my new title, King of Kings and Lord of Lords. (13) Behold! an admonition which relateth to every one who hath an ear to hear.

Section 2.—Ch. XI. (19) And the established church of God was dedicated, and the door of faith opened, and the sanctuary of the Christian covenant and gospel therein made manifest; and there were illuminations, and languages, and preaching, and a revolution, and great northern armies. 

Section 3.—Ch. XIV. (14) And we saw and beheld! a holy community, and he that presided in judgment over it was the representative of the
Son of Man, having upon his head an incorruptible royal crown, and in his right hand a sharp sword.

Section 4.—Ch. XV. (5) And after these things we saw, and behold! the established church, the sanctuary of the witnesses and of their law was dedicated and opened. (6) And the seven delegates, who had the seven plagues, proceeded from it, endued with spotless and glorious righteousness, and armed with holy faith. (7) And the church in one quarter of the world gave to the seven delegates, the execution of their seven faithful prayers, the petitioned judgments fraught with the wrath of the living God, of whose kingdom there is no end. (8) And the church was filled with devouring fire from the power and Majesty of the Holy Ghost, and no nation could be admitted into the reformed church, till the plagues of the seven ministers were finished.

Section 5.—Ch. XIX. (11) And we saw the church dedicated and opened, and behold a holy and happy kingdom; and he that governed it was called Faithful and True, and in righteousness doth he judge and make war. (12) And his spiritual ministers were like devouring fire, and upon his head were many crowns; and he hath a title inscribed, which he alone comprehendeth. (13) And he was endued with Christian righteousness, and his title is called, The Vicegerent of God. (14) And the officers of his kingdom followed him with Christian hoots, endued with imputed righteousness and glory.

Section 6.—Ch. XXII. (10) And he faith unto us, Make manifest the covenant of the gospel; for the day of judgment is at hand. (11) He that is unjust let him be henceforthwards hardened; and he that is filthy, let him be filthy still; and he that is holy, let him be holy still. (12) And behold! I come quickly, and my reward is with me to give
unto every one of you according to your works.

13 I am the Eternal, the Beginning and the End, the First and the Last. (14) Blessed are they who keep his commandments, that they may have access to the cross of salvation, and may enter by the true faith and ministry into the fold of the church. (15) But let all infidels, and corrupters, and hirelings, and idolaters, and persecutors, and worshippers of images, and every one who loveth and inventeth hereby, be excommunicated. (16) I Jesus have sent my messenger to testify these things unto the churches. I am represented by the line of the Christian king, my glorious and forerunning vicegerent. (17) And the spirit and the church say, Come, and let him, who heareth, say, Come and let him who thirsteth for the grace of salvation come, and receive of the baptism, and justification of the church without remuneration. (18) I, Jesus, jointly testify with my Personator to every one who heareth the words of this gospel covenant: If any one shall add unto them, God shall add unto him the plagues of the vials, foretold in this book. (19) And if any Infidel or Heretic shall diminish from the words of this divine Revelation, God shall take away his name, from the covenant of salvation, and from his holy church, and from the test and register of her citizens, which is the gospel, and from the blessings therein revealed. (20) He who testifieth these things, faith, Verily I come quickly. Amen. So Come, Lord Jesus. (21) The grace of our Lord Jesus Christ be with you all. Amen.

SYNCHRONISM X.

SECTION I.—Ch. XIV. (15) And another de-
egate proceeded from the church, now opened and
dedicated, crying with a loud voice to him who pres-
fident in judgment over the kingdom, Send forth thy
armies and destroy, for the end of the appointed
time of Antichrist is arrived, and thy time is come to destroy; for the wicked of the earth are spiritually dried up, and become ripe for slaughter. (16) And the judge sent forth his armies against the empire, and the forces of the empire were mowed down.

Section 2.—Ch. XVI. (1) And we heard a great voice from the church, crying, to the seven ministers, Go, and inflict the judgments brought down by the prayers of faith, the judgments fraught with expiatory wrath, and poifonous corruption upon the empire. (2) And the first went and inflicted his judgment upon the land: and an evil and painful mortification and corruption (excited by displaying the ashes of Antichristian persecution) mortified the citizens, who had the creed and ordination and commission of the spiritual empire, and who worshipped its images. (3) And the second delegate judged the armies of the empire and the populace; and they were bodily and spiritually killed; and all spiritual life in them was extinguished. (4) And the third delegate judged the eminently and stationary teachers, and they were massacred. (5) And we heard the representative of the populace, saying, Thou haft done justly, eternal God, in judging these, (6) For they are the persons who shed the blood of the saints and witnesses, and now thou hast made them drink of the same bloody cup which they merit.

Section 3.—Ch. XIX. (15) And his Word and Representative goeth forth with the temporal and spiritual sword, that therewith he may smite the Christian Gentiles; and he shall rule them with a Roman rod and sceptre; and he shall level them under his feet, deluging them in their own blood, and shall pour upon them the deadly vials of the fury of Almighty God. (16) And he hath upon his robe, and upon his sword, a line and title proclaimed, King of Kings, and Lord of Lords.
SYNCHRONISM XI.

SECTION 1.—Ch. XIV. (17) And another delegate proceeded from the established church, having a spiritual sword. (18) And another Representative came from the altar and ministry, who presided over the expiatory incensing fire of the altar; and he cried with a loud voice to him who had the spiritual sword, saying, Send forth thy spiritual force, and cut off the heads of the earthly church; for her members have consummated their iniquity.

SECTION 2.—Ch. XVI. (7) And we heard the fourth delegate, the Representative of the altar and ministry, crying, Yes, verily, Almighty God, just and true are thy judgments! (8) And the Representative judged the most glorious Antichristian kingdom, and power was given unto him and unto that kingdom to inflame and incense citizens with revolutionary fire from the altar of expiation. (9) And citizens were incensed with great wrath, and blasphemed the name and authority of God, who had power over these plagues, and repented not to acknowledge his supremacy. (10) And the fifth minister judged the imperial seat of government, its metropolis and throne, and the kingdom was revolutionized, and its political horizon overcast; and they kept silence by reason of their mortifications and terror, and gnawed their tongues, as in Hell, (11) And proceeded to blaspheme the reigning God by reason of the deadly corruption of their principles and torment, and repented not of their works. (12) And the sixth minister inflicted his plague upon the great Euphratean Empire, the propagator of Apostacy, and the inhabitants thereof were depopulated to make room for the restorers of Israel, who are coming from the territories of the rising Sun, (as Cyrus unexpectedly came upon the Babylonians, and restored the Jews to their own land.)
SECTION 3.—Ch. XIX. (17) And we saw a single delegate ruling in the chief Antichristian kingdom; and he cried with a loud voice, saying to all the Spirits of plunder, the rulers of the power of the government, saying, Come hither and gather together to the expiatory slaughter of the Altar of God, (18) That he may consume the substance and carcasses of Kings and Nobles, and great men, and of kingdoms, and of Rulers, and of masters, and of servants, and destroy all social order.

SYNCHRONISM XII.

SECTION 1. Ch. III. (14) And the governors of the Church, in the age of The Rights of the people, charge, Thus faith the faithful and true Fulfiller of his promises, the foundation and head of magnificery and ordinances, which are of divine origin. (15) I know your works; that you are neither cold nor hot, I wish that you were capable of change. (16) Thus because you are neither altogether indifferent to religion, nor yet fervent, I am about to take my Spirit from you, and to reject you from my representatives. (17) Because you say that you are temporally and spiritually rich, and that you have no need of grace and imputed righteousness, and know not that you are that age of the church which is worn out and superannuated, and pitiable, and temporally, and spiritually poor, and blind, and unatoned. (18) I counsel you to make a covenant with me for that faith which stood the ordeal of persecution, and the professors of which no revolutionary trial can affect, even the true riches, and imputed righteousness, that you may be justified, and your sins be covered, left your want of atonement and protection be discovered; and anoint your ministers with the spiritual ointment of grace, that they may have understanding. (19) As many as I love I try and correct. Become zealous therefore and repent.
Behold I come, and am approaching your very doors, and I offer salvation unto all nations. He that heareth my call, and receiveth me, I will hold communion with him, and he shall hold communion with me, and he shall drink with me of the blood of the grape in my father's kingdom. (21) To the nation which doth not apostatize I will grant to reign with me on my throne, even as I persisted, and sat down with my father on his throne. (22) Let every one who is capable of understanding this prophecy, know that he is concerned in the spiritual senile thereof.

SECTION 2.—Ch. XIV. (19) And the vicegerent sent forth his army against the land, and gathered the apostate nations and drove them to the great and dreadful place of expiatory and divine vengeance and blood-shedding. (20) And their blood was shed out of the jurisdiction of the great community; and the deluge thereof extended for a space equal to that of the Holy Land.

SECTION 3.—Ch. XVI. (13) And we saw three unregenerate teachers from among the ministers and representatives of Heathen Philosophy, and of spiritual apostacy, like unto creeping, inflated frogs. (14) For they are sophistical teachers, making signs, which go forth to the kings of the land and of the whole world to unite and gather them together to the war of the great day of Almighty God. (15) Behold he cometh quickly, and executeth sudden judgment: Blessed is he that watcheth in this hour of darkness, and who keepeth Christian righteousness, left he exercise his ministry without sanctification, and lest his unainted state be discovered by the destroyer. (16) And the seducers gathered them together to a place which the Hebrews call the Mountain of Megiddo. (17) And the last minister poured out his vial upon the spiritual power of mystical Babylon, and there came a great voice from the established Church, from the Throne,
saying, The wrath of God is finished, Antichrist is crucified. (18) And there were languages, and thunders of preachers, and flashes of light; and there was a great revolution, such as never was from the time that there were men upon the earth. (19) And the great polity was divided into three portions, and the communities of the Gentiles were revolutionized, and Catholic Babylon came in remembrance before God to give unto her the cup-of-crucifixion, and extreme wrath. (20) And every Gentile state was revolutionized, and the kingdoms were levelled, the foundations of the great city annihilated. (21) And great Northern armies are caused to descend by the church and fall upon citizens; and the citizens blasphemed God for the plague of the Northern armies, for it was inexpressibly heavy and dreadful.

Section 4.—Ch. XIX. (19) And we saw the Emperor and the kings of the land gathered together to make war with him who ruled the holy kingdom, and with his army. (20) And the emperor was pursued and taken, and with him the false prophet who wrought prodigies in his presence, by which he deceived those who received the ministry and commission of the emperor, and those who worshipped images. These both were cast alive into the abyss of the insurrection of the people, and into a lake burning with fire and brimstone. (21) And their subjects were revolutionized and killed by the power of the king and Judge of the Church, and all the spirits of destruction were glutted with their substance.*

* The remainder of this Section contained in ch. xx, and the eight first verses of ch. xxi, I have not thought advisable to paraphrase for reasons already given.
The Comparison of the Revelation with History.

SYNCHRONISM I.

Section I.—Ch. I. In this chapter the Author of the Apocalypse is declared to be God the Father; and the Receiver, God the Son, and the Exhibiter, the Angel of the Lord.

This mighty angel, as he is called in ch. x, 1, is the ambassador and personator both of Jesus Christ himself, who is head of the Church, and also of the Spirit of Christ. (Comp. ch. ii, 1 and 7.) St. John falls down before him, but does not worship him.

The subject of the Apocalypse is declared to be The Christian Dispensation, from beginning to end. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Ver. 19.)

The things which St. John had seen, and which he is commanded to send to the churches in Asia, together with things present and future, exhibited this Vision, (ver. 11) are, in the second verse, declared to be, the record of the Word of God, and the testimony of the Word made flesh.

Agreeably to this statement, immediately before the declaration of the subject of the Apocalypse, (ver. 19) the angel points to the same past, present, and future events, in the following words: "I am he that-lived, and became dead; (as the words may be rendered) and behold! I am alive for evermore." (Comp. Is. xli. 21—23.)

In short, the commencement of the Apocalyptic, spiritual manifestation of Jesus Christ, coincides with that of the evangelical history of the same spiritual manifestation, which commenced on the Lord's Day, by the appearance of the angel of the Lord, (Matt. xxviii. 1, &c. comp. Dan. x,) and which was
advanced by the appearance of our Lord himself, and by the descent of his Holy Spirit.

That the seven churches in Asia are a type of the universal church revealed and established by our Lord, after his resurrection, appears from the following considerations:

1. This Vision corresponds to the following ones, as is proved by the Synchronisms. 2. The analogy of ch. xvi, 9, 10, where the number seven describes both things synchronous as seven mountains, and things successive as seven kings, confirms the same. 3. The number seven is interpreted figuratively, when joined to spirits, in ch. 1, 4, and must therefore be interpreted figuratively, when joined to churches, in the same verse. 4. If we do not interpret the symbols in the first Vision by the same rules, according to which we interpret the other Visions, our explanation must be inconsistent, and contradictory to the declaration (ver. 1) that the prophecy is figurative. But if we do explain this Vision figuratively, the interpretation contended for necessarily follows. 5. The symbols of the seven candlesticks and spirits, are jointly borrowed from Zechariah, ch. iv, 2, 10, and the former of them constituted one of the mystical emblems of the tabernacle; it is impossible therefore to degrade them into mere types of the petty churches of Asia. This Section, as well as the synchronical ones, alludes to the promulgation of the Mosaic Law, and explains its mysteries. (Comp. Exod. iii, 14, with Rev. i, 8.) 6. Some expressions in this Vision rise higher than the exclusive application to the

* If we compare Rev. i, 13, &c. with Hebrews ix, 1—3. Ps. xix. Rom. x, 18. Joh. xxi, 7. and Wisd. ix, 8. we must acknowledge that the visible heaven and earth, or Solar System, from the beginning, represented the Church of Christ; because the tabernacle represented both the visible and invisible world. This description, therefore, borrowed from the tabernacle, carries us back to the Lamb slain from the foundation of the world. See Josephus on the Tabernacle.
churches of Asia admits of, and seem to include all Christians. (See ch. ii., 7, 26, &c. iii., 10.) The warning, "He that hath an ear, &c." denotes a mysterious, universal import. (See St. Jerome on Matt. xxiv. 15.) 7. From the words, "after this," ch. iv. 1, it has been argued that the former Vision related to things antecedent to the events of the following ones. But these words may relate to the primary, and not to the higher sense of the former Vision, according to the analogy of Matt. xvi. 28, and xxiv. 34. The objectors themselves do not make the whole of the subsequent Visions subsequent in time to this, but a part only, which is here also done. 8. The word Asia may represent the greater Asia, which is called in 2 Esd. xv, 46, the glory of Babylon. But the scene of all these Visions is literally placed within the empire of Babylon, (ch. xvii. 18) which represents the Roman territory, or habitable world, or Gentile countries.

The chief objections, indeed, which have been made to the interpretation contended for, will fall to the ground, if we consider these seven churches as representing the true church of Christ, divided into seven successive periods, until the door of faith shall be opened in heaven to the Jews. (Comp. ch. iii., 20, 21, with ch. xx., 4, 6.) Let not the Reader determine this question hastily: it is a very important one. If the figurative meaning of the Vision is admitted—Behold a history of the Church written by God himself!—Behold the judgment of Omniscience pronounced upon all ages of his kingdom!—Behold admonitions, and threatenings, which come home to our age, our country, and ourselves!*

* The principal Authors who contend for this figurative sense are Brightman, Mede. Dr. H. More, Vitringa, and Mr. Samuel Johnson. This first Vision, I must add, was probably designed to have a literal accomplishment, as an earnest of its figurative and remote one. But whether it be figurative or not, the precise fulfilment of the letter, ought to satisfy every considerate person of the
SECTION 2.—Ch. IV. and V. The subject of this Vision is the gradual manifestation of the Mystery of God, "witnessed by the Law and the Prophets," and brought to light by the Gospel. This Section identifies the promulgation of the first covenant with that of the second, by perpetual, explanatory allusions to the events which took place on Mount Sinai.

The veil of the temple is rent in twain—Jesus Christ having overcome the sharpness of death, openeth the kingdom of heaven to all believers; the Holy Spirit is given to the Apostles; and they behold the Lord God of Israel glorified. He is compared to Jasper and Sardine, or rather to the Diamond and Ruby, the two most precious substances in nature, to represent Divinity and Humanity now to be enthroned.* The glorious witness in heaven, representing the heavenly sevenfold light gloriously diversified, the emblem of a new Covenant, offering deliverance from that destruction of the world, of which the Flood was the type (Jude 14) is exhibited.

The twelve Patriarchs of the Jews, and the twelve Apostles of the Gentiles, united together, represent the Universal Empire bestowed upon the King of Kings. The four Living Creatures

*Divinity of the Apocalypse. See Bishop Newton and Dr. Whitaker on the Literal Fulfilment. The symbolical names of the Churches will be explained in the explanation of the several Epistles to them.

* The Hebrew words which signify Jasper and Sardine, signify also the Diamond and Ruby, both of which jewels are omitted in the account of all manner of precious stones. Ch. xxi. 19, unless in the names of Jasper and Sardine, the Diamond and Ruby also are comprehended. The Diamond being the most precious of all stones, would naturally be placed the first in order. See Schleusner's Lexicon. By the former of these stones the Divine Glory is expressly signified, (ch. xxi. 11) and in its name, even, there may be an allusion to the name of God; as the Hebrew name of the latter stone (Adam) and the Latin (Carmalina) point to the Humanity.
supporting and sharing the throne, signify the Universal Church, as a Priesthood, to be collected from the east and from the west, and from the north and from the south.* The number four, says Philo, is the number of universality in nature.

These living creatures represent all creatures, clean and unclean, (Acts x, 11, &c.) by the grace of God received into the Church.

The same symbol of the seven lamps, exhibited in the former Vision, is here exhibited likewise; with this difference, that they are not spoken of here as candlesticks, or churches, but as oil and fire, signifying the Holy Spirit, which, on the day of Pentecost, was revealed in the form of fire. (See 1 Cor. xii, 29, 30, and 1. xi, 2, 3.)

A Church without grace is a candlestick without oil and fire.

The book seen in the right hand of him who sat upon the throne, is the sealed book of the Apocalypse, typical of the Old Testament, having a literal and spiritual sense. (2 Cor. iii, 6.)

* They coincide with the Cherubim and Seraphim, Rev. iv, 6, &c. Ezek. i, 5, x, 20. Is. vi, 2, 3. The word cherub by derivation may mean Inflar multitudinis as though the cherubim were symbols of bodies of men, or Inflar supremi as though they represented the church, of which God is the head, and possessed the fourfold spirit of God. Ezek. xxxvii. 9, 14.—See Parker. But the proper meaning of the word Cherub is an ax. Ezek. x, 14. See Lowth on the place; or as Daubuz expresses it, A labourer at the plough, whereby was represented the office of the Jewish Priests and Levites.” 1 Cor. ix. 4. The allusion to the Cherubim in 1 Pet. i, 12, proves that they were typical of angels or ministers. Rev. i, 20. That the Seraphim represented the priesthood is proved from Is. vi, 3, compared with Rev. iv, 8, it being peculiar to priests to work on the Sabbath, and to repeat the words, “Holy, Holy, Holy.” See Daubuz. They even call themselves priests and identify themselves with the Christian church, Comp. Rev. v. 10, and i. 6. They are called Living Creatures because they have the spirit of God, which is life (breath), and represent the Church of the regenerate. They are not two, as in the Mosaic economy, but four (as in Ezekiel, who prophecied of the removal of the Church from the Jews to the Gentiles) in order to denote an universal Church. Luke xiii. 29. Agreeably to this the four Evangelists have similar emblems, as, I believe, the four great prophets had. They are opposed to the four Gentile monarchies. Dan. vii.
And, as in the former Vision, the book was
given by the Father to the Son, so, in this, the book
is given by him who sat on the throne to the Lamb,
after his ascension.

St. John in the Vision saw him ascend; but he
ascended once and for ever, shortly after his resur-
rection. With his sacrificial death, resurrection,
and ascension, this prophecy therefore incontrovertibly
commences: "Christ being come an high priest
of good things to come, by a greater and more
perfect tabernacle, not made with hands, that is to
say, not of this building: neither by the blood of
goats and calves, but by his own blood, he entered
once into the holy place, having obtained eternal
redemption for us: And for this cause, he is the
Mediator of the New Testament, that by means of
death, for the redemption of the transgressions that
were under the first Testament, they which are
called, might receive the promise of eternal life."
(Heb. ix, 11, &c.)

Learn, then, to consider the Old Testament
not as an allegory, devoid of a literal signification,
but as having a literal and spiritual meaning; the
former of which is the Law, the latter the Gospel;
and remember that the Spirit alone can reveal the
things of the Spirit. "The letter killeth;' that
is, it revealeth no mercy,—no salvation,—nevertheless
the Law was a light shining more and more unto the
perfect day," the day of Pentecost: The veil placed
upon the face of Moses, from the very first, obscured
not altogether Christ the end of the Law; and the
succeeding prophets spake of salvation under a veil
more and more transparent. But be it remember-
ed, that the letter of the Law, strictly and properly
considered, revealeth no mercy from God to man,
and consequently no mercy from man to man. It
is a new commandment that we should love one
another; and love is the completion of the law,
made perfect by Christ,—the law of Christians.
All motives to mercy between man and man are evangelical; and were not, and perhaps could not be, brought to full light till the blessed work of redeeming mercy was also itself fully revealed. This consideration ought to teach us to prize the gospel, and its Author; to do justice, and to love mercy, and to forgive as we hope ourselves to be forgiven.

It remains to observe, that, as the mystery of God was gradually opened until the day of Pentecost, so was its glory to shine more and more, and further and further, from that time, until the veil should be removed from the heart of even the Jews themselves. (2 Cor. iii, 16).

Thus, in some degree, this latter dispensation resembles the former; and, by analogy, however the mystery of God had been finished quoad specimen, it was still to be finished quoad gradus as under the seals, and trumpets of the Apocalypse.

Section 3.—Ch. XII. 1—6. The subject of this Vision is the War between the Old Serpent and the Seed of the Woman, or Church. The various types of this great war are beautifully identified, and constitute the groundwork of the prophecy. We seem carried back to the foundation of the world, when the Lamb was virtually slain. And, as in the first Vision, the Son of Righteousness is described moving round, as it were, in the centre of the seven spiritual stars, and upholding all things by his power; so here, the heavenly Church in supreme glory, with the Sun of Righteousness, seems majestically encircled with the twelve signs of a spiritual Zodiac. (Comp. Pf. xix, Job. xxxviii, 7). The Apostacy of Satan, the seduction of the angels, (stars) and their consequent fall, so woeful to the inhabitants of the earth, are probably alluded to. But without doubt, our first Mother is plainly signified in the retrospective type. The atonement promised to her, as representative of the Church, her offspring—the travailing in birth—the flying
dragon standing before the woman—her flight to the earth, rendered by her a wilderness—the dragon stripped of his wings, and made to lick the duff—the war of the dragon with her seed; circumstances which are all found in this chapter; and the crushing of all enemies by the heel of the Messiah, at the end of the Vision, plainly refer to, illustrate, and confirm the doctrine of the fall.

The third allusion is to the Church and Mother of Joseph, by whose dream we are enabled to understand the beginning of the chapter. Upon the deliverance of Joseph, the Church of Israel went down into Egypt, a spiritual wilderness, where she had a place to be nourished in; and where Satan, by the instrumentality of Pharaoh, made war with her children.

But fourthly, and most clearly, the Vision commences with an allusion to the Church of Israel; immediately before the birth of Moses, the man-child. "This is he that was in the church in the wilderness." (Acts vii, 38.)

The sufferings of the Israelitish women—the vigilance of Pharaoh to destroy their male children—the clandestine exaltation of Moses to the court of Pharaoh, and afterwards to the government of the Church of God, and the Vision of God's throne—the flight of the church into the wilderness, there to be fed with manna—the pursuit and destruction of Pharaoh—the Song of Moses—the Paschal Lamb—the wings of the eagle, whereby Israel was carried in the wilderness—are circumstances unquestionably alluded to, and explained.*

Thus the three first Visions commence with different Views of the great work of Redemption; and alike refer to the promulgation of the Law; whereby their coincidence is confirmed.

But we must not rest in allusions; but must determine what is the body of these shadows. This

* I have stated these allusions, because I consider the Apocalypse as the key to the spiritual sense of the Old Testament.
Vision points to the Revelation of the promised Saviour, and may be explained, as relating both to his miraculous conception and birth, and deliverance from Herod; and also from the Romans.* "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts iv, 27. See Rom. viii, 22.) I shall explain the Vision in the latter way.

By the Woman then, we are to understand the Apostolic Church, crowned with the Apostolic government, and trampling under foot the temporary ordinances of the law, and about to trample upon Time itself. (Col. ii. 16.—Ecclus. xliii. 7.—Rev. xvi.—Luke xxii. 29, 3.)

This glorious church groaneth with desire of the promised deliverer. "A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh away."—John xvi. 21. See Luke xxiv. 17.

To prevent the Resurrection of the promised Seed, and to devour his soul in hell, Satan makes use of the Roman Empire, signified, as will hereafter appear, by his seven heads and ten horns.† While

* The same year that Pompey took Jerusalem, one of the Sibylline oracles made a great noise, viz. that nature was about to bring forth a king to the Romans; which, as Suetonius tells in the life of Augustus, did so terrify the Senate, that they made a decree that none born that year should be educated (Leslie's short Method with the Jews.)

† The third part of the stars cast to the earth by the tail of the dragon, signify the Latin or European kingdoms, the proper territory of the Roman Empire; but more especially the Latin Bishops, to be corrupted by the dragon in his last state, signified by his extreme part, proves the instrumentality of a false prophet. Is. ix, 15.
the Church is in labour, the blessed Redeemer is assaulted by the lion's mouth; 'Hell labours to compass him; the bottomless pit to close him round about; and the earth with her bars to imprison him for ever. The Roman guards not less vigilant, make sure the sepulchre, and watch over his lifeless corpse. But the first-begotten of the dead, bursts the bonds of corruption, and God raiseth up his holy child Jesus, having loosed the pains of death, because it was not possible that he should be holden of it; and he bringeth again the first-begotten into the world. He ascendeth to the right-hand of God, and receiveth power to rule all nations; (οἰκοδείπνος) some, as a gentle shepherd, others as a destroyer. Chap. xix, 15.) Hereupon the Church is removed to the hither-barren wilderness of the Gentile countries; and the wild is preferred to the cultivated olive.

Among these Gentiles, the Church is to be preserved during the approaching 1260 days, which signify, as will hereafter be explained, 1242 of our years.

Thus the commencement of this vision relates to the same subject with that of the two former ones, the Resurrection of our Lord and Saviour Jesus Christ; (compare chap. xii, 5. with xix, 15, 16.)†

Now then, the Campaign opens;—the Trumpet is blown in Zion;—the Captain of the Lord's host marshals the called, and chosen, and faithful;—"He that overcometh shall inherit all things," faith the Lord, "and I will be his God, and he shall be my son."

SYNCHRONISM II.

SECTION I.—(Ch. ii, 1—11.)—"If we consider, (says Mr. Mede, speaking of the seven Churches in Asia,) their number being Seven, which

† There is a remarkable correspondence between this Vision and 9th Esdras, ch. ix, 38, to xiii, 52.
is a number of revolution of times; and therefore in this book, the seals, trumpets, and vials are also seven; or if we consider the choice of the Holy Ghost, in that he taketh neither all, no, nor the most famous Churches in the world, as Antioch, Alexandria, Rome, and many other, and such no doubt as had need of instruction as well as those here named; if these things be well considered, may it not seem that these seven churches, besides their literal respect, were intended to be as patterns and types of the several ages of the Catholic Church a principio ad finem? that so these seven churches should prophetically sample unto us a seven-fold successive temper and condition of the whole visible church, according to the several ages thereof, answering to the pattern of the seven churches here? And if this were granted, viz. that they were intended for so many patterns of so many states of the church succeeding in the like order the churches are named; then surely the first church (viz. the Ephesian state) must be first, and the last be the last." Mede's Works, p. 905.

With this key I proceed to explain the charges delivered by the Bishop of Bishops, to all ages of his church, accompanied with promises and threatenings, relating sometimes to the age of the church spoken of, and sometimes to a future age of the church, considered as one and indivisible.—(Dr. H. More.) There is a Plurality in the Unity, and an Unity in the Plurality.

The Ephesine age of the church is the first in order. The word Ephesus signifies Zeal; (ἐφεσίς opposed to ἀπειθέω) and it may be inferred from the declaration, (ver. 4) that the age at the time of the Vision (A. D. 97) had lost its first Love, that it had heretofore been signalized by Ardour and Charity. How well do both these characters of Zeal at the beginning, and lukewarmness at the end, suit the Apostolical age of the church! With
what spirit did the Apostles begin their testimony! but what coldness and divisions did the Apostle St. John, who in his old age went about saying, "Little children, love one another," find occasion to reprehend in his epistles! They seem directed almost to this one point, to preserve declining Love and Charity in the Church. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.

The Apostolical age, alas! is but the too manifest type of every age of the church. The prophecies, in their proximate sense relating to the close of the Apostolical age, always point to the end of the Gentile Church. (See Matt. xxiv, and 2d Thes. ii.)

The Angel, or Apostles of this first age are charged, most significantly, by him who ordained and supports the Catholic Ministry; who rules the Universal Church. They are praised for having heretofore patiently endured persecution, and for having disowned false and fearful brethren. They are praised with a commendation, which particularly points to the Apostolical Church, for having tried them which say they are Apostles; or as St. John in his epistle expresses it, for having tried the spirits whether they are of God; because many false prophets are gone out into the world. (1 John iv. 1.) "If a man say I love God, and hateth his brother he is a liar." (Ibid. ver. 20.)

The charge, brought against this church, is, that it was now become cold and uncharitable. This falling off, is compared to the Fall of Man; (comp. 2 Cor. xi, 3;) and to the Church it is threatened that unless it should repent and become zealous, it should be removed into another country; which took place when the Eastern Churches were defoliated, and the West became the principal seat of the Gospel.

"Because of unbelief, they were broken off,
and thou (inhabitant of the west) standst by faith, be not high minded, but fear."

Another commendation given to this Church is, that they hated,—not, the Nicolaitanes; but the deeds of the Nicolaitanes.* These are generally supposed to have been the first Heretics. They corrupted Christianity with idolatry and fornication. We shall hereafter find that they afforded an occasion to the Apostles to destroy remote apostacies with the same blow, with which they annihilated these. The Heresies then in existence were preparatory to, and the type of, the great Antichrist. 2 Thess. ii. 7. 1 John iv. 3.

To him who should preserve himself unspotted from these corruptions, or who should recover from the Fall above spoken of, the Holy Spirit promises what was first granted to the Apostolical age of the Church, a delivery from the corruption of human nature by the Cross of Christ in that paradise, where there is no more curse. Ch. xxii, 3.

"He that hath an ear, let him hear what the Spirit (of him who holdeth the seven stars in his right hand,) faith unto the Churches."

The Church of Smyrna is the type of the second age of the Church. Smyrna signifies Myrrh, which is a bitter herb, and therefore, as well as Wormwood, denotes the bitterness of affliction. Comp. ch. viii, 10, 11.

This age is very significantly charged by him who had conquered the world, and comforted with a declaration, (opposed to the description of the Laodicean Church) that, although Christians were in a state of bodily suffering, and outward poverty, and surrounded by false brethren, they were rich in spiritual comfort and wealth; and through the power of the Holy Ghost, had no cause to fear torture and death. How did this glorious army of Martyrs praise and

glorify the power of Grace! The sword of him that did lay at them, could not hold: the spear, the dart, nor the hubergeon. They esteemed iron as straw, and brass as rotten wood. The arrow could not make them flee: they laughed at the shaking of a spear. They made a path to shine after them; upon the earth there was not their like.

They were brought before Kings for a testimony by the great accuser of the brethren, the Heathen Spirit. "Until the time that his word came, the word of the Lord tried them." Ten persecutions the Primitive Church endured; and the last continued for ten years, which indeed was the only persecution of that duration. "The persecution of Dioclesian (says Sir I. Newton) began in the year of Christ 302, and lasted ten years in the Eastern Empire, and two years in the Western. To this state of the Church the second epistle to the Church of Smyrna, agrees. The tribulation of ten days can agree to no other persecution than that of Dioclesian, it being the only persecution which lasted ten years." Sir I. Newton on the Revelation, p. 289.

The promise made to this triumphant host, is the Crown of Life; or such a Resurrection, as should be accompanied with a Crown; and be exempted from the second death;—in short, a part in the first resurrection; when for ten years of suffering, they should receive ten hundred years of glory, before the end of the present dispensation. (See ch. xx, 4—6.)

This promise supported the Martyrs in all their sufferings; and they despised shame and pain, in order to gain a better resurrection.

But Godlinefs hath the promise of this life, as well as of that which is to come.

While the Church of Smyrna, like the Child Solomon, was looking only to spiritual promises, and reduced to the last extremity, an ecclesiastical revival and crown were preparing for the survivors, as well as a better resurrection for the departed saints.
The Word of the Lord had now sufficiently tried and purged them;* when lo! on a sudden, beyond all expectation, "The King sent and loosed them; even the Ruler of the people; and let them go free: He made them Lord of his house, and Rulers of all his substance." How beautifully are the survivors described under the protection of the first Christian Emperor, who cherished them in his bosom, while his great Master was glorifying their departed brethren. "These are they which came out of the great persecution, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his Temple, &c. Ch. vii, 14. Comp. ch. vi, 9—11, with ch. ii, 10.

"He that hath an ear, let him hear what the Spirit fa th unto the Churches."

Section 3.—Ch. VI and VII. The opening of the Seven Seals by the Lamb signifies, I apprehend, the publication of the Gospel, to all nations, before the destruction of the political world by the Wars, to which the trumpets found. Comp. ch. vii, with ch. vii, 3, &c. In this Section the prophecies relating to the destruction of Jerusalem, and to the second, and third advent of our Lord, constitute a ground-work, explanatory of our Lord's prophecy; and demonstrating, that the literal city, where our Lord was crucified, (ch. xi, 8) is the type of the Roman Empire, wherein also he suffered. There is a very general agreement respecting the age, to which this Section relates; and even to the particular events predicted. But as some have thought the received interpretation not to be sufficiently spiritual, I must observe, that the prophecy is frequently capable of both kinds of interpretation,

* See a most interesting description of the Sufferings of the Primitive Church in the Introduction to Cave's Lives of the Fathers.
the spiritual and political, in close connection, a first and second causes.

The first Seal commences with a call to St. John, or to the Apostles, from the Church in the East, to behold our Lord invested in his kingdom, as above described. See Deut. xxxii, 13.

He is invested as the peaceable and righteous king of the spiritual Jerusalem; but, at the same time, he is crowned King of the Jews, as he will hereafter be crowned King of Kings: His triumphs commence with the destruction of Jerusalem; and his conquests with the subjection of Palestine; and he shall reign and conquer, "till he hath put all enemies under his feet." Comp. ch. xix, 11, &c.

The destruction of Jerusalem, and the conversion of the Gentiles, Moses describes by the same symbols. Deut. xxxii, 42, 43. And that our Lord received a Crown by this conquest is plain from Matt. xvi, 28. Comp. Gen. xliv, 10.

Now that the First Cause of this event might more clearly be seen, instruments were chosen to fulfil the decree of our Lord, who not only themselves acknowledged that the demolition of the Temple was superhuman, but who (with reverence be it spoken) corresponded to those by whom they were commissioned.

Vespasian, the Father of Titus, came from the East; and to him Josephus applied the prophecies, relating to the Messiah on that account. He deputed the management of the Jewish war to his son Titus, who was called the delight of Mankind.

Mr. Stackhouse, describing the triumph of Titus, without any reference to prophecy, uses these remarkable expressions. "This was the first time that Rome ever saw the Father and Son triumph together: and, as Vespasian built a new Temple to

* The Church Militant is described by allusion to the standards and encampments of the twelve tribes in Israel. (See Bishop Newton). It is probable that Moab alluded to the western standard of the ox, in Numbers xxii, 4.
Peace, wherein he deposited most of the Jewish spoils, so Titus had a triumphal Arch [Arcus] of great beauty and magnificence erected to his honour, wherein are inscribed all his noble actions against the Jews, and which (as a lasting monument against that impious and perverse nation) remains almost entire to this day." Stackhouse's Hist. of the Bible, p. 164.

The Second Seal relates to the West, and exhibits a fire-like dispensation, which is explained to be civil war.

If we consider this prediction spiritually, we may learn that though Peace be the design of the Gospel, division, exasperation, and persecution, are the frequent consequence. When Michael is enthroned, the fiery dragon wages war against him. See Luke xii, 49, and Mark xiii, 12.

The political events signified, and which were immediately connected with Christ's kingdom, were the dreadful civil wars between the Jews and Romans, commencing in the reign of Trajan, who was born in Spain, in the West. Trajan began to reign in the year 98. (See Mede and Bishop Newton.)

The Third Seal relates to the South, and reveals a dreadful, judicial famine. "We have drunken our water for money: We got our bread with the peril of our lives, because of the sword of the Wilderness. Our skin was black like an oven, because of the terrible famine." (Lam. v, 4—10. See Hof. ii, 8, 9.)

This prediction was remarkably fulfilled in Septimius Severus, who was a native of Africa, where even the complexion is black. He began to reign in the year 193. Of this Emperor "it is said, that the provision of corn, which he found very small, he so far consulted, that at his death, he left a certain rate or allowance to the Roman people for seven years: and also of oil, as much as for the space of five years, might supply not only the uses of the city,
but likewise of all Italy, which might want oil." (Bishop Newton.) "In the administration of justice, the judgments of the Emperor were characterized by attention, discernment, and impartiality:—above all, a constant and liberal distribution of corn and provisions were the surest means of captivating the affection of the Roman people. The misfortunes of civil discord were obliterated."

"The most eminent of the civil lawyers flourished under the house of Severus; and the Roman jurisprudence having closely united itself with the system of Monarchy, was supposed to have attained its full maturity and perfection." (Gibbon, vol. 1, ch. 5.)

The Fourth Seal relates to the North, and is distinguished by a concurrence of evils, both spiritual and political, viz. war, and famine, and pestilence, and wild beasts; the four fore judgments, with which Ezekiel threatened the Jews. (Ezek. xiv, 21.) This period commences with Maximin, who was an Emperor from the North, in the year 235. "Confiscation, exile, or simple death (says Gibbon) were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs." (Whitaker on the Place.)

And here it must be observed that we have a land-mark, whereby to know our true situation in the prophecy. One of the most ancient Commentators on the Apocalypse now extant, Andreas Cæsariensis, agrees with the body of modern Commentators in applying this judgment to the reign of Maximin, and to the persecutions excited by him. (See Mede, Bishop Newton, Daubuz, and Whitaker.)

It may be observed, that the judgments of the two former Seals, the sword and famine, are here combined with death and persecution, a circumstance
which confirms the foregoing explanation of those judgments.

The Fifth Seal describes the Grand Persecution of the Christians by Diocletian, which began in the year 303. We cannot be surprised that, after so many persecutions, and in this greatest of all persecutions, the church should cry aloud, "My God, my God, why hast thou forsaken me?" The answer of the Almighty, seems to point to a speedy deliverance of the Church upon earth, and to a peculiar reward of the Martyrs, hereafter; when time, in respect to the four Monarchies, shall be no more, and when all persecution of their brethren shall have ceased.

But how little expectation was there of any deliverance when the Church was, as it were, now apparently extinct, and trampled under foot! Shall the Roman, who is now exulting over his vanquished adversary, presently exclaim, Truly this was the Son of God? and shall he fall down at the foot of the Cross?

"It was now enacted, that Christian churches in all the provinces of the Empire should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship." (Gibbon.) See Mede, Bishop Newton, Daubuz, and Whitaker.

The Sixth Seal. When our blessed Lord expired on the cross, the kingdom of Satan was shaken to its foundation; and now, when his church, which is his body, was, as it were, dead under the altar: slain, not by apostasy, but by persecution; behold, another earthquake, another conquest of Death by Death! The political Sun of the Roman Empire, the Emperor himself, is eclipsed, and sets for ever; the Priesthood is destroyed; the Priests are cast down by the Revolution, as when Jerusla-
lem, of which the Fig-tree (Matt. xxiv, 32) is the symbol, was, as its type, accursed and destroyed.

The cause of this Revolution is that Wind, or Spirit, which worketh all in all, and which changeth in a moment the hearts of kings. And as if the great day were already come, the political heaven, the government, is removed from Rome to Constantinople; and every kingdom and Gentile polity are revolutionized. The generals of the Roman armies, here particularly pointed out, skulk into corners, as the Roman guards fled before Christ, bursting the bonds of corruption. "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the Heathens, faith the Lord by his prophet. (Hagg. i, 6, 21.)

A new dynasty is revealed: The King is described in correspondence to Him who sat upon the throne, as the representative and instrument of the King of Kings and Lord of Lords, executing judgment, as it will hereafter be executed, at that great day of the Lord, when he shall appear as King of Kings and Lord of Lords, to take vengeance upon all his adversaries; and to trample death itself under his feet. (Ch. xvi, 14, xix, xx.) See Mede, Bishop Newton, Daubuz, and Whitaker.

Ch. VII.—(The Sealing of the Saints.)—The allusions in this chapter are to that infinite Spirit, of which the four winds are the frequent type, and to the spiritual as well as outward seal of Baptism, wherewith the Sun of Righteousness, the image of the invisible God, sealed his servants for their preservation from the judgments about to fall upon Jerusalem, gathering together his elect from the four quarters of the land of Judea, and of the world itself. Secondly, to the appearance of the sign of the Son of Man in heaven, before the Millennium, when both Jews and Gentiles shall be again called. And Thirdly, to the time when he shall send forth his
angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Comp. ch. vi, 1—17.)

Constantine the Great, the first Christian Emperor, began to reign in the year 312. He placed four military prefects over the Empire, and reigned jointly with his three sons, who preserved peace in the four quarters of it; and he established the Church universal in his whole Empire. Now, says Eusebius, were the prophecies fulfilled, that the kingdom should be given to the saints of the Most High. The four Cæsars he compares to four horses in one chariot, and Constantine to the Sun; and his Empire he calls the image of the heavenly kingdom, by the pattern of which the Emperor modelled his own government. (De Laudibus Constantini, cap. 3, compare Theodorite.)† He is said to ascend (like the Sun) in the East, or Eastwards, (See Gen. xiii, 11, in the Greek) because he came from Britain to Constantinople, and founded the Eastern Empire. "As the Sun rising upon the earth sheds his light liberally upon all, so did Constantine, at the same time with the rising Sun, illuminate the Palace: ascending, as it were, with the heavenly light he shed the rays of his goodness upon all present." (Eusebius de Vitâ Constantini, Lib. i. S. 43.)

* The Great Day of Atonement also, (vid Esd. ii, 38, &c.) and the Vision of Ezekiel (ch ix.) are here identified with Christ's atonement: for Christ was sealed by the Father as the Sacrificial Victim of the New Covenant.

† "Those impious tyrants, Maxentius, Maximinus, and Licinius, being destroyed, that storm upon the Church, which those furies, like tempests, excited, was appeased; and thenceforward the Church enjoyed a settled calm, the furious winds being ceased. Now Constantine, that far-famed Emperor, who received this commission neither from men, nor by man, but from heaven (to use the words of the holy apostle) brought this to pass." (Theodoremus, Lib. 1, S. 2.)
"In the beginning of his reign, the Britons, situated towards the Western Ocean, first of all, submitted themselves to his government; but now the Indians, towards the Rifting Sun. Ibid. Lib. iv. S. 50. The East is likewise the situation of the Altar, where Baptism is administered, and which is frequently called illumination.

He is said to have the Seal of the Living God in several respects. First, as being himself baptized, and as being the cause of the baptism of many others. See ch. ix, 4.)

Constantine himself gave this title to Baptism, Secondly, A Seal is synonymous with a symbol, (υπόγραφος, 2 Tim. i. 13.) or Creed. And this Constantine posseeded, both as a Christian, baptized himself, and as the author of baptism to others; but more eminently as the occasion of the Nicene Creed. He is described by Eusebius as "sealing his forehead with the sign of salvation, and as glorying in the trophy of triumph." (Ibid. Lib. 3, S. 2.) The famous Historian, speaking of the Council of Nice, says, "Thus was a common faith obtained, and the same feason for keeping the feast of salvation agreed to by all. And the things which were determined, were confirmed, in writing, by the signature of all. Which being done, the Emperor said that this was the second Victory which he had obtained over the adversary of the Church." (Ibid. Lib. 3, S. 14.) Thirdly, By this Seal is denoted The Sign of the Son of Man, which Constantine beheld in heaven, and to which he alludes above, combining it with a second Victory over the enemies of the church. The following, too, are his own words: "But what availeth it, to declare more largely the grief and common calamity of the whole world, since the Authors of this persecution came to fatal and miserable ends, and after death, endured eternal punishment in hell? For they were slain in civil wars, and left neither memory nor posterity
behind them, which had not happened unto them, if they had not been deluded by the false and counterfeit oracle of Apollo. I beseech thee now, most great and good God, to be merciful and gracious to the Eastern people; and by me, thy servant, free the provinces from those troubles and calamities which they have long endured. Neither do I pray for this without just cause, O holy Lord God. For by thy appointment, I have attempted those salutary actions, and have been prosperous in my designs. And wherefoever I have set up thy SEAL, my army have obtained victory.—-I do therefore speedily intend to proceed in this good work, that I may re-edify and repair thy holy, sacred house, which those impious, wicked men have laid waste and destroyed. Let thy people, I beseech thee, desire and maintain peace, living free from sedition, to the common good and benefit of the whole world." (Ibid. Lib. 2, S. 54, &c.) Fourthly, This Seal denotes the cement of the Divine Spirit and Harmony, (2 Tim. ii, 19,) uniting, marking, and securing the living stones of Sion, which is here described as being built or re-edified; (comp. ch. xiv, r, and xxi, 17,) and which is to be opposed to Babylon. (See ch. xiii, 17.) The description of the Tower, in the Shepherd of Hermas, is very similar to this prediction. (See Potter on the Number of the Beast, and Eusebii Eccles. Hist. Lib. 10, S. 4.) Fifthly, It may signify deputed power and authority, (Gen. xli, 42.)

Thus, the Sealing of the Saints principally denotes the settlement of the Faith of a predetermined body of the true followers of the Lamb, (comp. ch. xiv. 1—5) who should form an army against the army of Antichrist now at hand, and a Church against the Church of Rome. The description of the Council of Nice by Eusebius, will fully shew the exact fulfilment of the prophecy. The four destroying angels are the angels who are
to sound the blasts of the four first trumpets; and as the First General Council was held before the first of those angels founded, so the Fourth Council was convened, immediately before the Fourth angel founded. "There are (faith Hooker) but four things which concur to make complete the whole state of our Lord Jesus Christ; his Deity, his Manhood, the conjunction of both, and the distinction of one from the other, being joined in one. Four principal heresies there are, which have in those things withstand the truth—against these there have been four most famous ancient general Councils." (Eccles. Polity, Lib. 5, S. 54.)

