A

KEY

TO THE

Revelation of St. John, the Divine;

BEING

AN ANALYSIS

OF

THOSE PARTS OF THAT WONDERFUL BOOK,

WHICH RELATE TO THE

GENERAL STATE OF THE CHRISTIAN CHURCH,

THROUGH ALL THE TIMES SINCE IT WAS WRITTEN,

AND TO

THE PECULIAR SIGNS OF THOSE TIMES.

BY THE

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Blessed is he that readeth, and they that hear, the words of this Prophecy, and keep those things that are written therein: for the time is at hand.—Rev. 1. 3.

IN TWO VOLUMES,

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The first, and most leading, circumstance, to be noticed in the history of that new scene of Divine dispensation, to which "the little book" so immediately relates, is—the peculiar Mean, by which it was brought to pass. And this, as will appear from the very appropriate emblems in which it is described, was no other than "The Word of God."

Ver. 1.—And there was given to me a Reed like unto a Rod: and the Angel stood, saying: "Arise, and measure the Temple of God, and the altar, and them that worship therein:

Ver. 2.—"But the Court, which is on the out-side of the Temple, leave out; and thou shalt not measure it, for it is given unto the Gen-

Vol. II.
I. It may be proper to notice, that there is here a remarkable difference between the original readings in the Wetstein and Griesbach's editions; but that both, notwithstanding, give a clear sense to the same effect; —

The former has it thus, καὶ ἐδόθη μοι κάλαμος ὅμιος πάξηφ, καὶ ὁ Ἀγγέλος ὑστήκη, λίγων, &c. which has been translated as above:

The latter edition has only these words, —καὶ ἐδόθη μοι κάλαμος ὅμιος πάξηφ, λίγων, &c. "And there was given to me a reed, like unto a rod, saying," &c.

According to this latter reading, the reed, or measuring-rod itself, which was given to the Prophet, is described as pointing out its own use. But this supreme Rule of life and manners being literally the Holy Scriptures, it would make very little difference, independently of other circumstances, whether their sacred doctrines and precepts were received immediately from that Divine Revelation itself; by those who were able to consult it; or faithfully transmitted through the instrumentality of the symbolical Angel, who translated and expounded them. I have, however, adhered to the former reading, as being most correspondent with our authorised version, and with the particulars of the history of the events predicted.
II. The lamentable disuse of this essential "Mean of grace" is most distinctly marked in these verses; where the Prophet is roused, as it were, to the resumption of its use, and instructed, by the peculiar circumstances of the case, in what manner, and to what objects, to apply it.

"And there was given to me," says St. John, as the typical representative of those, to whom this inestimable blessing should be vouchsafed, "a reed, like unto a rod," or rule, for the purpose of measuring; "and the Angel," whom he had so specially introduced into the scene in the last chapter, "stood, saying, 'Arise, and measure 'the Temple of God, and the altar, and them 'that worship therein.'" This was to be, in future, the only rule of conduct; the only standard, by which every thing was to be estimated, which laid any claim to the reputation of sanctity and virtue. "The Temple of God,"—the sincere Church of Christ, such as, even in the worst of times, has had some existence; "and the altar," every thing relating to the sacrifices and sacred services, which she offers to God;—"and they that worship therein,"—each member of that Church in his individual capacity;—all these, professing to be regulated solely by this standard, were here expressly enjoined to be measured by it: but it was not to be distorted from its rectilinear shape, to correspond with those irregular forms of man's invention, which could not be measured by it; for "what concord hath Christ with
"Belial, or what agreement hath the Temple of "God with Idols?"

The use of the Holy Scriptures, therefore, which had been denied to, and shut out from, the people, for so many ages, is now to be given to those, who are willing, and bold enough, to peruse them; and given, moreover, through the hands of the same illustrious Angel, who has been so particularly described. So little had been generally known of their sacred contents, and so strictly had they been guarded, before this time, that Luther himself is said to have never seen the Latin version of them, till he had attained his twenty-third year. And when he afterwards came to an open rupture with the Roman See, so fully impressed was he with their indispensable importance towards furnishing the foundation for any Reform in Religion, that he devoted much of his time, during eleven years, to making a translation of them—of the Old Testament from the Hebrew, and of the New Testament from the Greek. And the publishing of this translation, in several succeeding editions, contributed very essentially to disabuse the people of Germany, and to promote the progress of the Reformation. Such was the example! But it was soon followed, by men similarly disposed, in several of the nations of Europe; and thus, comparatively speaking,

a 2 Cor. vi. 15. See also Rev. ix. 20, 21. pages 390—418.