Thus the duration of the Primitive or uncorrupt Church is ascertained, and limited by the four first Councils, and by the existence of the Western Empire, as all true Protestants acknowledge. During the suspension of the complete fall of the empire, and the removal of him who withheld the Revelation of Antichrist, the saints were gathering together to their standard, the standard of the cross; and like the soldiers of Constantine, were receiving the sacramental symbol of final victory.

The twelve Patriarchs are the true Israel of God, the types of the Apostles; and their tribes represent the Churches planted by the Apostles. (See ch. xxi, 12.) It is probable that the tribes of Israel were originally designed to be a type of the whole world; (Deut. xxxii, 8,) and that the literal seed of Abraham represented his spiritual seed, as it certainly does in the ninth verse of this chapter. (See Brightman on the Place.)

It is not a little remarkable, that the names of the Patriarchs, as Mr. Mede observes, according to their position in this chapter, will form the following sentence: "The Holy Council maketh confession respecting the Son: contendeth with them, who forget that which they have heard: the Son
at the right hand, bestoweth the reward of communion (or a city) upon his adherents."

Sozomen informs us that the Emperor Constantine, after the Council of Nice, wrote an Epistle to the Church of Alexandria, congratulating them upon their delivery from Herefy, and declaring, "How unanimously the Fathers had agreed upon one form and declaration of Faith, which carrying the seal and attestation of so many religious and intelligent Bishops, assembled in Council, he looked upon as the determination of God himself; and lastly, requiring them, so to hasten and complete their unity and concord, that, at his arrival among them, he and they might join their voices as one, in an harmonious acknowledgment of thanksgiving to Almighty God for the re-establishment of their peace." (Parker's Abridgment of Sozomen.)

The Innumerable Company.—(Ver. 9.) Here is an allusion to the first calling of the Gentiles, and to their full calling after the conversion of the Jews, and to the universal resurrection after that of the spiritual kings and priests. The real object of the Vision is to represent the universal deliverance and happiness of Christians, uniting in one faith, under one spiritual and temporal head, our blessed Lord; and his minister, Constantine.

This glorious state of the Church is beautifully described by Eusebius in the last chapter of his history. He mentions first the unexpected instantaneous destruction of all persecutors in the height of their fury, and the attainment of the whole empire by the excellent Constantine.

Light, he adds, seemed now, on a sudden, to burst upon the Church, and the countenance of Christians to flash with joy as they gazed at one another, and they who were yesterday despairing, were to-day exulting, and in the very streets and fields singing hymns triumphantly to God their Saviour, and celebrating the goodness of the Em-
peror. All remembrance of past calamities and persecutions was now effaced, and only the enjoyment of blessings now remained. (Comp. Eusebius de Vita Constantini, Lib. 3, S. 7, 15.)

Such was the glorious deliverance of that persecuted generation; they did hunger no more; they did thirst no more; the Church was established, and bountifully maintained by the liberality of the pious Emperor. No wonder that this second great Victory of Christ should symbolize his final triumphs, as his first one, the destruction of Jerusalem, had prefigured this. Behold he goeth forth conquering and to conquer!

In short, in the sixth chapter, the Fall of the Heathen Government of Rome is described; but the utter destruction of the Empire of Rome by the four first trumpets of the four first angels (ch. viii) is here suspended. In the mean time, a certain, limited number of witnesses of the true faith are prepared and confirmed in sound doctrine—to be a permanent bulwark against the influx of Popery now about to rush in, upon the approaching removal of the Empire of Rome. (2 Thess. ii, 7.) The Emperor Constantine is the principal instrument of confirming the faith of this elect body. That the Waldenses and Albigenses afterwards preserved this faith appears from ch. ix, 4. (See Bishop Newton on the fifth trumpet.) "But the key to this part of the Section is contained in ch. xiv, 1—5. The innumerable company of faints are the generation of those who were delivered by Constantine from the great persecution, and who joined with the sealed in one faith, as the people join with their priests.

(On this chapter see Mede, Bishop Newton, Daubuz, Brightman, and Eusebius de Laudibus Constantini, cap. 1, 3, 17, and De Vita Constantini, Lib. 1, S. 32, 43. Lib. 2, S. 55, 61, 62. Lib. 3, S. 2, 3, 6, 7, 14, 15. Lib. 4, S. 5, 21, 24, 50, 62.)
Section 3.—(Ch. XII. 7—12, f. p.)—In this Section we have a short account of the war between Christ risen from the dead, and the fiery dragon, the supporter of Heathenism. (Comp. ch. vi, 2, 4.) The result of the war is, that Rome, the seat of Heathenism, loses its dominion, which is transferred to Constantinople. Satan and his demons, and philosophers, are dethroned, and Christ and his instrument, Constantine, reign triumphantly. Death is overcome by Death, and the Heavens rejoice, and they that dwell in them.

The destruction of Maxentius, the Heathen Emperor of Rome, resembled that of Pharaoh most strikingly; and it is to the destruction of Pharaoh that the prophecy alludes, as was shewn before. (See Cave's Lives of the Fathers, p. 270.)

This prophecy was fulfilled by Constantine; and by Constantine, in the words of Eusebius, it shall be explained: "Moreover he placed in the sight of all, in a most lofty frame, suspended before the Royal Portico, the Sign of Salvation engraved over his own head. And he represented, in the likeness of a dragon, falling headlong, the enemy and adverse Beast, which had stormed the Church of God by the tyranny of Atheists. For the Oracles in the Books of the prophets of God, call him the Dragon and the crooked Serpent. Therefore the Emperor thought fit to have engraved in melted wax, and exhibited to all, a dragon under his feet, and under the feet of his followers, pierced with a dart through his belly, and cast into the abyss of waters. In this manner he represented the invisible enemy of mankind, whom he signified to be cast down into the gulph of destruction by the virtue and power of that trophy of salvation which was placed over his own head." (Eusebius de Vita Constantini, Lib. 3, S. 3.

"Now the Devil, that friend of wickedness, and enemy of all virtue, excited to envy by the
wonderful grace and benefit [bestowed upon Man by Christ] well nigh burst, and roused all his deadly forces against us. First, like a raving dog, which seizes with his teeth the stones which are cast at him, and vents his rage against those who repel him, upon their lifeless weapons, so did he direct his savage madness against the stones of the oratories, and the lifeless wood of the buildings, and created desolation (as he believed) throughout the churches. Now he uttered his horrible hisettings, and serpent-like voice in the threats of wicked tyrants: anon in the blasphemous decrees of impious Magistrates. Now, while he was vomiting his destructive poison and deadly venom into the souls that were within his fangs; and when he had almost deprived them of life, by deadly sacrifices to idols; while too he was moving against us every beast which exists in the shape of man, and every savage of every kind,—once more the eternal angel of the great Council, that chief captain of God's Hosts (after a sufficient exercise in the combat which the most valiant champions of his kingdom exhibited, by undergoing the severest hardships with patience and fortitude,) appearing on a sudden, so utterly destroyed and reduced to nothing all his enemies and adversaries, that they seemed as if they had never been named. But his friends and dependants he exalted to the highest pitch of glory, not only amongst all men, but amongst the powers of heaven also, the Sun, the Moon, the Stars, the whole Heaven, and the world.”

SYNCHRONISM III.

SECTION 1. Ch. VIII. 1—12.—The opening of the seventh Seal is a recapitulation and conclusion of the subject of the seventh chapter. The allusions in both places are to the great day of atonement, and to the sacrifice of Christ presented in Heaven itself upon the completion and opening of the Law, as described in the beginning of this Vision. Believers were sealed by Christ to preserve them from the judgments about to be inflicted upon Jerusalem, as they are in ch. vii, sealed for preservation during the suspension of the conquest of the Roman empire.

When our blessed Lord opened the last seal of the Law, and exclaimed, It is finished, the Veil of the Temple was rent in twain; the short but solemn silence of Death awfully succeeded, during which the Apostles of all nations, the seven angels of the Churches, were prepared and commissioned to preach the Gospel to every creature; and Christ ascended to the Altar in heaven, and was placed at it, and upon it, and over it, (as the original may signify) to make intercession for all saints. Having accomplished the great work of atonement, he cast down unto the earth the true sanctifying flame of the altar, cloven tongues of fire; and there were languages, and preaching, and flashes of light, and conversions.

To proceed to the events here intended, it must be recollected that the four first of these angels, who were by the blasts of their trumpets to bring desolation upon the Western Empire, to whom may be added the four destroying angels about to ruin the Eastern Empire, (comp. ch. vii, 2, viii, 3, and ix, 13, &c.) were restrained by the angel rising in the East. The same suspension of judgments is here
signified by the silence of the trumpets about to found, the preparation of the angels, and the intercession of Constantine at the golden altar, the place of which is the East. During his glorious reign the Gospel is expounded to all nations, before the end of the Roman empire comes; the Seal of the Living God is opened, and the elect are sealed. (Comp. ch. v, 5—7.) The prayers of the Primitive Church were constantly offered up for the continuance of the empire, that the coming of Antichrist might be delayed.

Eusebius compares the Council of Nice to the day of Pentecost. (Lib. i, S. 7.) Speaking of the endeavours of Constantine to preserve peace in the church, when it was disturbed by Arius, he expresses himself thus: "These things did the Emperor, as God's Herald, with a loud voice proclaim to all his provincials." (De Vita Constantini, Lib. 2, S. 61.) Comp. Rev. vii, 2.

He also compares the Nicene Council to a crown of Apostles upon the head of Constantine, (Ibid. lib. 3, l. 7.)

In another place he says that Constantine, in the twentieth year of his reign, invited all the Bishops, now rendered unanimous, to celebrate the festival of his coronation. This festival, kept by this harmonious company, Eusebius compares to a sacrifice offered up to God—to the representation of Christ's kingdom—and to a heavenly vision rather than to fight. (Ibid. lib. 3, l. 15.)

Again, speaking of the laws of Constantine, he says: "Therefore when he had on a certain occasion, invited the Bishops to a festival, he called himself a Bishop also, using these very words in my presence: You are Bishops within the Church; I am appointed by God a Bishop of things without the Church. And truly he made good his word, and as a Bishop, governed all his subjects; and to the
of his power, encouraged them to lead a holy life." (Ibid. lib. 4; f. 24.)

This happy state was, alas! of short duration; as it were, for half an hour. The establishment of the church was indeed of God, and the image of the Divine Government; but power, riches, and multitudes, had a natural tendency to corrupt even the kingdom of God. (See Brightman, Mede, Dabuz, Sir I. Newton, and Bishop Newton.)

The First trumpet. — About half a century after the coronation of Constantine, and not very long after his death, the Constantinopolitan empire experienced a grand revolution by a division into two empires, that of the East, and that of the West, in the year 364. Valens was chosen Emperor of the East, and Valentinian of the West. To destroy the latter empire, or third part of the earth, the four angels, hitherto restrained, now found their trumpets. To use the very words of the ancient historian, Ammianus Marcellinus, "At this time, as if roused by trumpets sounding over the whole Roman world, the most cruel nations invaded the provinces nearest to them." (Mede’s works, p. 659.

The Northern invasion, and destruction of cities by fire, and slaughter of men, are aptly symbolized by hail and fire mingled with blood. Speaking of the steps to the fall of the empire, Mr. Mede expresses himself thus: "The first was presently after the death of Julian, the last of the Heathen Emperors, about the year 365, ominously marked with that universal, stupendous, and never but then sampled earthquake, whereby the waters of the sea were rolled out of their channels, and left ships hanging at the tops of houses. From this time forwards all the nations on every side seem as if they were with one consent to have conspired the ruin of the empire. Now that terrible and fatal storm of the nations of the North began to break in upon it, almost without intermission harrying, burning,
waisting, destroying the most part of the provinces thereof almost for 45 years together." (Mede's works, p. 659.) Socrates takes notice of wonderful hail. * which fell from heaven about the same time, (lib. 4, s. 11.) and Ammianus Marcellinus denomi- nates the Goths Prædatorii globi. (Sir I. Newton, p. 294.) The Church and the State suffered equally by this calamity.

The Second Trumpet.—A kingdom, bearing devastation by fire and sword, is cast into the midst of the Western empire. "The Goths, soon after their coming, were admitted as inhabitants, and dispersed as free denizens into the bowels and heart of the empire—by which fatal errour the empire received her bane." "The second [step to the ruin of the Empire] was about the year 410, when Alaricus the Goth sacked Rome itself." (Mede, ibid.) "The chiefest parts of the city, which were not burnt by the enemy, were broken down by the inundation of rivers †." (Paulus Diaconus.) See Mede and Daubuz.

The third Trumpet.—By the falling or wandering star (Jude 13,) it is evident that a False Prophet is denoted. By rivers and fountains of water, we are to understand remote and stationary teachers, the repositories and channels of the Spirit, of which water is the usual Symbol. It is so explained in the Shepherd of Hermas, in the description of the mountain full of springs; and so Mr. Mede explains it

* That Hail signifies a Northern adversary is apparent from Dan. xi, 40, where the King of the North is compared to a hard form. (See the Original.) Dr. H. More explains the symbol accordingly.

† Rome itself is commonly supposed to be signified by the mountain. (Comp. ch. xviii, 21.) The Prophecy may be well explained in either sense, whether we consider the kingdom of the Goths, which I prefer to do, or Rome itself, as denoted by the mountain.
in the third vial, where indeed the Prophecy explains itself.

Vitringa expounds the Star to be Aries; and Bishop Newton, to be Genserick, the Arian. To reconcile these two opinions, it must be observed that when a power is brought into action, the language of prophecy describes it by its past and future characters, as well as by its present ones.—We may therefore suppose the Star which fell upon the waters to be Aries; but the prevalence of Arianism in the west, by means of Genserick, to be signified by the declaration, that the third part of the waters becomes (not became) wormwood. Wormwood or a root of bitterness, is the symbol of exasperation, cursing and imprecation. And may there not in this name be an allusion to the very name of Aries? (Ara signifying imprecation.) Sir I. Newton has determined the year of the commencement of this judgment in the Western empire, and fixed upon the year 427, when Genserick entered Africa, then belonging to the Western empire, and fell upon the remote teachers of the empire.—Thence he invaded Italy itself, as is well described by Bishop Newton.

Victor Uticensis, who witnessed the persecution in Africa, asserts that the Vandals under Genserick actually wrenched opened the mouths of his countrymen with iron bars, and forced the foulest mud down their throats, as well as vinegar, lamp oil, and sea water. "Then (he adds, in allusion to the death of St. Augustine,) that River of eloquence, which freely flowed through all the regions of the Church, was dried up by very fear, and the flavour of its sweetness was changed into the bitterness of wormwood."

In another place he has also these remarkable expressions:—Aruerunt dum currentis impetus precipitati albei fluminum fontiumque—conversi enim [homines] in arcum pravum et perversum, atque ir-
ritantes Deum ad aquas contradictionis farenem patiebantur.—Quaesivi a Patriibus orientis qui simul contristaretur cum ecclesiâ hac, et non fuit; et consolantem, et non inventi: dum manducaret in escâ sua fel et in siti sua potaretur acetum, Sponsi et Domini sui passionis imitando, qui ideiico passus est pro cæ, ut sequatur vestigia ejus. Deprecamini, Patriarchae, de quorum stirpe generis nata est, quæ nunc laborat in terris. Orate sancti Prophetae, cognoscentes afflictum quam ante vaticinando praecognio cecinistis.

Gibbon affirms that the Vandals actually poisoned the fountains and streams of Africa, and that they failed up the Rivers of Italy and plundered the Romans. It must be added that the Goths also were Arians, and that Italy, Gaul, and Spain, were now deeply infected with this heresy.

The fourth Trumpet. This judgment strikes and destroys the Western Empire and Church. The principal instruments of it were Attila, and Genesrick. Attila invaded Italy in the year 452, and Genesrick in 455; in which year Valentinian the third was vindictively murdered. Sigonius, speaking of the succeeding nominal Emperors, says: Hi sunt qui clarissimum Imperii Romani lumen, penitus extinxerunt. Attila boasted that he was the Rod of God, and that the Stars fell before him. The Historian Gibbon, speaking of the year 455, expresses himself as Sigonius had done before, concerning a prediction relating to the fall of the Western Empire: "Even posterity must acknowledge, with some surprize, that the arbitrary interpretation of an accidental, or fabulous circumstance, has been seriously verified in the downfall of the Western Empire."

† "A certain Barbarian Tempest, which the prophets of old had foretold fell upon Rome, and left not so much as the brazen statues in the street, but laying waste all things with Barbarian fury, committed it to destruction; so that Rome, which had flourished 1200 years, according to the word of the Sibyl, became a desolation." Lausiac Hist. c. 118, quoted by Dr. Hammond on Rev. xviii, 8.
the abovementioned year was the true epoch of the
Fall of the Empire of Rome, and consequently of
the Revelation of Antichrist in his own time.—(2d
Thes. ch. ii. 6, &c.) Accordingly this Eclipse ex-
tended to the Church, as well as to the Empire of
Rome. For neither day nor night, sun, moon, nor
stars, could endure that horrible darkness. Now
the tail of the dragon, which signifies his false pro-
phet, drew the third part of the stars of heaven,
and cast them to the earth. (ch. xii. 4.)

Sir I. Newton, speaking of an edict of Valen-
tinian in the year 445, observes: "By this edict
the Emperor Valentinian enjoined an absolute obe-
dience to the will of the Bishop of Rome through-
out all the churches of his empire." Thus were
the stars or angels of the churches cast down from
their heavenly head to an earthly head by the
Western Emperors, who, as Gibbon truly asserts,
"left the church to the Bishops, and the provinces
to the Barbarians."

See Furieu on the Place, Aretinus de Bello
Italico, i, 3. Gibbon iii, 432, 434, 436, 445,

Section 2.—(Ch. XII, 12, l. p.—XIII, 3,
f. p.)—"Woe to the inhabiters of the earth," &c.
In the sixth chapter, (ver. 17,) the fall of the dragon
is intimated; and in ch. vii, 3, the destroyers of
the earth and sea, the four first angels with trumpets,
are restrained during the events described in the
seventh chapter. In the eighth chapter they afflict
the earth and the sea. It is obvious therefore that
the commencement of this Section has some relation
to that of the first trumpet. Eusebius describes the
loud call of the Herald of God, Constantine, to
preserve peace, to which he subjoins the following
words descriptive of the origin of contention:
"The people of God were flourishing, and intent
upon righteousness. No fear from without trou-
bled them; for by the grace of God, a glorious and
profound peace rendered them secure. But Envy was watching over our prosperity. It crept in at first, and afterwards stalked in the very assemblies of the Saints. Finally, it marshalled even the Bishops in battle against one another." (De Vita Constant. Lib. 2, S. 61.) This was but a specimen of the troubles which fell upon the Church during the time of the Trumpets; till which time the Dragon was, comparatively, restrained: The Church however is born up by the wings of the Eagle the great, (as it is in the original.) The Eagle is the well known symbol of the Roman Emperors, by whom both in the East and in the West, the Church was frequently protected, and especially by Constantine the great. By her flight into the Wilderness, is signified the reception of Christianity by unconverted people, or Gentiles, during the reign of Constantine and succeeding Emperors. Among these Gentiles, in a peculiar place, she is to be protected during the times of Antichrist when the Dragon shall have left her. It was also during the reign of Constantine and his successors, that the Church retired into the literal Wilderness of Piedmont, where the true faith was preserved during the time spoken of. Vitringa accordingly understands by the Wilderness, the barbarous nations which had not yet been converted; and by the place in the Wilderness, Piedmont especially. He supposes also that hereby is intimated the removal of pure Christianity from the East into the West, and he notices the flight of Athanasius into Gaul.

"The Waldenses (says Dr. Milner) are the middle link, which connects the primitive Christians and the Fathers with the Reformed; and by their means the proof is completely established, that Salvation by the Grace of Christ, felt in the heart and expressed in the life by the power of the Holy Ghost, has ever existed from the time of the Apostles till this day; and that it is a doctrine marked by
the Cross, and distinct from all that religion of mere form and convenience, or human invention, which calls itself Christian, but which wants the Spirit of Christ.” (Milner’s Hist. of the Church, vol. iii, p. 496.)

Leger, in his General History of the Waldenses, informs us that Claudius Seysselius, Archbishop of Turin, who wrote against the Waldenses in the beginning of the sixteenth century, “asserts that the Sect of the Waldenses took its rise from a most religious person, called Leo, that lived in the time of Constantine the Great.” (See Dedication, p. 15.) In proof of the same fact, he also quotes the Inquisitor Reynerius with other authors, and the writings of the Waldenses themselves, testifying that the said Leo, scandalized by the covetousness of Pope Sylvester and the immoderate bounty of Constantine, retired into Piedmont, and that his followers were called Leonists. Their object, he adds, was to preserve the primitive Faith from that corruption, which they foresaw would spring from the Pride and Riches of the Church. (Leger, p. 128.) They were afterwards, he adds, called Waldenses, not from Waldo, but from the vallies which they inhabited. (p. 169.)

Morland, in his History of the Churches of Piedmont, quotes with other testimonies, that of M. A. Rorenc, Prior of Lucerna, as acknowledging that this sect “continued to the ninth and tenth century.” (p. 13.)

Archbishop Usher in his work, De Christia-
narum Ecclesiarum Successione, brings many more proofs for the great antiquity of the Waldenses; and observes that the times of Arianism were eminently typical of those of Antichrist, and that Christians, like Elias, fled into the Wildernets from their Arian persecutors. (p. 148, 214.) Accordingly he quotes Hilarius, the opponent of Arianism, as proclaiming, “Cave te Antichristum, male enim
vos parietum amor cepit, male Ecclesiam Dei in tectis, 
edificisique veneramini: male sub his pacis nomen 
ingerritis. Anno: ambiguum est, in his Antichristum 
esse seissurum? Montes mihi et sylva, et lacus, et 
carceres, et voragines sunt tutiores." (p. 62.)

Dr. Allix, in his remarks on the Churches of 
Piedmont, demonstrates their great antiquity, and 
shews that it is probable, that the Apostles them-
sefives planted these Churches, and that they never 
swerved from the Apostolical faith. This opinion 
is not inconsistent with the supposition, that an 
accession of genuine Christians, in the times of 
persecution, was made to them; which is signified 
by the Woman's flight into her place in the Wil-
derness of the Gentile countries. The conversion 
of St. Augustine by St. Ambrose in the fourth 
century, is a plain proof of the superior piety and 
holiness of the Sub-Alpine Churches in his time. 
The proper seat of the Waldenses was in the 
Vallies to the South West of Turin, where they 
seem to have been preserved partly, by the inac-
cessible nature of the country, till the reign of 
Louis XIV. But they extended themselves over 
the mountainous district, of which the Alps are 
the centre, and were called Albigenses in the moun-
tains of France. Lucerna was one of the chief 
cities of the Valleys, and situated in the Diocese of 
Italy. The arms of the Vallies were a Candlestick 
and Candle, and seven Stars; and their mottos, 
 Lux lucet in tenebris.—Quamvis uror, non comburor. 
—Luctor et emergo. The Authors above quoted 
may be referred to for the early History of the 
Waldenses, to whom may be added Mozheim, who 
in his account of the seventh century says, "It is 
highly probable, that the Valdenses or Vaudois had 
already, in this century, retired into the Vallies of 
Piedmont, that they might be more at liberty to 
 oppose the tyranny of those imperious Prelates." 
(Eccles. Hist. vol. ii, p. 171.) For a vindication
of them from the calumnies of their enemies, Archbishop Usher and Dr. Allix, may be consulted. But Dr. Milner, although he has not traced them up to their origin, exhibits them as the Warriors of their time against self-righteousness and unrighteousness; and draws the practical and interesting lesson from their History. And what can be more instructive and interesting than the History of a people, of whom Luther expressed himself thus, before his preface to their confession, "I found among them that one great and wonderful thing, scarce ever so much as heard of in the Pope's Church, to wit, that laying aside the doctrines of men, so far as they were able, they meditated in the Law of God night and day; and that they were skilled and ready in the Scriptures; whereas in the Papacy our masters themselves wholly neglected the Scriptures." (Morland, p. 58.)

Peter Boyer in his History of the Vaudois, printed in 1692, has abridged the great work of Leger, and placed their Doctrine and History in a most astonishing light. It is evident from his work, that, what the Israelites and Jews were during the darkness of Heathenism, the same the Waldenses have been during the darker ages of Antichrist. The same marvellous power of Grace in preserving from extinction the Light of Revelation, and the same omnipotent protection of the Church, were exhibited in the land of Goschen, of Judea, in the Wilderness where Elijah sojourned, and in the Valleys of Piedmont. (See their Noble Lesson in Perrin's History of the Waldenses.)

The proper epoch of the nourishment of the Woman or Church does not commence with her flight into her place, but is to commence, when the Dragon leaves her, at the end of this chapter. She is said to be nourished from his face; but she cannot be said to be from his face, while he casts the river cut of his mouth against her. In respect to the signi-
fication of the period here spoken of, I observe, 
first, that *A Time, Times, and Half a Time* are, ac-
cording to general consent, *One Time, Two Times,
and Half a Time*, that is, *Three Times and a Half*
Secondly, a Time is synonymous with a Year, 
(Dan. xi, 13 margin) and therefore these Times 
are synonymous with Three Years and a Half. 
Thirdly, these Years are synonymous with 1260 
days (ver. 6) which make Three Years and a 
Half, each Year respectively of 360 days. Conse-
quently the Years used by St. John were literally 
Years of 360 days each. Fourthly, The literal sense 
is the foundation of the figurative; and therefore, 
if we understand Years to be signified by Days, 
according to the usage of the prophets, (Ezek. iii, 6, 
Dan. ix, 25) they must be Years, each of 360 
days; 1260 of which are equal but to 1242 of our 
Years. Fifthly, The period in question was bor-
rrowed from Dan. vii, 25, and xii, 7; but Daniel 
used, and probably was acquainted only with Chal-
dean Years of 360 days each, as Mr. Marshall in his 
Explanation of the Seventy Weeks of Daniel has 
sufficiently proved. Consequently St. John adopt-
ed the same mode of computation. Sixthly. The 
ancient Scriptural Months consisted of 30 days; 
(comp. Gen. vii, 11, 24, and viii. 4) “and it is 
certain that the Eastern nations reckoned just 30 days 
to a month, and of 12 such months consisted their 
Year.” (Bishop Lloyd.) But 42 such months, 
which are confessedly commensurate with the 
period in question, make 1260 days, or three 
years and a half, each of 360 days each, which 
proves beyond doubt, that no intercalary days 
were added to the months. The period in question 
therefore consists of 1242 of our years: of its epoch 
I shall speak in its proper place. (See Fleming, 
Brightman, and Crellenger, on these Times.)
The Serpent, as the Devil is called, after the dethronement of his Heathen supporters, endeavours next to drown the Church by an overflowing river of false doctrine and false prophets, excited by his own spirit. (Ch. viii, 10.) Not only Arianism is excited in the West, but a flood of Heathen or Arian nations is poured upon the Empire. If the prevalence of Arianism in the West, the place of the Woman, be considered as the flood, the following passage taken from Simpson's Ecclesiastical History, will shew the exact fulfilment of the prophecy. Speaking of Hilarius, Bishop of Poictiers, in the fourth century, he says: "He took great pains to purge the country of France from the poison of Arian hereby, and he prevailed so far, that Jerome compares him to Deucalion, who both saw the flood of waters overflowing Thessalia, and the abating of them all: Even so Hilarius saw both the growth and decay of Arianism in France." (P. 292.) But I would extend this prophecy to the irruption of the Northern nations, who were Infidels or Arians. These were in time converted from Arianism by the earthly Roman Church. (See Wisd. v. 20.) Swallowing is the symbol of reception into Communion. (Acts x, 13.) Thus the clay was incorporated with the iron, as Daniel had foretold. (Ch. ii, 40—42.) The condemnation of Arianism by the Church may also be implied in the allusion which is here made to the destruction of Korah. (Numb. xvi, 32.)

Thus defeated, the Dragon prepares for a new war against those Christians, who were not secured as the Waldenses were, by the instrumentality of his genuine child, the Beast, or Antichrist. Now the Dragon departs from the face of the Woman, and consequently the 1242 years of her nourishment

* * * Iliis aspectum Serpentem ferre nequiban. Cave's Life of St. Hilarius, p. 487. It was in this century also that a voice was reported to be heard. Hodie Venenum funditur in Ecclesiam.
here commence. This war is described in the following chapter, in the first verse of which it is said that St. John was placed on the sand of the sea; by which symbol the innumerable Gentiles, especially the Sons of Japheth, are denoted. It is generally admitted that the Beast which he beheld ascending above the nations, is the fourth Beast, described in Dan. vii, 7, or the Roman Empire. A Beast however, it must be observed, signifies either an Emperor or an Empire, (Dan. vii, 17, 23,) and therefore the head of the beast, and the beast itself, are here considered as synonymous. (Ver. 3, 14, ch. xvii, 11.

It must likewise be premised that since this beast is the same with the fourth beast of Daniel, its proper body or jurisdiction must be sought in that part of the world, which never belonged to the substance of any of the three former beasts. For the four beasts are described as coexistent by Daniel, (ch. vii. 12. comp. ch. ii. 35.) The Roman Empire is therefore restricted to the West of Europe. (Sir I. Newton.) The component parts of this beast are collected from the bodies of the three first beasts seen by Daniel, to denote, as I apprehend, the conquest of those Empires by the Romans, and the combination of the qualities of those earthly tyrannical monarchies in the Roman. (Prov. xxviii. 15.)

It is generally supposed that the Rise of the Beast from the Sea, here described, is the same with his rise from the bottomless pit, spoken of in ch. xvii. 8, but this is not the case. The Sea and the Bottomless Pit, are never considered as synonymous in the New Testament, (Schleusner.) The Bottomless pit in the Apocalypse, signifies Hell itself, the Lake of fire, which is described as continuing when the sea is no more. (Ch. xx. 15. xxi. 1. 3. see also ch. xx. 13.) This is therefore a very different Rise to that described in the seventeenth chapter, and can be no other than the one described in
the seventh of Daniel. The Prophets, as hath been observed, introduce the whole duration of a power into its picture, when they portray its similitude. Several of the four monarchies, which were seen by Daniel as rising, had risen long before his time;* I hesitate not to revert with Jurieu, to the foundation of the Roman Empire by Romulus, who was suckled by a wolf. Then it was that Satan gave his power to that people, their well attested power over the Demons of other nations. (See Virgil, Æn. viii. 347, &c.) This Beast is Antichrist, the son of Perdition and Satan, opposed to the Lamb. (ver. 8.) By Antichrist I mean both a Counter-Christ, and an adversary to Christ, as the word properly signifies. This is my Key to the Mystery. St. John beholds one of the heads of the beast in opposition to that of the Lamb, as it were sacrificially wounded by a blow unto death. In chap. xvii. 10. we are informed that the sixth government of Rome was in existence in the time of St. John; and in ch. vi. 12, &c. and in ch. xii. 9, &c. we have decisive proof that the sixth head of the beast fell by the earthquake or revolution of the sixth seal. (Heb. xii. 27. Rev. vi. 14.) The throne of the Dragon was never more recovered by the Dragon; or, in other words, Rome never more became directly Heathen. (ch. xii. 8.) The sixth head was therefore, according to the prophecy, the Heathen Empire of Rome. After a time, Rome recovered her proper Empire, the West, under Emperors, who became antichristian, and elevated the Pope to power. In the year 455 this Western Empire was not only destroyed by the Sword, which is the first character in the description to be noticed.

* If the Reader should prefer to apply this Rise to that of the Western Empire in the fourth Century, under the Christian Emperors, I should not object, though I see no need so to apply it.
but *sacrificed as a victim*. These events are thus summed up by Sharpe in his Introduction to Universal History: "*Valentinian the Third*, under whom every thing went to ruin. Africa was possessed by the Vandals, Gaul by the Franks, Spain by the Goths, and Britain by the Saxons. In his time Attila, king of the Hunns, poured a most numerous army of Barbarians into the Roman provinces. But after various conflicts and slaughters, his army was entirely cut off by Aetius. Soon after Aetius on his return, being suspected by the Emperor, is beheaded, and the Emperor himself put to death by the guards of Aetius, in 455. *Maximus*, who caused the death of Valentinian III. and married his wife Eudoxia, is deprived of the Empire by Genferic, king of the Vandals." Eudoxia, it must be added, invited Genferic, to revenge her former husband's death.

This description of the wounded head, in ch. xiii. exactly tallies with the blow, by which the third part of the sun, or the *Latin* Empire, (comp. ch. xiii. 18.) was eclipsed. The correspondence between the sixth Seal and fourth Trumpet, also proves that the latter describes a Revolu-
tion in the government as well as the former. And if the sixth head was revolutionized by the sixth Seal, as certainly the seventh head was revolutionized by the fourth Trumpet. (See Jurieu and Mede.)
SYNCHRONISM IV.

SECTION I. CH. II. 12—17. The Church of Pergamos represents the Christian Church during the Rise of the Papal Apostacy. Every thing high and lofty was called by the Asiatics Pergamum (Grotius, Dr. H. More). The word Rome in Hebrew has the same meaning. (See Dan. xii, 36.) The true Church in this ambitious age, while Rome claimed the power of both swords, is addressed by him who hath really power to destroy both soul and body by the two-edged sword of his mouth. (See 2 Thess. ii, 8.) He assures his elect that he knew their retreat, in the diocese of Italy, within the very kingdom of Satan. He commends them for having held fast the faith, even when Antipas (which is the same with Antipapa,) or the Antipapal martyrs were slain in the thirteenth century. In that century hundreds of thousands of Waldenses and Albigenses were massacred by order of the Pope, and many more dispersed all over Europe, who sowed the seeds of the Reformation. Yet they were not extirpated even in Piedmont, but continued in vast bodies till the Reformation. (Perrin's Hist. of the Waldenses, p. 30.)

Against this Church it is alleged that some of its members favoured the doctrine of Balaam. Balaam signifies in Hebrew a Conqueror of the people, or laity; and the word Nicolaitanes has the same meaning in Greek. By a Conqueror of the people we are to understand a seducer of the people, as Balaam, the false prophet was. When Balak could not overcome Israel by the sword, Balaam advised him to seduce the people of God by idolatry and fornication, in which respect how well he represented the Pope of Rome is obvious.
And if we add that Balaam was a corrupt priest of the true God, we shall hardly find a more exact type of Antichrist in Scripture than he was. But let the Waldenses themselves explain the symbol: "Antichrist is a falsehood, worthy of eternal damnation, covered with an outward appearance of the Truth, and the Righteousness of Christ and his Spouse; opposite to the way of Truth, Righteousness, Faith, Hope, and Charity; as likewise to the Moral life, and also the ministerial Verity of the Church; administered by the false Apostles, and obstinately defended by both powers Ecclesiastical and Secular: or Antichrist is a delusion, which hides the truths necessary to salvation, both in things substantial and ministerial: or it is a fraudulent contradiction to Christ and his Spouse, and every faithful member thereof. It is not any special person ordained in any degree, or office, or ministry; but it is that falsehood itself, which opposeth itself against the Truth; which covereth and adorneth itself with a pretense of beauty and piety, not suitable to the Church of Christ, as by the names, and offices, and Scriptures, and Sacraments, and divers other things, may appear. That iniquity that is after this manner, with all the ministers thereof, great and small, with all those that follow them with a wicked heart, and hood-winked eyes; this congregation, I say, thus taken all together, is called Antichrist or Babylon, or the Fourth Beast, or Whore, or the Man of Sin, or the Son of Perdition. His Ministers are called false Prophets, Lying Teachers, the Ministers of Darkness, the Spirit of Error, the Apocalyptic Whore, the Mother of Fornication, Clouds without Water, Trees without Leaves, dead, and twice rooted up, Waves of a troublesome Sea, Wandering Stars, BALAAMITES and EGYP- TIANS." "And since he (Antichrist) is truly come, he must no longer be looked for, for he is grown old already by God's permission; nay, he begins
even to decay, and his power and authority is abated; for the Lord doth already kill this Wicked one by the Spirit of his mouth." (Treatise concerning Antichrist, &c. by the Waldenses and Albigenses, A.D. 1220. Perrin, ibid. p. 147.)

The symbol of Balaamites and Nicolaitanes seems to be one and the same. (See Schleusner's Lexicon.)

By the hidden manna may be signified the spiritual bread of life, opposed to the pretended visible transubstantiation.

By the new name or number, (opposed to that of the Beast, ch. xiii, 18,) the name of Christ glorified, known only to himself, is signified. Ch. xix, 12, and ii, 27, and xiv, 3.)

By the white stone, the true justification, witnessed by the Spirit, and not merely by human forms, is denoted.

Section 2.—Ch. VIII, 13.—IX, 21.—Ch. VIII, 13.—The warning here described is said to be made by an Eagle, and is immediately followed by the fall of a star. By the falling star may be signified both the apostacy and corruption of the Eastern Church, which prepared the way for the Mahometans, and also the Mahometan apostacy itself. By this falling star we are reminded of the fall of Lucifer.

Now when we consider that the Eagle is the symbol of a Roman, and that the Mahometan plague of the sixth trumpet fell, first, upon the Eastern Empire, and that Gregory the Great compared the Bishop of Constantinople, when he took the title of Universal Bishop, to Lucifer, we must conclude with Daubuz, that the Popes themselves, who thrice protested against their Rivals, were overruled thus to condemn the ambition of their own body.

Gregory the Great, at the close of the sixth century, almost immediately before the Apostacy of Mahomet, raised an outcry throughout the
world against John, the Bishop of Constantinople, on account of his ambition. In his letter to the Empress he says: "That this John imitated Lucifer in exalting his throne above the stars of God, and that his pride shewed that the times of Anti-christ were at hand."

By the three woes are signified the judgments to be inflicted by the three remaining trumpets.

The Fifth Trumpet or First Woe.—That the Mahometan Apostacy and Conquests are hereby signified, is so generally agreed, that it is unnecessary to bring any fresh proofs for the point.

Daubuz and Bishop Newton have jointly shown the wonderful fulfilment of the prediction. Mahomet, it must be observed, was descended from Ishmael, and to Ishmael there may be an allusion in the name of the Destroyer. (Ver. 11. Gen xvi, 12.)

The five months (ver. 5,) signify 150 prophetic years, or 148 of our years. This period is usually dated from the year 612, in which Mahomet is said to have entered upon his mission, and is computed to have terminated in the year 762, when Bagdat was built. Mahomet, however, according to Gibbon, began to preach in 613, and according to others, in 614. (See Herbelot.)

It is observable also, that in 698, the Saracens took Carthage and expelled the Romans in Africa, and that in 846 they besieged Rome itself, and also, that in 781 they invaded the Greek territory, and in 926 their Empire was divided into several kingdoms. (Playfair’s Chronology.)

At the same time that Mahomet began to preach, Boniface the Fourth dedicated the Pantheon to the Images of the Saints and Martyrs, and as Paulus Diaconus writes: "Vapor ut ex camino ignis visus est ebulldre inter Theram et Therasiam insulas ex profundo Maris, per aliquot dies; quo paulatim incrassato et dilatato, igniti aestas incendio totus fumus igneus monstrabatur. Porro crassitudo terebrae substantiae petrinos pumices grandis,
The Sixth Trumpet, or Second Woe.—There is as universal an agreement respecting this judgment as the former. It is generally admitted that the Ottoman Turks, who destroyed the Eastern Empire in the fifteenth century, are signified by the four angels loosed from the Euphrates, like Gog and Magog. And it is remarkable that a thousand years had now passed from the time when Heathenism was restrained by the angel who had the seal of the Living God. (Usserius de Successione Eccles. p. 104.) It is agreed that this restraint was taken from the Turks about the year 1300, after the opening made by the departure of the Crusaders from Asia.

The time during which they were to destroy the third part of men is 391 prophetic years, or about 386 of our years. This period is not the whole duration of the Ottoman Empire, but that of their successes and triumphs: it is the duration of the second woe. Mr. Whiston places the epoch of this term of years in 1301, and has given us the most particular and interesting explanation of this Trumpet. Had commentators attended to the luminous predictions relating to the Turks, and not explained them in a loose and vague manner, I cannot see how they could have misunderstood the chief prophecies of the Apocalypse. That the termination of the second woe actually took place at the end of these 386 years, will be proved in its proper place, and this point once proved, other predictions depending upon it, will also be explained. This description of the Ottoman irruption comprehends the Fall of the Eastern Empire in the year 1453, and concludes with an exact description of the worship of Demons and Idols, or of the Beast and his Image, in the West, immediately before the
Reformation. The Latin Empire is certainly designed by the remnant of men who were not brought to repentance by the Saracens and Turks.

I shall conclude this Section in the words of Dr. Milner: "In the year 1299, Othman in the East was proclaimed Sultan, and founded a new Empire. The people afterwards, as well as the Emperor, were called after his name. The mixed multitude, of which this people was composed, were the remains of four sultanes which had for some time subsisted in the neighbourhood of the Euphrates. Thus the four angels were loosed, and under the name of Turks succeeded the Saracens, both in the propagation of Mahometanism, and in diffusing the horrors of war. Providence had destined them to scourge the people of Europe for their idolatry and flagitiousness, and Europe still repented not. But the divine prophecies were fulfilled—and he may run that readeth." (Milner's History of the Church, vol. iv, p. 14.) See Mede, Bishop Newton, Whiston, and Bicheno.

Section 3.—Ch. XIII, 3, 1. p.—18.—

"And the stroke of his death was healed," &c.—In the former part of this chapter the death of the Beast, opposed to that of the Lamb, had been described, and the Latin, Antichristian, temporal Empire, as immolated in the year 455, had been portrayed. The wound by which the Beast died, is here described as healed by a resurrection of the beast from the dead. This is signified both by his living (ver. 14, comp. ii, 8, xx, 4.) and by his rising from hell as the wonder of the world, annexed to both descriptions, demonstrates. (xvii, 8.)

The descent of Antichrist into Hell, and his Resurrection, are opposed to the atonement of the Lamb, and designed, in effect, to annul it. (Rom. x, 6, &c.) A new head, a new Emperor, or King of Kings, the wolf in sheep's clothing, is raised up by Rome as a rival to the Lamb, dead in the flesh.
but alive in the Spirit. This new Empire is called
by Gibbon a Hierarchy of saints and angels.
Instead of holding to the head, (Col. ii. 18, 19,) and
to the Mystery of Godliness, (1 Tim. iii. 16,) the
teachers of the Mystery of Iniquity substitute a new
head, and make a God of the creature. By the
strong delusions of Satan, they who received not the
love of the truth, are persuaded that the Apostles
are set over Christian kingdoms. St. Peter is set
over Rome, and over the other Apostles, and con-
sequently he and his Vicar, the Pope, over their
kingdoms. Thus Rome acquires an Antichristian,
Ghastly, Latin, Empire, directly opposed to that
of Christ glorified, and differing from its former
Empire, as spiritual differs from temporal, and
invisible from visible. This Lie may be truly
called a thing which is not, and yet (in effect) is;
and the whole world is astonished at this magical
estoration of the Latin Empire by its resurrection
from the dead. (Comp. ver. 3 with xvii, 8.)

Sigonius, after having described the capture of
Rome by Geneseric, informs us, that upon his de-
parture, the Romans began saevis Urbis vulneribus
mederi, in primit autem Leo Pontifex. "The
deepest wounds (says Gibbon) were inflicted on the
Empire during the ministry of the sons and grand-
sons of Theodosius. They abandoned the Church
to the Bishops and the provinces to the Barba-
rians. (Vol. iii, p. 432, 466, 636.) But the
"magical name of Rome still charmed for ages
after its real glory had vanished." (Villers's Essay
on the Reformation, sect. 3.)

It is remarkable that at the time of the de-
struction of the temporal Empire of Rome, Attila
and Geneseric paid a wonderful deference to the
Bishop of that city. Sigonius relates that Attila
was prevented from destroying Rome by a vision of
St. Peter, appearing with a drawn sword, while
Pope Leo was exhorting him to spare the city.
The same historian relates that Atila, alluding to the name of Leo, and of another person, said, that he was driven from Rome by two Beasts. Germanic is said also to have been much surprised, when, instead of meeting an army of Romans, prepared to oppose him, he was met by the Bishop of Rome, at the head of the Clergy; and it is related by historians, that the supplications of Leo softened his heart.

Evagrius Scholasticus, in his account of the Council of Chalcedon in the year 451, informs us, that when the doctrine of Pope Leo was stated, all the Bishops exclaimed, "Peter by Leo hath uttered these words." The Sermons of Pope Leo himself are however the best commentary on this prediction. In a Sermon preached on the anniversary of his promotion, "he testifies the joy that he hath to see the Bishops his brethren assembled, and makes them to hope that St. Peter is with them, and that he governs the Church in the person of his successor." In another discourse he says, "that the Church is still governed by Jesus Christ, who hath given to St. Peter the Apostolic power. That that Apostle never forsakes his Church, but continues to be the foundation of it; that his authority and power still lives in his successors; that the Bishops his brethren were assembled not so much to honour him, as St. Peter, who is not only Bishop of the Roman Church, but the head of all the Churches in the world." In a third discourse, he asserts; "that St. Peter doth still take care of his Church, and though he doth not refuse to assist all the Christians in the world, yet it is to be believed, that he helps in a particular manner those of the Church of Rome, whom he hath preferred, and among whom is body is buried." Dupin's Eccles. Hist. vol. iv. p. 108.) To the same purpose, in his tenth Canon, Pope Leo declares "that the care of the Universal Church belongs to the See
of St. Peter, that all the Churches may agree with their head.” (Dupin.)

Bower, in his life of this Pope, says, that when he came to the Popedom, the Western Empire was at its lowest ebb; that he was honoured by Valentinian as the angel of Peace, and deliverer of the Empire; that he obtained from Valentinian, the famous rescript, vesting the Bishops of Rome with an absolute and uncontroled authority over the Gallican Churches and Bishops. That what Bellamine and other Catholic writers chiefly urge in favour of the Papal supremacy, is the behaviour and conduct of this Pope's Legates in the Council of Chalcedon. They acted there, as if the person they represented, were above the Council, and perhaps with the air of as much authority, as the Legates of any subsequent Pope. The Bishops considered him as head of the Church, and applied to him the title of Archbishop of the Great City of Rome. He was the principal founder of her exorbitant power. He brought with him to the Pontificate not only greater abilities, but more experience and practice in state affairs than his predecessors, and used these advantages through a long course of years to advance the dignity and prerogative of the See with great skill and address, as well as with intrepid assurance and courage.