b In the year 1506, when he was passing the year of his Noviciate.
"the Word of the Lord had free course, and was glorified." This was now known to be the Rod, the only Rule, by which they were to ascertain those principles, the sincere profession of which should constitute the true Church of God; by which they were to regulate every thing, relative to the public services to be employed in his worship; and to discriminate those who were his true worshippers from those who were not.

III. They had now, therefore, a Rule of Faith and Practice. And that they might be induced to apply it more particularly to themselves, they were symbolically commanded to apply it to nothing, which could not be very correctly measured by it. Whatever was founded upon Divine Revelation might evidently be thus measured. The vain forgeries of Tradition, the gross superstitions of Gentile worship, the still grosser and more inexcusable impetities of Romish Idolatry, were utterly incompatible with such a Rule; nor was it to be "wrested," to correspond with their multifarious and anomalous forms. And, for this reason, St. John was commanded, in his typical capacity, "to reject," or "leave out," "the Court that is on the outside of the Temple," and "not to measure it; because it is given to the Gentiles" —to those, who had confounded the worship of God with that of idols.

IV. It is further declared by the Angel, (for

2 Thess. iii. 1.
his mind was very deeply tinctured with the contents of "the little book" which had been "opened," as well as with the Divine truths contained in the prophecies before existing)—that "the Gentiles shall tread the Holy City under foot forty and two months." A City is the emblem of a Church. Thus, it is affirmed, that "the Woman," or idolatrous Church, styled "Babylon the Great," "is that great City, which reigneth over the kings of the earth"; and so, on the other hand, St. John states that he "saw the Holy City," in her future state of glorification and happiness, "pared as a bride adorned for her husband". Both of these "Cities" were, therefore, emblematical of Churches, though of very different descriptions. But if "the Holy City," in the passage last cited, represent the Church of Christ in her future state of exaltation, the same type, in the passage now under consideration, must point her out as in a state of abasement; and trodden, as it were, under foot. And such has actually been the case in all those parts of the world, over which the dominion of papal Rome has been extended. And, as she claims to herself the title of Catholic, and also that of "The Mother and Mistress of all Churches," so her dominion has been professedly universal. Such then has been the assumed extent of "the Court,

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\(^d\) Rev. xvii. 18. See also Introduction, Sect. V. vi. page 61.

\(^*\) Ibid. xxi. 2.
which is on the outside of the Temple," and "has been given unto the Gentiles." With that "spiritual building" of God they have held no communion, though they have tyrannized over, and trampled upon, its members. But, happily, this tyranny has only been permitted; and the period of its duration is limited to "forty and two months."

In like manner, the sincerely pious, who now are, or at any time have been, the subjects of such tyranny, are denominated by Daniel "The Saints of The Most High." And this Prophet has foretold, in the most express terms, that these holy people "should be given into the hands" of the little Horn of the fourth Beast, "until a time, times, and the dividing of time"; that is, through precisely the same period.

"The Gentiles," therefore, who "shall tread under foot the Holy City," are completely identified with the followers of the little Horn; and the period of forty and two months, with that of "a time, times, and the dividing of time." The commencement, therefore, of this system of Idolatry and Oppression, must be dated from the time, when "the Saints of The Most High" were "given into the hand of the little Horn;" that is, from the year 606, when the Bishop of Rome first obtained the title and plenary power of Univer-

1 Pet. ii. 5.  
2 Dan. vii. 25.  
See Introduction, Sect. II. pages 9—11.
Bishop, from Phocas, the usurper of the Constantinopolitan throne. The period, assigned for its termination, is obvious.

Ver. 3.—“But I will give power unto my two Witnesses, and they shall prophesy a thousand and two hundred and three-score days, clothed in sackcloth.”