The same doctrine of the Invisible and Spiritual Empire of St. Peter, administered by his vicar the Pope, continued to be adhered to, and enforced in subsequent ages. The pretended donation of Constantine, which was long credited, states that St. Peter was appointed Vicar of Christ on earth; that the Pope is his deputy, and that therefore Constantine bestowed the Western Empire, with the Imperial purple and scarlet, upon the Pope, and subjected all churches to his authority. (Gedde's Tracts, vol. 4, p. 12.) Gibbon relates that Pope Stephen called upon the French to expel the Lom-
hards, "aspiring his adoptive sons, that dead in
the flesh, he (St. Peter,) is still alive in the Spirit;
that they now hear and must obey the voice of the
founder and guardian of the Roman Church."

(vol. v. p. 107)

Luther published, among other Papal Errors,
the two following, viz. that the Priesthood of Christ
was translated from him to St. Peter, and that the
Pope is-the rightful heir of the holy Roman Em-
pire. According also to the oath set forth by Pope
Clement the eighth, to be taken by all bishops at
their consecration; they swear that they will be
faithful, and obedient to St. Peter the apostle, and
to the holy Roman Church, and to their Lord the
Pope. (Whitaker on the Revelations, p. 406.) I
shall conclude this discussion in the words of Mr.
Mede, wherein he speaks of the events of the year
455. "The third blow therefore, I suppose, is to
be counted the last of the ruin of the empire: the
Imperial power of ancient Rome, (until the Pope
some 345 years after revived the name,) henceforth
cessing. For as for those who yet some twenty
years after our date scuffled for the name, one of
them deposing another, they were indeed but
shadows of Caesars, and as it were struggling
with the pangs of death, until with Augustulus it
gave up the ghost. Yea, it is to be observed that
two of them were made bishops, as a sign, perhaps,
that the Emperor of Rome henceforth should be a
Bishop, and a Bishop the Emperor. To conclude
therefore with the application of our apostle's pre-
diction: Whether the Christian apostacy in wor-
shipping New Daemon Gods, began not with the first,
notably increased with the second, and was estab-
lished by the last, [blow to the Empire in 455.] I
leave you to judge, when you shall have surveyed
the monuments and records of those times,"
(Medes apostacy of the latter times, p. 662.) To the
Treatise above quoted I refer the Reader, as to the
most valuable treatise on the prophetical times, and predicted apostacy.

The worshippers of the Beast are said to worship the Dragon, because they worshipped the idol set up by the Devil, in the same manner as they had heretofore worshipped him by sacrificing to, and serving the Heathen gods. (1 Cor. x. 19, 20, 21. 1 Tim. iv, 1.) It is probable that the Demons deluded those who received not the love of the truth by assuming the appearance of the dead martyrs. See Dan. xi, 38, 39. and Rev. ix, 20.—No wonder that mortal men could not contend with this spiritual power. (Dan. vii. 24.)

The Lion-like mouth of this invisible Emperor is his spokesman, the second Beast or false Prophet:

"Multis nisi magnus Leo, os aperiens, totum orbem et Augustos ipsos concutiat, et ad pietatem commoveat a Religione Catholicâ penitus corrissent."

(Baronius.) The arrogance and blasphemy of the Papacy, under Leo the Great, have been already demonstrated.

The time allotted to the Papacy, meaning by the Papacy both Beasts, is 1242 years, (see ch. xii. 14.) during which space of time, it is to practice and prevail. It has been proved upon the authority of Bower, and others, that the Papacy in the fifth century, under Leo I. not only practiced but prevailed. Among other practices that of private confession was introduced by Leo. (Mofheim, vol. 2, p. 57.) "The incursions, moreover, and triumphs of the Barbarians were so far from being prejudicial to his (the Pope's) rising dominion, that they rather contributed to its advancement.—Amongst all the prelates who ruled the Church of Rome during this century, there was none who asserted with such vigour and success the authority and pretensions of Rome Papal as Leo, commonly surnamed the Great, " (ibid. p. 28):

"From his independent throne the Roman Bishop
spake and acted without danger as the head of the Christians; and his dictates were obsequiously transcribed by Placidia and her son Valentinian.

"During ten centuries, (previous to Luther) of blindness and servitude, Europe received her religious opinions from the oracle of the Vatican."

(Gibbon, vol. 4, p. 566 to 570.) Speaking of the commencement of the 16th century, Bishop Hurd says, "The Christian world had slumbered in its chains for full ten ages." (7th Lecture on the Prophecies, p. 36.)

Now it is obvious that either the fifth, or the eighteenth century must be excluded from the 1242 years. I ask then whether the Papacy could be said most to practice and prevail in the fifth or eighteenth century? Of the fifth century enough has been said; of the eighteenth century, at its very commencement, Mosheim thus writes: "We must not omit observing here, that the modern Bishops of Rome make but an indifferent figure in Europe, and exhibit little more than an empty shadow of the authority of the antient pontiffs.—Their prerogatives are diminished, and their power is restrained within narrow bounds. The sovereign princes and states of Europe, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their anathemas with indifference and contempt. They indeed load the holy father with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of Rome and the Roman pontiff.—For under cover of this distinction, they buffet him with one hand, and stroke him with the other; and under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court." (Ibid. vol. 6, p. 10.)
The blasphemy of the Papists against the true heavenly Church and its head is next declared. From blasphemy the Romanists proceed to persecution, (ch. xii, 17,) and the Papal supremacy at one time or other is acknowledged by the whole habitable world. For by the world is frequently understood in Scripture, the territories subjected to the old Roman Empire; but the Papal Empire was extended even into the New World of America. In the 8th verse it is declared that Antichrist should be worshipped by all who were not elected and sealed for salvation by Christ. (Ch. v, 6, vii, 4, xiv, 1, &c.) The warning is awfully enforced: "If any man have an ear let him hear;" and retribution to persecutors is expressly predicted. I need not add that many kings in Europe have undergone this punishment inflicted in kind.

The Second Beast, called also the False Prophet, (ch. xvi, 13,) rising out of the earth, is the earthly, visible, spiritual, Latin Emperor, or Empire; the Pope himself, or the Papal Clergy. It is to the former Beast, what the true visible church is to the true invisible church. "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." (Matt. xviii, 18.) This second Beast is the Author and Minister of the power of the former, and usurps the keys of Heaven and of Hell; the power of both swords. "Sovereign of an innumerable clergy, rich, active, and dispersed through every nation; reigning by this means over all consciences, it was easy for him to establish the opinion that he was charged with the power of God on earth, the Vicar of Jesus Christ, the Ruler of Kings. If a prince attempted to withdraw from this authority, received from Heaven, the pontiff anathematized him, expelled him out of the communion of the faithful, and his deluded subjects
avoided him like a pestilence." (Villers's Essay on the Reformation, p. 33.)

In a note the author adds: "This is not only the language of the bulls issued from Rome at this and subsequent periods, but is also that of the most popular and most disseminated writings of that time, which prove that the prejudice was generally established. In the preface to the Miror de Souabe, a work of the latter part of the thirteenth century, we read: Since the time that God took upon himself to be Prince of Peace, he sent the two swords which he had in heaven for the protection of Christianity, to the earth, and gave them both to St. Peter, the one for temporal, the other for spiritual justice: that of temporal justice the Pope entrusts to the Emperor for the service of the Church, and according to the will of the Pope, &c. The remainder is the exact words of Boniface viii in his famous bull Unam Sanctam, issued in 1302, and which finishes thus: "Porro subesse Romano Pontifici omni Hancae creaturae declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis." The author adds: "Now when ages of humiliation, of despoliation, of persecution itself, have expiated ages of pride, covetousness and intolerance, it would be barbarous to charge successors with the crimes of their predecessors."

(Comp. ver. 10 with Luke xxii, 38, and Matt. xxvi, 52.)

This Beast is plainly opposed to the Lamb in respect to his two-fold power. (See ch. i, 16, 18.)

The thunderings and fulminations of the Pope, as his Anathemas are called, seem to be alluded to in the 13th verse. The 14th verse plainly describes the pretended miracles wrought at the shrine of St. Peter and of the other saints, as well as the erection of images to them. "Are you ignorant, (said Gregory II to the Emperor
Leo, that the popes are the bond of union, the mediators of peace between the East and the West? The eyes of the nations are fixed upon our humility, and they revere as a God upon earth the apostle St. Peter, whose image you threaten to destroy. The remote and interior kingdoms of the West present their homage to Christ and his vicegerent." (Gibbon, vol. 5, p. 107.)

Hospinianus, in his treatise, De Origine imaginum, says, "Aliaque hujus generis multa miracula invenire hicet in Pontificiorum scriptis, in quibus de imaginibus fingunt, quod sudarent, lachrymarint, riserint, ab uno loco in alium migrarent, locutae sint," &c. (p. 203.) The opposition to image worship occasioned perpetual civil wars, and the deposition of sovereigns. (See the Homily against idolatry.)

Finally, Antichrist, in plain opposition to Christ, (comp. ch. xiii, 16, &c. and ch. xiv, 1), impresses his name, character, and stamp upon his slaves, and marks and cements the living stones of Babylon, opposed to Sion, (comp. ch. xiv, 1 and ii, 17, in the Greek,) allowing none to buy or sell, that is, to have the rights of citizens in his city, except those who receive the name of Latins. It is generally admitted that the name of the Beast, and of every one of his followers, is Latinus, The Latin, which name expresses the proper jurisdiction of the fourth monarchy, or the European third part of the earth. (Comp. ch. viii, 12.) Let him that would escape the curse attached to this name, endeavour to ascertain it by the assistance of that wisdom which is from above. (See Potter on the number of the Beast, and Illustrations of Prophecy, vol. 2, p. 371.)
SYNCHRONISM V.

SECTION I.—Chap. ii. 18.—III. 6.) The chief allusions in the Epistle to Thyatira, are to the Prophet Elijah, to the corruptions of Jezabel, and to the destruction of the family of Ahab. The name Thyatira is derived by Strabo and Pliny from Thugateira, which signifies a Daughter. This City was anciently called Semiramis, the very name of the Foundress of Babylon. The spiritual Daughter of Babylon, now grown up into a seducing Church and City, is here signified by a Daughter, and by the Woman Jezabel; (in which name Jesus and Belus seem combined,) as she is signified by Women; (ch. xiv. 4.) and by the Mother of Harlots. (ch. xvii. 5.)

In the Epistle to the Church of Pergamos, the false prophet Balaam corresponded to the second beast, or false prophet, in the same remarkable manner.

The Church of Thyatira therefore signifies that age, during which the Church of Rome arrived at her highest power, and which coincided with the commencement of the Reformation. The sixteenth century is especially signified. The introduction, to the charge directed to this age of the church, implies that the Son of God was now fitting as a refiner of silver; as a reformer of his church by the fire of the Spirit, and by the flame of persecution. Now the gold was tried in the fire. He testifies the Righteousness and Patience of his people, and points to the progressive state of the Reformation, which from a very small beginning, leavened the whole world. But he blames his church for not having opposed more openly and more fiercely, the corruptions of the Papacy. The Reformers, in a conference with some of the Waldensians, rebuked them in the same manner, as follows:

Clarke’s Martyrology, 1659, p. 87.) "That
things might be carried on the better, they (the Waldenses) assembled out of all their Villies to Angrogne, anno 1535, viz. the heads of all their families with their pastors, G. Morrel and Peter Maffon, into Germany, to confer with Æcolompadius; Bucer, and others, about their belief, which they had held from father to son time out of mind. Where also the German divines acknowledged that God had been very merciful and gracious to them, in preserving them undefiled in the midst of so many superstitions, which had defiled all Christendom under the tyranny of Antichrift. Encouraging and exhorting them not to bury those talents which God had given them; only they blamed them for delaying so long to make a public profession of their adhering to the gospel.—Then were the letters of Æcolompadius and Bucer, which they sent to them, openly read, together with the propositions and articles of Religion, which they had agreed upon, which were all approved, signed, and sworn to by all the assistants with one consent, as being conformable to the doctrine which they had been taught from their forefathers for many hundred years, and all taken out of the Word of God.

Our Lord proceeds to declare that he had with long-suffering given time to the Church of Rome to repent, and she will not repent. (ch. ix. 20. 21. x. 6.) Therefore will he cast her into her death-bed, and into extreme torment, if she still continues impenitent. Yea, he will, altogether withdraw his Holy Spirit from these vessels of wrath, and harden them eternally. (ch. xvi. 3.) They shall become twice dead, plucked up by the roots. In the issue, he adds, all the Churches of the world shall, by witnessing this stupendous visitation be brought to glorify God, who for this cause endured these adversities; and to acknowledge that he taketh the wife in their own crafti-

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Moreover it is promised to the Churches which have not known the depths of Satan, that is, says Abp. Usher, "who have not known the chief and most pernicious corruptions of the Papacy," (De Success. Eccles. p. 149,) and who should persevere in that doctrine which the Reformation established, until the second advent of our Lord, that they should be exempted from the tribulation and reprobation, which, in the end, should destroy the Papacy. Nay, it is added, that the Reformed Church should be the very instrument whereby the King of Kings should thrieve and level the earthly fabric of the Babylonian edifice, and destroy the vessels of wrath fitted for destruction. (Dan ii, 34.) And as the morning star proclaims the approach of the Sun, so, it seems to be intimated, should the kingdom of the Reformed Church usher in the glorious millennial universal Empire of the King of Kings and Lord of Lords. Such are the glorious promises here appropriately made to the Church, as the crown of her patience under persecution, and of her spirit in coming out of Babylon, and of her holy Reformation.

The Church of Sardis signifies the declining state of the Reformation, after the reformers had loft their first love. During the reign of that specimen of the morning-star, Queen Elizabeth, the Reformation was progressive; but after her death it rapidly declined till towards the close of the 17th century. In the name Sardis, there may be an allusion to the Sardine-stone, called in the Hebrew Adam, and in Latin Carnalina. This Church accordingly is described as spiritless and carnal—as making a fair shew before men, but as consisting
for the most part of nominal Christians, or Antinomians. Every one who is acquainted with the history of the 17th century, must acknowledge the truth of this description.

Bishop Burnet, in his history of his own times, writing upon the year 1684, (vol. i. p. 589.) says, that Abp. Leighton looked upon the Church of England as the best constituted Church in the world, but that we looked like a fair carcasse of a body without a spirit. (Comp. Jurieu's Preface to his work on the Revelation.)

This Church is admonished to awake and revive, and to remember the doctrines of the Reformation; and is threatened with a sudden judgment, when she should least expect it. But a glorious deliverance is promised to those few faithful members who should persevere unto the end.

Abp. Usher, who lived in this age, seems to have had a very just view of the times. Not long before his death, being asked whether he thought the great persecutions which he had predicted were past or yet to come, he said: "Fool not yourself with vain hopes of its being past: for I tell you, what you have seen is but the beginning of sorrow; to that which is yet to come on all the Protestant Churches, which ere long will fall under a sharper persecution than ever yet they have had upon them, and that by the cruel hands of the Papists." (His Life, prefixed to his Body of Divinity.)

Dr. H. More, in his Exposition of this chapter sounded the alarm to the Church: "If thou wilt not (says he) return to true sobriety and sincerity of manners, I shall bring some signal mischief upon thee, before thou beest aware; I shall suddenly come in judgment against thee when thou least dreamest thereof. God of his infinite mercy avert the ill omen, and change our hearts,

* Published in 1669.
that we may amend our lives, and he may be reconciled to us." "Notwithstanding the dispensation of the Sardian Church be so generally carnal, in the very hew of that Carnaline stone that looks so like mere flesh and blood, yet there are some few that have not defiled their garments with that colour, but are, as it were, the Primitive of the dispensation of the Spirit, whose inward man is renewed day by day. These (faith Christ) shall not only enjoy glorious converse with me, and I communicate my spiritual graces abundantly to them, but they shall be very successful and prosperous in their affairs. When the Church by overcoming has emerged into the Philadelphian condition, it shall never change, at least, as to the external frame, but keep up to the end; and God will avowedly acknowledge it to be his, even to the last, even when it shall be passed into the Laodicean state; and the state of persecution shall never overwhelm it any more." Bishop Burnet, in his history of his own Times, describes both the state of the Church exactly as the prophecy does, and also the dreadful judgment which fell upon all the Protestant Churches in the year 1685.

SECTION 2.*—Ch. X, i.—XI, io.—(Vers.) A parallel is drawn between the History of the Mosaic Law till its gradual consummation by Christ, and the History of the Christian Law till the general Reformation in ch. iv, 1, to ch. xi, 8, and in ch. x, 8, to the end of ch. xi, between the first publication of the Gospel to the Gentiles, and the general Reformation.

In coincidence with the above, the Old Testament was expounded by Leo Jude, previously to the general Reformation, and the Gospel, at the general Reformation.

* The Reader is requested to refer to the amendment of the Version in the perusal of this Section with particular attention.
This Analogy must be constantly kept in view.

Accordingly the Representative of the Son of God, (ch. ii. 18), the Almighty Logos, is described as coming down from heaven to fulfil the Law-like dispensation. "For while all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty Word leapt down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction; and brought thine unfeigned commandment as a sharp sword; and standing upon, filled all things with death, and it touched the heaven, but it stood upon the earth." (Wisd. xviii, 14.)

The Bow set in the clouds foreshews a new Covenant; (Gen. ix, 13,) the cloud, and sea, and pillars of fire, Redemption from the mystical Egypt; the cloud of smoke and fire, a new Law; the cloud and two pillars of fire, a cloud of followers, and the two candlesticks or witnesses, (ch. xi. 4,) standing before God, and now undergoing a fiery ordeal.

The head of his Representative signifies the Lord himself; and the comparison of his face to the Sun symbolizes his supreme power, and portends his approaching kingdom.

This august personage is the mighty angel described in the 12th ch. of Daniel; the Representative of the first-begotten of the dead, (ch. i, 5, xi. 3,) and the glorified King of Kings, (Matt. xvii. 1, 9,) and the Lion of the tribe of Judah, God and Man, (ch. v. 5,) who, perhaps, is to sound the last trumpet, and inflict the last plagues. (ch. xv. 7, ch. iv. 7.)

Ver. 2.—Out of his right hand proceeds a fiery Law; his more glorious church is about to be placed in the islands of the Gentile nations, (H. lx. 5,) the hitherto unrefomed wilderness of the Popish Empire. His inferior church is to be placed in the continental countries of the said relative Gentiles, in a
part of which hitherto his beloved Sion had stood: Sion had stood. (ch. ii. 13. Gal. ii. 9. Gen. xlviii. 14.) The Book is the lesser Testament or Gospel, in itself luminous, and now to be stripped of traditions, and reduced to its eternal dimensions; to be divulged; to be translated. This Book is the spiritual and everlasting essence of the sealed book.

Ver. 3.—The Lion of the tribe of Judah consummates the opening of the seventh seal, or mystery of God. As the opening of the first seal by the first living Creature, or Lion, was made in a Voice of thunder, (ch. vi. 1.) so the consummation of the said Revelation by the same mighty angel is denoted by seven thunders. More particularly, the seven thunders rolling at dread intervals over the Babylonian empire, denote (1) the awakening and alarming calls of the Holy Ghost as it were to the elect and sealed saints, dispersed by persecution in all lands, as on the day of Pentecost. (John xii. 20—34—Job xxvi. 14.) (2) The written words of the Christian Law in correspondence to the thunders which accompanied the promulgation of the Mosaic Law. (ch. iv. 5.) (3) The words of powerful preachers. (Mark iii. 17.)

Accordingly, for several centuries before the time of Luther, eminent witnesses and thundering preachers against the Papal corruptions were raised up by the Holy Ghost, in different parts of Europe, as Waldo, Wickliff, John Huts, and Jerome of Prague. At the same time the seven Spirits of God uttered their manifold languages: The scriptures were translated, though they could not yet be successively published among the Romanists. (See John xii. 20—34. 1 Cor. xiv. 21, 22.)

(Ver. 4.) It was in vain that the early Reformers endeavoured to write, and publish to all nations the doctrines of the Spirit: The time was not yet arrived, and means were not yet granted: the first fruits to God and the Lamb, the elect Israel of
God alone profited by the first dispensation of the Spirit, in correspondence to the dispensation of the day of Pentecost.

(Ver. 5, 6.) The oath of the angel denotes the hour of forbearance against idolaters to be past.—(Deut. xxxii. 34—43. Rev. xiv. 7.) The declaration that Time shall be no more, may be considered as, having a double accomplishment. First it was accomplished in the year 1520, when the three first times (ch. xii. 14.) expired, and the half time alone remained. (comp. ch. xiv. 7.) Secondly, it may relate to a time, then future, when the angel spake; and may signify the fulfilment of the whole three times and a half, which are the times of the Gentiles. (comp. Luke xxii. 24, with Rev. xi. 2, 3, 7, and Rev. ix. 15, with xi. 14.) as a part of the Mystery of God (mentioned in the following verse) to be finished immediately before the last trumpet. (Ver. 7.) By the days of the seventh angel is denoted the time intervening between the expiration of the days of the sixth angel, and the sounding of the trumpet of the seventh. This point of time is terminated by the fourteenth verse of the eleventh chapter. (comp. ch. viii. 13.) Then, it is here declared, Time, and the temporary ordinances of the Mystery of God, or Law-like dispensation shall have been fulfilled, and terminate. That the Mystery hidden from the foundation of the world, is no longer a Mystery during the seventh trumpet, every one must acknowledge who considers its contents. (comp. ch. v. 9. Dan. xii. 7. Luke xvi. 31—35. 1 Tim. iii. 16. Col. ii. 2. 1 Cor. ii. 6—8. with Rev. xi. 7—13. and see Matt. xxiv. 14.)

Antecedently to the seventh trumpet in exact correspondence to her head, the Church fulfils her testimony, suffers death, and is raised from the dead. But I cannot explain this Mysterious oath better than in the words of Dr. H. Moore, as follows: "It is of exceeding great moment to take
notice that the seven middle Synchronals of the prophecies of the opened book have their fulfilling either quoad speciem, or quoad gradus, as to the kind, or as to the degrees in the same kind; one degree being sufficient for the fulfilling of the prophecies, quoad speciem; and that one of these Synchronals cannot be fulfilled quoad speciem, or quoad gradus, but ipso facto, they are all fulfilled, they being so intimately united one with another. As for example, suppose that, but in one state or kingdom in Christendom, the Church has become purely apostolical in doctrine and discipline; in life and conversation, it follows from hence, that, quoad speciem, the reign of the Beast, is expired; that is, that there is one specimen or instance of this specific event, viz. of such an expiration of the rule of the Beast, as brings along with it the resurrection of the witnesses, and the succession of the Kingdom of Christ in its place. Which, if it fall out at, or towards the expiration of the 42 months, and from a fit epocha, the prophecy is truly fulfilled in all circumstances, quoad speciem, in this first example, may proceed afterwards farther and farther in degrees and latitude. But the thing that I contend for is this, that this first way of fulfilling is only aimed at in thefe middle Synchronals of the prophecies of the opened Book, and that the degrees are referred for the vials in the last trumpet. We cannot conceive the whore of Babylon burnt in any one kingdom, that is, the Clergy to cease to be idolatrous and antichristian, and to become purely apostolick in doctrine and discipline, but we may be sure that the Civil Magistrate ceases there to be antichristian too; and that the ten-horned Beast in this place has finished his 42 months; the two-horned Beast also vanishes, as being one and the same with the whore; the witnesses break off their mournful prophecy, as having here nothing to complain of; the outward court is in this part cleansed of the pollution of the
Gentiles that trod it under foot; the woman is here no longer hid in the wilderness among brutish idolaters, but appears as a glorious city upon a hill to attract the eyes of the nations unto it; and lastly, the Marked or sealed Virgin Regiments,—instead of fighting soldiers, become a College of priests, clothed in white, and are before the throne of God, and serve him day and night in his temple. Thus jointly will these middle synchronousal ever be fulfilled, be it more or less, whether barely, quoad speciem, or repeatedly quoad gradus; the first fulfilling conterminating with the entrance of the 7th trumpet, the other advancing in it to the effusion of the last vial. But that special and most eminent epocha of the Ligation of Satan, as also of the Millennial Empire, I conceive, commenceth not till after the seventh vial. This, I believe, is the truest and safest apprehension we can have of the series of things in the Apocalyptic Visions. (Dr. H. More's Work. See also Middleton on the Greek Article, and Bishop Hurd's Lectures on the Prophecies, Lect. x, note y.)

(Ver. 8,—11.)—The allusions in this passage are, first, to the calling of the Gentiles, when St. Peter was commanded to eat of all beasts, covered with a white robe, pointing towards the four corners of heaven: "And the voice spake unto him again the second time, what God hath cleansed, that call not thou common." (Acts x, 15.) Secondly, there is an allusion to the deliverance of St. John from Patmos, and to the publication of his little open book, or Gospel, to all nations, after his deliverance. "This Apostle, in his banishment, as Victorinus observes, seeing himself condemned to great pains and labour in an age not able to undergo any hardships, despaired of life, and hoped to finish all with death; but God was pleased to undeceive him by revealing to him, That he must prophecy before many peoples and nations, and tongues, and kings,
by which his enlargement was foreshewn, which
happened shortly after in the succeeding reign."
(Echard's Eccles. Hist. vol. ii, p. 413.)

Such were the types of the general and effec-
tual re-publication of the Gospel by Luther. In
the year 1520 this mighty Reformer published a
book called The captivity of Babylon, in which he
declares that he had lately been convinced that
Rome was the kingdom of Babylon. Shortly after-
wards, while the Bull of Leo X. executed by Charles
V. was thundering throughout the empire, Luther
was safely shut up in his castle, which he afterwards
called his hermitage and his Patmos. At length,
weary of retirement, he made his public appear-
ance in 1522, threw down the gauntlet, and waged
open war with the Pope; and in the same year pub-
lished a translation of the New Testament in the
German tongue. (The New and General Biog.
Diœt. art. Luther, p. 80, 85.)

The prophecy describes Luther as solemnly
ordained, by receiving the Gospel from the hand
of the Son of God himself, to digest its contents, to
hold fellowship with those called to the New Coven-
ant, and to open and preach it to all nations.
(John vi, 44, 45, 58, 63. 1 Cor. x. 17. and xi, 25.)

But however sweet true conversion is to the
spirit, it is crucifixion to the flesh; however de-
lightful extraordinary spiritual Revelations are to
the soul, they are frequently accompanied with a
thorn in the flesh, and the buffetings of Satan. So
it was with St. John, and so it was with Luther.

Again, if we understand by Luther the body
of the Reformers, we may suppose, that by the
sweetness of the Gospel in his mouth, is signified,
that the Gospel was at first preached in purity, but
that in after times, great bitterness and division
sprang up among its carnal professors. (Comp.
xxix. 18. Rev. viii. 11.) Again, Erasmus used jeeringly to say, that Luther struck at the bellies of the Monks.

In the 11th verse, Luther is commanded to republish the Gospel to all nations, and tongues, and kings. "Here I may not pass it over in silence, that when Luther drew near to Cæsar's throne, many of the Prince's counsel encouraged him, saying, that he should be of good courage and not faint, nor fear them who could kill the body only, but not hurt the soul. Others put him in mind to meditate on this: When ye shall appear before kings and princes, be not solicitous how and what to answer. For in that moment it shall be given you what you shall say." (Hayne's Life of Luther, p. 36.) In the year 1522 Luther as boldly refuted his royal champion, the king of England; on which occasion he said: "Nor is it any great matter, if I give no more respect to an earthly king, and speak sharply, seeing he was not afraid to blaspheme the king of heaven." (Ibid, p. 48.)

Tunc cede malis, sed contra audentius ito.

Ch. XI, 1, 2.—The word καλαμος has two meanings: it signifies either a reed or a pen. In the former sense, a reed like unto a rod may denote, first, judicial power; for it is probable that the reed spoken of in Matt. xxvii, 30, was used in the Court of Judgment. Secondly, it may signify a Canon (Canna) describing orthodox Christians, meet for, or models for the Reformed Church, in allusion to the measuring of stones for building. (Zech. ii, 1, and iv, 14.) Thirdly, it may signify a power, as it were, of working miracles, in allusion to the rod of Moses and Aaron, the deliverers from Egypt.

In the latter sense of a pen, a pen like unto a rod, may denote a new mode of writing with an iron pen. Hitherto the Gospel could not be written, or effectually published. (Ch. x, 4.) But the Gospel was now written; it was printed in a
book; it was graven with an iron pen and lead in the rock for ever; and thus it was made known to all nations that the Redeemer liveth. (Job. xix, 23.) So truly did Beza say of Luther: Lutheri ad calamum ferrea clava nihil.

Concerning the benefit and invention of printing, Mr. Fox expresseth himself thus: "Notwithstanding what man soever was the instrument, without all doubt God himself was the ordainer and disposer thereof no otherwise than he was of the gift of tongues, and that for a singular purpose. Hereby tongues are known, knowledge growth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors read, stories be opened, times compared,—therefore I suppose that the Pope must abolish printing, or he must seek a new world to reign over: for else, as this world standeth, printing will undoubtedly abolish him. And although through might he stop the mouth of John Hus, before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Hus and others, God hath opened the press to preach, whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the gospel foundeth to all nations and countries under heaven." (Mart-tyrology, p. 650.)

This iron pen was given to the Reformers, to publish the Gospel everlastingly to all nations, to ascertain the duration and extent of the Primitive Church, and also of the then-existing true temple of God, by the printed Gospel, printed histories, and printed canons; in short, to re-edify the church.

Accordingly, from the data here given, the profound Mede ascertained the duration of the pattern of the Primitive Church. He observed that the outer Court of the Jewish Temple was thrice and a
half larger than the inner Court. Hence he inferred that the duration of the Primitive Church from the time of the Vision was to be 360 years, or about a third part of the 1260 years succeeding, which are the given duration of the Apostate Church.

Thus the Primitive Church precisely comprehended the four first councils, and terminated in the middle of the fifth century. And this was the general doctrine of the Reformers; and upon the four first general councils the Ecclesiastical Polity of the Church of England is built, foursquare.

By the Altar may be signified the Primitive Communion; and it is believed that Leo I., in the fifth century, introduced these idolatrous words into the Communion Service, crucifying, as it were, our Lord afresh. *Hoc sanctum sacrificium.* (Platina.)

*The Court of the Temple* denotes the idolatrous times and persons, which are, and have been, cast without and pronounced profane. Ch. xxi, 27, xxii, 15. The Holy City is the Holy Church; (Heb. xii, 22,) and therefore, by analogy, the Great City in ch. xvii, 18, is the Great Church, which calls herself the Roman Catholic. (See II. li. 23.)

The Holy Church is to be afflicted until the end of the 1242 years of the prevalence of these Christian Gentiles. After which the Revolutions which precede the second advent of our Lord are to take place; and truly they have called long and loudly to us to lift up our heads, and to know that the joint deliverance of Jews and Christians from all oppression draweth nigh. (Luke xxii, 24—28, compared with Rev. xi, 2.)

*Ver. 3—6.*)—The mighty Angel, as Representative of the Son of God, declares that he would give power to his *own two witnesses,* to protest against the Papal abominations, until the times of the Gentiles (1242 years) should be fulfilled. The time
of their ministry, and their sackcloth-garb, are allusions to the ministry of Elijah and John the Baptist. (Luke iv, 25.) They resemble Elijah also in destroying the servants of Jezabel with fire. (Comp. ch. ii, 20—23.)

These meaurers of the Temple, are also described in correspondence to Joshua and Zerubbabel, the re-builders of the ancient Temple of God. (Zech. iii, 3, iv, 11, 14.)

In the mouth of these two witnesses every word of God is established; and whatsoever they bind on earth, is bound in heaven; and whatsoever they loose on earth, is loosed in heaven; for Christ himself is in the midst of them." (Matt. xviii, 16—20. Heb. x, 28, &c.) These in truth have the power of the keys. (Mede.)

Further, the Christian Church consists of Jews and Gentiles united; and therefore may be fitly compared to the fruitful and wild olive tree, (Rom. xi, 17,) foretold by Zechariah.

In the judgments which they inflict upon the spiritual Egypt, there is also a plain allusion to Moses and Aaron, and to Zech. xiv, 17, 18, where by Rain is signified Grace.

Lastly, it is predicted that they who will deprive them of their rights, shall in the same manner be deprived of their own rights. (Comp. ch. xiii, 10.)

Of these various characters there are two very remarkable ones, by which we are enabled to ascertain the fulfilment of the type. The former character alluded to, is the duration of their ministry; and the latter is, the declaration that they are two Churches, signified by two candlesticks. (Ch. i, 20.) Now these two characters can only be found in the two Churches of the Waldenses and Albigenses.

Bower, in his life of Pope Leo the Great, says that Celidonius, deposed by Hilarius, Bishop of
Arles, appealed to Leo, and was received to the Pope's communion. Hereupon, Hilarius walked on foot to Rome, and intreated Leo that he would rule according to the received Laws of the Church, and redress his late open violation of the Canons. For this Leo caused Hilarius to be seized, and kept in confinement; an instance of violence which Rome had not yet seen with respect to a Bishop, and in matters not of faith, but only of discipline. Hilarius, however, escaped; upon which Leo annulled the deposition of Celidonius by Hilarius, and deposed Hilarius himself, and obtained from Valentinian absolute power over the Gallican Churches. The fifth century may therefore be considered as the epoch of the sackcloth testimony of the witnesses. See Bishop Hildeflay's Remarks in the Waldenses, in his Memoirs; and Mosheim, vol. iii, p. 123.

To use the words of Mr. Whiston, "In this second Vision of the open Codex, we have a plain description of the two ancient and famous witnesses against the idolatry and corruptions of Antichrist, the Waldenses and Albigenses, whose churches were never wholly enslaved to the idolatry and tyranny of the Church of Rome; as the most learned Dr. Allix has proved at large in two distinct treatises, and which are the only distinct and visible Churches that never were so enslaved, as is sufficiently known in history. And therefore these are undoubtedly the only churches that can answer this description of prophesying in sackcloth the whole 1260 years of the Antichristian powers. And, in truth, I cannot but wonder at those expositors who apply this prophecy to any others, and especially at those who apply it to any or all of the lately Reformed Churches, against such direct and express evidence to the contrary." (Whiston on the Place).

That these two witnesses do not signify the new and reformed Protestants, but the everlasting...
Protestants, may be inferred also from ch. x, iv, compared with ch. xi, 9.

I have already given some account of these glorious witnesses of the Gospel, and have pointed out, that they were the original instruments of the Reformation. I must add that the Reformation in Geneva, which began in 1532, was brought about by two ministers of Piedmont, four years before Calvin came to that city." (Spoon's History of Geneva; Waple on Rev. x.)

Mr. Waple, in an anonymous work, entitled The Revelation paraphrased, has made the following striking reflections on these churches: "These two churches have maintained from the beginning their independency from that of Rome, and have witnessed in all ages against the Apostacy, from the beginning of it, always asserting the Pope to be Antichrist, and attributing to him the characters of him given in this prophecy, of which they were diligent readers: upon which account alone (their adversaries having nothing else to object to them) they were severely persecuted, becoming thereby in a most remarkable manner, Antipas, Christ's faithful Martyr, and Witness against the Papal corruptions.

"These faithful churches were placed by Providence, like candlesticks on a hill, being situated, as Dr. Allix remarks, amongst the Alps and Pyrenean Mountains, that they might be exposed to the view of four or five kingdoms all at once, one of them being planted in Italy, the very seat of the beast, and shining there (according to their own motto and device) as a light in the midst of the Egyptian darkness of the Apostacy surrounding them, and the other possessing the Southern parts of France, that it might the better convey the purity of the Gospel into Spain over the mountains, and into England, and other places, from the sea coasts, which was actually performed by them with
great success, some remains of their doctrine continuing in Spain until the times of the Reformation; and the Lollards, and the followers of Wiclif in England having been instructed by them.

The wonderful power, which was given to the Waldenses to defend themselves from their persecutors, and on which account they are compared in the prophecy to Elijah, is described by Bower in his history of the Vaudois, in the following manner: "As to the wars which the Vaudois have maintained against their enemies who rose against them to destroy them, and to extinguish the bright lamp of the Gospel, they are all full of miracles, where one may see a handful of men conducted by chieftains of no military experience, put to flight great armies, commanded by the most valiant and most experienced captains of the age. Their enemies were sometimes 20, and 30, and sometimes 100, against one. Now, how was it possible they should have got so many signal victories, if the God of battles had not fought for them, and defended them; if God had not given them a most singular courage, and had not confounded their enemies, and struck them with a panic fear?"

And shall we any longer hesitate to join with Luther in his reflections upon the Waldenses? "It becomes us to render thanks to Almighty God, the Father of our Lord Jesus Christ, who in the riches of his glory, hath ordained the light of his Word to shine in the darkness, in order to destroy death in us, and restore us to life." (Leger, p. 114.) "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing
we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run the race that is set before us, looking unto Jesus, the author and finisher of our faith." (Heb. xi. and xii.)

Ver. 7—10.—The ministry of our blessed Lord was the fulfilment of the Mystery of God and of Godliness, (Matt. v. 17. 1 Cor. ii. 7, 8. Heb. x. 1.) and was accomplished by his death, resurrection, and glorification, at the close of three years and a half, as the Apostle St. John testifies. Here, therefore, in exact correspondence to their head, the two witnesses of the Son of God fill up, as it were, that which is behind of the afflictions of Christ in their flesh, whereof they are made ministers, according to the dispensation of God, to fulfil the word of God, even the mystery which had been hidden from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery, among the Gentiles. (Col. i, 24—27.)

The oath of the Angel that the time appointed for the fulfilment of this mystery shall be no more (ch. x, 6, 7,) is now consequently beginning to be fulfilled at the close of the three prophetic years and a half of the ministry of Christ's body.

The instrument of the death of the witnesses is manifestly the Papacy, (ch. xvii, 8,) which wages war with them, and puts these two churches to an ecclesiastical death. The death of a body politic must be a political death, that is, dissolution and scattering. In Ezekiel xxxvii, a chapter which is one of the keys to this prophecy, and to which there is here almost a perpetual allusion, the Jews are described as if dead in body and in spirit: their scattering is compared to the dissolution of the members of the body; their sinful state to privation of the breath of God. (Ver. 7—10.)
The carcase or remains of a dissolved, ecclesiastical body, is its scattered members. To conquer and slay these, is to put them to a spiritual death by causing them to apostatize. (Ch. iii, 5.) This second death is specially inflicted upon those scattered members who are, or who continue, in the Square or Area of the territory of the Latin Church, which Square is compared to the Court of Judicature in which Christ was condemned. Judgment was formerly administered in the Forum of Rome. (See Fleming on the Place.)

The Roman polity is here compared to Sodom for abominations, to Egypt for persecution, and to Jerusalem for crucifying Christ afresh in idolatrous sacraments. It is likewise observable that Christ was crucified by a Roman Court of Judicature, and within the jurisdiction of ancient Rome.

These comparisons must be carefully attended to, as they instruct us to apply to the Church of Rome, all the prophecies relating, in their primary sense, to the places above mentioned, and to comprehend how the Apocalyptic prophecies concerning Rome, retrospectively apply to Jerusalem, &c.

The prophecy proceeds to declare that the reformed Protestants, (ch. x, 11,) should see and protect another portion of these scattered witnesses, and should not deliver them up to their destroyers, to be cast into the whitened sepulchres of the second death, or to be forced to abjure their Holy Religion.

How aptly are the modern Pharisees compared to graves, and to whitened sepulchres, “which are within full of dead men’s bones and of all uncleanness!” (Matt. xxiii, 27—25. Prov. i, 12. H. xxxviii, 18. Comp. Rev. xvi, 24.)

The duration of the dissolution of these Churches is three years and a half. During this space of time, congratulatory embassies are sent
by the kings of the earth to one another. And no wonder; for these faithful monitors had upbraided them with offending the Law, and had reproved their thoughts, and esteemed them as counterfeit, and abstained from their ways as filthiness, and pronounced the end of the just to be blessed. (Wisd. ii, 12, &c.) So true it is, that he that is upright in the way is abomination to the wicked.” (Prov. xxix, 27.

I proceed to shew the fulfilment of this prediction. It has been stated that the duration of the testimony of the Waldenses and Albigenses is 1242 years, commencing in the year 455, and consequently terminating in the year 1697. Towards the close of this period, in the year 1685, and in the month of April, this dreadful war against both the witnesses may be properly considered as having commenced. Lewis the fourteenth, instigated by the Popish Clergy, marched his armies against the Albigenses, and occasioned the destruction of the Waldenses also. Numberless Protestants in France were compelled to abjure their Religion; but with it, they abjured, sooner or later, all principle whatever; and thus France became the habitation of devils. Many were persecuted even unto death, and their bodies remained literally unburied. Those who made good their escape, were kindly received by the children of the Mother Church, the reformed nations, and especially by the Dutch. But Bishop Burnet observes that there was a strange formality, and spiritual deadness even in these. Whence we may learn, as well as from the history of all persecutions, that the fire of persecution never comes till the fire of the spirit is about to be quenched, and that the former is commissioned to rekindle the latter. (Ch. iii, 2.) "Jurieu, one of these refugees, acknowledged this melancholy truth.

In short, all the characters of this prediction met together in this stupendous persecution. For,
in the first place, it took place at the close of the
1242 years. Secondly, it fell upon both the wit-
tnesses at once. Thirdly, it lasted for three years
and a half. Fourthly, this persecution, and this
alone, can be said to have effected a complete dis-
solution of the two visible churches of the Waldenfes
and Albigenfes. Fifthly, it was the work of the
Papacy acting by its horns. Sixthly, the Wal-
denfes and Albigenfes were put to an ecclesiastical
death in the centre and area of Papal Europe, and
especially in France, which, as Jurieu observes, is,
as it were, the central square of Europe. The
Courts of judgment in France were eminently in-
strumental in their condemnation. Seventhly, these
ancient witnesses no longer exist in their ancient
places, and the Mother Church of Piedmont no
longer testifies against Antichrift. How then can
this prophecy be unfulfilled, and if fulfilled, how
could it possibly have been fulfilled at any other
time than the one contended for? Let the Reader
consider well all the characters of the death of the
witnesses, and he will acknowledge that the pro-
phesy is as inapplicable to any other persecution as
it is applicable to this.

I shall now state my authorities for the events
of this persecution. Bishop Burnet, in his account
of his travels, has the following remarkable pas-
sage: "I shall conclude what I have to say con-
cerning the Grifons with a very remarkable story,
which I had both from the ministers at Coire, and
several other gentlemen, that law in April, 1685,
about five hundred persons of different sexes and
ages, that passed through the town, who gave this
account of themselves. They were the inhabitants
of a valley in Tyrol, belonging, for the greatest part,
to the Archbishoprick of Saltzburg, but some of
them were in the dioceses of Trent and Breffe.
They seemed to be a remnant of the old Wal-
denfes; they worshipped neither images nor saints,
and they believed the sacrament was only a commemoration of the death of Christ; and in many other points they had their peculiar opinions, different from those of the Church of Rome. They knew neither of Lutherans nor Calvinists; and the Gritos, though their neighbours, had never heard of this nearness of theirs to the Protestant Religion. They had mass said among them; but some years since, some of the valley going over to Germany to earn somewhat by their labour, happened to go into the Palatinate, where they were better instructed in matters of Religion, and these brought back with them into the valley the Heidelberg Catechism, together with some other German books, which ran over the Valley, and they being before that in a good disposition, those books had such an effect upon them, that they gave over going to mass any more, and began to worship God in a way more suitable to the rules set down in scripture. Some of their Priests concurred with them in this happy change, but others that adhered still to the mass, went and gave the Archibishop of Salzburg an account of it. Upon which he sent some into the country to examine the truth of that matter, and to exhort them to return to mass, and to threaten them with all severity if they continued obstinate. So, they seeing a terrible storm ready to break upon them, resolved to abandon their houses, and all they had, rather than sin against their consciences; and the whole inhabitants of the Valley, old and young, men and women, to the number of two thousand, divided themselves into several bodies. Some of them intended to go to Brandenburg, others to the Palatinate, and about five hundred took the way of Coire, intending to disperse themselves in Switzerland. The ministers told me they were much edified with their simplicity and modesty; for a collection being made for
them, they desired only a little bread to carry them on their way." (Bishop Burnet's Travels, p. 65.)

The same author, in his history of his own times, speaking of the year 1785, says: "This year of which I am now writing, must ever be remembered as the most fatal to the Protestant Religion. In February, a King of England declared himself a Papist. In June, Charles the Elector Palatine dying without issue, the Electoral dignity went to the house of Newburgh, a most bigotted Papist family. In October, the King of France recalled and vacated the edict of Nantes. And in December, the Duke of Savoy being brought to it, not only by the persuasions, but even by the threatenings of the Court of France, recalled the edict that his father had granted to the Vaudois." (p. 656). He proceeds to relate that Louis XIV. sent dragoons to live on the Protestants at discretion. "This was begun in Bearn — a dismal consternation and feebleness ran through most of them, so that great numbers yielded. Upon which the King now resolved to go through with what he had long projected, published the edict repealing the edict of Nantes." Speaking of the apostacy of many Protestants, he adds: "But how weak and faulty soever they might be in this, it must be acknowledged, here was one of the most violent persecutions that is to be found in history. In many respects it exceeded them all, both in the several instances of cruelty, and in its long continuance. To complete this cruelty, orders were given that such of the new converts, as did not at their death receive the sacrament, should be denied burial, and that their bodies should be left where other dead carcases were cast out, to be devoured by wolves and dogs." "I intended (he adds) to have gone over to Orange:* but Tessé with a body

* Orange is situated between the countries of the Waldenses and Albigenses, as a point of union to both churches.
of dragoons was then quartered over that small Principality, and was treating the Protestants there in the same manner that the French subjects were treated in other parts.” “I saw (he afterwards says) the Churches of France in their best state, while they were every day looking when this dreadful storm should break out, which has scattered them up and down the world. I was all the winter at Geneva, where we had constantly fresh stories brought us of the miseries of those who were suffering in France. Refugees were coming over every day, poor and naked, and half starved before they got thither. Under so cloudy a prospect it should be expected that a spirit of true devotion and of a real reformation should appear more, both among the clergy and laity.” “I have upon all the observation that I have made, often considered the inward state of the Reformation, and the decay of the vitals of Christianity in it, as that which gives more melancholy impressions, than all the outward dangers which surround it.” (P. 686—7.)

To the foregoing documents it only remains to add the following extract from a large French work printed in 1695, entitled, The Hist. of the Edict of Nantes, from which it will more fully appear, however the death of the witnesses was not immediately completed, that the month of April or May, 1685, must be considered as the proper epoch of their death-blow. The termination of the three years and a half will be spoken of in its proper place.