During the whole of that period, throughout which “the Gentiles shall tread under foot the Holy City,”—and even in the worst times of it,—God would not “leave himself without witness.” The Holy Scriptures should be, in a most wonderful manner, preserved in their purity; although, comparatively, in the hands of a very few; and disguised frequently beneath the base attire of erroneous glosses, and willful misrepresentation. There were also some, in every age during this period of ignorance and perversion, who might still be said to constitute the true Church of Christ; and who should frame their lives according to this sacred standard, as far as it was known and understood by them. It is, therefore, said, by the same figurative Angel, speaking, as it were, in the Name of God, the knowledge of whose Word he had been the signal means of most extensively diffusing, and in manifest allusion also to that prophecy of Daniel which was last cited,—“I will give to my two Witnesses, and they shall prophesy a thousand two hundred and three-
"score days;" that is, through exactly the same interval as the preceding.

This would, therefore, be a topic, replete with encouragement and strong consolation to all those, who should boldly embrace, and hold fast, the profession of pure Christianity, during those days of degeneracy and danger: and, as such, it was manifestly intended. From the very circumstances of the case, their condition would be, generally, one of sadness and depression: the use of the Holy Scriptures would be suppressed by authority; and they themselves persecuted for their attachment to them; and, therefore, their general habit and appearance were to be in correspondence: while they were dignified by being "Witnes ses for God," their prophesying was to be, as it were, "in sackcloth."

Thus far the Angel of the Reformation might safely proceed, in the discharge of his sacred commission: for the Prophecies of Scripture, and the peculiar sign of his own times, as well as of those times with which the light of history would enable him to compare them, would amply bear him out. He could also perceive very clearly, from this extended scene of "Revelation," compared with other predictions relative to "the last days,"—that this period of abasement and sorrow would be succeeded by one of glory and happiness: but here he would be compelled to stop; nor could he

1 See Introduction, Sect. II. pages 9—11.
advance, with certainty, any further, than the voice of prophetic truth, and the testimony of facts, would conjointly allow him.

We, who live nearly three hundred years later than he did, are more capable of taking an extended view of these sacred subjects than he was: for "the Mystery of God" has proceeded many steps nearer towards completion, than it had done in his time. And with the aid of the inspired pages of "the Revelation," and of "that little book," in particular, which he was made the honoured mean of introducing, we may perhaps succeed in bringing down the illustration of the dealings of God with man, as far as they are the subjects of prophecy, to our own time.

The supplementary scene is continued, where the Angel breaks off:—

Ver. 4.—These are the two Olive-trees, and the two Candelsticks which are standing before the God of the Earth.

Ver. 5.—And if any one desire to injure them, fire proceedeth out of their mouth, and devoureth their enemies: and if any one desire

k Luther died in the year 1546.

1 The participle ἐμπιστεύωμαι being perfect or pluperfect, will also imply "which have" or "had been standing."

m "Desire to injure them," that is, labour, or devise means to do so: for the verb ἐπιθύμω has this signification among others; and this is implied in the present passage. See Schleusner on the word.
to injure them, in this manner must he be slain.

Ver. 6.—These have power to shut up the heaven, that it rain not in the days of their prophecy: and they have power over the waters, to turn them to blood; and to smite the earth with every plague, as often as they shall be willing.

A more particular account of "the two Witnesses" is given in these, and the succeeding verses, than it was obviously in the power of the symbolical Angel to give; for he had departed this life, before some of the principal events here predicted began to come to pass.

Thus far the genuine Church of Christ had, for the most part, been passive; exemplifying the same patience under the exercise of Papal, as she had before done under that of Pagan tyranny. But now, when three-fourths of her predicted period of trial, under the latter of these enemies, had elapsed; and when that season of judgment had actually commenced, which was gradually “to take away his dominion, to consume and destroy it unto the end”;—her doctrines were to stand confessed in the broad light of day; and to strike with terror* those, whom she could not reduce to reason, or convert by the force of example.


* It may be seen by the 13th verse of this very chapter, how soon this was to be the case.
REVELATION, XI. 4—6.

This progressive state of things, therefore, is introduced by a further, and most appropriate, description of these “two Witnesses” for God.

I. “These are the two Olive-trees, and the two “Candlesticks, which are standing before the “God of the Earth.”

1. The Olive-tree, from whose fruit the Oil was obtained for the feeding of the sacred lamps of “the Temple,” is symbolical of that Divine, and primary, Mean of Illumination, from which (under the influence of The Holy Spirit, through whose inspiration, indeed, it was itself vouchsafed) that Light of Truth is derived, by which the Christian Church is instructed, governed, and preserved from sin and error,—even “The Word of God.”