Ja volonc de Rois, sur quoi il est remarquable que les Dragans n'ayant pas encore commencé leurs ravages, ou ne les ayant pas portés bien loin, il restoit encore au moins à convertir la moitié des Reformez dont on avoit fait monter peu d'années auparavant le nombre total à deux millions. Le Temple fut demoli et la sentence confirmée. Le Jugement de cette affaire peut être considéré comme le modele de tous les arrêts qui furent rendus en pareil cas au Parlement de Paris.

P. 784. Le quatorzième de Mai il y eut plus d'Églises detruites que dans tout le reste de l'année.

P. 787. Cependant la ruine de tant de temples ne contentoit pas le Clergé. On s'étomera sans doute que la France y gardât tant de mesures ; et qu'un Roi, devant qui toute l'Europe tremblait, & de qui tous les ordres étoient executez avec tant d'obeissance par tous ses sujets, soit tant de peine à revoquer l'édit qu'il put avoient par une parole. Mais outre l'importance de ce coup d'éclat, qui pouvoit faire un grand bruit et un mauvais effet en rendant la foi de la France suspecte à tous ceux qui avoient des traités avec elle, il y avoit eu diverses choses qui n'avoient pas permis au Clergé d'allier plus vite. Il vit lever ces difficultez une après l'autre. L'une étoit la crainte du renouvellement de la guerre, que fut dissipée par la trêve conclue l'année précédente. L'autre étoit qu'on craignoit Charles II. de qui on n'ignoroit pas que le Prince d'Orange avoit l'estime & la confiance, & parce qu'on poussoit à bout tous les jours par mille outrages la patience de ce jeune Prince, de qui le tems a fait voir que la courage & Esprit étoient capables d'animer toute l'Europe, & de le rapeller à la defense de sa liberté. On ne savoit pas s'il y avoit beaucoup à compter pour l'avenir sur la complaisance d'Angleterre. Mais cette difficulté fut levée au mois de fevrier par la mort de Charles II. par la soumission des Anglois à Jacques son frère Duc d'York, qui fut proclamé ROI d'Angleterre, & par la declaration qu'il fit en mettant, pour ainsi dire, le pied sur le premier degré du trône qu'il faifoit profession de la Religion Catholique.

Environ ce tems là le Clergé s'assembla à Versailles; et il ne sembloit pas qu'il falloit remettre encore plus loin la revocation d'un edict que ne subsistoit qu'en apparence. Cette assemblée donna une autre face aux affaires. P. 793. Cela si passa vers la fin de Mai. Le Clergé donc s'assembla au commencement de ce même mois à Versaille; et les Reformez, qui ne doutoient pas qu'on ne parlait d'eux bien plus que de reformer les abus and le corruption dans cette assemblée, se trouvèrent alors dans un état fort semblable à un prisonnier. Ainsi les Reformez attendoient avec une impatience extrême à quoi se termineroit cette redoutable assemblée, dout on les menaçoit il y avoit plus de six mois. Mais ils ne furent pas longs en peine. On leur fit bien-tot savoir qu'elle formoit le projet de leur dernière ruine.

P. 794. Le dessein de faire le même traitement à tout le Reform Royaume étoit déjà formé; le projet se dressoit actuellement; les troupes étoient déjà sur les lieux où on devoit commencer ces barbares executions.
The last circumstance in this prophecy is the embassies of the Popish kings to one another. The embassies of James II. to Rome was received with great joy by the Jesuits, who thus expressed themselves on the occasion:

Re tituli veterem tibi Religionis honorem,
Anglia, magnanimit Regis aperta fides.

I cannot conclude this section without observing that my interpretation of the death of the witnesses agrees with that of the most eminent Commentators, who lived long before the Revocation of the Edict of Nantes. What Mr. Méde wrote upon this subject, may be summed up as follows:

"The last war of the Beast against the witnesses takes place when they are about to finish their sackcloth testimony, which commenced in the year 455; and is to be an extermination of the reformed Pastors out of their places and churches. Some of the nations, among whom the dead bodies of the witnesses lie dispersed, prevent the fulfilment of his design." In the appendix to my Commentary on the last vision of Daniel, I have summed up the extraordinary predictions of Dr. Goodwin, gathered from this prophecy; and in the present work I have alluded to the predictions of Archbp. Usher, drawn partly from the same source.

And when the persecution had actually taken place, two extraordinary works appeared at the same time, applying this prophecy, with little or no variation to the Revocation of the Edict of Nantes. One of these works is entitled, A new System of the Apocalypse, written by a French Minister, in the year 1685, and finished but two days before. The other work is entitled, The accomplishment of the Scripture Prophecies, or the approaching Deliverance of the Church, proving that the Papacy is the Anti-Christian Kingdom; and that that kingdom is not far from its ruin; that the present Persecution may end in three years and a half, after which the destruction
of Antichrist shall begin, which shall be finished in the beginning of the next age, and then the kingdom of Christ shall come upon earth, by P. Jurieu. These authors published their works without the knowledge of each other, and therefore, like the Abbe Barruel and Professor Robinson, wonderfully confirm one another. I shall cite one remarkable passage from the preface to Jurieu’s work, in which he says:—

“After having consulted the Eternal Truth above an hundred times, with a deep humility, and very great attention, at length I received an answer, at least I believe so, and think it very plain that, all that must precede the last fall of the Antichristian Empire, is fully accomplished. I have no right to require the same assurance from others, neither do I require it. But that which I demand at least, is a little of that attention, which I employed in the meditation of those divine Oracles; and then I am persuaded, that, if you are not as fully convinced as I am, you will yet see reason enough not to condemn me of rashness.” (Jurieu’s accomplishment of the Prophecies, 1687.)

SECTION 3.—Ch. xiv. 1—7.—In this section there is an allusion to ch. v. 6—9, and to chap. vii. 4, 9, and a continual correspondence to ch. x. and a direct opposition to ch. xiii. 18.

The subject of the section is the republication of the gospel at the Reformation. The Prophet, according to his usual manner, takes a complete view of this grand work from its commencement. The sealed saints are described as a city set upon a hill, by which we are reminded of the seat of the Waldenses, than whom, even in situation, no people in Europe approached nearer to heaven. It is remarkable that Voltaire has drawn a parallel between Judea and Switzerland.

† It must not be omitted that Jurieu says that the “banished pastors carry the account of the miseries of their several flocks into all parts of the world, they are in all Protestant Courts of Europe, the unproveable witnesses of the violence of the persecution.” (Jurieu’s Preface, see Rev. xi. 9.)
In the twelfth century, Waldo republished the Gospel; and in the year 1516, Zuinglius had a remarkable conference with the Bishop of Syon, in the allied country of the Vallies, concerning the abuses which had crept into the church, and the way to work a Reformation. He had then heard nothing of Luther. (Biographia Evangelica, vol. i. p. 99.)

But the great apostle of the modern Gentiles was not yet cast down at the foot of the cross, by a light brighter than that of the sun. For him it was reserved to wield the sword of the Spirit with irresistible force. For him it was reserved, under Christ, to deliver us from the valley of the shadow of death, and to bid us " come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect, and to Jesus the mediator of the New Covenant." (Heb. xii. 22.) These prior witnesses were the true Israel of God, Israelites in whom there was no guile, who, during all the ages of Papal Heathenism, like the children of Abraham, bare witness to the truth; and would acknowledge God alone, and not the Pope, for their Father.—Now then they are crowned with glory and cloathed with Robes of Imputed Righteousness, and justified with the Justification of the Spirit. (ch. ii. 17.) and heard most sweetly and melodiously harping with their golden harps, Glory to God in the Highest, and on earth Peace, and good-will towards men.

Here Mr. Whiston observes that the hymns of praise by the sacred chorus in this admirable drama, are notes of the several triumphs of Christ; and that since two only of these hymns belong to the times past, the one to the change of Religion under Constantine, [ch. vii. 10.] and the other to the Reformation, he appeals to the Reader, whether
these be not most justly to be esteemed the two most remarkable triumphs of Christ's kingdom? (p. 311.) Thus the true Israel of God comes forth un subdued and triumphant from the long hour of patience and persecution, as the elect Israel came forth on the day of Pentecost, from the dark ages of Heathenism.—At length the Apostle of the Gentiles, the dauntless Luther, republishes an indelible Gospel; and proclaims an Evangelical dispensation to the whole world: preaching unto them that they should turn from vanities unto the living God, which made heaven and earth, and all things that are therein; (Acts xiv. 15.) and declaring the hour of judicial discrimination between the wheat and the tares arrived. (Acts xviii. 28—31. See also Gen. ix. 16, 17, and Matt. xxiv. 14; and Exod. xx. 4, and Psal. c.)

But hear his own very words, "now all the Papal plans and attempts are to no purpose. The Lord hath awaked and stands to judge the people; and though they slay us, they cannot gain their point." (Lutheri Opera, vol. 1. cited by Dr. Milner.—comp. Rev. xi. 1.)

Thus the author of the New System of the Apocalypse, and Vitringa, and Mr. Whiston explain this prediction. The words of Mr. Whiston are as follows,—"This first preaching of Luther, and the other Reformers, is here most lively represented in the Open Codex by an angel flying in the midst of Heaven, &c. and moreover by the particular designation of the multitude, that heard, and were wrought on by preaching; some of every nation, and kindred, and tongue, and people. And the sealed book exactly agrees, assuring us that the Palmbearing company, in the very same words, were of all nations, &c. which phrase, in this book, seems ever after to belong to the Protestants, in distinction from those who dwell on the Earth, which seem to denote the Papists. And with very good reason are Protestants so called; since they are scattered almost all over Europe." (Whiston on the
Revelations, p. 310.) See also Shepherd of Hermas, 
Kb. 3, Sim. 9, and Biographia Evangelica, vol. 1. 
p. 99—187, and Dr. Athorpe’s 12th Lecture on 
the Prophecies, and Gibbon on the period of the 
Reformation, an author who indeed wonderfully 

displays the history of most of the events predicted 
in the Apocalypse, in exact conformity to the pre-
dictions. See especially vol. 3, p. 533, 635, and 
vol. 4, p. 566, 570, and vol. 5, p. 116, 166. See 
also Durham and Warburton on Rev. x.

Section 4.—(Ch. XVII.)—The subject of 
this Vision is the discovery of the mystery of Baby-
lon, and the explanation of her judgment, both of 
which are shortly and obscurely contained in the pa-
rallel Visions. (Comp. ver. 7 with 1 Cor. xv. 51.) 
The talking of the Angel seems to denote a familiar 
explanation.

This manifestation is made to St. John, as a 
type of the Reformers. (Comp. ch. x, 11.) For 
at the Reformation it was that the Gospel brought 
to light the Mystery of Iniquity as well as the Mystery 
of Godliness. By the Mystery of Iniquity I mean 
a counterfeit Mystery of Godliness.

The judgment here spoken of, and about to 
commence, (ver. 7,) corresponds to ch. xiv. 7, in re-
spect to its beginning, and to the seventh vial in 
respect to its consummation.

The angel who is to pour out the seventh vial, 
of which part of this vision will be explanatory, is 
probably the interpreter here spoken of. (See 
ch. xvi, 19.)

"I suppose (says Dr. Wells on this verse) that 
the reason which induced our translators, as well as 
others, to render τῶν ἐξωλοθρων which had, was this: 
because as this account of the destruction of Baby-
lon, or Rome, comes after the account given of the 
vials, so they imagined that the former was like-
wise to succeed the latter in order of time, and 
consequently that the angels had already poured
out their vials before one of them speaks thus to St. John. And such as read only translations, without consulting the original Greek, may likewise by such a translation be easily led into the same mistake."

Indeed, the first view of Babylon, here presented, is that of the city as yet in full glory and power, which view may be considered as having been taken by the Waldenses and by Luther, who beheld in person the very abominations of the city of Rome, and who boldly pronounced Rome to be Babylon. The particulars contained in this chapter were gradually discovered by the Reformers; for as Bishop Warburton asserts, the conviction that Babylon signifies the Church of Rome, was the common ground of the Reformation.

In the year 1688, Jurieu thus expressed himself: "We know of no Christian Church in the West except the Church of Rome, that doth not discern the Papacy to be the Antichristianism that is prophetically described in the New Testament. Therefore let it not be said that such, or such a church, is not of this opinion; for the sentiments of a few particular men, here and there, are not the sentiments of the church in which they live. We must seek for these in their Confessions of faith, and the Annotations of the Bible authorized by the laws. Now among all the reformed churches there is none we are so much obliged to for the discovery of the Mystery of Iniquity as to that of England. The most famous lights of the Church of England have taught us almost every thing that we know concerning the subject." (Jurieu, vol. iii, p. 280.)

Rome is here (ver. 1—6.) described as a Prostitute or Adulteress, opposed to the Bride of the Lamb in the following section. She is said to be seated upon many waters, or Gentile nations, (ver. 15,) as well as literally, upon vast aqueducts. (Townson.)

She, as well as her supporters, are beheld intoxicated with success, and forgetful even of Italian
policy. (See Robertson's Account of the Reformation, in his History of Charles V.)

Quos deus vult perdere, prius dementat.

The earth is described as a Wildernæs before her: (If. xiv. 17.) the sitteth triumphant upon the Roman empire, with all the insignia of that empire, and with a vesture, not white with the blood of the Lamb, but red as it were with the slaughter of all the Saints. (See the pretended dona-
tion of Constantine.)

Mr. Brightman in his Commentary on Rev. xvi., 3, says: "But when shall this time begin? for this is a matter that is yet to be doubted of. Namely, when shall we see the whore carried upon this beast, and through his power, authority, and help, placed in dignity, and lift up on high? This thing will Leo confess to be done (though I should say nothing of it) in his first sermon touch-
ing the Birth-day of the Apostles; then, when the Popes were in highest authority, and Rome began to be aloft through the opinion of her religion—

O Rome, saith he, that art made the head of the world through the Holy Sea of St. Peter, thou rulest more largely through the divine Religion than through any earthly dominion. For though thou hast enlarged the privilege of thy Empire by land and sea, being amplified with many victories, yet that is less, which thou hast had subdued to thee by warlike labour, than that which Christian peace hath brought under thy power. So Prosper. Rome is the seat of Peter, as it is also of his pastoral honor; and so it being made the head of the world, doth possess that through Religion, which it doth not possess by force and arms." (See p. 89, 27.)

She holds the venal cup of indulgences in her hand, and intoxicating incentives to idolatry.

The very name of Mystery, by which the is here signified, was once engraved upon the Pope's mitre, as Scaliger testifies. And truly the hath taken away the Key of Knowledge. The name of
Babylon is that by which St. Peter himself distinguished Rome, as the Romanists themselves admit, in order to prove that he had been at Rome. (1 Pet. v. 13.)

In a word, she is the very abomination of desolation.

"It must be here observed (says Mr. Whiston, p. 114,) that when we have such frequent mention of Babylon, of Babylon the great, or of the Great City, or of the Great and Broad City, without the name Babylon added to it, we must thereby to understand the city of Rome, as to remember that it is considered as the Head or Metropolis of the Empire, and under that expression suppose its whole dominion or jurisdiction, i. e. at least, the Empire of the Latines, or the Western Empire, to be included." "Mulier est Roma; sed notandum cum Urbe simul notaret Imperium Urbis." (Grotius.)

At the seventh verse the Mystery begins to be opened. (Ch. x, 7, &c.) The Empire which feared the saints is explained to be a ghostly and spiritual Empire, opposed to that of God our Saviour. "God, who quickeneth the dead (saith St. Paul) calleth those things which be not as though they were." (Rom. iv. 17.)

"This is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." (1 John iv. 3.)

This mystery is of the same nature with that explained in 1 Cor. xv, 35, 44, 51. The spirit of the beast is alter idem; "put to death in the flesh, but quickened in the spirit." (1 Pet. iii, 18. John iv, 24. 2 Theff ii, 4—12. Comp. ch. xiii, 3.)

The seven heads of the beast (ver. 9,) signify the seven mountains on which Rome is built, and figuratively all kingdoms, over which the Church of Rome presides, (comp. ver. 18,) and thirdly seven successive governments of Rome. Rome has been called by one of her own poets,

Septem Urbis alta jugis, toti quae præsidet orbis.
Bishop Newton observes that the Roman historians assert that the Government of Rome, in the time of St. John was the sixth form of Government in that city; and I have already shewn that the Christian Emperors were the seventh head, and that the Papacy is in respect to the seventh, *alter idem*.

Respecting the ten horns of the beast, it is declared that they were not in existence in the time of St. John, but that they should receive power for the same space of time with the Beast. This is a very remarkable place, as Jurieu observes, for finding the epoch of the 1242 years. All commentators allow that these two kings received power in the fifth century, and Mede has proved that they commenced in the year 455.

Having shewn the true epoch of the Removal of the Empire of Rome, to have been in the year 455 (see 2 Thes. ii, 6.) he adds: "And which is more to be heeded, now was the plurality of kings lately risen in the ancient territory of the empire, as Daniel and St. John had prophesied, increased unto the full number of Ten; which together with the provinces wherein they were seated, and the names of the kings which reigned the next year after the city was taken, (A. 456,) are these which follow, Britons, &c. (p. 660.)"

Bishop Newton himself admits that the ten kings receive power at the same time, or for the same length of time with the Beast. But he evades this character of the commencement of the 1242 years in the following manner: "We would for reasons which will hereafter appear to the attentive reader, fix these ten kingdoms at a different æra from any of the foregoing; and let us see how they stood in the 8th century." (comment on Dan. vii. 7.) The reasons which he premises are given in his commentary on Rev. xvi. 12. "Kingdoms, (he says,) they might be before, but they were not before kingdoms or horns of the beast, till they embraced his religion,
and submitted to his authority; and the Beast strengthened them, as they again strengthened the Beast." But the declaration of the prophecy is simply this, that these kings receive kingdoms for the same time with the Beast. And this power they must receive, before they can part with it; which very act is spoken of in the next verse. So in Dan. vii. 24. the ten kings, must receive power as kings, before any of them can be conquered by the Pope. This character, therefore, and that in 2d Thess. ch. ii. however others may evade, or torture them, shall be my guide to the epoch of the 1242 years, as they were to Mede himself. And here it may be proper to notice a common error respecting this epoch. Instead of looking to the characters exhibited in the prophecy itself, commentators combine the Papal and Mahometan apostacies together, and date them from the same epoch. But there is not only no ground in Scripture for so doing, but perhaps some ground for doing otherwise. For what but Popery were the Saracens commissioned to scourge? "When Theodorus the Emperor would at the council of Lyons, have agreed with the Bishop of Rome, and have set up images, he was, by the nobles of the empire of Greece deprived, and another chosen in his place; and so rose a jealousy, suspicion, grudge, hatred and enmity between the Christians and Empires of the East and West, which could never be quenched nor pacified. So that when the Saracens first, and afterwards the Turks, invaded the Christians, the one part of Christendom would not help the other. By reason whereof, at last, the noble Empire of Greece, and the City Imperial, Constantinople, was loft, and is come into the hands of the infidels, who now have over-run almost all Christendom, and poffeffing past the middle of Hungary, which is part of the Western Empire, do hang over all our heads, to the utter danger of all Christendom. (The Homily
against Peril of Idolatry.—Comp. Rev. viii. 13; and ix. 20, 21.)

To sum up what has been said on this verse, "The chief thing that is necessary, is to state the exact time of the rise of those ten kings, which is the great and principal epoch and characteristic of the so famous 1260 years of this book.—Long before the end of the fifth century the Roman Empire was wholly parcellled out among the Barbarians, so that our problem is reduced to this; at what time exactly of the fifth Century, the Roman Empire is to be looked upon as having lost its integrity in general; or more particularly, at what time did the new kingdoms within the compass of the Empire amount to the complete number of ten."—(Whiston, p. 252.) For the power of the Beast is not dated from the time when these horns give their own power to him, but from the time when they themselves first receive royal power, previous to the subjection of any of them, and to the combination of them all to give their spiritual power to him.

The following passage from Voltaire may illustrate the prophetical description of the modern Decapolis. "Christian Europe, all except Russia, might for a long time have been considered as a sort of great Republic, divided into several states, some monarchical, and others mixt. Of the latter, some were aristocratical, and others popular; but all connected with one another; all professing the same system of religion, though divided into several sects; all acknowledging the same principles of public justice and policies, unknown to the other nations of the world." (Age of Louis xiv. ch. 2.)

In the fourteenth verse it is declared that these ten kingdoms (after the falling off of one of them) shall be destroyed at Armageddon, by the true Emperor, or King of Kings, when he shall appear with his elect saints, to take vengeance upon his then declared adversaries. But before that great day
of undisguised atheism, these kingdoms destroy Rome, and the Church of Rome, (ver. 16,) after the Words of God are fulfilled, (ver. 17,) Comp. ver. 16, and ch. xvi. 14. and xix. 16. The finishing of the Words of God corresponds to the finishing of the Mystery of God, (ch. x. 6, 7.) immediately before the founding of the seventh trumpet. That this time is long elapsed must be evident to every one who considers the account of the Papacy, written by Mosheim, near a century ago, and which I have given at length in commenting on the 13th chapter. Speaking of the Pope he there says:—

"The sovereign Princes oppose the measures and diminish still more from day to day, the authority of his court."

Finally, the Prophecy expressly declares the City of Rome and the Roman Church to be meant by Babylon. Her ghostly empire is said to be above and over that of the kings of the earth. (Comp. ch. xi. 8.) Let me now ask what can be plainer than this prediction of the Church of Rome? 

First, Rome is seated upon seven mountains, and in the time of St. John ruled over the kings of the earth. Secondly, the Beast which supports Rome must be the Roman Empire, as all acknowledge, (Comp. Dan. vii. 19, &c.) Thirdly, the Beast is the Roman Empire in a state which had not arrived in the time of St. John, a state distinguished by ten kings reigning jointly with that Empire. Fourthly, the ten kings have long since received power, and are now partly destroying Rome, and partly weeping and wailing for her destruction, as the prophecy predicted. *(See Dr. Wells on this chapter, and 2 Cor. xi, 4:*

**Section 5.** (Ch. XXI. 9—22).—It is an observation of Daubuz, that since this Vision is exhibited by the angel who also exhibited the judgment of Babylon, there must be a connection between the Fall of Babylon and the New Jeru-
salem. Brightman also remarks that the New Jerusalem exists during the effusion of the vials, because the exhibiter of it is one of the angels, who is to pour out the vials. To which it may be added, that if we compare this Section with the foregoing ones, we must acknowledge, from their correspondence, that whatever else may be here ultimately signified, the Reformation of the Church is primarily intended.

In order to comprehend this Mystery, we must recollect that the Church in all its progressive states, from Adam to Christ, was modelled by the Heaven of Heavens, as its prototype and end, as its alpha and omega. In every stage of its ascent to perfection, the eye of faith beholds Mount Sion, not as coming, but already come, and actually occupies the very City of the Living God, the Heavenly Jerusalem, as brought down from Heaven to earth by the Holy Ghost. (Heb. xii, 22.)

In the Church of Christ, to the faithful, all things are become new; the baptized are the spirits of just men raised from death; the justified are the saints in glory; the unbelievers are the damned in everlasting torment. (John v. 24—27.) By faith Christ pronounces his Cross to be his exaltation, and his condemnation to be his enthronement upon the seat of judgment.

No wonder then that the redemption of the Church from the Papal Jerusalem, which now is, and is in bondage with her children, should be prefigured by the descent of the free Jerusalem, which is above. (Gal. iv, 25, 26. Compare Rev. xiv, 1—6.)

This is the true bride of the Lamb, opposed to the Prostitute, Babylon, supported by the Beast. As Babylon is seated upon seven mountains, so is the Bride of the Lamb seated upon the lofty mountain of Sion, as the metropolis of the heavenly kingdom. Her glory and empire she receiveth not...
from man, but from God, and with God her Saviour she jointly reigneth. (Ch. xii, 1.)

In opposition to the pretended Empire of Saints, arrogated by Rome, she has the twelve heads of the true Israel of God, the Apostles, with power to open and shut the gates of the Kingdom of Heaven. (Ch. vii.) To all nations admittance is given by one faith in the Holy Trinity. The Guardian Ministry of the Church is founded upon the twelve Apostles of the Lamb. She is really Catholic, and everlasting, and infinitely glorious.

Her Ministers and Citizens are the genuine converts of the Apostles, signified by the number twelve multiplied into itself. And the cement of the Holy City is the very Spirit of Holiness. Every grace and gift of the Spirit adorn her Apostolical foundations; and the twelve Articles of the Apostolical faith are her glory.

To proceed with the history, since the Reformed Church is described as exhibited by the angel who is to pour out the vials, and by the same angel who exhibited the former Vision, as well as for other reasons, I judge that the reformed Ecclesiastical Polity of England is here principally intended.

For if we compare ver. 7, &c. with Rev. xi, 1, 2, we may infer from the corresponding places that the Reformers, here especially pointed out, were such as restored their church government to its primitive constitution, and cast out the court of Papal defilements, but meddled not with the primitive foundation. "The Almighty (faith Hooker) which giveth wisdom, and inspireth with right understanding whomsoever it pleaseth him, foreseeing that which man's wit had never been

† The Waldenses expressly confessed their faith in the twelve Articles of the Apostles' Creed. See Potter on the Number of the Beast, and the Creed set forth by the Council of Trent.
able to reach unto, namely, what tragedies the attempt of so extreme alteration would raise in some parts of the Christian world, did for the endless good of his Church (as we cannot choose but interpret it,) use the bridle of his Provident, restraining hand, to stay those eager affections in some, and to settle their resolution upon a course more calm and moderate. "That which especially concerneth ourselves in the present matter we treat of, is the state of Reformed Religion, a thing at her [Queen Elizabeth's] coming to the crown, even raised, as it were, by miracle from the dead, a thing which we so little hoped to see, that, even they which beheld it done, scarcely believed their own senses at the first beholding. Yet being then brought to pass, thus many years it hath continued standing by no other worldly mean, but that one only hand which erected it.—"Which grace and favour of Divine assistance, having, not in one thing or two shewed itself, nor for some few days or years appeared, but in such sort so long continued, our manifold sins and transgressions striving to the contrary, what can we less thereupon conclude, than that God would at leastwise by tract of time teach the world, that the thing which he blesseth, defendeth, keepeth so strangely, cannot chuse but be of him? Wherefore, if any refuse to believe us disputing for the verity of Religion established, let them believe God himself thus miraculously working for it; and with life, even for ever and ever, unto that glorious and sacred instrument whereby he worketh." (Eccles. pol. end of 4th book.)

After two more centuries, replete with miraculous deliverances, the excellent Mrs. More resumes the argument of Hooker, and admirably puts the question: "If these remarks had nothing but opinion to support them, a different opinion might no less fairly be opposed to them. But let
a matter of fact question be asked. Which of the Protestant establishments has best answered its end? in other words, in which of the Protestant countries in Europe have the fundamental truths of Scripture been most strictly adhered to, and the Christian Religion been most generally respected? If we enquire into the present circumstances of Protestant Europe, shall we not find that in one class of churches on the continent, the more learned of the clergy commonly become Socinians; while, among the clergy of the other, there appears a strange tendency towards absolute deism? Amongst the laity of both churches, French principles, it may be feared, have so much prevailed, as to become, in a great measure, their own punishment.” (Hints for a young Princess, vol. ii, p. 304.) See Brightman on this chapter.

SYNCHRONISM VI.

SECTION 1.—(Ch. XI, 11—14.) “And after the three days and an half,”—The duration of the death of the witnesses has a reference to that of Christ, although it exceeds that of our Lord by half a day. There is no question but that these days signify three years and an half.

“The Spirit of life from God entered into them; and they stood upon their feet.”—This description is taken, word for word, from Ezek. xxxvii, 10, where the prophet signifies both the Ecclesiastical and spiritual revival of those two ancient witnesses, Judah and Israel, effected by the Spirit of God, symbolized by the wind. It is a great confirmation of my explanation of the two-fold death of these witnesses, that Ezekiel considers the scattering of
the holy people as their first, and their spiritual deadness as their second death, and that he primarily intends their redemption from Babylon. (See Dr. Lowth on the 37th and preceding chapters.)

And that Daniel also considers the scattering of the power of the holy people as their death, is manifest, from a comparison of Dan. xii, 7, and Rev. x, 5—8, xi. 2, 7—10, as I have proved in my commentary on the last vision of Daniel. (Comp. Matt. xxvi, 31. Rom. xi, 15.)

Indeed, the declaration that the dead witnesses were seen by the people and kindreds, &c. would, of itself, be a sufficient proof that those individuals of them, who were not put in graves, (which, according to Mede, signifies irrecoverable death, comp. Ps. cxv. 17.) were driven from their ancient seats to their Protestant neighbours.

"The query then will be (says Dr. Goodwin) whether this their not suffering them to be buried be a friendly office? I confess, indeed, they seem to be some distinct company from their enemies, who do so rejoice over them, (ver. 10.) and some special company also of the nations, and tongues, and kindreds —— and so the phrase serves fitly to note a contradistinguendo, special party or company, even the Protestant party."

Mr. Mede, who, as well as Dr. Goodwin, lived half a century before the events to which I apply this Vision, inclines to the same opinion, upon the ground that the people and kindreds are opposed to the triumphant enemies of the witnesses described in ver. 10; and Mr. Whiston, as above cited, confirms his explanation. (See Acts ii, 27.)

Lastly, the witnesses, as Mr. Mede observes, experience a resurrection exactly corresponding to the nature of their death. (See Ezra ix, 7—9.)

"And great fear fell upon them which saw them." — The terror which falls upon those who had killed
these witnesses, (comp. ver. 12,) is an allusion to Matt. xxviii, 2, 4.

"And they heard a great voice from heaven, saying unto them, Come up hither, and they ascended up to heaven in a cloud."—The ascension of the witnesses to glory is made conformable to that of their head. (Acts i. 8—11.) Like their Lord, they are now glorified. Heaven signifies the kingdom of heaven, and the throne of God, to which they are invited. (Comp. ch. iv, 1, 2, and v, 10, and i, 6.) "They shall not (says Mr. Mede) be merely restored to their former place and station, but shall be exalted to some more sublime degree of honour and power. For that is the meaning of their being carried in a cloud and ascending to heaven. See Dan. vii, 13. Is. xiv, 13. xix, 1. Targ. in nube gloria sua." See also Is. lxvi, 1.

By a Cloud is signified a multitude or host, corresponding to the circumstance mentioned by Ezekiel, that they "stood upon their feet, an-exceeding great army." (Comp. ch. x, 1. with xiv, 1. and xv. 8.) Accordingly, in Heb. xii, 1. we read of a cloud of witnesses, the meaning of which words is thus explained in Wilson's Dictionary of the Scriptures: "An heap or great number of witnesses or holy examples. Here is an allusion to the cloud that did in the day time guide Israel through the wilderness." (Comp. Exod. xiv, 19, 20. and xv. 13—17. with 1 Cor. x, 1, 2.

As therefore the Israelites were baptized in the cloud and in the sea; that is were redeemed from Egypt in a manner representing spiritual redemption by Death and Resurrection, so are these witnesses in conformity to the ancient people of God, to escape from the spiritual Egypt.—Comp. ch. xiv, 13, 14.

Further, the symbol of the Cloud, which has been shewn to allude, generally, to a multitude passing through the sea, may likewise denote, particularly, the very means of the passage of the
witnesses. The fleet of the kindreds and tongues, which conveys the Jews to glorification, and to Jerusalem, the throne of God, is compared to a flying cloud, borne as it were, upon the wings of the wind. (Iff. lix. 8, 9.) "I am firmly persuaded (says Vitringa on the place,) that there is an allusion in the word Cloud to a thick fleet of ships, which in the poetical style making a shadow with expanded sails, is most rapidly carried over the water like a cloud or bird."

Perhaps too there is some connection between the wind which comes from God, (Ezek. xxxvii. 9.) and the ascension of this spiritual cloud. (Exod. xiv. 21.)

"And their enemies beheld them.—Their enemies are they who dwell upon the earth, (ver. 10.) who were terrified at their resurrection, (ver. 11.) and who now gaze upon them departing out of their reach. These circumstances afford a strong presumption that those persons who were instrumental in the death of the witnesses, are not those who invited them to heaven, or the throne; for they are described as persevering in their enmity to them:

"And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men seven thousand."

Dr. H. More, in his Dictionary of Symbols, makes the following observations upon the earthquake here described:—"That an earthquake signifies political commotions and change of affairs is obvious to any one to note. But that the city here mentioned (Rev. xi. 8.) should be understood, not of a city of brick or stone, but a polity, has not been so easy for every one to hit on. This great city is the whore of Babylon; and the whore of Babylon is nothing but the body of the idolatrous Clergy in the empire, who appertain to the seventh or last head of the Beast. Whence we may understand what is
meant by these 7000 names of men; for neither 7 nor 1000 signify any determinate number,—but only the nature or property of these names of men belonging to the state of Christendom as under the seventh head, that is become idolatrous and Antichristian. And in that this number 7 is multiplied into 1000, it signifies a perfect and durable nulling all such offices and orders of men. No men at all here are necessarily implied to be flain, but only all Antichristian offices and fraternities to be dissolved and abrogated, and things to be reduced to the purity of the first 400 years. For to flay by a Diorismus signifies nothing else but a causing a thing to cease to be. This I little question but is the true meaning of the place, and ‘The tenth part of the City will have a fierce marvellously coincident therewith.’

It must be noticed that this earthquake bears allusion to that which was instrumental in the Resurrection of Christ, and to that which Ezekiel describes when the dry bones came together, bone to his bone. (See Ezek. xxxvii. 7. in the Greek.) And since the Earthquake, and the Resurrection in St. Matthew and Ezekiel, are so intimately connected as cause and effect, even as they are in this place by the words And the same hour, they cannot without violence be referred to any other time than to that last mentioned, viz. the end of the three days and half.

By the City is confessedly signified the spiritual Babylon, or Church of Rome. The tenth part of this city is one of the ten kingdoms, which give their kingdom unto the beast, until the mystery of God be fulfilling. (Ch. xvii. 17.) This circumstance bears analogy to the finishing of the mystery of God on the day of Pentecost; in the literal Jerusalem. For in the sixth chapter of Isaiah we have a plain description of the preaching of Christ, the destruction of Jerusalem, and the preservation of a tenth part of the city, as a holy seed, or Tithe. Alcazor accordingly observes that a tenth part of the Jews
were converted by Christ and his apostles. This, perhaps, may be alluded to in the 144000 sealed saints, (ch. vii. 4.) for as St. Paul styles the Jewish converts to Christianity the first fruit, (Rom. xi. 16.) so are the sealed saints stiled the first fruits unto God and to the Lamb. (Rev. xiv. 4.)

By the slaying of the seven thousand names of men, is signified their political or ecclesiastical death, their being blotted out of the Register of the tenth part of the city. (Comp. ch. iii. 5.) By men are signified the inhabitants of the earth, (ver. 10.) Seven imports all; and thousands, many: both together signify the whole multitude of the Babylonian dignities and offices abolished in the tenth part of the city.

"And the remnant were affrighted, and gave glory to the God of Heaven." It is of great importance that we should understand what is here meant by giving glory to the God of Heaven. That conversion and subjection to the true King of Kings is here signified, will, I trust, be manifest to all who allow the prophecy to explain itself. The nations had been warned, in ch. xiv. 7. "To fear God, and give glory to him; for the hour of his judgment is come: and to worship him that made heaven and earth!" And in the parallel place, ch. x. 6. 7.) it is intimated that such a conversion of the Gentiles should take place immediately before the seventh trumpet.

Further, in chap. xvi. 9. Repentance is expressly called giving Glory to God. (Comp. ch. xv. 4.) In a word, to give glory to the God of heaven, is to fall at the foot of the Cross, to exchange self-righteousness for the righteousness of God; and to acknowledge Jesus Christ for our King; whole "is the kingdom, and the power, and the glory for ever and ever." (See Luke xxiii. 47, and xvii, 17; 18.)

Such being the meaning of giving glory to the God of heaven, it is obvious that by the remnant
must here be signified, not the other nine parts of the city, which remain impotent during the effusion of the Vials; but the remainder of the inhabitants of the tenth part of the city, of whom seven thousand had endured a civil death.

Thus the Mystery of God is fulfilled in specimen, as it was fulfilled on the day of Pentecost, according to the oath of the Angel. (Ch. x. 6, 7. Dan. xii. 7.) The Reader is requested to give particular attention to the foregoing explanation of the Symbols used in this important prophecy, before he proceeds to the fulfilment of them. It is only by keeping history in the background that the mind can be preserved free from prejudice.

I now proceed to the accomplishment of the prediction. It must be recollected, that the three years and a half of the scattering of the Witnesses commenced in April or May, 1685, and consequently that they ended in October, 1688. It must also be considered that Orange is a connecting link to the territories of the Waldenses and Albigenses, and that the persecution had extended to this principality.

Voltaire has observed concerning this persecution, that "an Edict was issued, ordering all the Ministers, who refused to renounce their religion, to quit the kingdom in fifteen days. It was surely the utmost blindness to imagine, that in driving away the Pastors, a great part of the flock would not follow. It was presuming extravagantly upon power, and betraying a very slender knowledge of mankind, to suppose that so many exasperated minds, so many imaginations heated with the idea of martyrdom, especially in the Southern part of France, would not run all risks to go and publish their constancy, and the glory of their exile in foreign countries, when so many nations, envious of Louis XIV. were ready to receive the fugitives with open arms. "Thus, he adds, France lost about five hundred thousand inhabitants, an immense quantity of specie,
and what is still more, the arts, with which her enemies enriched themselves. Holland gained excellent officers and Soldiers. *The Prince of Orange, and the Duke of Savoy had entire regiments of Refugees.* (Age of Louis XIV. ch. 36.)

Still more applicable to the revival of the witnesses is the following extract from Bishop Burnet's Essay on Queen Mary, p. 142. "The Refugees of France were considered by her, as those whom God had sent to sit safe under her shadow, and easy through her favour. Those scattered remnants of our elder Sister, that had been hunted out of their Valleys, were again brought together by their Majesties' means. It was the King's powerful intercession that restored them to their Seats as well as to their Edicts. And it was the Queen's charity that formed them into Bodies, and put them in the method of enjoying those advantages, and of transmitting them down to succeeding ages. She took care also of preserving the little that was left of the Bohemian Churches."

Thus, in October, 1688, the scattered remnants of the witnesses were formed into bodies, about which very time, viz. from June 1688, to February 1689, according to M. de Brueys, in his history of Fanaticism, "Enthusiasm spread itself with such a torrent (among the French Protestants) that a conflagration blown with the wind does not spread faster from house to house, than this fury fled from parish to parish. Brethren (said the prophet) amend your lives; repent ye; the end of all things draws nigh. Repent ye of that great sin you have committed in going to masses: it is the Holy Ghost that speaks to you through my mouth. They made loud cries for mercy; the hills and all the echoes adjoining resounded with the cry of Mercy; with imprecations against the church, against the Pope, and against the Antichristian dominion; with blasphemies against the mass, with exhortations to repentance for having abjured their Religion, with
predictions of the approaching fall of Popery, and deliverance of the Church pretendedly reformed." (See also Bishop Burnet's Hist. of his own Times, vol. i, p. 779.)

In the Hist. of King William III. printed in 1702, may be found the names of the principal Refugees embodied by the Prince of Orange in 1688, among whom was a General, and three hundred officers. This author observes, that King James had proceeded so far in subjecting this country to Rome, as to send an embassy to the Pope for the avowed purpose of uniting England to the Papal see; that he had destroyed the freedom of election of Members of Parliament, and that in 1687, every sheriff (one by mistake excepted) was a Romanist. "When he was informed, (adds the author) of the preparations of the Prince of Orange, he remained speechless, and, as it were, thunder-struck. The airy castle of a dispensing, arbitrary, power, raised by the magic spells of Jesuitical counsels, vanished away in a moment; and the deluded Monarch, freed from his enchantment by the approach of the Prince of Orange, found himself on the brink of a precipice." (P. 204.)

"In the beginning of October, says Bishop Burnet, the troops marched from Nimeguen, were put on board. Never was so great a design executed in so short a time. A transport fleet of five hundred vessels was hired in three days time. All things, as soon as they were ordered, were got to be so quickly ready, that we were amazed at the dispatch." (Ibid. p. 781.)

The same author, having stated the grievances of the English, adds: "Upon these grounds the Prince, seeing how little hope was left of succeeding in any other method, and being sensible of the ruin both of the Protestant Religion, and of the Constitution of England and Ireland, that was imminent, and being earnestly invited by men of all
ranks, and in particular by many of the Peers, both 
Spiritual and Temporal, he resolved, according to 
the obligation he lay under, both on the Princess's 
account, and on his own, to go over into England.”
(Ibid. p. 775.)

“The Church party did now shew their appro-
priation of the Prince's expedition in such terms, that 
many were surprised at it, both then and since that 
time. They spoke openly in favour of it. They 
expressed their grief to see the wind so cross. They 
wished for an East wind, which on that occasion was 
called the Protestant wind.” (Ibid. p. 784.)

“At last the much longed for East Wind came: 
On the first of November we sailed out with the 
evening tide, but made little way that night, that 
so our fleet might come out, and move in order,—
We tried next day till noon, if it was possible to 
fail Northward; but the wind was so strong, and 
full in the East, that we could not move that way, 
About noon the signal was given to steer westward. 
This wind not only diverted us from that unhappy 
course, but it kept the English fleet in the river: 
so that it was not possible for them to come out, 
though they were come down as far as to the gun-
fleet. By this means we had the sea open to us, 
with a fair wind and a safe navigation. On the 
third we past between Dover and Calais, and before 
night came in sight of the Isle of Wight.” (p. 787.)†

Speaking of a danger into which the pilot had 
run the fleet, he says: "But while Ruffel was in 
no small disorder, after he saw the pilot's error,

† "And here let the Reader carry his fancy either to the French 
or English shore, to view with crowds of amazed spectators this 
glorious, but formidable sight, and behold the Prince of Orange 
riding triumphantly in the Channel, whilst Louis and James are 
in alarms. "Whether a fog interposed between the English Ad-
miral and the Prince's navy, or whether the former found his 
oficers and seamen, or whether he was himself, unwilling to fight 
in this quarrel, and with unequal force, history is still at a loss.”— 
The History of King William III. p. 236.
upon which he bid me go to my prayers, for all was lost,) and as he was ordering the boat to be cleared to go aboard the Prince, on a sudden, to all our wonder, it calmed a little; and then the wind turned into the South; and a soft and happy gale carried in the whole fleet in four hours time into Torbay:—as soon as I landed, I made what haste I could, to the place where the Prince was, who took me heartily by the hand, and asked me if I would not now believe predestination. I told him I would never forget that providence of God, which had appeared so signally on this occasion.” (p. 788.)

This proved to be so happy for our landing, though we came to it by mere accident, that, if we had ordered the whole island round to be founded, we could not have found a proper place for it. There was a dead calm all that morning; and in three hour's time all our horses were landed; all that belonged to us was so soon and so happily landed, that by the next day at noon we were in full march; but, as we were now happily landed, and marching, we saw new and unthought of characters of a favourable providence of God watching over us. We had no sooner got thus disengaged from our fleet than a new and great storm blew from the West, from which our fleet being covered by the land, could receive no prejudice; but the King's fleet had got out as the wind calmed, and in pursuit of us was come as far as the Isle of Wight, when this contrary wind turned upon them. They tried what they could to pursue us: but they were so shattered by some days of this storm, that they were forced to go into Portsmouth, and were no more fit for service that year.” (p. 789.)

"Now, by the immediate hand of heaven, we were masters of the sea without a blow. I never found a disposition to superstition in my temper: I was rather inclined to be philosophical upon all occasions: yet I must confess, that this strange ordaining of the winds and seasons,
just to change as our affairs required it, could not
but make deep impressions on me, as well as on all
that observed it. Those famous verses of Claudian
seemed to be more applicable to the Prince, than
to him they were made on:

_O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti._" (ibid.)

How appropriate is the language of our Church,
in celebrating this her redemption from her spiritual
Egypt. "Accept also, most gracious God, of our
unfeigned thanks for filling our hearts again with
joy and gladness, after the time that thou hast af-
flicted us, and putting a new song into our mouths,
by bringing his Majesty King William upon this
day, for the deliverance of our Church and Nation,
from Popish tyranny and arbitrary power."

"Almighty God and heavenly Father, who of
thy gracious providence—didst likewise upon this
day wonderfully conduct thy servant King William,
and bring him safely into England, to preserve us
from the attempts of our enemies to bereave us of
our religion and laws: we most humbly praise and
magnify thy most glorious Name, for thy unspeak-
able goodness towards us, expressed in both these
acts of thy mercy. We confess it has been of thy
mercy alone, that we are not consumed; and our
iniquities justly called for vengeance upon us."

"We bless thee for giving his Majesty King
William a safe arrival here, and for making all
opposition fall before him, till he became our King
and Governor." (Form of Prayer for the Fifth of
November.)

Finally, in this Revolution all the Romanists
were removed from office. Bishop Burnet, speaking
of the confusion which necessarily attended the Re-

volution, says: "but none were killed, no houses
burnt, nor were any robberies committed. Never
was so much fury seen under so cruel management.
(p. 797. see also p. 801.) But in January, 1688, The Commons resolved that King James II. having endeavoured to subvert the Constitution, by breaking the Original Contract between King and People, and by the advice of Jesuits, and other wicked persons, having violated the Fundamental Laws, and withdrawn himself out of the kingdom, hath abdicated the Government, and that the Throne is thereby vacant. About the same time a declaration was issued, authorising all Officers and Magistrates, except Papists, to continue to act in their respective offices and places, till the meeting of the Convention.

"Let us then, (faith Archbishops Tillotson,) glory in the Lord, and rejoice in the God of our salvation: Let us now in the presence of all his people pay our most thankful acknowledgments to him, who is worthy to be praised, even to the Lord God of Israel who alone doth wondrous things: who giveth Victory unto Kings, and hath preserved our David his servant from the hurtful sword.

"And let us humbly beseech God that he would long preserve to us the valuable blessing of our two excellent Princes; whom the providence of God hath sent amongst us, like two good angels, not to rescue two or three persons, but almost a whole nation out of Sodom: by saving us, I hope, at last from our vices, as well as at first from that vengeance, which was just ready to have been poured down upon us.

"Two sovereign Princes reigning together, and in the same throne; and yet to entirely one, as perhaps no nation, no age can furnish us with a parallel: two Princes perfectly united in the same design of promoting the true Religion, and the public welfare, by reforming our manners, and as far as is possible, by repairing the breaches, and healing the divisions of a miserable, distracted Church and Nation." (Tillotson's 41st sermon.)
Upon this occasion, the majority of the House of Parliament declared, "that since the Jewish Theocracy ceased, there was no instance of the designation of a Judge more visible than that which they now admired; that if the voice of the people be the voice of God, that voice never spake louder; in a word, that if the hand of God was to be seen in human affairs, and his voice to be heard upon earth, they could not any where, since the ceasing of miracles, find out a clearer and more remarkable instance, than was to be observed in the present Revolution." (Life of King William, p. 317.)