The Holy Ghost has been already described, as diffusing his illuminating and purifying influences under the emblem of “seven Lamps of Fire burning before the Throne;” and an allusion is here tacitly made to the same emblematical

This portion of the Divine Scenery has an evident allusion to that very remarkable vision of Zechariah, which is recorded in Chap. iv. of his prophecies. And the allusion seems to have been made, for the express purpose of shewing, that, as in the one case, so in the other, these sacred emblems should pre-signify final success and triumph: in the one, that there should be the perfect re-establishment of the Church of God in the Jerusalem of former times; in the other, that there should be an equal establishment of the Church of Christ in the Jerusalem that is yet to come.

2 Tim. iii. 16.  
Rev. iv. 5. page 120.
REVELATION, XI. 4—6.

representation. For, till a portion of this sacred Fire is applied, there cannot possibly be any Divine intellectual Light, nor any seraphic ardour of zeal and devotion.

The Olive-trees are said to be two, in reference to the two parts of which the Holy Scriptures are composed,—the Old and New Testaments—both, nevertheless, conjointly constituting the Revealed Word of God?"  

Such is one of the Witnesses here described.  
2. The other is the two Lamp-bearers, or Candlesticks. A Candlestick is emblematical of a Church. This appears from the interpretation, which the illustrious "Head of the Church" himself gave to St. John of this very type: and it is, unquestionably, the most appropriate that could have been devised; the Church being strictly that, which supports the Light of the Gospel.

The two Candlesticks are therefore designed to represent the true Church of Christ, considered as resolved into two parts, to correspond with the former division of the empire,—the one in the

8 So, in the vision of Zechariah, the two Olive-trees standing on each side of the Candlestick, or ancient Jewish Church after the captivity, are "the Law and the Prophets"—the Holy Scriptures, as then existing. Hence Zerubbabel and Joshua are described as Olive branches, (v. 12.) and called "Anointed ones," or "Sons of Oil," (v. 14.) as having derived their respective commissions and offices, under God, from this sacred source.

9 See Introduction, Sect. V. vi. page 61.
East, the other in the West. Over both of these the Church of Rome, by virtue of her claim to catholic dominion, has assumed a haughty supremacy for many ages, and still assumes it; exerting it, in full vigour, where she can; and regarding those particular churches, which have relinquished her communion, only as rebellious subjects, liable to be at any time reduced again to obedience, whenever it may be in her power to do so. These two parts, however, become one spiritual Community, as constituting the genuine Church upon earth; as maintaining, in some degree of purity, the doctrines and precepts contained in those Divine Oracles, which had once been delivered to them; as “endeavouring to preserve the unity of the Spirit in the bond of peace:” as having “one body and one spirit, even as they are called in one hope of their calling,—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.”

These two, then, are the two Witnesses for God: namely, His holy Word: and the Church of Christ adopting that Word, as far as possible, for the Rule of its Faith and Practice.

III. They are said to have been “standing before the God of the Earth.”

* Ephes. vi. 13.
* There is a marked difference between this passage and “the Revelation,” and the corresponding passage in Zechariah,
"The Earth" being symbolical of the Roman Empire, which almost from the commencement of the seventh century had become Papal,—
"The God of the Earth" must be some personage, who has been admitted, in a manner, to divine honours, within the precincts of that Earth. And who that is we learn very clearly from the following facts—

In the Roman Canon Law it is urged, that the which proves that there is a very important difference in the application and import of them.

In the former case, we read—αἱ ἑνὼν τοῦ Θεοῦ τῆς γῆς ἑστῶσα—"which are standing before the God of the Earth;"

In the latter—יְהוָה מִלְתָּה יָדוֹ בְּאַדָּם—"which are standing before the Lord of the whole Earth."

"The Lord of the whole Earth," in this latter passage, must manifestly intend Jehovah, who "fulleth heaven and earth." (Jer. xxiii. 24.) but in the former, "the God of the Earth," from the peculiar style of the "Revelation" itself, and the very nature of the subject, must apply to a Being of a widely different nature.