The words of Sir J. Treby may serve to sum up the blessings and wonders of this stupendous deliverance:—"Sir, when we look back to last month, and contemplate the swiftness and fulness of our present deliverance, astonished we think it miraculous! Your Highness, led by the hand of heaven, and called by the voice of the people, has preserved our dearest interest, the Protestant Religion, which is primitive Christianity restored; our laws, which are our ancient title to our lives, liberties and estates, and without which the word were a wilderness." (Kennet, vol. iii, p. 537.)

No wonder that the editors of the Acta Eruditorum (Lips. 1685, p. 548,) should, when they first heard of this miraculous event, profess their belief in that prodigy of a crown of light appearing in the air, and hovering over the throne of the Prince of Orange, on the 5th of May, 1665, and on the same day of the month, 1668.*

I have now, I trust, shewn the meaning, and the fulfilment of this remarkable prophecy; but let it should be said that my interpretation wants the authority of Expositors who lived before the English revolution, and who therefore could not be

* The account of this prodigy may be found in the works of Alitrima, and in the Collection of papers relating to the present juncture of affairs in England, printed in 1688.
biassed in their judgment, I shall now declare what expositors actually did discover from this prediction before my asserted fulfilment of it.

First, in the reign of Queen Elizabeth, appeared a work entitled, The Pope's deadly wound, in which the author argued from the traditions of the Papists themselves; that the tenth part of the City which falls, is England.

Secondly, in the year 1615, Mr. Brightman asserted that the City, in this place, is the whole kingdom of Popery, and that the fall of the tenth part signifies its reformation from Popery.

Thirdly, in the year 1655, Abp. Usher inferred from this prophecy that a dreadful persecution should ere long fall upon all the Protestant Churches in Europe. "Christ (he said) would measure all those who profess his name, and call themselves his people; and the outward worshippers he would leave to be trodden down by the Gentiles." "In former persecutions (he adds) the principal ministers did suffer most, but in this last persecution, these shall be preserved by God as a seed to partake of that glory which shall immediately follow, and come upon the Church, so soon as ever this storm shall be over. For as it shall be the sharpest, so shall it be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors; but the true spiritual believers shall be preserved till the calamity be over."

Fourthly, in a work entitled, A Scriptural Discourse of the Apostacy, printed in 1652, p. 156, is the following remarkable passage: "At the passing of the second woe, the witnesses rise; but at the coming of the Third Woe, the witnesses are fully established in their power. You know where He was born, that by his Christian piety and courage, turned the Heathenish World from idols, to serve the living God. He made Rome Heathen to become Rome Christian; he threw down the Hea-
thenish Potentates: from the same place look for a Monarch, by his Christian courage and magnanimous endeavours, to throw down Rome Anti-Christian, and carry on a glorious Church and State Reformation in Europe."

Fifthly, in the year 1639 Dr. Goodwin published his work on the Revelation, in which he explained this prediction so clearly, that I think it impossible for an unprejudiced person to read it, and not to apply it to the English Revolution. In my Commentary on the last Vision of Daniel, I have epitomized his work, but I must not here omit the following extract from his explanation of Rev. xi, 13.

"If you take a view of the face of the present condition of the saints and churches in Europe, as in this last age (wherein these things are small likelihood to be fulfilled) it presents itself, together with a prospect into the times also; and then if you put all together, the churches and saints in Great Britain and the Islands belonging to it, have, in my thoughts and conjectures (not swayed unto it through affection only, which may betray the judgment, but through a serious and impartial consideration, and weighing things;) more hopeful characters upon them for this glory than any other reformed churches."

No wonder that Mr. Keach, in his work entitled, Antichrist Stormed, printed in 1689, should say of Dr. Goodwin: "This great man hath given such an account of the slaying and lying dead of the witnesses, that cannot, I think, be gainsayed; and speaks, though so many years ago, as if he had lived to see what our eyes have beheld actually accomplished in this kingdom in a few years last past."

* God hath ordained (says Waple, p. 241.) that the persecutions of wicked and Anti-Christian tyrants should sometimes end
Sixthly, the Author of the New System of the Apocalypse, and Jurieu, who published their works before the English Revolution, agree in interpreting the tenth part of the City to be a tenth part of the Papal jurisdiction, and in determining the time of its falling off from Popery by a Reformation to be at the distance of three years and a half from the commencement of the persecution under which they lived. But they supposed that France was the tenth part signified, an opinion which I was led to adopt through some extracts from those works which I first met with, but which I rejected upon perusing the originals, actually collecting from them the necessity of applying the prediction to the English Revolution. The explanation of the tenth and eleventh chapters of the Revelation by the former of these authors, is admirable.—"That none may wonder, says the latter author, that I speak so positively a thing which seems to be as yet hid in futurity, I intreat all equitable minds to consider that I have (as I think,) with great evidence proved; (1.) That the reign of the Popedom must last 1260 years.—(2.) That these 1260 years began about the year 450 or 455.—The last antichristian persecution of which this chapter speaks, must happen when the Witnesses shall be almost at the end of their testimony, and Antichrist near the end of his reign. This Beast is the Papacy wherever it is.—I believe that it is particularly in France that the witnesses must remain dead, i.e. the profession of the true religion must be utterly abolished. This is already done by the Revocation of the Edict of Nantes.—The truth shall be slain, but it shall not be buried.

after three years and a half in congruity to the times and a half. It was much about that time from the coronation of the late King James to the arrival of King William in England, and from the revocation of the edict of Nantes to their Majesties' coronation, when a spirit of zeal and courage entered into the Protestants of France."
Observe who they are that hinder their burial; they are not the same with those who killed them—the faithful scattered in the nations of Europe shall hinder the burial and total destruction of the Reformation in France.—We are, in my opinion, certainly in this persecution which must extinguish the true Religion for three years and a half. If we reckon these three years and a half from the abrogating the Edict of Nantes in the month of October, 1685, the Deliverance of the Church will fall out in the year 1689, and this is absolutely the conjecture of Monsieur du Moulin, in his Accomplishment of the Prophecies.†

In the Preface also Jurieu says: “The next thing that made me resolve to dive into these sacred oracles was the concurrence of so many prophecies (obscure indeed, and of an uncertain and doubtful original,) which foretell a speedy and perfect deliverance of the Church. For example, the famous prophecy of Uther.—I compared these prophecies so universally spread, and coming from so many places to the general rumours about the time of the birth of Christ, that were every where divulged throughout the Roman Empire of a great King; that should be born in the East, to whom all the world should pay obeisance.—After this, I considered the present posture of the world, and it seemed to me, as if all things were prepared for some great revolution.—The sensible fall and declension of the Papacy is a fifth sign of that great work which God is making way for. It seems to be furious, to reign, and get ground; nevertheless, in truth, it is falling; for as God discredited the Religion of the Pagan idols a little before the

† Precisely three years and a half after the revocation of the edict of Nantes, in April, 1689, King William and Queen Mary were crowned, and a declaration issued, inviting the French Protestants to transport themselves into England. (Salmon's Chronological Historian.)
coming of our Lord Jesus Christ, so he makes this renewed Paganism of Popery to be in less credit and esteem than formerly.

It remains to explain the last verse of this Section: "The second woe is past, the third woe cometh quickly."

The predictions in the Apocalypse relating to Mahometanism deserve particular attention, because they are remarkably luminous, and independent of the rest of the Prophecy, and, of themselves, are sufficient to determine the precise time of other most important predictions. It must be recollected that the Fall or Apostacy of the third part of the lights of Europe was produced by the fourth trumpet. (Ch. viii, 12. comp. ch. xii, 4.) These Apostates were warned in ch. viii, 13, of the judgments about to fall upon them, on account, no doubt, of their previous Apostacy. It is declared that the three angels, who were yet to found their trumpet, should bring three woes upon the earth. It is generally admitted that the first of these woes, occasioned by the fifth trumpet, is the tyranny of the Saracens. But it is to observed, that the time of this woe is not the whole duration of the Saracen Empire, but only about one hundred and fifty years of their triumphs. (Ch. ix, 5.) "Their power, it is expressly declared, was to hurt men five months. (Ver. 10.)"

I appeal now to the Reader whether it is agreeable to the prophecy to consider the first woe as having lasted longer than the time, during which the Saracens had power to hurt men? If it be admitted that the first woe cannot be continued beyond this specified term of years, although the Saracens continued to exist, then it follows that we have a key to the passing away of the second woe also, and of all the other prophetic times. It follows, I say, that the prophetic duration of a power terminates with the commencement of its final dissolution, as Mr. Mede and others assert. And
this proleptical mode of description, indeed, is the very language of Certain Prescience, the very characteristic of the Divine prophecies, which describe the beginning as the end, and the cause as the effect and consequence. Hence it is, that every prophecy relating to the second and to the last advent of Christ may be properly, perhaps, applied to his Incarnation. (See Joel ii, 30, &c. Zech. xii, 9, &c. and consider Dan. xii.)

Vulgis igitur studiis noli Alterae Mentis acumen Metiri.

"There is scarce a prophecy in the Old Testament concerning Christ, which doth not in something or other relate to his second coming." (Sir I. Newton on Daniel, p. 132.)

The spirit of prophecy can identify every advent of the Messiah.

To proceed with our subject, it is admitted that the plague of the sixth trumpet is the triumphs of the Ottomans; and it is equally admitted, that their triumphs commenced about the year 1300.

Mr. Bicheno, the author of the Signs of the Times, has very ably discussed the subject of the epoch of the term of years allotted to this plague. (Ch. ix, 15.)

"When I consider (says he) the facts which give us reason to think the four angels, or ministers of destruction, which were bound in the river Euphrates, were loosed; when the four Sultanes above enumerated were united under Ottoman, and freed, not only from the restraints laid upon them by the Crusaders, but from the controul of the Khans of Persia; when I recollect that all this took place about the latter end of the thirteenth century and the beginning of the fourteenth, and that between the years 1299 and 1304, the Seljukian race being extinct, and the controul of the Khans of Persia being no more, Ottoman founded the Turkish empire, broke in upon the territories of the Eastern.
Caesars, and laid waste the Apostate Christian churches; when, moreover, I consider that since the peace of Carlowitz in 1699, though there have since been wars between the Turks and Papal powers, yet that the Turks have almost always come off losers, so that their power is so much broken that their empire totters to its very base, I conclude that the hour, and day, and month, and year, in which they were to prevail, terminated about the end of the last century, probably in Sept. 1. O. S. 1697, when they experienced that fatal overthrow at Zenfa in Hungary, from the army under Prince Eugene."—Bičheno, p. 86.

The above extract sufficiently proves that the second woe terminated at the close of the seventeenth century. For, as I have already observed, the woe cannot be understood to continue beyond the term of years allotted to it in the prophecy, nor to extend to the days of the seventh angel which precede his sounding. (ch. x. 6. 7.) And it may be added, that it is generally admitted that the destruction of the Ottoman Power is the subject of the sixth Vial, which is allowed to be long subsequent to this passing away of the second woe.

Here then I take my ground, and enquire, what satisfactory reasons can be given for denying that the second woe terminated at the close of the seventeenth century; and if it did then terminate, to what event except to the English Revolution, can the Full of the tenth part of the City be applied?

And now, to come more closely to the point, according to the analogy of my other computations of the prophetic times, the duration of the second woe must be 386 years; for the year signifies 360 years, each respectively of 360 days, i.e. 355 years; and the month and day denote 31 years; and the hour, a portion of one year. The conclusion of this period, commencing soon after the year 1300,
cannot but terminate about the time of the English Revolution.

Accordingly, Mr. Eton, in his survey of the Turkish Empire, affirms that the siege of Vienna, in 1683, was the crisis of the Ottoman triumphs. And I appeal to the Reader, whether any time could be fixed upon to declare the passing away of this plague, more suitable than the very year in which the English Revolution was consummated? Speaking of the year 1689, Sir Paul Ricaut, in his History of the Turks, says, "This year begins with the surrender of the strong City of Sighiet to the clemency of his Imperial Majesty, not being subdued by arms, but by famine. In the mean time, the Turkish ambassadors pressed with much importunity, to be admitted into audience, that they might deliver their credentials, and execute the commands of their master. But the Imperial ministers were not, it seems, so much in hafle; intending, first, to deliberate in what manner they were to be received, and what answers were to be given to their submissive requests for peace; a matter unknown before to the Turks, who since the beginning of their Empire had never before been acquainted with the manner of supplicating for peace. But the fortune of the world being now changed, and the game running high in the Emperor's hand, expedients were contrived, rather to return a plausible cause of denial, and a justifiable cause for continuing a war, than how to form and project advantageous articles for a peace."

I must add, that in the year 1688, was published, a work, entitled, "A new Account of the present Condition of the Turkish Affairs, with the Causes of the Decay of the Ottoman Power; of their wars with the present Emperor, and the facility the Christian Princes now have of retaking Constantinople, according to a prophecy of the Turks themselves; together with several notable
remarks upon the late insolence of the army; of
their deposing Mahomet IV. who had reigned 48
years, and setting his younger brother in his seat.
By a person of quality, who long resided among
them, and is lately returned home. 1688."—This
author observes that the plague and scarcity had
been extraordinarily great, at Constantinople, in
1688, and that it had occasioned amongst the peo-
ple an horrible consternation; and that, in fine, several
people in Constantinople had prepared to pass into
Asia, and that every thing demonstrated the invali-
dity at present of the Ottoman troops, and the extreme
weakness of these Infidels.

I shall now point out the Commentators who
explained this prediction before its accomplishment.

First, in the year 1615, Mr. Brightman ex-
pounded Rev. ix. 15, as follows: "Here we have
the execution of the former commandment, which
faileth into the year 1300, by one consent of all the
historians. Now, how long time this power that is
here given to the Turks should last, it is declared
in the next words, the which space seemeth to be
396 years, every day being taken for a year after
the manner as we did interpret the months before—
all which time being numbered from the year 1300,
shall expire at least about the year 1696, which is
the last term of the Turkish name, as other scrip-
tures also do prove with a marvellous consent."

Secondly.—On this point Mr. Whiston says:
"That the Turkish, Ottoman devastations, and op-
pressions of Europe, the main part of the second woe
in the apocalypse, ix. 12—21, would end about A.D.
1697, or 1698, which was the great period of the
Hour, and Day, and Month, and Year, for their
slaying the third part of men, or destroying the
Europeans, was foretold by Mr. Brightman about
eighty years; by Dr. Cressener, 6 or 7 years,
and by Bishop Lloyd, many years before it came
to pass; and it came to pass to the utmost exactness
according to these predictions." (Whiston on the Revelations, p. 319.)

Thirdly.—In the year 1692, was published, a Treatise entitled, An Enquiry into the Vision of the slaying and rising of the Witnesses, in which the author considers the English Revolution as being in order to the fulfilling the fall of the tenth part of the City, but does not think the Fall then complete.—"We see (says he) how the state of the Turkish Empire, the second woe trumpet, does agree with the seventh trumpet, its being the other event, which hath received such a deadly wound as to make it unlikely to last long, and at present even to cease from continuing the plague of a woe-trumpet. And being at the time when the second woe trumpet is past, and the tenth part of the City is fallen (both which are now about being fulfilled) it is said the Third Woe cometh quickly." "Which is further confirmed from the time for which the Euphratean horsemen, or Turks are loosed. Rev. ix. 15. But the absolute breaking of that Empire, seems not to be till the sixth vial, and then it will fulfil the drying up the river Euphrates to make way for the kings of the East."

Fourthly.—Dr. Cressener in his work, entitled, The judgments of God upon the Roman Catholic Church, 1689, p. 132, says: "From all the concurrent circumstances which have been specified, it is manifest that the end of the second woe is now almost just at hand: and does not the present posture of the Turkish affairs extremely, agree with this? The least that can come of the late humiliation of them, must in all likelihood, be keeping them in perpetual peace and quiet, and to prove the end of the second woe. I must indeed confess, that I do not think it necessary that the end of the second woe should be the utter ruin of the Turkish Empire. For I see that the Saracens, who were, unquestionably, the first woe, are said to be
passed away, as they were the first woe, long before the end of the Saracen Empire, that is, at the time when they ceased to be any longer a torment and vexation to the Roman Empire, which was near 200 years before the last end of their own Empire."

In the same work is printed a letter by Dr. Cressene to Henry Plumptre, Esq. written in 1687, before the English Revolution, in which are the following extraordinary predictions:

1. I make account that it is demonstrable that the Woe of the 6th trumpet is the Turkish encroachments upon the remains of the ancient Roman Empire.

2. That the last end of their hostilities is determined in express terms in this prophecy to the time of 396 years at most, from the first rise of the Ottoman Empire.

3. That they will either begin a perpetual peace or have an end of their empire within these 8 years at farthest; but there are grounds to expect it sooner.

4. But yet there will be neither a general peace with the Turks nor the ruin of their empire before about the year 1690, and very probable.

5. That the two witnesses were killed at the Revocation of the Edict of Nantes, in 1685.

6. And therefore improbable that there should be any persecution or suppression of the true religion in England, where the witnesses are not so much as in a sackcloth state.

7. That the true religion will revive again in some very considerable kingdom before the general perpetual peace with the Turks, or the ruin of their empire.

8. And from the first flourishing return of it in that kingdom it will continue advancing upon the ruins of the Roman Church, without any interruption, for about 100 years, or till the last end of that Church.

9. That the Church of Rome will begin to be in that uninterrupted or gradual decay of its power presently after the general peace or ruin of the Turkish Empire."
I shall conclude this section with the admirable reflections of Mrs. More upon this portion of the marvellous History of our favoured Country. The same Prelate, [Bishop Burnet] speaking of King William, says,—I considered him as a person raised up by God, to reflect the power of France, and the progress of tyranny and persecution. The thirty years, from the year 1672, to his death, in which he acted so great a part, carry in them so amazing slips of a glorious and distinguishing Providence, that in the words of David, he may be called, 'The man of God's right-hand, whom he made strong for himself.' But if there were just ground for this remark respecting this particular period, and this individual personage, what shall we say of the entire chain of Providences, which run through our whole national history, from the landing of our Saxon ancestors, to the present hour? May it not be confidently asked,—Is there at this day a nation upon earth, whose circumstances appear so clearly to have been arranged and bound together by the hands of HIm, "who does whatsoever he pleases both in heaven and earth?" (Hints for a young Princess, vol. ii. p. 374.)*

SECTION 2.—(Ch. XIV. 8—12.)—The Fall of Babylon, ver. 8.—This declaration of the Fall of Babylon, says Mr. Mede, signifies, that the foundation of her fall is laid, and that from this time

† Nor should it be forgotten that the first Christian King, and the first Christian Emperor, were both Britons. See a book, entitled, Constantinus Reduxvisus, or a Full Account of the Wonderful Providences that have attended William III. by John Whittell, sometime the only English Chaplain to the army, 1693.

* The following Works contain important matter connected with this Section: A work entitled, Illustrations of Prophecy, Vol. I. p. 91, 117; Dr. Allix's Dedication of his History of the Churches of Piedmont; Villers's Essay on the Reformation; Keache's Antichrist stormed; Dr. Gill's Compent on the Ravelation; Kennet's Complete History of England; Vitrings on Rev. xi. f3; but above all, Dr. Goodwin on the Revelation.
ward, prepared against her; in allusion to the preparation for the destruction of ancient Babylon described in ch. xxiv. seeing that it was precisely at the time when the Medes, (who afterwards destroyed Babylon) first shook off her yoke, that Isaiah pronounced Babylon to be fallen. (Mede on the place.)

... Now, if we compare the seven first verses of this fourteenth chapter with the tenth chapter, and with the twelve first verses of the eleventh, we must be convinced that the Fall of Babylon here described is synchronous with the fall of the tenth part of the City, (ch. xi, 13,) which confirms Mr. Mede's supposition.

Further, that this Fall of Babylon is a partial Fall, is evident from the last verse of this chapter, where the city of Babylon is spoken of, as still being in existence, long after this Fall.

Perhaps, now, it may begin to appear, that the ancient interpreters of the Apocalypse were not so much mistaken in their predictions concerning the time of the Fall of Antichrist, as is usually believed. Bishop Hurd, in his eighth Sermon on the Prophecies, justly observes, that "it is worth considering whether they may not even have conjectured right, when they have been thought to mistake most widely. It is not considered that the Fall of Antichrist is not a single event, to happen all at once; but a state of things, to continue through a long tract of time, and to be gradually accomplished. Hence the interpretation of the prophecy might be rightly formed, though the expectations of most men are disappointed."

The Warning to come out of Babylon, ver. 9—12.—A tremendous warning is here founded to all people to repent, while the acceptable time of Reformation, the hour of Grace continues, (ch. ii. 21,) before the vials of reprobation, irrecoverable reprobation be poured out upon the impenitent vessels of wrath, who would not be reformed. (Ch. xv. 8.)
This state of reprobation is described in allusion to Hell itself, where the wrath of God is poured out without any mixture of mercy and grace upon the reprobate. We are here reminded of that horrible cup, which the Abbe Barruel describes, as administered in the caverns and dens of the Jacobins. "For out of the Serpent's roots hath come forth a Cockatrice, and his fruit hath been a fiery, flying serpent."
(If. xiv, 29.)

Sin is the Punishment, the only adequate Punishment of Sin, (Rom. vi, 19.)—The Papal Apostacy hath produced a child and tormentor in her own likeness. Mr. Canne, the author of a book entitled, The Time of the End, printed in 1657, had a very clear and distinct view of the approaching consummation of that lawlessness, which is Hell upon Earth. "It appears (says he) by the Scriptures, that the two great Apostacies shall in many things be like each other; the former being a type of the latter." Speaking of this second Apostacy, he says: "The Apostates here foretold, are such as shall cast off all duty and obedience of children: refuse to be under any law, power, admonition," &c.

"And here the Reader may understand not only the time when the Little Horn shall stand up, but one manifest character to know him by. Under his Government there will be a large toleration of Religion: for he will pretend great care to tender consciences, as that every one may have liberty to worship God in what form he listeth." "All things must be done in the deep, and under ground: None (except a few, six or eight persons, perhaps, which model the Beast) must know anything of it, until he come forth to the public view of the world." "As one of the seven angels I am come out (faith he) of the Temple (note it, not, the Bottomless Pit,) to pour out a vial full of wrath upon the great whore; and as one called, chosen, and
faithful, to be with the Lamb against the ten kings, to overcome them. And ask (faith he) my chaplains, and new made doctors, if this be not so?" (See also Mr. Samuel Johnson on the Papal and Personal Antichrists.)

If we now consider Jurieu's account of the Popish Clergy who were the occasion of the Revocation of the Edict of Nantes, we shall at once see the justice of this tremendous dispensation. "If we look (says he) upon the Clergy, that seems to have been the solicitor of this persecution, it will appear no less extraordinary. 'Tis not an ignorant and superstitious Clergy, as was that of the last century. These are understanding and knowing persons, men of learning and prudence, freed from the ridiculous affectation and prejudice of a Monastic spirit, who have little zeal for the Romish ceremonies, who slight their worship, at least for the most part of it, who have much knowledge of the truth, and at the bottom, but very little Religion. In a word, they are such as know very well that we are not in the wrong, or, at least, that altogether and in every thing, we are not. Nevertheless they persecute us more cruelly than the most furious Monks, or enraged inquisitors have ever done. They act therefore against their own light, which is so far very strange and surprizing."

In a word, the warning was now given, that the third Woe was coming quickly; when those who were compelled outwardly to conform to the Church of Rome, should become by the natural order of things*, Infidels; and when the very members of the corrupt church, stricken with judicial blindness to the truth, but having their eyes opened to, and beholding only its corruptions, should wage open war with Him, who is essential Truth itself.

* See Bishop Burnet's History of his own Times, Vol. I, p. 188 and 524.
even the Lamb of God, the King of Kings and Lord of Lords.

"When I seriously reflect upon this text, (says Doddridge) and how directly the force of it lies against those, who contrary to the light of their consciences, continue in the communion of the Church of Rome, for secular advantage, or to avoid the terror of persecution, it almost makes me tremble — it is sufficient to make the ears of every one who hears it, tingle.” Compare Jer. xxv. 15, 16.†"

Section 2.—(Ch. XV. 1—4.)—"And I saw another sign in heaven great and marvellous, seven angels having the seven last plagues, (ch. x. 7, xi. 14.) for in them was filled up the wrath of God. (Ch. xi. 18, xiv. 10, 19, xvi. 17, 19, xviii. 4, 6, xix. 15.) And I saw as it were a sea of glass mingled with fire, (ch. iv. 5, 6) and them that were triumphing from the beast: and from his image, and from the number of his name, (ch. xi. 12.) standing on (or, by) the sea of glass, (ch. iv. 6, x. 2) having the harps of God. And they sing the song of Moses, the servant of God; (ch. x. 7.) and the song of the Lamb, (ch. v. 9, &c.) saying, Great and marvellous are thy works, (ver. 1.) O Lord, the God, the Almighty Lord of all! (ch. xix. 1,) just and true are thy ways, thou King of saints. (Ch. xix. 2.) Who shall not be affrighted at thee, O Lord, and glorify thy name? (ch. xi. 13, xiv. 7.) for one only holy: (ch. xiv. 7.) for all the Gentiles shall come and worship before thee: (ch. iii. 9, iv. 9, 10.) for the righteousnesses of thyself are made manifest."

(Ch. v. 9, x. 7, xix. 2.)

The subject of this Section (which corresponds to ch. xiv. 1—5,) is the Redemption of the true

† Comp. ch. xiv. 12, with xiii. 10. and note that, in the last Section of this Synchronism, it will be shewn that the warning here spoken of, was actually sounded, immediately after the English Revolution.

* See Macknight on the Epistles, vol. i, p. 182.
Israel of God by Baptism, whereby the Mystery hidden from the foundation of the world is finished.

First.—The Redemption of the Israelites from Egypt forms the ground-work of the vision; which it makes manifest, and by which itself is made manifest. Comp. Exod. xiv. 22, 31. xv. 1, 20. Heb. iii. 5, 6. Isa. xlii. 10, 21. 1 Cor. x. 1, 2. Ps. xxii. 27, 28. lxvi. 1, 12. lxxxvi. 8, 9, 10. xcvi. cvi. 21, 22. Micah vii. 15—20. Deut. xxxii. 4. Isa. xxv. 1, 2. Jer. x. 7. Luke xxiv. 27.

Secondly.—The Baptismal Laver of the Tabernacle, (corresponding to ch. iv. 6.) and that of Solomon's Temple immediately before its dedication and opening, are signified to be shadows of the blood of the Lamb, and in a sense, identified with it.

Thirdly.—Redemption by the true Paschal Lamb, and sanctification by water and the Holy Ghost, are gloriously described. Once more we hear the shouts of the Redeemed as on the day of Pentecost, when the Spirit of Illumination flashed Salvation from Heaven, and loud voices, as it were, from one end of heaven to the other, thundered, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:" — "Allelujah; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous, are his judgments:" — "He hath magnified the Law, and made it honourable:" — "Now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; even the Righteousness of God, which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference, for all have sinned, and come short of the glory of God: Being justified freely by his grace, through the Redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare, his
righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."

(Rom. iii. 21.)

Fourthly.—The substance of the foregoing shadows is the Redemption of the Holy people from the Spiritual Egypt, or the completion of that Reformation and Deliverance, (the commencement of which was in the same manner signified in ch. xiv. 1—6. and ch. x. 1—7.) as a type of and prelude to that full Conversion and Deliverance of the Jews, and all nations at the end of the vials, when the great River Euphrates shall be dried up, to prepare the way for a second Cyrus, the favour of his people. "I do expect, says Mr. Fleming, that after God has delivered his Christian Church from Spiritual Egypt, and destroyed his enemies, in the Red Sea of their own blood, he will once more exert his power and authority, and our blessed Redeemer will reign as King of his people, in a way adapted to the New Testament dispensation, and more immediately preparative unto, and typical of the state of glory in heaven, after the day of judgment is over."

But to revert to the events here certainly signified in the Redemption from Egypt, there seems to be an allusion to the escape of the witnesses from the Spiritual Egypt, in 1688. In the preparation for the dedication of the Tabernacle and Temple may be denoted the perfecting of the Reformed Church and kingdom. (Comp. ch. xi, 1, 3. and Zech. iv. 9, 11.) And in the summary of the peculiar doctrines of Evangelical Redemption, the very testimony of the revived witnesses;

† Of all the marvellous works of Christ, the most stupendous was the fulness of all the works of the whole Law of God. God our Saviour walked continually in a path of Righteousness, so narrow as to be invisible to the eyes of man, perhaps of the angels themselves. (1. Pet. 1. 12.)
the characteristic faith of the true members of the Church of England, may be pointed out. The Church of England inculcates the doctrine of Justification by God our Saviour alone, and of Sanctification by God the Holy Ghost alone, in common with the Calvinists, but does not with them desire to be wise above that which is written, or presume to diminish the extent of Christ's atonement, in order to avoid the appearance of inconsistency in questions above the faculties of man to comprehend: on the contrary, she unites with the Arminian in preaching the gospel to every creature under heaven, and testifies that God is no respecter of persons. "Let it be counted folly or frenzy, or fury, whatsoever, it is our comfort, and our wisdom; we care for no knowledge in the world but this: that man hath sinned, and God hath suffered; that God hath made himself the son of Man; and that Men are made the Righteousness of God. You see, therefore that the Church of Rome, in teaching Justification by inherent grace, doth pervert the truth of Christ, and that by the hands of the apostles we have received otherwise than the teacheth. Now concerning the Righteousness of Sanctification, we deny it not to be inherent: we grant that, unless we work, we have it not: only we distinguish it as a thing different in nature from the Righteousness of Justification: we are righteous the one way by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous: By the one we are interested in the right of inheriting; by the other, we are brought to the actual possession of eternal bliss, and so the end of both is everlasting life." (Hooker on Justification, comp. the first part of the Homily of good works.)*

* I here beg leave to recommend to the reader a sermon by one of my nearest and dearest friends, the Rev. C. R. Cameron; entitled, The Connection between the Work of Man's Redemption and the Divine Agents engaged in it; preached before the University of Oxford, in 1808.
Still it must be confessed that one sad remnant of Popery, an intolerant Spirit, still clave to the Church of England, until the English Revolution. Faith and Hope, the foundations, were indeed firmly laid; but the superstructure, Charity, was not completed till that time.

No wonder then that a great Prelate, the main instrument of thus perfecting the sanctuary, and of displaying the beauty of holiness, should at the very time spoken of, have glorified God for this most excellent gift of charity. "God (faith he) seems in this last deliverance, in some sort to have united and brought together all the great deliverances which He hath been pleased to work for this Nation against all the remarkable attempts of Popery, from the beginning of our Reformation. Our wonderful deliverance from the formidable Spanish Invasion designed against us in 1588. And now just a hundred years after, God was pleased to bring about this last great and most happy deliverance. That horrid Gunpowder Conspiracy without precedent, and without parallel, was designed to have been executed on the Fifth of November, the same day upon which His Highness, the Prince of Orange, landed the forces here in England, which he brought hither for our rescue. So that this is a Day every where worthy to be solemnly set apart and joyfully celebrated by this Church and Nation throughout all generations, as the fittest of all others to comprehend, and to put us in mind to commemorate all the great deliverances, which God hath wrought for us, from Popery, and its inseparable companion, Arbitrary power. And we may then say with the Holy Psalmist, "This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." Secondly, as the case in the text is much like ours, so let us take heed that the doom and sentence there be not so too.—We may here apply, as St. Paul does, God's
dealing with the people of Israel, at the times of the Gospel; for he speaks of it as an example and admonition to all ages to the end of the world. (1 Cor. x, 6—11.) For the explication of this passage, we must have recourse to the History, which gives this account of it: “And the people spake against God, and against Moses. Wherefore have ye brought us up out of Egypt, to die in the Wilderness? &c. impeaching God and his servant Moses, as if by this deliverance they had put them into a much worse condition than they were in when they were in Egypt. “And the Lord sent fiery serpents among the people, and much people of Israel died.” Let us not tempt Christ, who is now beginning the glorious deliverance of this Church from the tyranny of Antichrist. Let us use this great deliverance which God hath given us—not by using them as they would have done us, had we fallen under their power, with great insolence, and rage, and cruelty, but with great moderation and clemency, making as few examples of severity as will be consistent with our future security from the like attempts upon our Religion and Laws; and even in the execution of justice upon the greatest offenders, let us not give so much countenance to the ill examples which have been set of extravagant fines and punishments, as to imitate those patterns which with so much reason we abhor; no, not in the punishment of the authors of them.” (Archbp. Tillotson’s Serm. on Ezra, ix, 13.)

Such is that Charity, that perfect Love of God and of all his Creatures, which hath been, and still is opposed to that Lawlessness or Selfishness which is the perfect hatred of God and of all his Creatures; the former the end of Righteousness, the latter the end of Unrighteousness. By this fruit of your Faith, and Hope, glorify God before the Gentiles, ye true Israel of God; by this Grace declare his greatness, and extol him before all the
living, for he is our Lord, and he is the God our Father for ever. Confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. So shall many nations come from far to the name of the Lord God with gifts in their hands, even gifts to the King of Heaven; and all generations shall praise thee with great joy; and Jerusalem shall be built up with sapphires, and emeralds, and precious stone; her walls and towers and battlements with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle, and stones of Ophir. And all her streets shall say Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever. (Tobit, ch. xiii.)

An Extract from Dr. H. More's Works, printed in 1681; p. 643.

"I had almost omitted the placing of the vials; the first six whereof Mr. Mede ranges within the sixth trumpet briefly upon this account, because they being the seven last plagues of the beast, they are to begin with the inclining of the beast to ruin. But it was proved above that the 42 months of the beast's domineering over the saints and overcoming them, expired with the last breath of the sixth trumpet, as all those middle synchronals do. And it is as true that the throne of the beast does not wax dark before the fifth vial. Wherefore he concludes that at the least five vials, if not six, precede the seventh trumpet. Which ratiocination of Mr. Mede's were very firm if we could be sure that the meaning of this continuance of the beast for 42 months were such as he supposes it, namely, that this duration or reign of his is to be understood absolutely, that he shall reign no longer, and not comparatively, that after 42 months he shall not reign with that full power and victory over the Saints, so keeping them under that they cannot
appear a distinct polity able to defend themselves from his tyrannies and cruelties. Which latter may be a warrantable meaning of the prophecy as well as the other, namely, that as soon as there appears a Kingdom or Polity of truly Evangelical or Apostolical Christians, not superstitious nor idolatrous, nor persecutive and bloody, breathing out threatenings and slaughter against the true disciples of Christ, but such as join heartily with one another in the plain points of the Christian Religion, and make no other fundamentals than the undoubted meaning of the word of God requires, and leave men free in the rest; that as soon, I say, as such a polity as this is in being, the 42 months of the beast may be said to expire, as to the entireness of his reign; and also for that there is that set on foot which will certainly be his ruin, and therefore in the Prophetic style he is accounted as ruined already. According to which tenor Mr. Mede has interpreted that of Isaiah, (ch. xxii.) "Babylon is fallen, is fallen;" whereas in the time of Isaiah there was only the first ground-work laid for her ruin by the Medes, who casting off the Assyrian yoke and rescuing themselves into liberty, and building Ecbatana under their new king Deioces, laid the foundation of a kingdom which was to prove fatal to the city of Babylon. Nor can we well understand that in the Apocalypse upon the founding of the seventh trumpet to that height it seems to be spoken, "The kingdoms of the world are become the kingdoms of the Lord and his Christ," (xi, 15,) of which I must confess I cannot but surmise the most sober meaning to be something parallel to that saying of our Saviour, "Now is the judgment of this world, now shall the prince of this world be cast out," (John xii, 31.) and yet he kept possession till Constantine's time. But in such a sense as the kingdoms of the world at the beginning of the seventh trumpet are become the kingdoms of Christ,
the beast has lost his kingdom, and his 42 months are expired. Wherefore there is great caution to be used in understanding the prophetic expressions, which always found very high and lofty.—Nor is this only a possible meaning of the expiration of the 42 months of the beast with the sixth trumpet, but also very probable. First, because the seventh trumpet is one of the woe-trumpets, and therefore signifies Ruin and Destruction in some sense or other; "The second Woe is past, and behold the third Woe cometh quickly," (xi, 14,) which is this seventh trumpet, which therefore is a blast of destruction upon all the powers that oppose the kingdom of Christ, which supposes that he is going on conquering and to conquer, and that all the work is not done at the entrance of the seventh trumpet, but so much is behind that in all likelihood the 42 months of the beast are not expired in any other sense than such as I have defined.—Fourthly, it seems more consonant to the wisdom of God to continue these Antichristian Canaanites for a time, partly for a foil to set off the purity and unsulliedness, the beauty and loveliness of the Apostolic Church, and partly to be an excitement and exercise of their zeal, vigilancy, and all other graces and virtues. Fifthly and lastly, the Epoch of the middle Synchronals is so firmly fastened to the time of about 400 years from Christ, both by the proportion of the short space of the seventh king's continuance in respect of the sixth, and of the inward court in respect of the outward, as also of the exquisite fitness of Mr. Mede's interpretation of the first trumpet, that there is no likelihood that the remains of the 42 months, or the 1260 years of the reign of the beast, should suffice for such a mutation of the empire, as will amount to any higher sense of finishtin, his continuance than I have given: and interpreters (though prophets write in rapture and ecstasy) are bound to expound their visions with.
caution and sobriety. Unless the affairs of Europe should break, as Olaus says, the frozen Ocean does, and roars along like thunder with the crack of the ice, and then immediately sinks (which is a miracle above belief,) I see no probability at all of any other sense of the stunting the reign of the beast to 42 months, than have already declared.

"The consequence of which conclusion will be, that there is no ground left for placing the seven vials before the seventh trumpet, and therefore it may justly be suspected a kind of luxation to the chronological scheme of prophecies, which the often praised Mr. Mede has otherwise ingeniously and judiciously disposed. Wherefore let every member take its right place.—To all which you may add what we find Apoc. 15, where there is mention made of those that have already gotten the victory over the beast, and like the Israelites escaped out of Egypt; and therefore having the "Harps of God in their hands, sing the song of Moses 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. Who shall not fear thee, O Lord, and glorify thy name?" For thou only art holy: for all nations shalt come and worship before thee, for thy judgments are made manifest." Which answers exactly to our supposition, that there is only at first some particular victory or restrained reign of Christ to some nations or kingdoms, which being a pledge of future successes, that acclamation was in heaven, "The kingdoms of this world are become the kingdoms of our Lord and his Christ;" of which this song of the harper's may be the truest comment, "All nations shall come and worship before thee; for thy judgments are made manifest." Not that they are come already, but will assuredly fall under his subjection. Here is the first espiary of the temple of the tabernacle in
heaven (v. 5.) whither also the witnesses did ascend.

"But after this is the effusion of the seven vials, as is plain, out of the order of things in the text; whether you take notice of those middle synchronals which are set out by the time of their continuance—(as that of the restored Beast, to which is added presently the virgin company, ch. xiii. 5. xiv. as running in a parallel opposition thereto,) after which this song of Moses follows, as a thanksgiving for those first victories over the beast; or consider the temple opened in heaven, which in order follows after this song of Moses, and out of which the Angels name which have the seven vials. For from both it is intimated that the vials run all up into the seventh trumpet, which is further still to be confirmed from ch. xi. where the temple of God is also opened in heaven, and "the Ark of the Covenant," mentioned as here, and a copious, symbolical periphrasis of wrath and vengeance; so that it is highly reasonable to conceive they mean the same thing in both places. But that appearance (chap. xi.) of the Temple and Ark is after the seventh trumpet began to sound. Therefore the seven vials are within the blast of the seventh trumpet."

Section 4.—(Ch. xviii. 1.—xix. 2.) The fall of Babylon, ver. 1—3.—That the Fall of Babylon here described is only a partial Fall, is manifest. For, first, it has been proved that the Fall described in ch. xiv. 8. coincides with the Fall of the tenth part of the city. But this description is plainly an explanatory repetition and amplification of ch. xiv. 8. (comp. ch. xiv. 7. with xvii. 1. ch. xiv. 8. with xviii. 1. 2, ch. xiv. 9. &c. with xviii. 4. &c.)

Secondly.—After the Fall of Babylon, here described, she is represented as possessing her power without fear of losing it; (ver. 7.) and her Woe and Plagues are spoken of as future, (ver. 8, 10.) If any doubt remains, I trust that the following remarks of Mr. Whiston will remove it.
The Conclusion of the Tyranny, or Reign of the Beast, is before the beginning of the seventh trumpet: but the end or destruction of the Beast himself not till the end of the same trumpet, or the conclusion of the Vials. Or in other words, the Fall of Babylon is two-fold; the first partial, and the other total; the first just before the commencing, the second at the end of the seventh trumpet, and at the first Resurrection.

This eminent distinction between the end of the Reign and of the Life of the Beast; or between the first and second fall of Babylon; though perhaps not absolutely and formally denied, has not however been hitherto enough considered nor regarded by any; and therefore stands in need of a particular proof and enforcement in this place; and the arguments for it are these following. (1.) The power of the Beast which was to end at the conclusion of his 42 months, was only the power of making war against the Saints, and overcoming them, Apoc. xiii. 5.—So that the end of these 42 months only puts a period to the reign or prevailing tyranny of the ten-horned Beast, without the least hint of his utter destruction at the time. (2.) It is to me evident that the fall of Babylon is two-fold; because after the first fall there comes an angel with earnest exhortations to come out of her, and severe denunciations of judgments on such as should still hold communion with her and obey her. (3.) Nay farther, even after those warnings and denunciations, we find another large and full prediction of her final doom then future. (4.) The great mystery of God, and Providence, which had been revealed to his servants the Prophets, (viz. that after the Time, Times and an half of the Anti-christian powers were once expired, God would destroy all the idolatrous and tyrannical monarchies of the world, and then begin to take the kingdom into his own hand,) is expressly fixed to the begin-
ning of the seventh trumpet, or the point of time before any of its judgments should happen; which judgments yet were to be the very means that should bring the Beast to his final destruction. This to necessary and remarkable an observation has been almost wholly neglected, or unreasonably set aside by others hitherto on account of their several prejudices to the contrary, but ought exactly to be observed by interpreters. Rev. x. 7. (5.) In the only place of the Apocalypse where we seem to have any particular account of this fall of Babylon under that name, it no way appears that it shall be total or final. The words are these, "And the same hour" when the witnesses ascended up into heaven, "there was a great earthquake, and the tenth part of the city fell."—I shall not here venture to interpret the particulars of this prophecy, nor determine what this earthquake is, but only observe what is abundantly sufficient to my present purpose, that this is a description of such a fall of Babylon only as accompanied with the slaughter of 7000 names of men, and with the affrightment of the remainder, and their giving glory to God thereupon, but not of its total and concluding destruction, accompanied with the consummation of the present period of the world. (6.) The Beast is so far from being utterly destroyed at the beginning of the seventh trumpet, that there then remain all the seven vials to be poured out upon him before such his final perdition; and if we look into the vials themselves, we shall find that 'tis the last vial alone that destroys the Beast and false Prophet with him forever. It is a very different thing to have a constant power of making war against the Saints, and prevailing against them, which I affirm to be over before, and a single attempt of waging war against Christ himself, when 'tis a fruitless one, and only to his and his comrades utter destruction. And agreeably to our deferring the last final destruction

It must now appear plainly that this prophecy of the Fall of Babylon is merely an amplification of the Fall of the tenth part of that City.

Behold then a great Governor, even Him of whom Bishop Burnet says, that the Lord made him strong for himself, setting foot upon the Papal territory in England, and proclaiming with a strong voice, the Commencement of the final Fall of England from Rome! Behold him proclaiming the horrible state of the Papal Empire, after the departure of the Witnesses, a state of Lawlessness and Reprobation!† The mountain upon which the City of God had hitherto glittered, was becoming the seat of deadly apostacy; and instead of the harmless dove, behold the Bird of Night, (adopted by Weisshaupt, for his emblem,) was about to utter its doleful shrieks. (Isa. xiii. 19—22.) Because the Church of Rome had corrupted the gospel, and through covetousness with feigned words had made merchandize of men, the way of Truth was now to be evil spoken of, and all corrupt systems of Religion to perish in flames fondly kindled for the indiscriminate destruction of all Truth. (2 Pet. ii. 2, 3, and iii. 10. 1 Cor. iii. 12. and comp. Duppa's subversion of the Papal Government, 2d. edit. p. 64, 99, and Robyson, 4th edit. p. 388; and 414.)

These Demons and unclean Spirits are particularly spoken of in chap. xvi. 14. The word Demons, according to its etymology, may properly signify the Savans, illuminati, and philosophers, the Spirits which tempt mankind with the forbidden fruit of the tree of knowledge. Professor Robison, in his

Proofs of a Conspiracy against all Religions, and Governments, by Freemasons, &c. observes, that King James II. with his adherents, took Freemasonry with them to the Continent, where it was immediately received by the French, and especially by the Jesuits, (who may be considered as the link between Superstition and Infidelity,)—p. 27. In short, says he, "we may assert with confidence, that the Mason Lodges in France, were the hot-beds, where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the Society worse than a waste; have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." (p. 51.)

How true then is that proverb, that, "The lip of truth shall be established forever; but a lying tongue is but for a moment." False principles may attain present prosperity more rapidly; but Honesty is, ultimately the best policy. The wild beasts of the forest in former times prevailed over the harmless flocks; but they are now, comparatively extirpated, and the meek lambs inherit the earth. (Pl. 37,) Popery was the Master-piece of Satan. After the Fall of his former Empire, he was constrained to build upon that only foundation upon which it was now given him to build. But mark the end! That Superstition, which in the times of Ignorance, was partly sincere, when convicted by the light of the gospel, was obliged either to reform or to dissemble. But Hypocrisy could not long preserve her dominion and treasures. She was at length known by her fruits, and betrayed by another vice, that of Ostentation; for men will boast even of Hypocrisy. At length the mask is dropped, and Satan is compelled either to quit the field or to turn himself into an angel of light, and to plant once more the tree of knowledge opposite to the tree of life.
In a word, that mystical darkness, by means of which Satan had obscured the Gospel, and restored his kingdom, now became its own antidote. Bishop Burnet in his History of the Year 1698, observes, that it was then become a common topic of discourse, to treat all Mysteries in Religion, as the contrivances of Priests, to bring the world into a blind submission to them; Priestcraft grew to be another word in fashion. If we turn our eyes to Fatalism, that other system, raised upon the foundation of the Gospel, which Mahomet established in the East, and by which his armies were inspired to subdue that Hemisphere, we shall find that it now began to defeat itself. It was adapted to conquer the nations, but not to contend with God. The Plague now began its tremendous ravages, and prevailed through the doctrine of Fatalism. Let the Governors of the world be at length convinced, that “a faithful man shall abound with blessings; but he that maketh haste to be rich, shall not be innocent, and considereth not that poverty shall come upon him.” (Prov. xxviii. 20, 22.) Yea, let all men confess, that, “Wherewithal a man sinneth, by the same also shall he be punished.” (Wisd. xi. 16.)—“Here is the Faith and Patience of the Saints.”