And although in Griesbach's edition, the expression τοῦ Κυρίου τῆς γῆς occurs instead of τοῦ Θεοῦ τῆς γῆς, by which the words are made to conform rather more to this passage in Zechariah;—and though it is certain, that the Churches, both of the Old and New Testaments, under their respective dispensations, have been equally the objects of the Divine care and protection, and therefore, in that sense, as well as on account of their sacred ministrations, may be both said to have been "standing before, or in the presence of, God;"—yet these circumstances do not supersede the sense which is here used, as that, which the words of St. John do obviously appear to require.

See pages 305—307.
Pope, as being called God, cannot be judged by man.

In the sacred Ceremontes, his Seat is called the Seat of God.

Agreeably to this, the last General Council of the Lateran decrees, that he is by every one to be worshipped. And, accordingly, the Pope is no sooner elected, than he is clothed in his pontifical habits, crowned, and placed upon an altar; and the Cardinals come there, and kiss his hands and feet; and this ceremony is called Adoration.

In the Canon Law, the Pope is frequently styled "the husband of the Church," which Bellarmine further explains by saying, "etiam Christo seclusa"—even exclusive of Christ.

And it also affirms, that to violate the Canons of the Pope, is to blaspheme against The Holy Ghost.

In the Council of Lateran, held in the pontificate of Leo X. that Pope was styled the Lion of the tribe of Judah, the Root of David, the Saviour of Sion.*

The Church of Rome also, in matters of faith, claims, on the behalf of her Bishop and General Councils, Infallibility, which is peculiarly an attribute of God; and thence concludes, that all other Churches, as being led by the spirit of the Devil, must necessarily be involved

* See the amplification of this subject in Mr. Daubuz's commentary on the place.
in the most pernicious errors, both of doctrine and manners".

The Head therefore of this Church must be the person in question; and the passage now under consideration will very naturally admit of this paraphrase—

"These are the two Olive-trees," from which might have been produced the sacred Oil for the supply of the lamps of the Sanctuary; and the two Candlesticks," which might have supported those lights in proper elevation and authority, had they been permitted: but "they stood before the God of the Earth," in the way of him, "who opposeth, and exalteth, himself, above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God:" and therefore "the two Witnesses" were discarded, and compelled to "prophecy in sackcloth."

"Sed quemadmodum hoc una Ecclesia errare non potest in fidei ac morum disciplina tradenda, cum a Spiritu Sancto gubernetur; ita ceteras omnes, quae sibi Ecclesia nomen arrogant, ut qua Diaboli spiritu ducantur, in doctrina et morum perniciosissimis erroribus versari necesse est." Catech. Trident. Par. I. cap. x. §. xix.

But there is a compendious view of the spiritual power usurped by the Bishop of Rome, taken by Mr. Southey, which may well supersede any thing further upon this subject, in his "Book of the Church," Vol. I. p. 326—330. Edit. 3.

b. 2 Thess. ii. 3—12. Consult the whole passage, with Bishop Newton's admirable observations upon it, in his XXII. Dissertation on the Prophecies.
And accordingly, Bishop Newton has proved at large, and in the most clear and satisfactory manner, that, in every age, (commencing with the eighth century, and terminating his account with the sixteenth) there have been many eminent instances of "the prophesying of the two Witnesses," though, from the peculiar hardship of the case, only, as it were, in this mournful guise. And he justly argues in the outset, that "the truth of the fact will best appear by an historical deduction; and if it can be proved, that there have constantly been such witnesses from the seventh century down to the Reformation, during the most flourishing period of Popery, it may be presumed, there can be little doubt about the times preceding and following."  

II. Notwithstanding these disadvantages, however, "if any one shall wish to injure them," and, in consequence of that desire, shall attempt it, "fire proceedeth out of their mouth, and devoureth their enemies." The two Witnesses have but one mouth; and the denunciations of "Divine Wrath," are uttered by it: "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." And if any one shall persist in his "wish to injure them," thus, according to these denunciations,

1 Dissertation XXIV. on the Prophecies, Part I. Chap. xi. 3.  
2 See Introduction, Sect. V. viii. page 84.  
3 Rom. i. 18.
"must he be slain," or perish. In this deplorable case, the Light of God's Holy Word, which might have animated, and directed him, to every thing good, will be converted, as it were, into a fire, to consume him; and the example of His Church, which might have convinced him of the excellence, and the inestimable value, of Piety and Virtue, will rise up in judgment against him, and condemn him; for "the path of the just is " as a shining light, that shineth more and more " unto the perfect day ".