(The Third Woe proclaimed, † ver. 4, &c.)—The command to come out of Babylon may signify, first, the exhortation to all nations, and particularly to the English to abandon the Papal Government,

† There is a remarkable resemblance between the emblematical description of Rome in this Vision and that of Virgil, who seems to have misapplied the Prophecies relating to Christ.—Æn. Lib. vi. 780—808.

† The same word which is rendered Alas, in this section is rendered Woe, in ch. xi. 14. It is thrice repeated here. Ver. 10. 16, 19.
and to reform from Popery more perfectly and universally than they had hitherto done. Secondly, an invitation to the persecuted Protestants to enter the Ark of the Witnesses, before the rising of the Waters should overflow the earth, and sweep them also away with the deluge. For the Latin atmosphere was now becoming too corrupt to admit of spiritual life. This proclamation was made in 1689, and gratefully acknowledged by one of the Refugees, Dr. Allix, in his Dedication of his History of the Churches of Piedmont to King William.

"You were pleased, says he, to cast an eye on the miserable estate of that little flock of dispersed Christians, in affording them an happy retreat in your dominions, as to the ancient Professors of pure Christianity, and the faithful Witnesses of those saving Truths, which all Protestants do profess." See also the Dedication of his History of the Albigenses.

The judgment threatened against the Papists who flight the warning to reform from Popery is that of the Third Woe, or the seven Vials of Reprobation, and especially the last of the Vials.—When war was declared in 1689, against France, a specimen of this warning was actually founded. In the declaration of Congress on that occasion, these remarkable expressions are found: "We solemnly protest before God, that our intentions are, that we will never break off this union, nor make any peace with Louis XIV. till the following Articles be executed:—And if all those who are inhabitants would join with us, we should soon dispatch this affair without effusion of blood, and without the desolation of the kingdoms: And as for those who shall not do it, we shall look upon them as persons that have approved and abetted all these persecutions, burnings and other devastations that have been made; and we will make them feel, without mercy, those pains and torments which they
have been the occasion of, that so many poor people have suffered." (Tindal.)

Another fulfilment of this part of the prediction will be given at the end of this section.

(Ver. 6—10.) This judgment of Babylon is declared to be a Retribution to her for slaying the Witnesses, to be executed by the Witnesses themselves. "If any man will hurt them, he must in the same manner be killed." (ch. xi. 5.) And have we not seen the kings, who led into captivity, themselves led into captivity.—A. James and a Louis dragged back in their attempt to escape from the flames? And have we not seen them who killed with the sword, themselves killed with the sword? And do we not see the Rulers of another Realm standing afar off, and terrified by the smoke of the revolutionary Volcano?

The Conflagration here spoken of is Civil War, (ch. vi. 4.) "Europe, said Brissot, must be set on fire, at the four corners; in that our safety lies." — In vain does Rome call herself the strong City; (Psalm) which "breaketh in pieces, and subdueth all things;" for "the stone is cut out of the mountain without hands," and "is become the head stone of the Corner." See Jer. li. 53, &c.

(Ver. 11—19.) These spiritual merchants are described partly in allusion to Exod. xxv. 4.— Daubuz has explained this part of the prophecy excellently, and proved from the nature of the wares here described that the Church of Rome is certainly intended in the prophecy. (comp. ver. 13 and Ezek. xiii. 19.)

(Ver. 20.) It is evident that these tremendous threatenings to be executed under the Vials, were accomplished, Quoad Specimen, in the progress of the English Revolution. (Comp. this verse with ch. xi. 13.)

"Why should we be ashamed; (said M. Navier of Dijon,) to acknowledge that the Revolution
which is now establishing itself in our country, is
owing to the example given by England a century
ago? It was from that day that we became ac-
quainted with the political constitution of that
island, and the prosperity with which it was accom-
panied. It was from that day our hatred of des-
potism derived its energy. In securing their own
happiness, Englishmen have prepared the way
for that of the Universe. Whilst on all sides tyrants
were attempting to extinguish the sacred flame of
liberty, our neighbours, with intrepid watchfulness
and care, cherished it in their bosoms. We have
caught some of these salutary sparks, and this fire
inflaming every mind, is extending over Europe.”
Illustrations of Prophecy, ii. p. 414. Comp. Robi-
son, 4th edit. p. 356 and 374. Here it must be
observed, that there is a time for repairing an edifice;
and a time when it is too late to repair it; a time
for Reformation, and a time for clearing and level-
ing the ground for a new structure. The English
Revolution was a Reformation in due time; the
French Revolution, a Conflagration, preparatory,
it is hoped, for a future Temple; but not, it is to
be feared, till “there shall not be left one stone
upon another that shall not be thrown down.” For
the rains shall descend, and the floods come, and
the winds blow, and beat upon that house which
Falsé Prophets and Wolves, in the Lamb's clothing
have built, and it shall fall, and great shall be the
fall thereof.

(Ver. 21—24.) The mighty angel here spoken
of is probably the very angel who pronounced the
Fall of Babylon, (ver 2.) with a mighty voice; for
the same word is used in the original.

The casting of the oppresive stone (Judges
xvi. 21.) into the sea by this angel, is an allusion,
first, to the destruction of Pharaoh in his attempt to
pursue the Israelites. Neh. ix. 11. Exod. xv. 5. Job
xli. 24, 34.) Secondly, to the death of Jezabel.—
Thirdly, to the destruction of ancient Babylon, (Jer. xxv. 10.) and Tyre, (Ezek. xxvi. 15, &c.)—But the most terrific allusion in this description of the destruction of the City and Church of Rome is the obvious reference to the judgments inflicted upon Sodom. (Comp. ch. xi. 8. Isa. iii. 19.)

The first step to, and degree of the fulfilment of this exterminating judgment, was beheld in that completion of that Revolution, in which the Anglo-Saxon horn of the Beast, as such, was severed and destroyed, and when the nations once more beheld *penitus toto disjectos orbis Britanniae.*

Mr. Keach, in his book entitled *Antichrist Stormed,* printed in 1689, explains the symbol accordingly: Speaking of the Fall of ancient Babylon, he adds: "So in like manner shall Rome or Mystery Babylon, not only suddenly in one hour come down, but with great vengeance, which she shall not be able to avoid, nor put off with all her craft, subtilty nor fi rength, but as a millstone is cast into the sea, so with violence shall the great city, Babylon, be thrown down, and shall be found no more at all; (Rev. xviii, 21.) and that too when she thinks her self safe and secure, and seems to fear no danger, but faith in her heart, I sit a Queen, shall see no sorrow, nor no loss of children, nor widowhood any more: And somewhat like this sudden fall, I cannot but think we have seen of late (in respect of Babylon's fall) in England, the tenth part of that great city; and as suddenly we may hope it will come upon her in other places in due time."

But in the Fall of Rome, the destruction of Pharaoh also is combined with that of ancient Babylon. A sample of this judgment was exhibited in the destruction of that fleet which pursued the Prince of Orange, in 1688. Another sample was exhibited in 1692, when the French fleet, which was equipped for the express purpose of re-storing King James to his throne, was destroyed,
and the command of the ocean from that time forward: lost by the Romanists. Accordingly, Abp. Tillotson celebrates the victory in the very words of this prophecy, and professes that the destruction of the Naval power of Rome enabled him to comprehend the vision. "And now (faith he) what a terrible rebuke the Providence of God hath given to this mighty Monarch, in the full career of his fortune and fury. The consideration whereof brings to my thoughts those passages in the Prophet concerning old Babylon, that standing and perpetual type of the great oppressors and persecutors of God's true Church and Religion; How is the oppressor ceased? — How art thou fallen from heaven, O Lucifer, son of the Morning? how art thou cut down to the ground, that didst weaken the nations? — Yet thou shalt be brought down to the grave, to the sides of the Pit. God seems already to have begun this work, in the late glorious victory at sea, and I hope he will cut it short in righteousness. I have sometimes heretofore wondered, why at the destruction of modern and mystical Babylon, the Scripture should make so express mention of her ships and seamen: little imagining thirty years ago, that any of the kingdoms who had given their power to the heath, would ever have arrived to that mighty naval force: But the Scripture saith nothing in vain."

Speaking of King William, he adds: "This is the Man whom God hath honoured to give a check to this mighty Man of the Earth, and to put a hook into the nostrils of this great Leviathan, who has so long had his pastime in the seas." (Tillotson's 4th Sermon.)

But what language can paint the horrors of that great day, when all the judgments, inflicted before upon other cities, shall, in their full extent, suddenly overwhelm the whole City as well as the whole Church of Rome. (Rev. xvi, 19.) When
loud. Hosannas shall proclaim that the seat of the Wicked one, *Capitoli immobile saxum*, St. Peter's pretended seat and rock, is hurled into the lake burning with fire and brimstone!

*At specus et Caci detecta apparuit ingens Regia, et umbrosa penitus putere caverna:*  
*Non secus, ac si quâ penitus vi terra dehiscens Infernas reseret sedes, et regna recludat Pallida!*

The ancient Jewish Commentators believed that the streets of Rome should be converted into pitch, and that when Rome shall be destroyed, there should be redemption for Israel. (Mede's Works, p. 902.) Then will the Redeemed of the Lord, while they behold, as perhaps they may, instead of the City of Oppression, thick volumes of smoke rolling upwards from a lake of sulphur and fire, sing once more the song of Moses, alluded to in the two first verses of ch. xix, in the very words with which Abp. Tillotson celebrated the first step and degree of her devastation: “Let us glory in the Lord, and rejoice in the God of our salvation: Let us now in the presence of all his people pay our most thankful acknowledgments to him who is worthy to be praised, even to the Lord God of Israel, who alone doth wondrous things: who giveth victory unto kings, and hath preserved our David his servant from the sword.” (Ibid.) Comp. ch. xviii, 24, with xi, 8, and xix, 1, with xi, 13, and see 1st. xxiv. Matt. xviii, 6.

I shall conclude with the following extræls from a book printed in 1688:—
The Command of God to his people to come out of Babylon, Rev. xviii. 4. Demonstrated to mean the coming out of the present Papal Rome: with a most earnest persuasive to all to come out who are in it, and a dissuasive from looking back, if come out, or entertaining any alliance with that Communion; and herewith a calculation of the time the Papacy can, according to this Prophecy continue, is given on solemn proof, notwithstanding the known variety and contrariety of judgments and former mis-computations it can survive but nine or ten years in its present state. Printed in the year 1688.

TO THE READER.

The people of this nation, professing the Protestant Religion, are in danger to be surrounded with all methods of insinuation and seduction to entertain the Papish Leaven, which how little soever it appears in bulk, and how small a proportion soever in number of persons compared with Protestants it is rated at, yet undoubtedly hopes to leaven the whole lump of the nation, claiming to itself the privilege of the true Catholic Christianity, to which it can no more than pretend. The Romanists do not only seem to themselves to be, but likewise glory as being on the higher ground, though infinitely (as it may be in general expression said) inferior to the Protestants in arguments of Scripture, Reason, and Antiquity; yet while they offer argument for argument, objection for objection, answer for answer, all men and at all times are so not wise to see, know, and be finally persuaded for Truth against Errors, especially when deceptions are flanked with hopes of advantage on one side, and fears of disadvantage on the other, which the supreme Prince hath in his hand to distribute on each side: At best the controversy seems to depend, and to be like to depend while the world stands, as thus managed; but if indeed the word of God, having plainly foreseen the state of things and the Roman obstinacy and impenitence to the last, hath given the portraiture of Romanism in its full proportion, so that it may be known and understood of all who apply their minds to the consideration, this cuts off other dispute, and all its specious pretences and seeming arguments, and the vails thrown over its superstition, idolatry, and blood, are thin lawns, under which may be seen plainly the city and the beast described in Revelation. Now no arguments against it can be like this, nor sooner make an end of the controversy, nor more secure persons from being tempted to revert to that vomit the Nation hath cast out, nor more effectually persuade out of that congregation and assembly, those who are now in the midst of it; although it seems.
to fare much with the generality of them, as with those of whom Solomon speaks, who falling into a deep ditch as abhorred of God, they seldom return again and take hold of the ways of life; for such guests are in the depths of Hell.—That this Prophecy of the Revelation is a book of sense, no one that looks into it, can deny, any more than that Euclid’s propositions are so, though not understood by the most; and I doubt not, the generality of hands, into which this discourse may fall, believe it to be divine. But many believe also that the divine Author did not design to be understood, at least till some other state of times. I do acknowledge, it hath in his wise disposal lain much hid from ages to generations; but that he hath given leave, encouragement, and assistance to the understanding it, I will use in this place no other argument than the deceiver and explication he hath given of the Community we are now to treat of, and the recommendation of it to the minds that have wisdom to observe. For having first given it under the emblem of a Woman sitting on a beast of seven heads and ten horns, he unriddles the head to be seven mountains and seven kings, and the ten horns to be ten kings, and the woman to be that city, which at that time reigned over the kings of the earth; which is as plain an interpretation he meant Rome, as if any one in these days should first draw London in a device or emblem, and then say, It is the city that is at this time the capital city of the nation: I doubt not, any one that understands common sense would think it plain enough London was the city; and if the emblem were treasonable, the innuendo would be thought sufficient to take away his life. And that it is the present Papal Rome, the procedure of the argument is even as easy; for if the emblem of London were given with the succession of Kings from the conquest, under which it hath been the capital city, till it came down to our present Sovereign (whom God long preserve, and let the King live for ever), it would be a sure character the present London was intended by this prophecy.—That Rome, and the present Papal Rome are designed by the prophecy, are as certain as plainest words of the prophecy expounded by itself can make them; on which I throw down the glove to all gainsayers. And if so, they are sufficient to found well the ensuing inferential corollaries to the end; and to build an earnest persuasive to come out of that Communion, [Rev. xviii, 4.] as the very force of the prophetic word implies, as well as the vogue of language; and if we are come out, by no means to look back, nor to make any terms with it; for it can give us no equivalent to incline us to yield, but a toleration to its reseating itself into a possibility to make public offers of its golden cup to the nation. No indulgence can be a valuable price for this; for the glory of Christ and of his kingdom, which that eclipses, is of more value than our liberty, and yet, God forbid, but that all disregard of the most Christian, Evangelic Spirit, should be borne to all persons from the highest to the lowest who are of it, much more to all Protestant Dissenters: but to suffer so far as it is in our power legally and in our places to hinder this Prophetess from seducing, whoever reads these, 17th and 18th chapters of the Revelation, and what is to follow to the end of the Prophecy, which cannot come before.
the Fall of this Babylon, and finds (as I am not afraid to say) I have proved, it is the present Papal Rome the prophecy intends, will see argument sufficient against it, if he be a Christian and a Protestant; and the more zealous he is of Christian Protestantism, the more reason. And as for all Ambidexters, two-handed Achitophelians, or Judasses, who think to find it on their account to be on both sides; and as they are now the private scorn and desipal of the age, so in future records, and not long hence, they will stand Pillars of Salt.

P. 25. Thus far the matter is determined according to the prophecy. Whenever the seventh king, asserted to be the Christian Emperor, expired, viz. by a civil death, or the cessation of the imperial name and power, immediately the eighth king, according to prophecy, must succeed. The last Roman Emperor left that title (Bishop of Rome) in being when he fell. It hath survived ever since.—It was then proclaimed by Jerome, Antichrist was born, and ever since he hath been growing up till he came to his manly age, and to his consistent age according to prophecy; but since the times of the Reformation indeed, he hath been in a decay, and so he ought to be by prophecy, and however he may summon his whole strength now at last, yet it shall be ever only to die.

P. 40. The Churches of the Reformation made not only an avowed separation from it by coming out of it, but by laws and sanctions prohibited the superstitions and idolatries of it and of its prince, who ought to be under this two-fold caution, as the Church of Sardis is admonished, and they under it, (1.) of pursuing the Reformation to the utmost, according to the highest spirit and truest perfection of it, being else in danger of being reproved for not having their garments pure and undefiled, nor their works filled up before God in a perfect coming out. (2.) Of not receiving back into a sufferance or toleration the open, bare-faced, avowed sins of spiritual Sodom, and its impurities, seeing the Providence of God hath so far delivered them, lest many return as a dog to the vomit, and have complacency in what was cast out with detestation by a Nation and a Church. (3.) But whereas these things have not yet been done by the servants of God so avowedly under the banner of this prophecy; when the beast's 42 months are out, there shall be more solemn voices that Babylon is fallen, is fallen, and if any man continue to worship the beast, &c. he shall drink out of the wine of the wrath of God without mixture, that all may come out and reform.—Comp. ch. x, 6, 7.
SYNCHRONISM VII.

Section 1.—(Ch. XI. 15.)—In order to understand this prediction, we must recapitulate the Gospel Dispensation of the Church. But it must be premised, that in this prophecy there are frequently allusions to various dispensations, and various degrees of the same dispensation; and therefore, that, though it was most obvious in commenting on ch. x, 8, to refer to the actual calling of the Gentiles, yet we may as properly refer the allusion in that place to an inferior degree and manifestation of their adoption by Christ: For these allusions differ not in kind but in degree.

Behold then in ch. x, 1, an allusive description of the descent from Heaven of the Divine Logos—Hear him, first, as it were, publishing the Gospel to the Jews, and solemnly protesting that the Law should be fulfilled by his Ministers—See the Apostles directed to the Messiah, as it were, by the voice of one crying in the Wilderness, and by the call of the Spirit of the Divine Messenger—Behold them receiving their commission from him to preach the Gospel, ultimately intended for all nations. (See Luke xvi, 16. Matt. x, 16—18.)

See now the Apostles (ch. xi,) commissioned to separate the true from the Heathen Israelites, and to preach the Gospel to the Jews before the Gentiles: to bear testimony to Christ, his doctrine, and his Ministers; and St. John especially, to measure the infinite glory of the God of the second Temple; the duration of his Ministry, and the Canonical Scriptures of the New Testament.

Observe them sent out two by two, and identified with their head: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Now behold the head and shepherd of the flock smitten, at the close of the three years and
a half of his Ministry, and the sheep of the flock scattered. See, as it were, the head and the body of the Church, though in different degrees, reunited and revived. The former ascends to the Heaven of Heavens, the latter to the kingdom of Heaven, brought down to earth by the Holy Ghost.

Behold now a great conversion in the carnal Jerusalem, amounting, first and last, to a tenth part of that community. The hour of the glorification of Christ and his Church, the day of Pentecost, the finishing of the mystery of the Law made manifest.

These first fruits to God and the Lamb, the elect Israelites have their number at length filled up; come out of Jerusalem and constitute a new Jerusalem and kingdom of Christ. (Ver. 15, &c.)

The carnal Jerusalem also, but in another sense, is given as a crown to him who goeth forth conquering and to conquer. (Acts ii, 36.) The door of faith in the spiritual Jerusalem is opened to all nations; but no one can enter till that which is determined be poured both upon the desolate and desolators. (Matt. xvi, 28. Gen. xlix, 10. Luke xxii, 33—31. Rev. xiv, 14.)

This wrath, it must be observed, is accomplished by degrees. The spiritual Jerusalem, the temple of all nations, was not finally dedicated and opened, though it was so in a degree after the day of Pentecost, till the wrath upon the carnal temple was finished; and it will not receive all the Roman and Jewish crucifiers of Christ till the whole wrath of reprobation shall be poured out. If we consider Rev. vi, 2, and Matt. xxiv, we must be convinced that the destruction of Jerusalem, accompanied with the separation of the Christians from the Jews, was the first crown of Christ, and the type, earnest, and means of his future coronation with many diadems, as King of Kings and Lord of Lords. It is to this first coronation of our Lord, that the place
before us alludes, (Acts ii, 96,) as it is his constant mate, glory that the last vial will effect. The kingdom of the Stone must precede that of the Mountain. But before that glorious day, the kingdoms of the world will unite together, to wage war with the Lamb under the sixth vial; which is confessedly long subsequent to the place before us. The kingdom therefore here spoken of, is a partial kingdom of true Christians, but the type, earnest, and means of the future boundless empire of our Lord and his Anointed. The tenth part of the city, which had already given glory to the God of Heaven is here acknowledged to be his kingdom in a degree which it had never before attained to, and with this remarkable circumstance, that it should never more elapse into Apostasy.

The ancient Commentators who thoroughly considered the state of the world, as predicted in Rev. xvi, during the vials, and subsequent to the time here spoken of, accordingly interpreted the prophecy long before the event. (See Durham, and the Author of the New System of the Apocalypse, and Dr. H. More.)

Their opinion is greatly confirmed by the new, approved Reading, according to which, it is not said that the kingdoms, but that the kingdom of the world is become our Lord's and his Anointed's. This new reading seems to express that one kingdom is become truly Christian under a Christian king, and that it wields a rod of iron over all other kingdoms.

That the 1242 years of the Prevalence of the Apostasy, at least, in respect to this kingdom, are now fulfilled, must be self-evident to every one who reads the contents of the seventh trumpet.

I proceed now to the fulfilment of the prediction in the year 1697, when the times of the beast terminated. The interval between the English revolution and the year 1697 had been occupied in com-
pleting the deliverance of the witnesses who were to be received into the Ark, and in warning the Apostates of the approaching deluge of fiery wrath. At length the modern Pharaoh, exhausted in his means of carrying on the war against King William, and in his endeavours to pursue the witnesses, and set King James over them, is obliged solemnly to acknowledge the right and title of King William to the throne of England, and to make peace with him. And great indeed were the rejoicings when the king was thus settled upon his throne, and triumphantly returned to England from the Continent in November 1697. The Parliament declared that he had now completed the glorious work of their deliverance. (Salmon.) And it was shortly after enacted, that Protestants only should wield the sceptre of England. But of Protestant Kings alone it can be said, and cannot but be said, that they are the Vicegerents of the Lord, opposed to the Prince of this World. From that time the Church of this kingdom has been blessed with security and peace. (Gisborne.) From that time modern Babylon has no more prevailed in this island, which the once treated as the patrimony of St. Peter, than ancient Babylon has done. In short, either the Church of England is not a Holy Church, or the times during which the Saints were to be given into the hands of the Papacy are finished: either England is the tenth part of the city which was to fall off, or it is still a horn of the beast, about to fight with the Lamb of God himself and to perish in the contest. Ch. xvii, 12, &c.) It cannot be proved, though the contrary may, that more than one kingdom of Europe should be reformed; but it can be proved from the passage above referred to, that, if England be not that reformed country, particularly specified in ch. xi, 13, the is still in the gall of bitterness. To assert that the fall of the tenth part of the City is not its Reformation, is incontesti-
...ly, to bring all the ten parts into the condemnation described in ch. xvii, 12, &c. For even if the command to come out of Babylon were not subsequent to the fall of the tenth part of the city, an inference could not thence be drawn that a horn of the beast might have obeyed that command. For that were repugnant to ch. xvii, 12, &c.

Lastly, if it be replied that England, as a tenth part of the city, fell at the Reformation, and not at the Revolution, let the assertion be proved by the fulfilment of the foregoing concomitant and succeeding events annexed to it in the prophecy, more clearly than is done in the present system. For be it always remembered that no exposition of this book can be received that does not refer every prophecy to its true place in the system, and at the same time provide that no violence be done to any prophecies that synchronise with it. (Bp. Hurd.)

Bishop Burnett in his History of his own Times, (vol. ii. p. 202.) gives the following account of the Consummation of the English Revolution, and the concomitant events: "The King by this peace concluded the great design of putting a stop to the progress of the French arms, which he had constantly pursued from his first appearance on the stage, in the year 1672. There was not one of the allies who complained that he had been forgot by him, or wronged in the Treaty: Nor had the desire of having his title acknowledged raised any impatience in him, or made him run into this peace with any indecent haste."

"The military men in France, did generally complain of the Peace as dishonourable and base: The Jacobites among us, were the more confounded at the news of it, because the Court of France did, to the last minute, assure King James, that they would never abandon his interest: so that they [the adherents of King James] were ruined in their
fortunes, as well as sunk in their expectations by the Peace.

Bishop Lloyd, the present most learned Bishop of Worcester, who has now, for above twenty years, been studying the Revelations with an amazing diligence and exactness, had long before this year [1697] said, the Peace between the Turks and the Papal Christians was to be made in 1696. After this he thinks their time of hurting the Papal Christians is at an end.

"The King came over to England about the middle of November; and was received by the City of London, in a sort of triumph, with all the magnificence that he would admit; some progress was made in preparing Triumphal Arches, but he put a stop to it. He seemed by a natural modesty to have contracted an antipathy to all vain shows; which was much increased in him by what he had heard of the great excesses of flattery to which the French have run beyond the example of former ages, in honour to their king."

"There is a breach running through the Lutheran Churches, etc. There is likewise a Spirit of Zeal and Devotion, and of public Charities, sprung at home, beyond what was known among us in former times, of which I may have a good occasion to make mention hereafter." (Burnet, p. 202—216.)

Voltaire, in his History of the Age of Louis XIV. ch. xvii., makes the following remarks upon the Peace of Ryswick: "If France still maintained her superiority over all her enemies: She was like a powerful and robust body fatigued with a long resistance, and exhausted by its victories; a well-directed blow would have made her stagger. " At
length, the Peace was concluded, not with that haughty superiority, and those advantageous conditions which had before signalized the greatness of Louis XIV., but with a condescension and concession of rights on his side, that equally amazed the French and the allies. “He acknowledged William III., lawful King of England, whom he had still then treated as Prince of Orange, a tyrant and an usurper, He promised not to aish his enemies for the future; and King James, whose name was left out in the treaty, remained at St. Germain, with the empty title of King, and a pension from Louis XIV.—Thus sacrificed by his protector to the necessity of the Times, and already forgotten in Europe, he ceased to publish any more manifestos.”—(See Kennet's complete History of England.)

Thus was the Deliverance from Egypt of the appointed number of true Israelites, completed, and the second part of the Song of Moses chanted with loud Allelujahs: “Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, ‘O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established: The Lord shall reign forever and ever.” (Exod. xv. 13—18.)

And thus did the God of Heaven set up the everlasting kingdom of the Stone which was to fall upon the feet of iron and of clay; when the prevailing power of the feet of the image should be finished: (Dan. ii. 44.) And thus the Ancient of Days, in a figure, came, after the expiration of the Times of the Papacy; (Comp. Dan. vii. 21, 22, 25, 26.) preparatory to the second advent of the Son of Man in the Clouds of Heaven, to bring all people, nations, and languages into everlasting subjection. (Ibid. ver. 13, 14.)

And thus the last trumpet of spiritual Resurrection began to sound to all the ends of the earth, to regenerate and change the state of some to everlasting
life, and of some to shame and everlasting contempt. (Dan. xii. 2.)

For the sealed books of the Law, and the open book of the Gospel, are now in the Right-hand of the Judge, and every one receiveth according to his works; an awful and instructive type of the last trumpet of all trumpets. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord."

I shall conclude this Section with some references to and extracts from the Commentators who lived before the year 1697.

First, in the year 1611, Lord Napeir predicted from several places in the Apocalypse "that the end of the Count should fall about the year of Christ 1697, or the year 1699, which is betwixt the said term 1688 and 1700."—Secondly, Dr. Cressener predicted that the executors of the third woe would be the Risen Witnesses, and that they would be altogether the agents in it. Indeed, says he, the particular reason of interposing the account of the Death and Resurrection of the Witnesses before the end of the Second Woe, seems evidently to be, to shew what enemy it was that should be the Third Woe, and who should be the objects of it.

Thirdly.—The author of the New System of the Apocalypse explained the seventh trumpet, before the event, as I do after it: The following are his words: "Although this be the seventh trumpet, yet it can no ways be the last judgment that is spoken of here, as it might seem to be at the first view. We must therefore by the term dead, understand the Church of God; but as afflicted by reason of the war, which the beast was to make against her for the space of 1260 years ere he came to be destroyed, 2 Cor. i, 10; xi, 23, and by the term judge we are to understand to deliver, ps. xxxv. 24.—The opening of the Temple which this seventh trumpet promiseth, accordeth fitly with the sense that we
have given. Under the reign of Ahaz, when the Apostacy was universal, the Temple was shut. But when a Reformation came to be made by Hezekiah, the first thing that was done, was the opening of the Temple, 2 Chron. xxix. 3. Thus the mystical temple which had been shut up under the reign of Antichrist shall be opened, and the worship of God shall be restored; and, which is worthy of our observation, it is not said that a new Temple was built, but that the ancient Temple was opened. Finally, the lightnings, the voices and thunderings, and the great hail which accompanied this opening of the Temple, comprehend the Third Woe, which was not to arrive till under the seventh trumpet, and which design nothing else save the judgments that are to be inflicted through the pouring out of the Vials."

Fourthly.—In the year 1693, the book from which the following extract is taken, made its appearance. "A fresh Memorial of the kingdom of Christ demonstrating from that solemn oath of Christ, (Rev. x. 7.) by express letter of Scripture, and most historical matter of fact, it must needs enter its succession in 1697, and begin so great and happy an æra of time, that in regard to it, it might well be sworn, There shall be time, (viz. such as had been) no more, or no farther, for ever. By T. Beverley, 1693, p. 28.

"Besides the arguments arising from half time begun at the Reformation 1517, and ending at 1697, I have, in drawing out the Scriptural line from the very beginning of time, found so many wonderful concurrences upon this very point of half time beginning at 1517, and ending at 1697, that I do not rest the whole weight upon the interpretation of the oath, though firm enough to carry it; but then the Reformation according to the oath falling in together, and so centering, with all other accounts of time, on 1517, takes away from me all doubt that
half time is justly placed according to the most sure word of prophecy, and therefore that so happy a change as will arise from the kingdom of Christ, in succession, and time of a former date, as such, (as it had been from the fall of Adam to that day) being no more, shall come to pass at 1697."

"The Apocalyptical prophecy hath from the divine Spirit given the course of events from the day of the Resurrection, Ascension, and Lord's-day of giving the Spirit: This was made the Apocalyptic epoch and point of beginning, as a signal of which St. John was in the Spirit, receiving the Apocalyptick prophecy on the very Lord's-day, and Jesus Christ, the Lamb newly slain, received the sealed book, which events are duly recorded through the 6th, 7th, 8th, and 9th chapters; So that the vision of the 10th chapter, with as plain a portraiture of the Reformation, (as hath been shewn) follows in to just an order, that any one may as plainly see it as a skilful historian and sagacious understander of figures and devices beholding in a gallery the emblems of all the kings of England, and their several governments from the Conqueror, in their just series, would be most assured of the significancy of each emblem, and argue from the one to the other with as great certainty as if all was set down in plain words."

"Even so by close application, meditation and prayer, upon this divine book of the prophetic hieroglyphicks and light from the most known and undoubted points of history, may we pass from the very day of Pentecost, (Acts 2.) to the very day of the Reformation, as were it reasonable, might be with great evidence delineated. But I will mingle out only the great prophetical iconism or picture of ch. ix. ver. 13. just before the vision of ch. 10. For I appeal to all who know any thing of the great Revolutions of the World within but the last 250 years, whether any greater thing hath been done in these
European parts, and with relation to what we call Christendom, than the extinguishment of the Christian Eastern Empire, and taking Constantinople, which from the days of Constantine, the first Christian Emperor, and from whom it received its name, was made the acropolis, or capital City of the Roman Empire, and its supreme principality. This very Eastern Empire became a Mahometan Empire—and the Imperial Seat was forced to change itself into an Ottoman Porte! What more lively and more distinguishing character could be given of this than what we find just before the vision of this solemn oath, a representation so plain that none of the Interpreters of the prophecy of the Revelation, that interpret it with relation to the Papal anti-christian state, but do unanimously agree that the Woe of the 6th trumpet, the loosing the angels bound in the Euphrates, their killing the third part of men, their so great numbers, 200,000, and of horsemen; their poisonous religion, marked by their serpentine tails, with heads; their use of guns—are all as plain decrypherings of the Turkish armies, taking Constantinople, as if they had been particularly named. After which seizure of Constantinople there is nothing given in the prophecy before the vision of the oath but the rest of men, viz. The Western Antichristianism continuing in the same foul state of the Apostacy, as we know very well the Romanists have done.—Then follows the separation from Rome, so infamous to it, as from those whoredoms, forceries, and thefts, and the loud sound of the word of God, and the Scripture translated into all languages. Which is to me as plain a proof, that in mystical language, most justly according to the laws of such language interpreted, the very Reformation, beginning 1517, at which this oath was given, is as if expressly named, and that, as hath been thewn, half time then began, and must end therefore at 1697, in a far greater Revolution, even an earthquake, and a Re-
formation much higher, and power, and unsealed voice of the kingdom of Christ by the seventh trumpet.”

Section 2.—(Ch. XIX, 3.)—This second Alleluia is a second glorification of God, upon the kingdom, becoming the kingdom of our Lord and his Anointed for ever and ever. (Comp. ch. xi, 13, with xix, 1, and xi, 15, with xix, 3, and Ps. xxii, 27, and xlvii, 9, &c. This glorification has been already explained in the foregoing Section; it only therefore remains to explain the nature of the destruction of the spiritual Sodom here described. Now Daniel declares that when the thrones of judgment should be set, (as it is in the original of Dan. vii, 9,) a fiery stream should issue, and come forth from before the Judge, (comp. Rev. xi, 16—18,) and gradually destroy the beast. Speaking of the 1260 years, Sir Isaac Newton accordingly says: “After which the judgment is to sit, and they shall take away his dominion not at once, but by degrees, to consume and destroy it unto the end. Mr. Whiston adds, that, “Sir Isaac Newton had a very sagacious conjecture which he told Dr. Clarke; from whom I received it, that the overbearing tyranny and persecuting power of the Antichristian party, which hath so long corrupted Christianity and enslaved the Christian world, must be put a stop to and broken to pieces by the prevalence of Infidelity for some time before primitive Christianity could be restored; which seems to be the very means that is now working in Europe for the same good and great end of Providence. Possibly he might think our Saviour’s own words implied it, “When the Son of man cometh shall he find faith upon the earth.”” Luke xviii, 8. See Constut. Apost. vi, 18, or possibly he might think no other way so likely to do it in human affairs: it being, I acknowledge, too sadly evident that there is not at present Religion enough in Christendom to put a stop to such Antichristian tyranny and persecution upon any genuine
principles of Christianity." (Whiston on the Rev. p. 321.)

That the year 1697 was the true epoch of the enlightening, incensing, and consuming prevalence of Infidelity, will be shewn hereafter. "We shall shortly know (laid Jurieu in 1687) of what use the new Philosophy may be to destroy those Monsters of Transubstantiation, and the Real Presence." The Reprobating power of the Gospel was now to succeed o its Reforming influence. The Gospel had hitherto, since its republication, been seen in its action, it was now to be seen in its re-action, for an account of which I might refer the Reader to Villers’s Prize Essay on the Reformation, wherein the fruits of the Reformation are contemplated and summed up by him, and approved by the French National Institute, who allotted the Prize.

Sooner or later the world will bring every doctrine to the test of the Morals resulting from it, and be incensed against every tree which bringeth forth not good fruit. Therefore "other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. iii, 11. Comp. Matt. iv. 1.)

And thus by a spiritual, and perhaps too, a literal fire, "the streams (of Rome) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: 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. (Is. xxxiv, 9.) And the Son of God shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tem-
peft; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame; and he shall destroy them without labour by the Law, which is like unto fire.” (2 Esd. xiii, 37. Comp. Rev. xii, 11.

For as the state under the Gospel graduates into Heaven, so does the state of the reprobate graduate into Hell. (See the second Psalm.) When once the reprobation shall have proceeded so far as to destroy the sanction of an oath, all human society will be disorganized, explode, and be shivered to atoms. (See Professor Robison on Free-masonry.) “Here is the Faith and Patience of the Saints.”

SECTION 3.—Chap. xxi. 23. —xxii. 5.)—The 1242 years of Papal Usurpation being fulfilled, and the kingdom of Christ being finally established in one reformed kingdom, this grand step towards the universal Reformation is described as the foregoing steps towards the Regeneration of all kingdoms had been, by Him, who identifies, in the Word of his Prescience, every step towards Consummation, with Consummation itself. (See Ch. iv. and v.—Ch. vii. 9. &c.—Ch. xiv. 1—3.

When the Christian Dispensation began, the Day of Judgment may be considered as having commenced, and Time as having been no more: and, in a sense, every Prophecy of the Old Testament was then fulfilled; and Heaven and Hell forthwith received the elect and the reprobate. The prophecy of the Heavenly Jerusalem, may, accordingly, be considered as describing the kingdom which Christ preached and established; first, on the Day of Pentecost; secondly, on the destruction of the earthly Jerusalem; thirdly, on the Fall of Heathenism; fourthly, on the partial Reformation of the carnal, Papal Jerusalem; fifthly, that which he will establish when the plagues of the seven angels shall be fulfilling. (comp. ch. xv. 8. and xvi. 17,18,)
and in the language of prophecy, fulfilled;—sixthly, the Heaven of Heavens itself. Such a mode of interpretation is authorised by the explanation of the Prophecies of the Old Testament, vouchsafed to us by our Lord and his Apostles; nor can the Symbols, when adequately explained, by the comparison of things Spiritual with Spiritual, signify less.

I shall now explain the Prophecy, as accomplished in the partial completion of the kingdom of Christ, in 1697, as preparatory to, and to be effective of the Reformation of all things. The reformed Church is now declared to be independent of the antichristian Sun and Moon, opposed to the Father, and to the true Mediator, (2 Cor. xi. 4.) who hath the seven lamps. (Ch. iv. 5. v. 6. Isa. lxii. 1.)—"The Lamb in the Lamp thereof." (Comp. Matt. xxiii. 9. 2 Cor. x. 15. 1 Pet. ii. 13. Gen. xxxvii. 9. 10.) In the Gloss upon the Canon Law it is said, that the Pope's power is as much greater than the Emperor's, as the Sun is greater than the Moon. (Treatise prefixed to Perrin's History of the Waldenses, p. 46.) In short, it is here signified, that the jurisdiction of the Papacy, as an Empire and Church, is abolished.

(Ver. 24.)—The kingdoms now begin evangelically, to exercise their own authority, of which the Pope had deprived them, and to share their glory with the Church, established before them. (See the symbol walking, in the Lexicon prefixed to Daubuz, and Rev. ii. 18. and iii. 4.)

Ver. 25—27.—The kingdom of Christ shall no more be eclipsed, nor his Temple be again shut; (ch. xi. 19.) but all the Gentiles shall, at last, enter into it. But no teacher of false liberty, who perverely levels all doctrines;—no idolater;—no false teacher, or heretic, shall be endured therein; but they only who preach the Gospel, the whole Gospel, and nothing but the Gospel. These alone are the
registered Citizens of Christ and his true Church. —
(See ch. xxii. 17—19. — Isa. xlix. 23.)

(Chap. xxii. 1, 2.) — To this true Church is
vouchsafed the four-fold River of Eden, the River of
Grace, proceeding from the Father and from the Son,
the Holy Spirit of Sanctification, (Ezek. xlvii. 5.—
17. iv. 6.) The very centre of her Seat of Judg-
ment and Legislation is the Tree of Life, here
identified with the Cross of Him who was hanged on a
Tree. (Chap. ii. 1—7. 1 Pet. ii. 24.) Upon it
grows every Fruit of Faith, (Comp. ch. xxi. 19, &c.)
which the twelve Apostles preached. Hence it plainly
appears that whether or no the doctrines of the
Cross can be reduced to twelve, as they are in the
Apostles' Creed, yet each particular Evangelical
Doctrine has a proper fruit; and therefore unless
our faith be complete, our works cannot be perfect
and filled up before God. Every means of Grace,
says Hooker, has a proper and distinct blessing attached
to it. Repentance, Faith and Holiness, I believe to be
the sum of the things required of Man in the Gos-
pel. By Repentance I mean Conviction of Sin (prin-
cipally by perception of our fallen state, and of the
perfection of the Divine Law); Confession; Con-
fession—and actual Conversion from Sin, by a true
and lively Faith in the Gospel, and especially in the
Father who gave his Son for us; in the Son, who
shed his blood to justify us, by the imputed right-
eousness of the Law; in the Holy Ghost, who alone,
can make us holy, and preserve us thereby in a state
of salvation after justification. Rom. v.. 1, 2. 

The spiritual leaves of this tree are for the heal-
ing of the foes of the nations, (see Gen. iii 7.

† The Rectitude of the administration of justice is so greatly
owing to the institution of a jury of twelve men, and so analogous
to the Tribunal of Christ, in which the twelve apostles are assizers,
rather than judges, that we ought to glorify God, when we reflect
upon it.
2 Chron. vii. 14.) when their eyes shall be opened to that nakedness, which is the effect of the tree of modern, experimental philosophy, the tree of earthly, sensual, devilish wisdom and liberty.

Ne quid inexpertum scelerisve doliæ fuisset.

(Ver. 3—5.)—No. Papal Excommunication, no Condemnation through the Sin of the first Adam, prevails in the sanctified members of the second Adam; but the very throne of God and of the Lamb, which taketh away the sins of the world, is erected within the Church; and to God and his Vicegerent shall his servants do homage. The face of their king they shall behold, and him they shall acknowledge as Head of the Church. For the darkness and usurpations of Popery, shall never be restored there; for God himself shall be their Lord; and his kingdom, and that of his Vicegerent, and Saints, shall no more be eclipsed. (Comp. Rev. vii. 15—17. Isa. lxii.)

Christ is now as a Son over his own house; whose are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. The kingdom of Christ indeed shall never more be eclipsed; but it may, and certainly will, be transferred; (ch. ii. 5.) if we hold not that fast which we have unto the end. Because of unbelief they were broken off, and thou standest by Faith,” even by the doctrine of Justification by Faith alone, concerning which the delegated Founder of the Reformation declared, that the Reformation would stand or fall with that fundamental doctrine.
SYNCHRONISM VIII.

Ch. XI, 16—18.—The twenty-four Elders denote ultimately all the Lords of the Jews and Gentiles † united under the Lord of Lords. Here they signify all the Lords and Judges of the Christian kingdom spoken of, as at first they signified merely the twelve Apostles. (Luke xxii, 29, 30.) It is remarkable that the Bishops of England are exactly twenty-four. These, and the other Lords of the kingdom, now do homage to God and his Vicegerent, with the whole Church. (Ch. iv, 9, 10, 11. v. 12—14. Acts ii, 36.) They repeat the glorification of ver. 15, with Thanksgivings to the Everlasting King, because he had now received unto himself his great power, which had been deputed unto Antichrist for 1242 years; (ch. xiii, 2, 5,) a plain proof that the times of the Gentiles were now expired. (See Dan. vii, 9, 22, 26, and xii, 7. Rev. xi, 2. Pl. xcix, 1, in the Greek.) They declare that the Gentiles are enraged, and that the third woe is come, (ch. xv, 1,) and the time of the witnesses, who had been slain, to be governed by God, and avenged; and the time of the dead in reprobation, (ch. ii, 23,) to be condemned. In short, they pronounce the hour to be arrived, when everyone should receive according to his works. This time, be it observed, is declared to be arrived immediately before the opening of the Temple, or the effusion of any of the vials; consequently the 1242 years terminated before the effusion of the vials.

Now, on December 12th, 1697, the Thanksgiving Day for the Peace, by which the King's title was acknowledged, one of the spiritual Lords (Bishop Burnet) preached before King William from the words of the Queen of Sheba, addressed to him

† See Ps. 47, 9, and Shepherd of Hermas, Lib. 3, Sim. 9, § 11.
who completed the First Temple. (2 Chron. ix, 8.) "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do judgment and justice." (The Monthly Mercury, 1698.) Let this text, with the circumstances attending it, be compared with Rev. xi, 15—19, and it will be acknowledged to be the only text in Scripture which fully corresponds to this prediction.

Speaking of the courage, resolution, and wisdom of King William, to which this peace was principally owing, the Author of the Complete History of England, says, "that they were celebrated and admired throughout all the world; and it was the admiration of those eminent virtues which drew the Czar of Muscovy, the most potent Prince of the North, out of his own dominions, and made him traverse vast tracts of land to receive his Majesty's instructions, wherein he prudently imitated the Queen of Sheba, who many ages before had done the same, to hear the wisdom of Solomon." (Vol. iii, p. 537.)

Consider now whether the perfect and final deliverance of England from the Papal power, and the destruction of Pope and Turk can be dated from a more just epoch than that of the peace of Ryfswick? In the Monthly Mercury for March, 1698, the measures of King William and the English Parliament are thus described:

"Cette Assemblée n'en demeure pas là. Comme elle veut achever d'attirer sur l'Angleterre les bénédictions du Ciel, sans les quelles tous les projets des hommes sont inutiles et leurs mesures vaines et frivoles; elle travaille aussi pour le temporel, et sans négliger ce qui peut faire fleurir le commerce et les arts, elle emploie ses soins pour rendre pieux et gens de bien les sujets d'un Prince, qui se distingue autant par sa piété que par sa pénétration dans le cabinet & par sa bravoure. L'adresse que lui a été présentée contre le dérèglement des mœurs, la profanation, et ces livres qui tendent
à renverser les fondemens de la Religion Chrétienne, & la réponse que ce Monarque y a faite sont dignes d'un Règne qui est destiné à procurer le bonheur entier des Anglois, dont le moyen le plus efficace est de reprimer l'impieté et le vice et de recompenser la piété & la vertu. Je n'examinerez pas ici les libertins & les déistes, les véritables latitudinaires, & ceux qui combattant nos mystères les plus sacrés & les plus importants sont en gain noble parmi les Anglois. Il suffit de savoir qu'il perdit par l'adresse de la chambre basse qu'il y a de telles gens en Angleterre, aussi bien que dans tous les autres Royaumes & Etats de la Chrétienté, et que ce mal même y a attaqué les Grands & ceux qui doivent être lumiere des autres. Ainsi on ne saurait trop tôt commencer à l'exterminer ni prendre des mesures trop efficaces, comme sa Majeste l'insinue très bien à la Chambre."

The French historian Larrey, speaks thus of the prodigies which happened in 1698. "S'il y ait eu quelque Empere renversé, la mort de quelque Souverain qui intéressât les voisins, comme du Roi Catholique, sur qui tous les autres avaient depuis si long têms les-queux, on n'était pas manque de se récrier que ces météories avoient annoncé ce malheur.—Que de choses les Romains auroient eu a dire sur tant d'accidents si extraordinaires, et combien d'évenemens ne les auroient-ils appliqués ! Tite Live, Dion Cassios—n'en raporment pas de plus merveilleux."

The exhausted state of France at this period may be seen proved in a tract entitled, "The Desolation of France demonstrated, or evident proofs that one half of the people of that kingdom are destroyed, &c. by De Souligné, grandson to Du Plessis Morney, 1697."