III. And as they have power, in one sense, over fire, so also have they over water. "These " have power to shut the Heaven, that it rain not " in the days of their prophecy." Rain, coming down from the heaven, and which is a most beautiful emblem of the universal beneficence and mercy of God, is here employed to denote that generosity, magnanimity, and virtue, in the ruling powers of a state, which shall make the subjects of that state wealthy and happy . When therefore it is said, that "they have power to shut up " the" symbolical "heaven, that it rain not" during the days that they are thus compelled to "prophesy in sackcloth," the obvious meaning is,—that the neglect, with which they are treated, shall become the means of stopping all the sources of general improvement, and all the effusions of

1 Prov. iv. 18.
benevolence and mercy; and of introducing a system of oppression, of ignorance, bigotry, and superstition, in a high degree offensive to God, disgraceful to the governing powers themselves, and productive of the most injurious effects to their unhappy subjects.

It is impossible to take an impartial view of the state of the world, from the seventh to the sixteenth centuries,—of the reigns of Charles V. and Philip II. of Spain, and of those of Charles IX. and Louis XIV. of France,—and, in short, of all the countries professing the religion of the Church of Rome, but more especially of Spain, Portugal, and the Popedom itself, to this very day,—without perceiving, how remarkably all this has been the case.

IV. In the same sense, also, "they have power over the waters, to turn them to blood." Waters are emblematical of peoples and nations. And the various sanguinary wars, that have been excited, at the instance of a blind and sanguinary superstition, and for the supreme aggrandizement of the Papacy, through the lapse of many ages, are evident proofs, in this respect, of the power of the Witnesses prophesying in sackcloth.

[b] An allusion is here made to Exod. vii. 19—21: where it is recorded, that Moses and Aaron, the two Witnesses for God, in Egypt, were empowered in a natural sense, to "turn her waters into blood," on account of the unjust and cruel oppression of his people, by the king of that country.

[1] Introduction, Sect. V. v. page 64.
Their power likewise, analogous to that of Moses and Aaron in Egypt, extends to "the smiting of the Earth," or Papal Roman Empire, "with every plague, as often as they will:" for the only will which they express is the Will of God.

Ver. 7.—And when they shall be finishing their testimony, the wild Beast, that ascendeth out of the bottomless deep, shall make war against them, and shall overcome them, and slay them.

Ver. 8.—And their dead bodies shall lie in the broad place of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Ver. 9.—And they of the people, and tribes, and tongues, and nations, shall see their dead bodies three days and a half; and their dead bodies they shall not suffer to be put into graves.

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Kai ἐκείνων τὴν παρενεχθεὶν αὐτῶν. (Orig.) The verb here, being in the first aorist tense of the subjunctive mood, leaves the time so indefinite, as to be ascertained only by concurrent events. A future time is clearly intended; but such a time, nevertheless, as should arrive before "they shall have finished their testimony." This appears from that peculiar circumstance of the prophecy, that, though they were to be slain while giving it, they were to be resuscitated for the purpose of completing it. And they may be well said to have come to the latter end of it, when already three-fourths of the whole time, during which they had to "prophecy in sackcloth," had elapsed.
Ver. 10.—And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell upon the earth.

Ver. 11.—And after the three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them.

Ver. 12.—And they heard a great voice from the heaven, saying unto them: "Come up hither." And they ascended up to the heaven in the cloud; and their enemies beheld them.

Ver. 13.—And in that same hour there was a great earthquake: and the tenth part of the city fell; and there were slain in the earthquake, names of men seven thousand: and the remnant became affrighted; and gave glory to the God of the heaven.

After the preceding description of the distinguishing qualities and powers of the two Witnesses, and of the humiliating and distressful circumstances under which they should prophesy for the thousand two hundred and threescore days,—this supplementary prophecy goes on to foreshew some very remarkable events, which should happen to them towards the latter end of that period.