The very month of the peace of Ryswick was marked by the greatest blow that Turkey ever received, and from which she has never recovered. See Ricaut, and the Complete History of England.

SECTION 2.—(Ch. XIV, 13.)—The Trumpet of Ecclesiastical and Spiritual Resurrection has founded; and the dead in Christ are first glorified. (1 Theff. iv, 16.) This verse is fully explained in ch. xi, 15, 18, but it must be observed, that, by the dead which die in the Lord, is signified the dead which are dead in the Lord. (Ch. vi, 9—11.) Speaking of the 18th century, Mr. GISBORNE says, "Throughout the course of this century, and even to the present moment of its awful close, the Church of these kindoms has been blest with security and peace." (GISBORNE's Survey of the Ch. Rel. p. 534.)

How plainly is the termination of the time of Popish prevalence here pointed out! Abp. Tillotson accordingly applied this prediction to the perse-
cution which commenced in 1685. He speaks of these words as running much in his head, and as relating to the last persecution of the Church. (Birch's Life of Abp. Tillotson, p. 132.)

And when the Lords addressed the King upon the peace, declaring "that after the hazards and labours he had so long sustained for the good of Europe, there was nothing wanting but this, to complete the glory of his reign;" His Majesty replied that "He hoped this peace would be so blest, that they might long enjoy it." And truly this country has ever since enjoyed the principal objects obtained by that glorious peace, and been blest with internal security and repose. (See Heb. iv, 10, 11; 2 Esd. vii, 81—35.)

Section 3. Ch. XIX, 4—10.—The three first verses of this Section correspond to ch. xi, 16—18, to which it is added, (ver. 7, 8,) that the union of the Defender of the Faith, (a name which no enemy understandeth) and his established Church, now more perfectly reformed, is celebrated. She is now adorned with robes of imputed Righteousness, Episcopal Robes of Glory. (Comp. ch. vii, 13, &c. iii, 4, 5; xv, 4—6.)

Blessed are those who are dead to the fruitless burthens of the Law, and who are alive to that imputed Righteousness, which alone is followed by inherent Righteousness. (2 Esd. vii, 34, 35.) These are they who now in a degree feast with their head, and shall hereafter feast with him in his own and his Father's kingdom. (Ch. iii, 20.) This is the Gospel which the Church of England is here authorized to publish. (Ch. xv, 3.)

We may consider the prohibition to St. John to worship the Angel of the Lord as a lively type of the perfect ablation of every kind of Idolatry by the Church now united with her head. (Col. ii, 18—23.) Every member of the body Ecclesiastical and Political now takes its ministerial
place, and all become Members, one of another. The earthly head no longer requires passive obedience, the members acknowledge his divine right, properly understood. (See Matt. xx, 27, Rev. xxii, 9. John i, 8, 20. Acts x, 26, 1 Pet. ii, 16.

The Section concludes with the declaration that the whole Scripture proceeds from God, the Holy Ghost, and centres in God the Son. See 2 Pet. i, 19—21, and Fleming on the Place.

SECTION 4.—(Ch. xxii, 6—9.)—This Section adds to the contents of the preceding one, that the universal kingdom of Heaven is at hand; and that blessed are those who observe the doctrines of this Revelation, the type and sum of all Revelations. And was there ever a time more necessary than the last century, to vindicate the Authenticity and Divinity of Scripture? Or of what other Church, besides that of England, can it be said, that by superior and unyielding arguments, she has made manifest the folly of earthly wisdom. On the contrary, in the unreformed or Apostate countries, men are ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.” “But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” “All Scripture is given by inspiration of God.” (2 Tim. iii.†.)

Yet a little while, and the enemies of the Lord shall all be found liars.

Thus hath the Lord fulfilled his promise that he would give to his Church the Morning Star, the Herald of the Sun of Righteousness; sending the

† Compare the amended version of Rev. xxii. 6. with ch. k. 4. iii. l. viii. 2, Matt. xviii. 10. 1 Cor. xiv. 12. in the Greek.
Messenger of himself to shew unto his servants the things which must shortly be done. By the ministrv of the Church of England, it has been, and still is proclaimed that, "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. I indeed (may our church say,) baptize you with water unto Repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with unquenchable fire." (Comp. ch. xvi. 15—17.)

Considerations on the Life and Death of St. John the Baptist.

By Dr. Horne, page 5.

" True indeed it is, that the sacred lamp went not out in the temple where the good old Simeon, and the devout Anna served God instantly with fastings and prayers, and waited, as many others did, with earnest expectation, for the consolation of Israel. They were not discouraged by the gross darkness which then covered the earth, but rather concluded from thence, that the dawn of day could not be far off; as the mercies of heaven generally come when man most wants, and humanly speaking, has least ground to hope for them; to the end that he may with thankfulness receive the benefit, and with humility give God the glory. And this may be an useful lesson to those who shall live in the latter days of the Gentile Church, which are to precede the second advent of Christ, when they will behold the religion of Christians degenerated into an empty form, and their zeal and love frozen at the fountain; when daily multiplying heresies, like the frogs in Egypt, shall infest and contaminate all things; when
infidelity shall rage and swell, and iniquity of every kind shall abound. Sights like these may confound and stagger those who shall then be ignorant of the Scriptures, and weak in faith. But an acquaintance with the divine dispensations will turn them into so many arguments for the truth of Revelation, and the approach of the day of God. When these things begin to come to pass; then look up, and lift up your heads, for your redemption draweth nigh: Then be found with Simeon and Anna, in the temple, waiting for the Consolation of Israel."—Comp. Mr. Jones's sermons on the Man of Sin, and the Age of Unbelief.

SYNCHRONISM IX.

(Ch. iii. 7—13.)—Philadelphia signifies the love of the Brotherhood, as described in Psalm 133, or perfect Charity, according to Dr H. More. This age of the Church commenced in 1697, when, as Bishop Burnet testifies, "a Spirit of Zeal and Devotion, and of public Charities sprung at home, beyond what was known among us in former times." (Hist. of his own Times, vol. 2. p. 216.) and when a new and Christian Temper, derived principally from Queen Mary, was infused into the minds of the Clergy, by the excellent Bishop Burnet himself, through his Exposition of the 39 Articles; published in 1699.—(See his admirable Explanation of the 17th Article, and his Prefaces to his Pastoral Care.)

This age succeeding to that of the Sardian corruptions, takes its epoch from the reign of King William, who arrested the progress of Persecution and Intolerance, and introduced the golden age of
Charity. The Church having overcome the sharpness of death now opens the kingdom of David to the Jews, and all believers, in the true spirit of universal Love. To her the Keys of the King of Heaven are Committed, both to pardon and to reprobate.—(Ch. 1. 18. Matt. 16, 19.) Her David is now enthroned and delivered from the persecutions of Saul; (Isa. xxii. 2, &c.) an open door for the conversion of the nations, an open door of religious and political Liberty; is opened before her; and no man can shut it.

And, because she has some degree* of spiritual strength, and had persevered in her testimony against Popery, to her it is promised that the Romanists should bow before her,† and the Jews themselves enter into the gates of her Temple, now opened, and confess that God has chosen her for his bride.‡ And, because she had endured persecution patiently, and had been made perfect through love by sufferings, (ch. xiv, 12,) God, on his part, promises to preserve her from the hour of that fiery trial and ordeal, which is subsequent to the hour of patience under the Papal persecutions, (ch. xiii, 10. 2 Pet. ii, 3, 7, 9, &c.) and which is about to ensnare Jews and Romanists, and subvert every false doctrine in every country. (Ch. ii, 23, xvi, 13—15. Luke xxii, 35. 1 Cor. iii, 13.)

* Hence it may be inferred that the Philadelphian state precedes the Millennium.

† "The unfortunate Prince who has taken refuge in this kingdom, and whose situation among us is an illustrious mark of the generosity of the nation, and of the sovereignty of its Laws, said to one of the gentlemen about him, That if this country was to escape the general wreck of nations, it would owe its preservation to Religion.—When this was doubted, and it was observed, that there had not been wanting Religionists in France: True, said the Prince, but they were not in earnest: Is it not here a serious interest in the thing—the people know what they are doing when they go to Church—they understand something of it, and take an interest in it.—May his observations be just, and his expectations be fulfilled!" (Robison, p. 458.)

‡ See Bishop Horsley on Is. xviii.
Our Lord assures this church that he is coming quickly, as a thief in the night, exhorting them to hold fast their present principles, lest, at his advent, the kingdom be transferred from the Gentiles to the Jews. Could you not watch with me one hour? Watch and pray, that ye enter not into temptation. Behold the hour is at hand! (See Luke xix, 44, Rev. ii, 25.)

To those who do persevere in the practice of Christian virtues upon Christian principles, in this hour of darkness, it is promised that they shall continue as living stones and sealed foundations in the New Jerusalem, which is already come, in a degree, and about to come, in full extent and glory. They shall be members of that church which is the bride of the Lamb, and beareth his name: they shall come unto Mount Sion, the city of the Living God, the Heavenly Jerusalem; they shall be one with Christ, and Christ one with them. (ch. xix, 16.)

The church is now in the land of Beulah; and may, if she has eyes to see, behold in her own peace, Prosperity and Glory, the reflection of the celestial city. From the summit of Mount Pisgah she may behold the Promised Land, and the glorious Holy Mountain. But let us remember that there is a delusive path leading from the very doors of Heaven to the gates of Hell. If ever the church be seduced from her fundamental doctrines of justification by Christ alone, and of sanctification by the Holy Spirit alone—which is the very gold tried in the fire, she may, and probably will, and in a moment too, be converted into a Pillar of Salt.

The end of the Gospel is Charity, the perfect Love of God and all his creatures, whether friends or enemies. The means appointed to attain this glorious end is Humiliation. (See Paley's Evidences of Christianity, Vol. ii, ch. 2.) The Enemy says, Divide et impera. Put asunder what God hath joined together.
If ever the humilitating doctrines of original sin and consequent transgression of the perfect Law of God, and the necessity of justification by faith alone, shall cease to be inculcated as the only foundation of heavenly Charity, then shall even our beloved Sion fall, and great shall be the fall thereof. For God is able of these stones to raise up children unto Abraham. Be it ever remembered, that the greatest work of Christian charity which this age has witnessed, was achieved by the great Teacher of Christian virtues upon Christian principles, and that the most diabolical of modern works was effected by "Theophyloanthropists."

It remains to observe, that Mr. Waple in 1693, and Dr. Beverley in 1689, predicted that the Philadelphian state of the Church should commence in 1697. The latter Author concludes his work with asserting that the 1260 years cannot end later than 1697. "I observe (he adds) in these three nations (England, Scotland, and Ireland,) the very state each was in, as to the Reformation then, casts anew a very remarkable glance of itself at this day.

There is now therefore to be expected a turn in each, as it were heliotropically towards the Philadelphian 97, according to the distance to it; wherein the church clothed with the sun shall come out of its eclipse, which being so near, should both animate and steer all our counsels; and accordingly the God of Heaven (however differing parties may design) will inspire them. To write all the correspondencies of Scripture and its Prophecies to these great ends, the world would hardly contain the books. What consideration then does this thing deserve, or how can we neglect it, except we can overthrow Divine Oracles, or disprove what I have written and founded upon them, which I am well assured cannot be done?" (Dr. Beverley's Scripture Line of Time.) "The church of Sardis (says Mr. Waple) together with some low appearances of
the Philadelphia state, are cotemporary with the
Reformation, and are to last till some more perfect
church state shall appear, of which, if the calcu-
lations frequently mentioned in the following book
prove true, there will be some more than ordinary
appearance about A. D. 1697, when the beast's
months end."—The authors who lived since the
year 1697, and who believed the Philadelphia
state to be actually arrived, were the author of a
book printed in 1725, entitled The Great Crisis, who
also dates the Philadelphia state from 1697; and
Mr. Hartley, who in the second volume of his Ob-
servations on Man, has proved himself to be in
general a most profound and sublime Contempler
of the Divine Oracles.

The following extract is taken from the former
work, p. 79. "Having here touched upon the sub-
ject of types and figures in the Royal Line of Great
Britain as the chosen nation of this day, in like man-
ner as in that of the Jews of old; I shall only turn
the Reader's Eye upon that beautiful one which
appeared in King William and Queen Mary; as
reigning together in full and joint Sovereignty, not
seen in so perfect a manner in any reign, before or
since, in those kingdoms; whereby, on the so near
approach of the Blessed Time, and also in the Time
of the great Testimony to the Kingdom exhibited in
1607, a representation was given in the Throne of
Christ, and his Spouse, the Church reigning togeth-
er in joint Sovereignty, and influencing all with Con-
cord, Peace and Love. And as such peculiar provi-
dences attended, and concurred with this Typifica-
tion, which have still continued, and been seen in
yet greater degrees, in the succeeding Reigns, the
sagacious eye will probably discern a signation of this
kind to have been, and to be there also. And in
this Grace and Regard of Heaven to the Royal Line
of Great Britain, and so many glorious instruments
of Providence raised up and appointed to fill the
throne; and so abetted and inclined to act for the true interest, and the blessing of God upon this nation, both in Church and State, may be seen in a very signal manner, the good effects and answer of heaven to their so constant and solemn intercessions and supplication, after the manner of the Primitive Christians, for their Kings and Queens."

I shall conclude this section in the words of Mr. Pirie, in a work intitled, The French Revolution exhibited, Perth, 1795, p. 254. "The Scriptures afford us strong consolations and good hope in the worst of times. Trusting in the Lord, and keeping his way we need not fear, even now, when the perilous times predicted are come. Difficult times indeed! It is difficult to hold the faith of Christ and a good conscience, while vice and irreligion prevail every where, and the workers of iniquity are bold to boast themselves, and daily scoff at the hope of the Christian. But the Scriptures tell us, The Lord knows how to deliver the godly out of temptation. Not only so, but the Lord himself, speaking from Heaven, Rev. iii. 10. has assured us that he will deliver us,—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Comparing these two texts together we shall easily discover what this temptation is, and what the hour of it: We have already seen, that St. Peter, in the chapter quoted, is speaking of the age immediately preceding the coming of the Lord, the age similar to that of Noah and of Lot. This then must be the Hour of Temptation, and the Temptation itself must mean the general principle and practice of the age he refers to; and what this principle is, we have described in the context—Jacobinism, scoffing at Religion, despising government, and breaking through every restraint of Law, human and divine. To what else can the description of this Temptation
apply? It must be universal—it is to come upon all the world, to try them that dwell upon the earth. It means to tempt men to deny the Word of Christ, so that it will require a large share of faith and patience to keep hold of that Word. Is not this a description of Infidelity? Is there any other principle, that, according to the Scriptures, will generally prevail in the last age, or come upon all the world, to try them that dwell upon the earth? only in this view, too, can we see the propriety of what our Lord adds to this intimation, Behold, I come quickly: hold that fast which thou hast, let no man take thy crown. When this temptation appears in all the earth, then the day of the Lord is at hand."

Section 2.—(Ch. XI, 19.)—The commencement of the Reformation was signified by allusions to the founding and dimensions of the Jewish Temple. The completion of the Reformation is therefore properly denoted by the opening of the Temple. Comp. ch. xi, 15—19, and ch. xv, and 2 Chron. v, 11—14; vi, 11, 16, 41, 42; vii, 1, 2, 3, 11, 18, ix, 8.

Now the kingdom of Heaven is opened to the believers by the key of David. (See ch. iv, 1, and Acts x, 11.)

By the Temple in Heaven, is indicated, the Holy Church, and the sanctuary, whither the witnesses ascended. (Ch. xi, 12.)

The Ark of the Covenant is the seat and citadel of the Gospel; and it is also called the Tabernacle of the Witnesses, (ch. xv, 5.) that is, the sanctuary both of the Written and Living Witnesses.

The Sight of this Ark denotes the publication of the Gospel, and its ultimate effects; when the smoke of God's wrath shall cease to conceal it, (Ch. xv, 8, xvi, 19, &c.) In the mean time the witnesses have a name written which no man knoweth but he that receiveth it.
The Lightenings, Voices, and Thunderings signify Illumination, Calling, Languages, Preaching, and plagues from Heaven upon the spiritual Egypt. (Exod. ix, 23, &c.) The earthquake, or shaking, denotes the final conversion of the penitent, and the reprobation of the obdurate. The Hail denotes Northern armies, and black clouds of vengeance gathering in the north; and in its spiritual sense, prefigures reprobation and blasphemy.

The opening of the Temple is the commencement of the Vials, the great hail is their termination.

Now, in 1697, at the very time of the Peace of Ryswick, the Society for propagating the Gospel in foreign parts was founded. (Kennet.) I need not say that the object of the Society has been to preach the Gospel to the kindreds, tongues and nations.

How appropriately the Church of England may be called the Temple of the Tabernacle of the Witness, will appear, when we recollect that the Waldenses and Albigenes, were invited by King William to take refuge in England. (Ch. xviii. 4.) The Walloons, a branch of the Waldenses, have to this very day, a chapel in the Metropolitan Cathedral of England. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

I shall conclude this section with an extract from the Monthly Mercury:

Mercure, Janvier, 1698, p. 100. "Le 12 du même mois de Décembre qui était le jour d'actions de graces pour la Paix, l'Eveque de Londres fit la confession de l'Eglise Cathédrale de St. Paul, où il prenait en presence du Lord Maire, &c.—Le Roi se rendit se jour-là à la Chapelle de Whitehall, où il entendit la sermon de l'Eveque de Salisbury sur ces paroles du II. livre des Croniques, ch. ix, 8. "Bénit soit l'Eternal ton Dieu, qui t'a eut agréable pour te mettre sur ton trône afin que tu sois Roi pour l'Eternal ton Dieu. Parce que ton Dieu aime Israel, pour te faire demeurer debout à toujours, il t'a établi Roi sur lui afin que tu fasses jugement et justice."
SECTION III.—Ch. xiv. 14.)—The Cloud of holy Witnesses, which ascended to heaven, (Ch. xiv. 12.) is here beheld in subjection to their glorified head, exercising judgment upon the carnal, Papal, Jerusalem, + a type of, and prelude to the second advent of the great Judge; when he shall come with the dead in Christ, clothed in white robes, to tread the winepress of his wrath, described at the end of this vision. (See Nisbet, on Matthew xxiv. 30.)

This manifestation of the judge precisely corresponds to the commencement of the Vials, and is brought down from Heaven by a voice from the Reformed Church, now opened. (Comp. ch. xiv. 14, 15, with xv. 5—xvi. 1.)

Here it may be observed, that, when preceding events are described by symbols adopted from subsequent but corresponding ones, as is here the case, we must consider the former as completing the account of the latter, when the latter come to be represented in the Vision. For instance, it is probable, that the fourth and fifth chapters of the Apocalypse are stamped by the seventh chapter, and the seventh by the twentieth, and that these three Sections jointly complete the account of the Conversion of the Jews in the twentieth chapter.

+ "Some Divines, (not without great show of reason) interpret this cloud here spoken of, of Civil powers, lifted up as clouds in the air; and him who sat on it, to be such Rulers and Princes as Christ did use for the furthering of his Church, and hindering the kingdom of Antichrist. The reason is, because the Son of Man who sat upon the cloud, doing all at the commandment of the Angel, as appeareth in the words of the text, cannot be Jesus Christ, who is subject only to the Father, and that, as he is Mediator. This latter exposition seemeth for this reason to be the better." (Wilson's Dictionary of Scripture printed in 1601.)

I add that one like unto the Son of Man may signify a representative of the Son of Man, who as an Ambassador bears his insignia. Comp. Dan. ix., 26, and Matt. xxiv., 30 and Rev. vi., 2, where Titus, the instrument of Christ is spoken of. This white cloud corresponds to the white horse, both of which are symbols of bodies of men, and kingdoms, (Judges v. 10,) and the latter now included in the Arms of Albion.
Types may be compared to mirrors: The eye of the creature cannot behold the Heaven of Heaven except by the spiritual glass of faith, reflecting darkly by many corresponding mirrors, the dazzling glory of the consummation. (2 Cor. iii. 13.)

Section 4.—(Ch. xv. 5—8.) This dedication of the Temple has been already explained in the second Section. The Living Creature which gives to the reformed Ministers the Vials of Wrath, is the Lion of the tribe of Judah, now enthroned in the Well.

The Vials are the last plagues of the spiritual Egypt, fraught with exterminating Reprobation,—(comp. Jer. xxv. 15, &c.) Light is thrown upon this judgment in ch. v. 8—14, and viii. 3—5, while the vials themselves throw light upon the final condemnation of the accursed. "My Spirit, faith the Lord, shall not always strive with man." "Let them fall from wickedness to wickedness."

The hour of Reformation is past, no nation can be converted till the Vials shall be finishting. The author of the Command of God to his people to come out of Babylon before the year 1698, in the close of his alarming warning has these words, "When the Vials are about to be poured out, as the Plagues of Egypt, and fire from Heaven upon this Spiritual Sodom and Egypt, there may be some Romainists in it, who pertain to the Election of Grace, on whom the Lord being merciful to them, he lays hold, and pulls them as brands out of the burning; and even forces them to come out, as of old he pulled Lot out of Sodom that very moment, and with a Holy violence of Grace to them; rescues them from the flames. After that time, he that is Filthy, shall be Filthy still; he that is Unjust, shall be Unjust still."—See Deut. xxix. 20, &c. Dan. xii. 10 and 2. Eze. xv. and xvi.

Section 5.—(Ch. xix. 11.—14.)—The opening of the door of Faith to all nations, and the
destruction of Jerusalem, were signified by a door opened in heaven, and by a rider on a white horse.—(Ch. iv. vi. 2. comp. ch. xii. 5. Ps. ii. 7—8. ch. xix. 15.) Now the final opening of the fatal door, and the destruction of the carnal, Papal Jerusalem, is described, but more magnificently, by corresponding emblems.

When too, the kingdom of the Stone was cut out without hands, it was represented as actually invested with all power both in heaven and in earth. (Matt. xxviii. 18.) much more may it be so described, now, when it actually begins to fall upon the Iron and Clay combined, and is about to fall all the earth. (Rev. ii. 26, 27. xix. 15. Dan. ii. 34, 35.)

It is indeed most justly represented by symbols, anticipating the second advent of our Lord at the close of the Vials, when he shall be made manifest to the Kings of the East by his bright and shining Morning Star, even as he was made manifest to St. Paul, and the Emperor Constantine.

Then shall all the tribes of the land of Judah mourn for their Father, and beseech their Saviour to forgive their cruelty towards him: they shall fall down upon their faces, and say, Behold we be thy servants; and he shall say unto them, Fear not ye,—I am in the place of God—the Mediator between God and Man—the very Logos of the Father—But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.—(Gen. i. 17, &c.)

In the mean time the title and office of him who standeth between the living and the dead is as little understood as that which Pilate inscribed upon his Cross; and his sitting in judgment as little perceived, as it was by the High Priest, who, by condemning him unjustly, exalted him to the judgment seat of the quick and the dead. (Matt. xxvi. 64. in the Greek, John xix. 37. Rev. i. 7.)

Nevertheless this stupendous Manifestation of the Lord of all, shall flash like lightning, from the
one end of heaven to the other. He that is himself called, and faithful, and infallible, shall be revealed with, and to, the called, and elect and approved.

He shall have a vesture dipped in his own blood for the elect, and a vesture dyed with their blood shall be exhibited to his adversaries—"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in 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 upon 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. And I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." (Isa. lxiii. 2.)

Champions of the Cross, thrice noble army of Martyrs, now clad, ranked and marshalled according to your achievements, in this lower world, and following the great Captain of your Salvation to certain victory, over all his and your enemies, while the trumpet of the arch-angel is blowing louder and louder, and waxing exceeding loud, it is yours to feel, and not mine, to describe how death is swallowed up in Victory, Glory and Transport for ever and ever.

Section 6.—(Ch. XXII. 10—21.)—The final preaching of the Gospel, as a witness to all nations, before the judgment, is here signified by publishing the book of the Law now unsealed, and by opening the gates of the New Jerusalem, to admit the nations. (Ver. 10, 14.)

The preservation of the Elect during the hour of temptation, and the reprobation of the unrighteous, are tremendously described in the words of the last sentence of the judge of all flesh. (See Heb.
x. 25—27.) with this awful sentence, the last Warnings of Scripture awfully close.

From the time here spoken of, every kingdom receiveth according to its works, ch. ii. 23.) Works are the only certain test and measure of Faith.—Christian Morality cannot exist without Christian Principles, and by the evidence of the former shall the latter be tried. When thorns shall produce grapes, and figs grow upon thistles, then shall genuine humility, meekness and charity, be the fruits of erroneous doctrines.

In the thirteenth verse our Lord by his spokesman declares himself to be very God, from whom every ray of Revelation proceeds, and in whom every ray centers. He declares himself to have been the Creator, and now to be the Restorer of Paradise, here fully revealed; and he invites all nations to the Cross of Salvation. But infidels, corrupters, hirelings, persecutors, idolaters, and heretics, he casts out into outer darkness.

Such is the Revelation of the approaching judgment and kingdom of the Lord of all, made by the voice of his Messenger to the Churches of Asia, as types of all churches, by Him, who is both the Creator and Child of David, the true and faithful David, the king of the spiritual Israel, the type and forerunner of the Messiah himself.

"The path of the just is as a light shining more and more into the perfect day; until the day dawn, and the-day star arise in your hearts."—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—"Lo every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money, and without price."—"God is no respecter of persons."

Unhappy Romanists, who have built hay, straw, and rubble, upon the Scripture, do you
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not yet discern the fiery plagues of the Vials, and
will ye not be plucked like brands out of the fire?
For upon you who have defiled the Gospel with
your traditions, have smoked, and smoke continually
the scalding vials. (ver. 18.)
And ye, miserable unbelievers and hereticks,
who reject or mutilate the word of God; be ad-
monished as you value your eternal happiness, to
receive, practice, and inculcate the Gospel, whole
and undefiled.
For yet a little while, and the second Adam, the
express image of the Father, and the Lord of all,
(Heb. i. 3. 11. 8. 9.) shall replenish the earth, and
subdue it; shall receive his Bride, and reign glo-
riously with her in Paradise, during the last Mil-
lennary. (Gen. ii. 23. Rev. xxii. 17. 2 Pet. 3, 8.)
Yet a little while, and the Almighty Logos, the
angel of Creation, Gen. ii. 2, in the Hebrew, and
Redemption, (Gen. xlviii. 16.) who upholdeth all
things by his power; (Heb. i. 3.) who spake the
word τετελεσθαι, and time commenced, shall himself once
more speak the word τετελεσθαι, and time shall be no
more. (Ch. xvi. 17. xxi. 6.)
"Seeing then that all these things shall be dis-
solved, what manner of persons ought ye to be in all
holy conversation and godliness, looking for and
haasting unto the coming of the day of God, where-
in the heavens being on fire shall be dissolved, and
the elements shall melt with fervent heat. Never-
theless we, according to his promise, look for new
heavens, and a new earth, wherein dwelleth righ-
teousness." (2 Pet. iii. 11.)
SYNCHRONISM X.

Section 1.—Ch. xiv. 15, 16.)—The dead in the Lord have, in a figure, been raised, rewarded and glorified. The Harvest of the earth is the end of the earthly dispensation, or the excision of worldly men. (Matt. xiii. 39.) The 1242 years are plainly declared to be finished, when it is said that the time of the excision of the wicked is arrived. This part of the vision of the war between the seed of the woman, and the serpent, relates to the period described in 2 Esd. iv. 30, &c.; and Joel iii. 13. See also Job xxiv. 24. Ezek. xiv. 17. and comp. Jer. li. 6—9, 33, 49, 57, 63, 64. with Rev. xiv. 8—16, and xviii. 21.

It may be inferred from the nature of this judgment, that the righteous have already been separated from the unrighteous, and that the wickedness of the latter is filled up, and the hour of grace elapsed.

The sickle of this angel is not said to be a sharp sickle, as that of the following angel; probably, because both sickles were intended to signify, jointly, temporal and spiritual power. (Heb. iv. 12.) The former judgment may therefore be a temporal, and the latter a spiritual one, influencing the minds and opinions of the wicked.

Now, shortly after the expiration of the 1242 years in the year 1697, marked by the acknowledgment of King William’s title, Louis XIV. proclaimed the Pretender King of England, upon the death of James II. on which occasion King William pre-

† See six Letters on the second Book of Esdras, in the Orthodox Churchman’s Magazine, vol. x, p. 336, &c.
pared for war. France now felt the loss of her Protestant subjects, and all Europe beheld the Protestants everywhere, like a sword, going through the land. Daubuz observed this Revolution in Christendom, and believed it to be the very Vintage described in ver. 18.

The following extracts from the Universal History, (Vol. xxv.) accord exactly with the prophecy: "It was not before England and Holland exerted their vigour that he [Louis XIV.] perceived the sad reverse of fortune which he had to experience. Then only it was that he saw his armies every day defeated, his allies ruined, his cities reduced, France everywhere insulted, threatened with an invasion from without; exhausted, spiritless, and desponding within." (p. 154.) "The pride of the towering and ambitious Louis was now to humbled, as might excite the compassion of his most implacable enemies. His vast armies were swept away by the sword." (p. 170.)

"We must likewise reckon (says Voltaire) among the glorious acts of the English ministry, its having engaged Louis XIV. to consent to set at liberty those of his subjects who were confined in prison on account of their religion. This was dictating laws, but laws of a very respectable nature. (Age of Louis XIV. Vol. II. p. 116.)"

I need not add that since the glorious reign of Queen Anne, the Georges have wielded the sickle and rod of iron over the kingdoms of Europe, and trampled the dragon under their feet.†

Section 2.—Ch. XVI. 1—6.—In the Vials the Wrath of God is unmixed with grace and mercy.—The first of them is an evil and painful sore or Ulcer.

† It is remarkable that the preparation for this war was the last act of King William. He might have said to Lewis, what Luther said to the Pope,

Positis crum vivis, moriens ero meus tua, Papa.
The Spiritual Egypt had for a long time hardened itself against conviction, reformation, and chastisements; and God had endured with much long suffering, designed to lead to repentance, the vessels of wrath fitted for destruction. At last, after long and solemn warning, he inflicts the boil breaking forth with blains upon the very Magicians themselves, withdraws his Holy Spirit; and himself hardens the heart of Pharaoh, declaring that he will at this time send all his plagues upon his heart, and upon his servants, and his people, that his name may be declared throughout all the earth. "As yet exaltest thou thyself against my people, that thou wilt not let them go?" (Exod. ix. 8, &c.)

This fore is a deadly Corruption, Mortification, and Aporia from the healing Righteousness of the Cross. (ch. xxii. 2.) See Isa. i. 6. 2 Tim. ii. 17; Hab. ii. 6, 7. Pf. lxxvii, 2. James v. 3. It becomes at last the occasion of open blasphemy, and Hell-torments. (ver. 11.)

It corresponds to the fearful torments of Antiochus Epiphanes, who threatened, as the present Ruler of France is asserted also to have done, that he would make Jerusalem a common burying place. (2 Macc. ix. Dan. xi. 21, &c.)

Horrible, to behold the whole body politic, by deadly corruption dissolving into fiery worms! Professor Robison thus describes the horrid glare and vitality of Antichristian Putrefcence. "Dr. Bahrdt, says he, was a true Apostle of Illuminatism; and though his torch was made of the grossest materials, and served only to discover sights of woe, the horrid glare darted into every corner, rousing hundreds of filthy vermin, and directing their flight to the rotten carrion, where they could best deposit their poison and their eggs; in the breasts, to wit, of the sensual and profligate, there to fatten and burst forth in a new and filthy progeny; and it is astonishing what numbers were thus roused into
action." p. 350. "Their first and immediate aim is to get the possession of riches, power and influence, without industry; and to accomplish this, they went to abolish Christianity, and then dissolute manners and universal profligacy will procure them the adherence of all the wicked, and enable them to overturn all the civil governments of Europe; after which they will think of farther conquests, and extend their operations to the other quarters of the globe, till they have reduced mankind to the state of one undistinguishable chaotic mass." Ibid. p. 210. See Bishop Horfley's Charge, printed in 1800, and that of the Bishop of Lincoln, in the same year.

I have already cited Bishop Burnet, and the Monthly Mercury, in proof that at the close of the 17th century, a loud cry of Priestcraft was raised, and infidelity began to stalk boldly, and torment the superstitious.

The Religious and Political Liberty of England, like the meridian sun, began now to illuminate the thick darkness of the Continent, and bring the horrors of the kingdom of Satan to light. The Tigers excited to jealousy claimed to be as free as the Lambs. But if Lions and Tigers are in any degree governed, they must be governed with a Rod of Iron. Where Religion does not regenerate the ferocious nature of man, liberty is impossible. (John viii. 36.)

Mr. Fleming, in his discourse on the death of King William, has actually cited the opinion of a great Statesman, as worthy of peculiar attention, in the close of which he expressed the probability of a foundation being laid in France for a new Revolution, which perhaps might be more universal, and more dangerous to the Catholic interest, than the Protestant Reformation. (Illustrations of Prophecy, Vol. 1. p. 7.)

From the same epoch, Professor Robison dates the Conspiracy against the Christian Religion; and
it is not a little remarkable, that Bayle, of whom Voltaire says, that he was the first person who taught mankind to think, published his great work, the forerunner of the grand French Encyclopædia, in 1697. The King of Prussia said to Voltaire, "To Bayle, your forerunner, and yourself, no doubt, is due the honour of that Revolution working in the minds of men."

"It was last printed off October 24th, 1697, and published the same year. The booksellers at Paris, seeing that there was a great demand for Mr. Bayle's Dictionary, designed to reprint it, and petitioned Mr. Boucherat, Chancellor of France, for a privilege. The Chancellor ordered the Abbé Renaudot to examine whether there was any thing in the Dictionary against the State, or against the Roman Catholic Religion. The Abbot, instead of confining himself to the two points, drew up a critical memorial, in which he said,—The work was full of digressions; that it contained a scheme of Religion; that Mr. Bayle quoted the Fathers with no other design than to turn them to ridicule; that he every where established Pelagianism and Scepticism; that he had dispersed through his Dictionary the worst things that had been said against the Catholic Religion since 50 years; that he made every where great encomiums of the Calvinist ministers, full of errors and fallacies; that he endeavoured to render the reign of Louis XIV. odious, on occasion of the repeal of the Edicts, and of the complaints of the Refugees; that he affected to collect all the stories that could cast any blemish upon the character of the Kings of France.—That an unsufferable obscenity runs through his book." (Gen. Dictionary, Hist. and Crit.

If it be possible, says Professor Robison, that any doubt, can still remain of the reality of this Conspiracy against Religion and Government, I think that the following extract from the writings of Con-
Dorset, its most zealous accomplice, must completely remove it. "There was now formed in Europe a class of men, who, without occupying themselves remarkably (as yet) in the discovery and scrupulous examination of truth, were particularly zealous in spreading it abroad—devoting themselves to the extermination of prejudices from those sanctuaries, where the Clergy, the Universities, the Government, and every antiquated incorporation of privileges had collected and protected them:—Collins and Bolingbroke in England; and in France, Bayle, Fontenelle, Voltaire, Montesquieu, and the Schools, formed by these eminent men, fought in behalf of truth—commanding in the Name of Nature herself, all kings, warriors, priests and magistrates, to spare and to respect human blood; reproaching all of them with the most emphatical severity, with all that their politics, or their indifference has made them shed in battles, or in punishments,—taking up in short, Reason, Tolerations, Humanity, for their war-hoop. Fas, est et ab hoste doceri. p. 518." "All the brethren on the Continent agree in saying that Free Masonry was imported from Great Britain, about the beginning of this century, [the eighteenth,] and this in the form of a Mystical Society. ibid. p. 555.—see also, p. 59 and 62.

Motheim also observes, that in the beginning of the eighteenth century the Sovereigns of Europe treated the Papal Anathemas with indifference and contempt. Ridicule is a sore indeed to Superfition;* while to the Evangelical Protestant it only affords a fresh evidence of the truth of Christianity. Scoffer, didst thou not scoff, the Scriptures could not be

* To my explanation of the Image of the beast, I must here add that the image set up by Nebuchadnezzar was probably designed to represent the golden Empire of Babylon represented in vision to him, as Gibbon intimates, and at the same time wonderfully explains the prophetical account of the Latin Empire, Vol. iii, p. 631.
true; for the Scriptures have predicted that, in the last days there shall come Scoffers; and men who speak evil of the things they understand not; but, verily by their fruits they shall be known.

Magna est veritas et praevalebit.

Mr. Fleming has explained the fore very well. The Romanists, says he, "are said to fall under a noisome and grievous ulcer or sore; being this way pained and vexed inwardly, and rendered contemptible to the whole world, that looked upon them as no better than vermin, and the plagues of mankind." (See Mede, Poole, and Burkitt, on all the Vials.)

The Second Vial is poured upon the Sea. The Sea is the assemblage of the waters, or the Anti-christian populace. (Gen. i, 20†. Rev. xvii, 15.) Mr. Waple, in his explanation of ch. xi, 6, observes, that the witnesses who inhabit the tenth part of the city may perhaps be said to embroil nations in war, because they are the occasion of its being done; or perhaps it may be the necessary result of the best mode of defending themselves." Daubuz gives the following account of the war, which I have already considered as the harvest, and which I also consider as the effect of the second Vial.

"This judgment seems in some measure to have been accomplished in the war in Queen Anne's reign, managed by the Protestant states all over Europe, of which the Popish countries were the seat, as many of them as still remain the dominion of the spiritual Babylon, which wholly escaped out of that war.

† There is some correspondence between the Creation (Gen. i,) and the Dissolution described in Rev. xvi. It is observable also that the Jews had a tradition that the six days of Creation signified six Millenaries. Accordingly the fourth Millennium was distinguished by the appearance of all the great Empires, from Solomon to Christ, and the fifth commenced with the conversion of the Gentiles, or of them that have life in the waters. The Land may signify the Jews, opposed to the Gentiles.
The great alliance between England, the United Provinces, and the German Princes, set that war on foot, and carried it into the Popish countries, which became solely the seat thereof.

There were a dozen battles fought and won by them or their special means, in which so much blood of the Popish party was spilt, and in the taking of towns, that it may be asserted, that there had not been such a war for the greatness of duration, as well as the multiplicity of actions, for several centuries before. And if the confederates had a foil or two at Landen and Almanza, these only puffed up their enemies to receive more fatal and bloody blows elsewhere, and soon after. At the same time the king of Sweden ravaged Poland, till the famine and pestilence in a manner drove him out. (p. 455.)

Still more pestilent is the spiritual fulfilment of this Vial. The first Vial cast Jezabel into her death-bed: the second Vial killeth her children with death. (Ch. ii, 22, 23.) Venom is penetrating the skin to the veins; and will proceed from the veins to the arteries, and from the arteries to the head. The horrors of the animal racked in the fangs of the rattle-snake convey but a faint idea of the excruciating torments which that old serpent, the Devil, will everlastingly inflict upon all who look not now steadfastly upon him who was made sin for us, that we might be made the righteousness of God in him.—O Lord, take not thy Holy Spirit from us.

Before the majority of Louis-XV., there was hardly a man pretending to eminence in knowledge or reflection who did not laugh at all religion. Its defenders opposed in vain to their sarcasms the authority of the church in all matters of doctrine. This authority, the traditions and the legends of the church, were ridiculed, and all the religious acts and observances that were founded on them. In short, we assert with confidence, that the Mason.
Lodges in France were the hot-beds, where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the Society worse than a waste, have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." (Robison's proofs of a Conspiracy, p. 33, 34, 51.) Blessed be God that he hath given unto this nation the River of Eden, the River of the Water of Life. May we all receive healing, move therein and live. (Ezek. xlvi, 9.)

The Third Vial is poured upon the Rivers and Fountains of Waters, which are the emblems of Inspiration, and of inspired persons who water and baptize others; (John vii, 37, 38. 1 Cor. iii, 5, 7. 2 Pet. ii, 17. James iii, 11.) "the Ministers and Champions of the Bestial world, either Ecelephastics, as the Jesuits, and the other emissary Priests, or secular, &c." (Mede.)

Here then is plainly signified the destruction of the Jesuits and religious orders in the course of the last century. (See Luke xiii, 1.)

The Ruler of the Waters glorifies God for the judgment inflicted in kind upon these emissaries and fountain-heads of persecution. The representatives of the people and laity, who inflicted this punishment in France, seem partly intended. (Wild. xi, 5—13.) The murderers of the Witnesses were now themselves either murdered, or obliged to drink the vial of human blood, as a proof of fellowship with the murderers. (Ch. xi, 5, 6.) "Such of these unfortunate people as remained in France, lost all civil existence, were pursued without remission, without pity, and like wild beasts; their blood frequently streamed under the steel of the executioner, or of the soldiery. Such treatment made a deep impression on men's hearts, and in-
ulgation was propagated from father to son. This last explosion of Papal intolerance at length ceased. The unfortunate Louis XVI, who had not been rendered inhuman by a great share of Catholicism, laboured to heal all these wounds when the storm arose, of which he was the most illustrious victim.” Villers, p. 162. “In no civilized state have the people hitherto boasted of drinking the blood of their brethren and fellow-citizens. But now, this is the constant boast of the French—the butchery of some thousands of their own countrymen is called a civic feast, an epithet never so applied before; yea, in some instances, it appears that they have even literally drunk the blood of their murdered brethren.” (Pirie on the Place, comp. Bertrand’s Memoirs, and Kett on the Prophecies, vol. iii, p. 163.) “The few Priests who remained, and who were still adoring an unceasing God, and a Creator, were either to abjure the very character of the ancient Priesthood, or perish, flowed up in loathsome dungeons, beneath the fatal axe of the guillotine, or immersed in the Loire or ocean.”

“Today the Church, to-morrow the Sovereign, the day after Proprietors are attacked, and this continues in a long concatenation, which always takes its rise, as from its centre in the club of the Jacobins, in the re-union of every species of conspiring adept!” (Barruel, vol. iv. p. 414. &c.) See Bryant on the plagues of Egypt, and Brightman on this place.

Section 3.—Ch. XIX. 15, 16.—The judgments described in the preceding Sections are here represented as proceeding from the Word of the Lord of All, who now levelleth the kingdoms under his feet, and treadeth out the blood of the heads of the vine of the earth, and casteth the first-born of Pharaoh into the bloody vat of the civic feast; preparatory to the final trampling and levelling of
all his enemies under his feet.† "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession, Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Pss. ii. 7. Acts xiii. 33. Rev. xii. 5.)

"Behold, God himself is the Judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever, so shall God lead you forth, and deliver you from all trouble.—For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle with things offered to idols. And they that consent unto them shall be had in derision, and reproach, and trodden under foot." (2 Esd. xvi, 67.)

"Ye are the salt of the earth: but if the salt have lost this flavour, wherewith shall it be salted; it is thenceforth good for nothing but to be cast out, and to be trodden under feet of men."


Nam cupidus conculta tur nimis ante me tutum.

† If we would understand the signs of the end of the Papal eternal Jerusalem, we should study the account given by Josephus of the end of the Pharisical Jerusalem. What the Gaulanite Revolutionists were then, the inhabitants of Gaul are now. (See Percy's key to the New Testament, and Luke xiii, 2—4.) In a word, the end of Jerusalem was the sign, i.e. the typical earnest of the end of the succeeding dispensations. (Matt. xxiv. 3.)

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SYN-
SYNCHRONISM XI.

SECTION I.—(Ch. XIV. 17. 18.)—The Angel from the Temple is the Governor of the Reformed Church in England. The Angel from the Altar may be the Reformed Clergy of England, the first instrumental exciter of war with France. The Jacobins proceeding from the Church of the Jacobins, whence they received their name, are the second instrumental cause of war.

"No sooner was Brissot deputed to the grand assembly, than he thought himself called to fulfil the decree, which he had long since pronounced, that the sceptre of the Bourbons should be shivered, and France transformed into a republic. Scarcely was he seated among these new legislators, when he cast his eyes around him in quest of adepts who might co-operate in hurling from his throne the unfortunate monarch, whose power the preceding assembly had reduced to a mere phantom.—According to the plan contrived by the conspirators, we shall see that France was, in the first place, to be inundated with journals, all stimulating the people to complete the grand work of liberty. They next betook themselves of stirring up the foreign powers, that Louis XVI. being engaged in war without, might fall an easy prey to intrigues within. We, next hear the club resounding with that very sentence, which Brissot afterwards writes to the Generals of his Revolution: Europe must be set on fire at the four corners; in that our safety lies."—Barruel, vol. iv, p. 4, 21, &c.

Be it now acknowledged that the Lamb of God alone can conduct the fire of the altar, the thunderbolt of heaven, incensed Divinity itself, from the
head of the broken and contrite believer to his own immaculate body, to the altar of the cross. "Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which faith before the Lord and his glory, I have not sinned." (2 Esd. xvi, 53.)

Section 2.—Ch. XVI. 7—12.)—The angel from the altar may be the angel who pours out the fourth Vial, and has power to scorch men with fire. (Comp. ch. xiv, 18.) The first and second instrumental causes of this judgement may therefore be signified by this angel, as in the preceding Section. The passage indeed is so worded, that the power over fire may be attributed either to the angel or to the sun, which itself is judged. (Comp. ch. ix, 1, and xx, 1.)

By the Sun is signified the Imperial power of the Papacy, the left head of the beast, with all its horns. The Vial poured upon it is designed totally to destroy it, though at first it may partially affect one part only. For one Vial does not always cease when another begins. (Ver. 2, 11.) On the contrary, the seventh Vial comprehends the consummation of all the foregoing ones. (Ch. xviii, 8.)

The horn which was first judged, was the kingdom of France, which had been the most eminent instrument of the slaughter of the witnesses, and whose king had taken the sun for his emblem. (See ch. xi, 3, xvii, 16.)

The fire with which the angel and the sun scorch men is, first, the wrath of the inebriated Deity smocking upon Korah and his company, who rejected the one only Mediator, who alone hath power to stand between the living and the dead. Secondly, it is sedition and civil war, corresponding to the plague inflicted by the rider of the fire-coloured horse. (Ch. xix, 1. A. M. vii, 4. Judges xiv, 15, 20. Luke xxi, 49—57.) Wherever the blood of the
Paschal Lamb is not beheld upon the door-posts, the destroying angel roasts the first-born with fire from the altar. (St. viii, 3-5. Ezek. xxviii, 11-18. James v, 3, 5.)

But the grand and terrible character of the fourth Vial is that of the tormented bursting forth into open blasphemy: And can there be any doubt respecting the time and place of the fulfilment of this prophetic character? Here the interpreters of prophecy finds an immovable point whereon to rest his foot. Though the head of the Apostates is now stricken to the ground with a thunderbolt, they will not have God for their king, or give him the glory. (Comp. ch. xi, 13. 1 Sam. vi, 5, 6, and Luke xvii, 17, 18.)

In January, 1793, the King of France was beheaded. The first instrumental cause of this judgment was the religious and political liberty of England. "For a considerable time previously to the era of the revolution, the French imitated not only the manners, but assiduously studied the writings of the English;" but

Sine cura, nox as, gaudensque infundis, acscit.

The following is the statement of Voltaire:

"The Italians (says he) are afraid to think; the French have thought but half-way; and the English, who have soared to heaven, because their wings have not been clipped, are become the preceptors of the world." (Illustrations of prophecy, vol. ii, 581.)

"On the 4th of August, 1792, the decree was passed, which it is impossible to read without horror. It enacted that the villages and woods possessed by the rebels should be burnt—each column carried before it the flaming torch.

"A discourse upon Atheism was pronounced by Dupont, November 6, 1792, and applauded by the Convention." (Kett on the Prophecies, vol. iii, 149, 161.)
This stupendous revolution was predicted by several Interpreters of prophecy, long before it came to pass. In the year 1700 Mr. Fleming wrote as follows:

"There is ground to hope that about the beginning of another such century things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen: and perhaps the French Monarchy may begin to be considerably humbled about that time: that whereas the present French King takes the sun for his emblem and this for his motto *Nec pluribus impar*, he may at length or rather his successors (at least before the year 1794) be forced to acknowledge that (in respect to the neighbouring potentates) he is even *Singulis impar*."

In 1716, Archdeacon Wilson, in his Commentary on the Revelation also said: "The fourth Vial is poured upon the sun, the emblem of France."—(P. 129.)

And in 1734, Mr. Rudd, in his treatise on the Millennium, (p. 389,) expressed himself as follows: "Certain it is, The latter Day, i.e. the days immediately preceding the deliverance of the Church from all her avowed enemies, will be a time of great tribulation, such, says the Prophet, as never was since there was a nation. If the Papacy in the West will make considerable efforts to preserve that life, which remains in some of its branches, after the body of the beast is destroyed; I mean, if, after a revolution in France, (which I take for the body of the beast,) the other kingdoms in the Papal interest will not give up without the hazard of a war, (though it must in the issue fall heaviest on themselves,) no more, we may be sure, will the Turk suffer the land of Canaan to be taken from him, and quietly possessed by the Jews; but, as is probable, in conjunction with the Romans, rally all his forces,
and employ all his cunning, to bring the kings of the earth over to his side, to make one general attempt against the Christian powers. The consequence of which is easy to be seen, namely, that the Church will herein be exposed to the outrageous attempts of these lions and wolves. But then, after all, notwithstanding their natures are thus fierce, and their efforts so violent, the judgment shall sit in the kingdom, or Empire of the world, be taken away, and given to the Saints of the Most High. This, I apprehend, is pointed out to us by the Creation of Adam in the latter part of the sixth day. See Dan. vii. ii. If. xxiv. 2, &c. Wild. v. 20, &c. and Dr. Goodwin, Mede, Vitringa and Pirie on this Vial; and the Monthly Review for January, 1803, p. 96.

The fifth Vial is poured upon the seat and throne of the Papacy, that is, upon the Metropolis and proper jurisdiction of the Pope, called, the Patrimony of St. Peter. (Jer. iii. 17. Dan. vii. 8.) "The fifth Vial, says Mr. Mede, is poured upon Rome itself."

This judgment was accomplished at the end of the year, 1797; and in the beginning of 1798, (precisely a century after the termination of the 1242 years,) by the arms of the French, who sacked Rome, deposed the Pope, and filled Italy with the smoke of the Revolutionary volcano. The Romanists, instead of repenting, for the most part, declared that Religion and Democracy were inseparably united.

To avert this calamity, the Pope made a Proclamation for a Fast; in which he used these remarkable expressions, "Your faith shall be animated by the light of sacred and holy objects which the Clergy shall conduct with devout pomp, publicly through the streets of St. Peter's, on the very day preceding the anniversary of the Catedra of Rome, the day on which the Apostolic chair was removed from Antioch to Rome."
"That the head of the Church might be made to feel with more pognancy his humiliating situation, the day chosen for planting the Tree of Liberty, in the capital, was the anniversary of his election to the Sovereignty. Whilst he was, according to custom, in the Sistine chapel, celebrating his accession to the Papal chair,—Haller announced to the sovereign Pontiff, on his throne, that his Reign was at an end." (Duppa's subversion of the Papal Government, p. 20. 46.)

The author of the Memoirs of Pious VI. completes the description: "Those cardinals, so elate with their dignity, find themselves suddenly denuded of all those brilliant externals which heretofore intoxicated their pride. They accompany with their profound but smothered sighs these words of the Scripture, which hitherto they had on their lips only, Vanitas Vanitatum et omnia Vanitas. The glory, the influence, the power, the splendor, with which they dazzled the vulgar, and were themselves dazzled,—all is eclipsed. With a melancholy voice they pronounce their absolute renunciation of the temporal government." (Vol. 2. p. 346. See King's Morsels of Criticism, Vol. 3. p. 352.)

The author of The Illustrations of Prophecy, foresaw this event, and predicted it in the following words: "It is far from being impossible that the Republicans of France, before any long period shall elapse, may strike a formidable blow at the Papal power, in the Metropolis where its throne is erected. Dr. Gill, from the contemplation of Prophecy, expresses his belief that numerous armies will enter Italy; and produce there a great Revolution in Church and State." (Vol. 1. p. 277.) See Daubeney's Sermon on the Fall of Papal Rome. King's Morsels of Criticism, Vol 3. p. 352. Kett. Vol: 3. 14. and Gent. Mag. 1788, part 2. p. 742.
The sixth Vial is poured upon the great River Euphrates, in correspondence to the effects of the sixth Trumpet. (Ch. ix. 14)

By drying up the water of this River is signified the depopulation of the people, who are situated upon it, as the overflowing of a River signifies the irruption of the inhabitants of its vicinity into other countries. (Is. viii. 7. 8. xi. 15, 16. xviii. 2. 7. xix. xxvii. 12, 13. xlii. 15, 16. Ezek. xxx. 10, 12. Zech. x. 10, 11. Rev. xvii. 15.) The actual drying up of the literal Euphrates may also be ultimately intended.

This depopulation of the people spoken of is designed to make a passage and opening for the Kings from the territories of the rising Sun, as it is in the original. These Kings correspond to Joshua, and to Cyrus, who dried up the channel of the literal Euphrates, and thereby took Babylon, and restored the Jews to their own land. (Isa. xliv. 26, 28. xlvi. 5, 6. 2 Esd. xiii. 40, &c. comp. Exod. xxiii. 20, 30, 31. † Josh. iii. 15, 16. Matt. ii. 1. 10. xxiv. 30. Rev. vii. 2.)

Cyrus came from Persia; and it is probable that from the same quarter the Restorers of Israel, and the tribes of Israel, both of whom are probably comprehended under the appellation of Kings, will proceed.

In short, the depopulation of the Countries bordering on the Euphrates, is here predicted, in order to prepare a way and settlement for the Israelites, to be converted probably, and restored by the Kings of the East.

This judgment upon the Turkish Empire, which is situated upon the Euphrates, and occupies the Holy Land, seems to have commenced in the year

† The Angel here spoken of was the Divine Logos, and his Representative, Joshua or Jesus. Cyrus was also a type of our Lord. (Is. xlv. 4, 5.)
1798, when the French failed from the seat of the Beast to the Nile.

Long before the French expedition to Egypt, Volney observed concerning the Egyptiaus, "that the cruelties and seditions which have sometimes been the consequence of their exhausted patience, especially in the province of Sharkia, indicate a latent fire, which waits only for proper agents to put it in motion, and produce great and unexpected events." (Illustrations of Prophecy, Vol. 2, p. 493.)

Not only do the French and Russians, and Wehabees, (who have actually destroyed the Sanctuaries of the Mahometan Apostacy) encroach upon the territory, and threaten the existence of Turkey; but sedition, civil war, and above all the plague ravage and depopulate the Empire.

In the very year 1798, in which this judgment seems to have commenced, Mr. Eton published his Account of the Turkish Empire, in which he observes, that, setting aside other calamities, such had been the ravages of the Plague for the preceding century, that if it continued in the same degree, another century would annihilate the Ottoman Empire.

The Euphrates is the barrier to modern, as it was to ancient Babylon, and to the Roman Empire, of which it was the boundary. It is remarkable that the streams of Persia are said to be literally drying up.

This desolation, when complete, will probably prepare a way for the Israelites, converted under the seventh Vial. How important then is the question, What is the design of Providence in subduing India to Great Britain? (Comp. Matt. ii. 2, 3, and Rev. vii. 2, &c.)

Sir W. Jones is of opinion, that the Afghans are the very people spoken of in the 2d book of Esdras; and it is remarkable that many Kings of the East have proceeded from this tribe. (Sir W. Jones's Works, Vol. i. p. 330. See also Mr. Van-
fittart's paper on the same subject). The Afghans, according to their own tradition, are the posterity of King Saul. (Illustrations of Prophecy, Vol. ii. p. 500. See also Bainage's History of the Jews, and Hill's History of the Ottoman Empire, p. 330, and Bishop Hillsdeley's Memoirs.) Josephus expressly says that the ten tribes are in the East, beyond the Euphrates. "The conversion of the Jews is here described;" says Vitringa, and refers to the Chaldee Paraphrast on Isa. xi. 15, 16. and Zech. x. 10, 11.

"The Conversion of the Jews, (says the author of the New System of the Apocalypse, 1688,) is unquestionably promised in this place, in that St. John useth an expression like to that of Isaiah xi. 15, where their conversion is promised. For if St. John speak of the drying up of the Euphrates; Isaiah faith that God will shake his hand over the River. Moreover, it is plainly in favour of the Jews, that St. John useth the Hebrew term, Armageddon."

Mr. Poole in his excellent Annotations on this chapter says, that the sixth Vial is poured upon the Turkish Empire, by which their force, power and strength shall be destroyed, that a way may be prepared for the conversion of the Jews. "This, adds he, I find to be the sense of the most learned and judicious Interpreters of this mysterious book, amongst whom I count Mr. Mede, Dr. More, Pareus, Mr. Durham," &c.

And as this was the opinion of the ancient Commentators, so also is it the almost universal opinion of the modern Expositors. (See Mr. Samuel Johnson on the Conversion of the Jews.)

Reader, consider the plainness of this prediction; the fellowship of the interpreters of it; the events to which it is an immediate prelude; and the present aspect of the bloody Crescent of Mahomet; (Ch. xvi. 15, &c. Matt. xxiv. 29, 30.) Consider
all the Apocryphal predictions relating to the Turks, independently of the rest of the Prophecy; and then impartially pronounce, whether the time of the Reformation, of the English Revolution, and of the warning to repent, and meet our judge, is not incontestibly fixed by this luminous and exact prophecy?

Section 3.—(Ch. XIX, 17, 18.)—The single angel standing in the sun is either the first or the second agent employed to pour out the fourth Vial,—the Governor of the true Church, or his instrument, the Governor of the Antichristian Church.

Qui facit per alium, facit per se.

The fiery wheel of the Spirit, and his witnesses, works by counteraction, the subordinate, revolutionary wheel, which grinds the mountains to powder before the face of the Lamb and his holy angels. (See Pl. 83, 13, 14.)*

The fowls of the air are the spirits and demoniacks, subject to the Prince of the Power of the Air, who are here invited to seize their prey, and glut themselves with human blood, as vultures seize upon carcases. “The dove and the eagle are the symbol of the Holy Spirit, as the eagle also and the owl are, of the evil spirits.” (Luke viii, 5, 12. Rev.

* It is stated in the Chronicle of the Annual Register for Jan. 19, 1793, at which time the King of France was under condemnation, that the following remarkable phenomenon, a sign perhaps of the judgment here described, was beheld! “The sun on this day made the following extraordinary appearance: It having been very clear and frosty till about twelve o'clock, a fog arose, by which the sun, as is usual, appeared like a red globe. The attention of many people was excited by observing an oblong opaque body nearly in its centre. It was so visible as to be seen without the assistance of a telescope; and even when the fog disappeared, and the sun became very luminous, the spot was still visible, although the power of light was so great upon the eye as to dazzle and weaken the sight.” (Compare the Annual Register for 1789, p. 29.)
xviii; 2.) *The midst of heaven is the place of government.* (Comp. ch. x, 11, and xiv, 6.)

This great revolution (said Daubuz a century ago, in his Commentary on Rev. xix, 21.) must also produce a great change in the secular government and property of lands within the territory of corrupted Christendom. Regal families may be deposed and extinguished quite, for adhering to their former principles.

"The fowls (says the author of Illustrations of Prophecy) appear to denote such persons as shall occupy official stations in the newly-erected governments, though from the nature of those governments, none of them will be invested with supreme power."

"Birds of prey (adds Daubuz) signify armies who come to prey upon a country. (See Jer. xii, 9. Ezek. xxxii, 4. xxxix, 17.) The reason of the metaphor is plain: As birds feed upon carcases; so, those that take the goods of other men, eat, as it were, their flesh, which, in the fymbolical language, always signifies riches or substance."

Mr. Duppa thus describes these vultures:

"When this was done, and generals and commissaries had gulted themselves with wealth, quarrelled about a just division of the spoil, mutinied, and dispersed; other unpaid, uncloathed, unprovided armies from the North, with new appointments, succeeded." (p. 154.)

"This destruction is represented as a sacrifice to God's justice, and as such, attended with a Feast; it being the custom of the Jews and Gentiles to feast upon the flesh of the victims offered in sacrifice."—(Daubuz.)

† It is curious to compare the account of the beginning of November, 1688, described by Bishop Burnet, with the beginning of the same month, 1789, described in the Impartial History of the French Revolution. (Vol. 1, p. 25.) *Gentum revolution annus Dee respone Hobitis et mihi.*
The prophecy seems to extend to, and comprehend the present Ruler of France. He it is, who now feasts the blood-thirsty Jacobins on the substance of his enemies. His very standards may here be alluded to, which correspond to those of the destroyers of ancient Jerusalem, and to the description of which there is here a manifest reference. (Matt. xxiv. 28.) The carcass, spoken of by St. Matthew, is evidently the disorganised remains of a fallen kingdom. (Comp. Rev. xi. 8.) Upon a Medal of Bonaparte is represented a Cock, the emblem of France, standing erect in the Rays of the Sun.—The Medal was struck on the occasion of the late Peace.* Accordingly, Vitringa, in his explanation of the fourth Vial, thinks that there is an allusion to the name Teitan, which is one of the names of the Beast, suggested by Irenæus. And certainly Napoleon is the genuine child, and avenger of every apostacy, and should be called Panoleon, the destroyer of all.

Finally, I conceive that the very Sign or Star of the Son of Man, which shall flash from the one end of heaven to the other, and by which the Jews shall be converted, is ultimately intended. Then shall all his enemies be gathered together, and their souls be given to Satan and his angels, to be devoured by them: (Comp. Ezek. xxxix. 17, &c. xl. Matt. xxiv. 27—31, xxii. 2—14. Zech. xiv. 5.) their riches given to the Converted Israel of God, (Hab. xlvi. 2—13, and lx. 8.) and their bodies again cast out at Acre, "to the fowls of the mountains, and to the beasts of the earth."

* Virgil has described the immolation of Julius Caesar by the very same allusion to the Sun. And it is remarkable that Mr. Jones, in his Sermon on the Man of Sin, compared the state of Europe to that of the Roman Republic, before the first advent of our Lord. Since the publication of that Sermon, a second Augustus, the self stiled Pacator Orbis has changed the Democracy into a Triumvirate.
SYNCHRONISM XII.

SECTION I.—(Chap. III. Ver. 14—22.)—The epistle to the Laodi-cea, according to its etymology, may signify the age during which The Rights and Righteousness of Subjects and Laity, are opposed to the authority of the Commissioned, Delegate of the King of Kings, and Lord of Lords. (See Numb. xvi. 3, 13. 2 Esd. xv. 16. 2 Tim. iii. 2. 2 Pet. ii. 9, 10, 19. iii. 3, 4. Jude, 8, 16—20.)

The substance of this Epistle is contained in Matt. xxiv. 12, 13. and its amplification, in St. Paul's Epistle to the Colossians. Let him that hath an ear, hearken to the last Charge of the Great Shepherd and Bishop of Souls.

"The Apostles of the Church in the age of Infubordination charge, Thus faith the Son of God, in whom all the glorious promises of God have been certified to you, and in you to be Yea and Amen,
(2 Cor. i. 20,) and who has proved himself by your exaltation and stability, to be a true prophet; (See Chap. ii. 24, &c. iii. 10, &c.) and to be the Creator and Perfecter of the natural and political world, the head of the one immovable kingdom. Comp. Ch. i. 5, 6, in the Greek, and Col. i. 15, &c. ii. 8—11. iii. 18, &c. Gen. i. 26.)

Ver. 15.—"I know your works, that you are paralyzed by Apathy, Indifference, and Insensibility. (See Pool on the place.)"

Ver. 16.—"Accordingly, since you are lukewarm, and formal, I am about to nauseate and vomit you from the Ministration of my Spirit and Word. (See Rom. xi. 24.)"

Ver. 17.—"Forasmuch as you boast that you are rich, and increased above your fathers, in divine knowledge, and have no need of instruction, and know not that you are, of all the Churches, the most feeble, and miserable, and ignorant, and unenlightened, and unanointed; the very reverse of the Church tried in the fire of Persecution, even of that Church which was as dying, and behold, it lived; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. (Ch. ii. 9.)"

In te stas, et non stas.

Ver. 18.—"I counsel you to covenant with me for pure and thoroughly tried, incombustible and inspired doctrine, founded upon myself, unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." (Col. ii. 2. comp. 1 Cor. iii. 13.) "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (1 Cor. iii. 18.) "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." (Ha. viii.
20. 2 Esd. xvi. 73.) I counsel you to covenant with me for the white robe of spotless imputed righteousness, which alone can cover sinners from eternal vengeance, and without which, the wrath of God abideth upon you, and the corruption of your nature remains condemned. (Ch. vii. 14; xxvi. 8. Gen. iii. 7. Phil. iii. 9. Nahum iii. 5. & Pet. ii. 12. See Professor Robinson's Account of the Worship of Nature, p. 252.)

I counsel you to pray for the Spirit of wisdom and revelation, that the eyes of your understanding may be enlightened; that you may know what is the exceeding greatness of his power—the working of his mighty power; (Eph. i. 17.) even for an union from the Holy One, whereby you shall know all things. (1 John iii. 20.)

Ver. 19.—It is because I love you, that I thus inspect and reprove you. For this love's sake, become zealous and repent.

Ver. 20.—"Behold, the Manifestation of myself is near, even at the doors! (Matt. xxiv. 33.) "The coming of the Lord draweth nigh; behold the judge standeth before the door." (James v. 8, 9.) "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in." "The Lord whom ye seek shall suddenly come to his temple." (Mal. iii. 1.)

Whoever attendeth to my warning, and hearkeneth to my awakening call, and receiveth me gladly, with him will I hold my Paschal supper, and he shall dwell in me, and I in him." (Exod. xii. 23. 51. Rev. iv. 1.)

Ver. 21.—"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 19, 29. Rev. 20.) "He that hath an ear, let him hear what the Spirit saith unto the Churches."
Can any man hear this charge, lay his hand upon his heart, and not plead guilty?—My countrymen, myself,

Awake, arise, or be forever fallen!

"The counterpayne (I say) of Laodicea, is the third reformed Church, namely, our Church of England." (Brightman).

"In hac imagine Ecclesia Laodicea nobis exhibetur status ecclisiarum Protestantum quæ proximè praecedebat notabila illa judicia, quibus Deus, novissimo tempore in Ecclesiam ejusque hostes animadverteret, ad illam quidem castigandum, et a vitiiis, quæ contraærat purgandum, hos vero delendos, ac destruendos." (Vitringa, cited by Dr. Anthorp, in his Warburtonian Lectures, 1786, vol. 2, p. 339).

"Laodicea, says Mr. Johnson, implies, as to principle, that impious absurd doctrine that all government is derived not from God, but from the people, and signifies, as to practice, the Ruling of the people, or a general Rising up against Authority; when the Vox Populi is become not only noisy and querulous, but dictating and imperious, a character that suits no Age more than the present. p. 125." "And if we add to this the other distinguishing characteristic of the Laodicean age, viz. that of Lukewarmness, or a stupid indifference and unconcernedness in matters of Religion, we shall find but few places uninfected with one or other. Gallionism has been openly defended, and the Deistical and Republican principles have long ago taken a deep root in this nation; and are now shooting forth their deadly branches. The only remains almost now-a-days of Primitive zeal and of ancient discipline and government are to be found in our two famous Universities.—p. 142. ver. 27.

"When Religion sinks so low, or rises no higher than to a state of indifference and lukewarmness, it either assumes the mask of hypocrisy, or ends in open libertinism and profligacy. And when the world, the Christian world is arrived to this height or
rather depth of apostacy, then will that Man of Sin appear, the sum total or recapitulation of all iniquity, the Personal Antichrist whose coming will be after the working of Satan with all power and signs, and lying wonders,—for which most dreadful and most dangerous Trial, do thou, 'O blessed Jesu, who hast mercifully foretold and forewarned us of these perilous days, fit and prepare all thy faithful servants.' (Mr. Samuel Johnson on the Prophecies, 1742, Vol. 2, p. 123).

"He must be a stranger to the actual state of Christianity, in this country, who does not see ground for similar charges against the members of our Church, which were heretofore brought against those of the Eastern Churches; that we have left our first love; that we are neither cold nor hot; whilst many, alas! fancy themselves rich and increased with goods and that they have need of nothing, knowing not that they are wretched, miserable, and poor, and blind, and naked." (Daubeney's Sermon on the Fall of Papal Rome, 1799.† See also an excellent Fast Sermon, preached at Oxford in 1793, by Charles Sawkins, M. A. one of the foundest divines, and most pious men, who ever blessed the University by doctrine and example."

† The preceding age of the Church had been characterized by Charity, accompanied with a little strength. That amiable Philadelphia, tempered by Queen Mary, was consequently deficient in energy, and in that power of spiritual doctrine, by which alone Charity can be permanently supported. The abuse of discipline, and Evangelical doctrine in preceding ages, rendered it then very difficult to enforce primitive order and sound doctrine. The necessary consequences of this excessive Charity have now been proved to be insubordination and indifference to truth. In Bishop Horsley's Charge, printed in 1800, the connection and conseqences of lukewarmness and lawlessness are alarmingly described. "The Characteristics of the present times (says he) are confessedly, Infidelity, and an unprecedented Indifference to the Religion of Christ among profess'd believers."
SECTION 2.—(Ch. XIV. 19, 20.)—The grapes of the Vine of the Earth, may signify the ripe fruit of the Tree of Knowledge, the children of Satan.†—(Deut. xxxii. 32. Is. xviii. 5.) The blood of these grapes is now to be pressed out, as that of the Lamb of God had been forced from his temples at Gethsemane, the wine-press of oil. The Cup of trembling is now given into the hands of them who then administered it. As the Serpent had beguiled the heels or followers of Christ, so is the Serpent's head and kingdom now to be supplanted, and levelled in the dust.

As Christ was crucified without the City, (Heb. xiii. 11.) so must Antichrist suffer without the carnal Latin Jerusalem at Armageddon, in Asia. (James v.) There will be celebrated the great Feast upon the Sacrifice of Antichrist. "Now Grotius and Mede, says Daubuz, have observed, that the space of 1600 furlongs is the extent of the Holy Land, considered according to the promise of God made to Abraham, of what Israel should actually possess by inheritance, not of what they should extend their dominion to.—This possession of inheritance, as appears from many places, was limited by Dan and Beer-sheba; and between these two places the distance, according to St. Jerome, was 160 Grecian miles, or 1600 furlongs of the Greeks."

This retribution to Antichrist is plainly typified in the events described in Judges, chap. iv. and v. See also Is. xxiv. 2. 18. &c. lxiii. 3—6. and Jer. xlix. 9. (which relates to the corresponding destruction of Jerusalem) and Joel iii. 13. &c. and Ezek. xxxviii. 21. and xxxix. 12.)

"All the Kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch,

† Dr. Brown supposes the tree of knowledge to have been
and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be found with them in burial, because thou hast destroyed thy land, and slain thy people. The seed of evil doers shall never be renowned." (If. xiv. 18. &c.)

Section 3.—(Ch. XVI, 13—21.)—In the Mystery of Iniquity, or Antichrist, the dragon is opposed to God the Father, the Beast to God the Son, and the false prophet, or second beast, to God the Holy Ghost and his inspired prophets, who jointly with him exercise all the power of the Lamb upon earth. (See 2 Cor. xi, 2—20.)

From the one mouth of this triune Monster, St. John now beholds three unclean spirits proceeding. By a spirit is signified an inspired or possessed person. The reason of this meaning of the word will be better understood, if we consider that the agents of the first cause, in the divine economy, correspond to it, and that the heavens are conformed to the Heaven of Heavens. From the seven angels which stand before God, we descend to the seven archangels, to the seven angels of the churches, to the seven stars, and to the seven lamps of the heavenly sanctuary, or vice versa, we ascend upwards. Therefore, as an angel signifies an inspired person, so does a spirit or demon signify a possessed person. (See 1 John, iv. 1. 1 Tim. 4. Matt. xvi. 23. Rev. 1, 20. xii, 9, and xviii, 2. The same symbol often combines the lowest with the highest agent.

By these possessed persons, or demons, I conceive the Jacobins, the preachers of Democracy, or rather, of Democrazia, to be intended. For this Spirit is the genuine child and avenger of Popery. From the Church and order of the old Jacobins, the modern ones at first received their name; and now in the

† Qui nuncius rerum cunctarum fere nodus est.—Cicero, Somn. Scip.
year 1798, the very time spoken of; in the city of Rome, says Mr. Duppa, "Public preachers were employed in the churches and squares to prove that religion and democracy were inseparably connected." (P. 49.) "The institution of the Propaganda Fide underwent the same fate, with this difference, that the college was converted into a warehouse for confiscated property, its types and printing presses sent into France, with the professors, students, and printers of the Oriental languages, who were to accompany Bonaparte in his Egyptian expedition; and its revenue, instead of being given to the government, was assigned to the maintenance of the French Academy in Rome." (P. 92.)

The word demons, according to its etymology, has the same meaning with the French word Savans, by which name the scientific persons, who attended Bonaparte, were called. The Abbé Barruel truly observed that there is a monstrous wisdom in the fact of conspirators against religion. And Professor Robison particularly notices their "cruel subordination, and entire dependence on a select band or Pan donium at Paris, which inspired and directed the whole." (P. 398.)

They are called unclean, or, as it is in the original, uncleaned, i. e. undetoned. Schleusner observes upon the word here used that it signifies in the New Testament one that is altogether a Heathen and an alien to the true God.

In respect to their number, they are said to be three. Now the professed object of the work of the Abbé Barruel, is to prove that the Jacobins are a triple sect, conspiring against Religion, Government, and social order. Accordingly his work is divided into three corresponding heads. By this number they are also stamped in other ways. Pottutre, Danton, and Robespierre, and Marat, jointly exhibited its horrible nature.
It is remarkable that the old interpreters, as James the First, and the author of the New System of the Apocalypse, considered the order of the Jacobins as one of these spirits.

"Kings (said Mr. Pirie in 1795) will arise amid the popular commotions, but kings after the order of Robespierre, inflaming the passions of mankind, exciting them to mutual slaughter, and at last gathering them to the battle of the great God, where they, with all their captains and mighty men, shall be served up in one monstrous dish, as a supper to the fowls of heaven. Thus this plague upon the sun will only cease in his utter extinction."—(P. 203.)

These Apostles of Infidelity and Lawlessness are compared to frogs, in allusion to one of the plagues of Egypt, by which the very palace of Pharaoh was infested. The frog is an inflated, croaking, foul reptile, a fit emblem of that philosophy and wisdom, which is earthly, sensual, devilish. (James iii, 15. Jude 4, 16. Hab. i, 14. Is. xxix, 4.)

"For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, repugnant concerning the faith." (2 Tim. iii, 1—8.)

"As frogs (says Mr. Bryant) were of the aquatic tribe in Egypt, and sacred to Osiris Helius: and, as they were engraved upon the basins of Apollo's statue at Delphi, the seat of prophecy, I am led to think, that they were originally characteristic of the priests and prophets of Egypt—all interpretation was supposed to be an inflation of the Deity.—(Æn. vi, 46.) See Dr. H. More and Daubuz on this symbol.

The amphibious nature of the frog deserves likewise to be considered. In this respect it cor-
responds to the bat, which the author of The Pilgrim Good Intent uses as an emblem of similar import.

"Philo says that frogs are the symbol of vain opinions and glory, having only noise and sound, void of reason." Daubuz.)

Mr. Shaw, the author of Sermons on the Plague of Frogs, printed in 1642, says that "St. Austin, and with him Prosper, understood mystically by these frogs, Philosophers, that words warded only to natural knowledge."

The characteristic doctrine of the left Antichrist according to St. Cyril, is, Philanthropy the pretext, and destruction the object. The Devil is well pleased with those who preach faith exclusively, or charity exclusively, because the pretension of either involves the destruction of both. This is the very pollution which is come upon all the world, to try them that dwell upon the earth.—(Ch. iii, io. Jude 12. 2 Tim. iii, 16. 2 Thes. ii, 11. Luke xxii, 35. H. xxiv, 18, &c.)

Let the spear of Ithuriel be applied to these toad-like calumniators, and Jacobin supplanters of our holy religion.

"...falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness;"

It is notorious that the foul corruptions of France, the seat of filthy dreamers, who deny, but bear the strongest evidence to the fall of men, have principally nurtured the monster. According to a legend, the original arms of France were three frogs or toads, fit inhabitants of the favourite Lutetia of the Emperor Julian.

This legend is represented in the Duke of Bedford's Missal, and mentioned in Guillam's Heraldry, Nostradamus.

The child of Raniolini may here see his genuine nature. Here the Christian may behold Sa-
Dr. Wells, speaking of the personal Antichrist in 1715, expressed himself as follows: "Indeed the coming of Antichrist shall be for this very end, that all may be judged, whether they adhere to the truth of Christ's gospel or not; or whether they have pleasure in it more than in any Antichristian delusion whatsoever, or deceivableness of unrighteousness; and that they all might be condemned who obey not the truth that is in Christ, but take pleasure rather in pursuing the lusts of the flesh and the spirit; not standing fast in the ancient faith and practice, not holding the traditions which they have been taught both by word and by epistle from the Apostles. This shall bring down the judgment upon Rome, presently after the appearance of Antichrist: and as upon Rome, so also upon all the Gentile Churches, who have a name to live but are dead, being fallen away from their first love, and so having made themselves vessels fit for destruction, when this sore judgment shall go forth. Thus the author of God's judgments upon the Gentile apostatised church in the account he gives us of Dr. Grabe's opinion of 'the Church of Rome.'" (Dr. Wells on the Rev. xvii.)

The means of seduction and organization used by these false prophets are pretended miracles and secret signs, as the words in the original import. As a specimen of the credulity of infidels in this boasted age of reason, I shall cite a passage from Professor Robison. "They were cruelly tortured (says he) by seeing Wächter, who had left Germany in sober circumstances, now a man of great wealth and expense. He would not acknowledge that he had got the secret of gold-making from the Asiatic Brethren; but said that no man had any right to ask him how he came by his fortune.—He
left them in great distress about their order, and panting after his secrets. *Itisum tenculis amici!* (P. 77.)

But the most remarkable exhibition of pretended miracles was made by the Savans and their leader to the Egyptians, when they openly renounced and denied the Father and the Son, in order to persuade them that Bonaparte was their Saviour.

Jannes and Jambres were now on their native soil, and the frogs, by a natural propensity, seated by the Nile. It is remarkable that Isaiah combines the restoration of the Jews by the king of the East with the destruction of Magicians and *Ventriloquists*; (Is. xliv, 25, &c. in the Greek). And it is still more remarkable that this prophecy should afford symbols to the Masonic lodges: but seeing they see not. (Robison, p. 547.)

"Beware (says the Professor) of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves—By their fruits ye shall know them—Do men gather grapes of thorns, or figs of thistles?"

These seducing spirits are said to come upon the kings of the whole world to confederate or drive them to the war of that great day of God, the Almighty Lord of all.

† This judgment is the hour of temptation, opposed to the foregoing times of persecution. (Ch. iii, 10.) The hour of discrimination, during which the righteous are distinguished by preservation, and for preservation. (Ch. ii, 23.) Now genuine Religion is put to the fiery ordeal. Where Christian subordination towards God and man is not held fast, and does not predominate, French lawlessness, like the Trojan horse, finds ready admittance, and opens the gates of the city. The process is simple:—French principles—a French party—a French army—a French province—an antifederal division of the kingdom of Satan against itself—a war of every man against every man—the earth cleared of the violent by their own hands, and the meek set up in their stead. (See Eccles. x. 4, 14. and Wisd. v, 14, &c. and vi.) This is the Mystery of Iniquity; that it is judicially progressive, and terminates in Lawlessness and Suicide: this shall be made manifest. (See 2 Thess. ii, 7, 8, in the Greek.)
Let the historian of Jacobinism, who at the very time spoken of, brought the monster to light, explain this prediction. "The venomous reptile is often discovered by the French of its poison; the beaten and blood-stained track leads to the discovery of the cavern inhabited by brigands.—"Very few years suffice to extend these tenebrous and mysterious conquests. But the thunderbolts of heaven warn mankind of their danger.—"Shrinking back however to its dark recesses, with unabating ardour it crawls from den to den.—"The Jacobins have seduced nations by means of a subterraneous warfare of illusion, error and darkness. Let the honest man oppose them with wisdom, truth and light.—"Under the direction of this Triumvirate, one part of the subaltern agents disseminate their doctrines among the people of Constantinople, while others spread themselves throughout Asia, travel into Persia, and to the Indies. Others again preach their Rights of Man in the Levant, while the united forces of the sect make their descent on the coast of Egypt, and teach the Ottoman Court the fatal effects of having neglected to crush the first dawns of the sect."

(Barruel, vol. 4. p. 3, 6, 560, 491.) "The Propaganda, says Professor Robison works in every corner to this hour, and its emissaries run about in all the four quarters of the world.—p. 564.

Behold them now hurrying to the fatal Armageddon, and trampled under the feet of the delegates of God's Anointed, and their bodies cast out to the fowls of the air, and the beasts of the mountains, as an earnest and type of their final destruction at that place. Therefore are they grieved and return, and have indignation against the Holy Covenant. (Dan. xi. 30.) The triconsular government of France is by secret intelligence, prepared and established.—Emissaries are now sent out to the kings of the earth to confederate them, by fraud or compulsion, under the Jacobin Destroyer, and to the Sovereigns of the...
whole world, to entice or drive them to slaughter. The partition of the Ottoman empire is the very lure offered to many of them. See 1 Kings. xxii. 22. and Ps. lxxxiii. 5—14.

In this hour of darkness and retribution, by the instrumentality of thieves and Judases, upon the crucifiers of their Lord, it is truly consolatory to reflect that there is one glorious exception to the universality of this seduction. "In the whole series of their correspondence there is not the least trace of any encouragement or any hopes from our excellent Sovereign George III. Despising the incense of such wretches, and detesting their science, he has truly merited the title of Philosopher, by having done more for the real illumination of the world, by the promotion of true science, than Louis XIV. with his pensioned academicians, or than all the present Sovereigns of Europe united; and has uniformly distinguished himself by his regard for true Religion, and every thing that is venerable or sacred. This omission is above all praise." (Barruel confirmed by Robison, p. 541.)

Excellent Sovereign, (quo jospite) behold the Romanist coming and worshipping before thy feet, and knowing that thy Saviour hath loved thee. (Ch. iii. 9.) Truly thou mayest answer to thy Saviour, "Thou, through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my counsellors: for thy testimonies are my meditation."—(Ps. 119, 98.) Beloved Father of thy people—the Remembrance of thee will be sweet, as the remembrance of Jonas: (Ecclus. 49.)

By the great day of God, the Almighty Lord of all, is signified that day of victory over all the kings of the earth, by the Lord of Lords, and King of Kings. (Ch. xvii. 14, xix. 16.) It may also signify the glorious Millennium. (2 Pet. iii. 8—10. comp. Gen. ii. 17, and v. 5, and Heb. iv. 9.)
For an account of this second Crusade, and second destruction of Gog and Magog, typical of their third excision, See Ezek. xxxix. 8. where the Russians, Muscovians, and inhabitants of Toboliski, according to the original, are expressly mentioned. Comp. Joel iii. 14. Zeph. iii. 8, &c. and Is. lxiii. 4.

During this grand confederation and leading into captivity, our blessed Lord proclaims his speedy and unexpected advent; and sums up the admonitions which he had given to Laodicea; warning his followers to preserve with all vigilance, their Robe of Imputed Righteousness, which the filthy frogs would bespatter with their pretended Reason and Philanthropy. See Jude 23. Luke xii. 36—40. Matt. xxii, 1—14. 1 Thess. v. Mark xiv. 40, 51.)

Christians, behold you stand upon the summit of Mount Pisgah! the glorious holy land, the everlasting mountains, the heavenly Jerusalem seem spread at your feet! one more shout of faith; and I verily believe the walls of Jericho shall fall down flat, and the heavenly inheritance be your's!—Why will ye faint and die at the very end of your pilgrimage and warfare? 'Once more form round the Cross, and I verily believe that "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever."

The Rendezvous of the armies of Satan is Armageddon, which is here expressly said to be a Hebrew word: and which signifies in Hebrew, the Mountain Megiddo, near Carmel and the town of Acre. If any doubt could remain that this is the place signified, it would be removed by comparing ch. i. 7. with Zech. xii. 9—11. and xiv. Judges v. 19, 26. Joel iii. Jer. xlvi. 18.

As the procession of the frogs from the mouth of Antichrist, and the beginning of the judgment upon the Turks, were intimately connected and coincident: so will the gathering together of the kings
by the frogs to the literal Jerusalem, which will then be a spiritual Babylon, necessarily involve the complete destruction of the Turks. See 2 Kings, xix. 23, 24, and Jer. xlvi. 10, 27.

The last Vial is poured upon the Air, (Comp. chap. xvii, 1, &c.) that is, upon the Prince of the Power of the Air, who is the spiritual cement of Babylon. The smoke from the temple is cleared away, the converted approach, and a great voice from the Reformed Church proclaims, It is done: Conversion and Reprobation are complete! "Behold, it is come, and it is done, faith the Lord God: this is the day whereof I have spoken—So the house of Israel shall know that I am the Lord their God from that day and forward—Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezek. xxxix, 8, 22, 29.) "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well-refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away all tears from all faces," (Is. xxv.) See Matt. xxvii, 50, 51, and xxiv, 12, 14, 42; Jer. xxv, 15, 30, 33, and Is. lxiii, 4.

Then shall the spiritual thunders sound from one end of heaven to the other, and the lightning flash from pole to pole; and effectual conversion and reprobation, such as the world never yet saw, be made manifest. Then shall it be acknowledged that Righteousness is love ending in, and perfected by the ineffable Union of God and his Church; but that Sin is selfishness, ending in and perfected by a war of every man against every man. See Dan. xii. 1. Matt. xxiv. 21. Ezek. xxxviii. 19, &c. Zech. xiv.
Then shall Papal Europe be torn into three Anarchies; its polities explode; and the Church of Rome drink the sacrificial cup of extreme, everlasting wrath: the Gentiles vanish, and the foundations of the great city be whirled into the deep. (Chap. xxi. 9. 12. xi. 4. and xiv. 23.) And to use the words of Archdeacon Wilson, "As Babylon was threatened with a people from the North, Jer. 1. 9. 41. li. 48. so the destruction of mystical Babylon will be by a storm from the North, the Region of Hail,—by the same image the irruption of the Northern nations is expressed in the first trumpet." See Ezek. xxxviii. 22. Is. xxviii. 2. 17.

Consume Misery, Impenitence, and Obduracy, poured without mercy, and without end, upon the Blasphemers, admonish us that now is the acceptable time; that yet a little while and the sentence will be pronounced, the word which changeth not: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still."—While we have the light, let us walk as children of the light.

Section 4.—(Ch. XIX. 19—XXI. 8.)—The nineteenth chapter concludes with a sublime description of the supper of the Great God, the treading of the Winepress, and the victory of the Lamb at Armageddon. (See 2 Esd. xiii. Is. lxiii, and Ezek. xxxix. 20, &c.)

In the twentieth chapter the binding of Satan for a thousand years (as prefigured in ch. xii, 9—12, comp. ch. vii. 2.) is symbolized. The thrones which St. John saw, mean, I apprehend, the thrones of the Apostles: seated in the heavenly Jerusalem, but ruling over the earth. (Ch. 5, 10.) They may signify likewise the thrones of the twelve converted
tribes, their representatives on earth, of which the new, visible Jerusalem will be the Metropolis. This is opposed to the kingdom which Rome had arrogated. (Comp. Rev. vii, 2—4, and Matt. xix, 28, and Mark x, 30. Dan. vii, 9, 27.)

They who revive and reign with Christ may be, firstly, the Martyrs who shall reign in heaven, and secondly, the faithful persevering Members of the Gentile Church, raised to a new and more glorious state, comparable to life from the dead. (Ch. ii, 10, 11, iii, 20, 21. ch. iv and v, vii, 14. 1 Cor. xv, 23. Rom. xi, 15. 1 Theff. iv and v. Heb. xi, 35.)


Then shall the barren earth blossom like the rose, enjoy her halecyon days, and her divine Sabbath: then shall this world become a delicious and balmy Canaan. (Hs. li, 3.)

Occidet et Serpens, et fallax herba Veneni
Occidet, Assyrium vulgo nascetur Amomum.

No serpent, no tree of deadly poison, but the spotless righteousness of the tree of life, the produce of the Assyrian Paradise, shall overshadow the whole earth.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee—The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The fons also of them that afflicted thee shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee the
City of the Lord, the Zion of the Holy One of Israel—The Sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy Sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended. Thy people shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. (Is. lx, comp. Rev. iii, 9, 12.)

"Blessed and holy is he that hath part in the first resurrection." The promise, the unsealed promise of Revelation to all who suffer any way in the cause of their Saviour and King, is the promise of this life as well as of that which is to come—the promise not only of peace in the pardon of their sins, and joy in the hope of glory—but the promise of a glorious inheritance even during the present dispensation, infinitely superior to any sacrifice they may have made; and in the world to come, eternal life.—Verily there is a God which judgeth the earth: Verily the righteous shall be recompenced in the earth. (See Dr. Homes on the Millennium, and the conclusion of Fleming on the Revelation, and Illustrations of Prophecy, vol. ii, 622, and Dr. More on Rev. xx, and xxii, and Hermae Pastor, L. 3, Sect. 9, and Whitby on the Millennium.)

At or near the close of the thousand years, by which may, perhaps, be signified a much longer period, Satan shall be loosed from his prison: Erunt etiam altera bella.†—The last Antichrist shall summon all his forces from the four winds and:

† It is remarkable that there is hardly another classical example of the use of personal types besides the one in the passage here alluded to. Virgil in describing the gradual advancement of the Messiah's kingdom, borrowed the language of the prophets.
corners of the **myrtiz** of the earth, which is figu-
atively considered as a Square; and gather them to
the area or centre of the world, even to Jerusalem.
(Ezek. 38, 12.)

This war is also described by Ezekiel, but blended
with the destruction of the former Gog and Magog at
Armageddon; from which we may collect that the
former war was typical of the latter; and the suc-
ceeding new temple, or church of the converted
Jews, described by Ezekiel, typical of heaven, and,
as it were, the bright and immediate mirror of the
Holy of Holies. This war had likewise been pre-
figured by the Crusades, and the gradual looting
of the four angels bound in the Euphrates. (Comp.
ch. vii, 2, and ix, 14.)

The sign of the end of the dispensation is
given—Jerusalem is once more surrounded with
armies; but stands immoveable; the third and last
manifestation of the Lord of Lords levels all enemies
under his feet. And as the Gentiles were spiritually revived after the Jews, and the innumerable
company out of the nations after the Waldenses and
Albigensians, the typical Israel of God, (Ch. v. ii.
vii., xii., xiv., i—7.) so are the dead, small and
great, literally raised up from death, after the revival
of the Priests of the first resurrection.

The last Seat of judgment is set: the Apostles
sit as assessors in judgment upon men and angels
(1 Cor. vi, 2, 3.) the sealed books of the Law are
opened; but who can hold up his head and not plead guilty? But, glory be to the Lamb, another
book is opened, even the everlasting gospel, (2 Cor.
iii, 6.) the little open book of the Lamb, the Book of
Life; to be conformed to which is to be even re-
gistered in heaven among the citizens of the Celestial City. Now is Faith brought to the text of its
fruits, and justification ascertained by Sanctification.
Verily by their fruits ye shall know them. (Rom.
ii, 16.)
How plainly, how impressively does this last book of Scripture bring the Consummation of all things to light! Behold the last judgment of the Babylon of this world, and the tremendous reprobation of the Egyptians of the whole earth! 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 they shall be tormented with fire and brimstone—and the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night. Here is the faith and patience of the Saints! (Ch. xiv, 9, &c. comp. ch. xvii, 1, &c. and Wild, xvii.)

It is done—the Vial of Consummation is poured upon the Heavens, and the crash of exploding Creation succeeds, in a moment, in the twinkling of an eye,—by one word from him who upholdeth all things by his power.—One more word, and the New Heavens, wherein dwelleth righteousness, expand before the astonished saints, seated in their cloudy tribunal; and the shout of the everlasting Jubilee thunders. For once more, in a manner ineffably glorious and spiritual, "Jerusalem shall be built up with sapphires, and emeralds, and precious stone; her walls, and towers, and battlements, with pure gold. And all her streets shall say, Hallelujah, and they shall praise him, saying, Blessed be God which hath extolled it for ever." (See Rev. xxi, 9, &c., 2 Pet. iii, 11, &c. and Acts x, 11).
God of the Spirits of the Prophets, who hast appointed the ever-brightening light, and ever-present miracle of Prophecy, to be the more sure evidence of thy blessed Word, unto all generations; who hast, thyself, vouchsafed to write, and send down from heaven the great and marvellous Revelation, in which thy whole counsel is expressed, and all thy dispensations, and all their degrees, identified, equalized, and made manifest to be consummate wisdom and goodness;—send down, we beseech thee for his sake, who only is worthy, and hath power to loose these seals, thy gracious illuminating Spirit, that the Veil may be taken way in the reading of Prophecy, and that we all with open face beholding in thine Autograph, as in a bright mirror, the glory and goodness of God our Saviour, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord, to whom with thee, and the one only holy Lamb, be ascribed all glory and honour, thanksgiving and praise, from generation to generation.
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