I. "When they shall be finishing their testi-
"mony,"—some time before its completion, but while things are beginning to be in a state of preparation for it,—"the wild Beast that ascendeth out of the bottomless deep,"—that same wild Beast, which St. John elsewhere describes as at first "coming up out of the sea,"—the Roman Empire, now under Papal influence, and also under its Imperial head revived, "shall make war against them, and shall overcome them, and slay them."

Who might not have imagined, judging abstractedly from those parts of "the Revelation" long since fulfilled, that no more would have been heard of the Western, or proper, Roman Empire, as in a state of existence? We have seen its ancient capital abandoned, and "cast, as a great mountain, burning with fire, into the sea." We have seen the Imperial dignity itself superseded, in the dethronement of Augustulus; and what was the seat of empire successively occupied by the kings of the Heruli and the Goths; as well as every thing that was of Imperial origin in the state, completely annihilated, by the Exarch Longinus in the south of Italy, and by the Lombards in the North: and we have also seen no less than ten independent kingdoms, either successive to, or contemporaneous with, each other, formed,

1 Rev. xiii. 1, compared with xvii. 3. 8.
2 Rev. viii. 8, 9. pages 273—284.
3 Rev. viii. 10, 11. pages 284—291.
as it were, out of its ruins, and within the territo-
ries which had composed its dominions? — and
yet it is mentioned in the passage before us, and
it appears from the history of the time to which
it relates, that this empire was not only in exist-
ence, but possessed of such power as to "make
" war against, and overcome, and slay, the two
" Witnesses!" Well might St. John assert, as
in a future part of his prophecy, that "all the
" earth wondered after the Beast?!" But whence
came this?

" The little Book" most distinctly points out
the origin of all this, in those few words, wherein
it declares, that " the wild Beast," in question,
" ascended out of the bottomless deep."

Looking to the obvious meaning of this symbol,
it will be found to imply a state of things, which
had no ground, or bottom, either in sound reason,
or in true religion. And, in consistency with
this, the page of history will evince, that the re-
vival of the sixth or Imperial, head of the Beast,
is to be dated from the time, when, under the
assumed fiat of "the God of the Earth," a
Secular dominion, in support of his Ecclesias-
tical, was established within the ancient bounda-
ries of the empire, which was intrinsically the
same with the former, as to all its essential qua-
lities,—all those idolatrous and persecuting pro-

* See pages 280—284; and 293—295.
* Rev. xiii. 3.
* See Introduction, Sect. V. i. page 34. Rev. ix. 1, 2.
pensities and practices, which peculiarly constituted it a Beast.

From whence, indeed, did Charlemagne, in whom the revival of this sixth head took place, derive his dignity, ostensibly at least, as Emperor of the West, except from the plenitude of power usurped by the Bishops of Rome?

On Christmas day, in the year 800, there was exhibited in that city one of the most extraordinary scenes that was ever beheld. "The King going to assist at Mass, while he was upon his knees before the altar, the Pope (Leo III.) came, and placed a rich crown upon his head: upon which all the people cried aloud, 'Long live Charles the August, crowned by the hand of God! Long life and victory to the great and pacific Emperor of the Romans!' During these acclamations, the Pope conducted him to a throne, which had been prepared for him; and, as soon as he was seated, paid him those respects, which his predecessors were wont to pay to the ancient Emperors. He then declared, that, instead of the title of Patrician, he should style him for the future Emperor and Augustus; and, at the same time, presented the Imperial Mantle, with which being invested, he returned, amidst the acclamations of the people, to his palace."

Galinard, the secretary to this monarch, affirms,—

* Introduction, Sect. V. vii. page 68, &c.
that he "was so far from shewing either joy or "satisfaction upon this occasion, that he declared
"he was not in the least apprised of the Pope's "intention; and that, if he had been, he would,
"notwithstanding the solemnity of the feast, have "forborne going to church. The reason he as-
"signed was, that this ceremony added no-
"thing to his power; and would only confer "upon himself and his posterity a pompous "title, which might be attended with many in-
"conveniences."

Thus did this revival of the Imperial title in Rome originate in the usurpation of a power, by the Bishop of that city, for which there was no ground, or warrant, either in reason, or Scripture. It is precisely the same as that described by Pope Pius V. in his famous bull "Regnans in Excelsis," &c.; which he issued with the very opposite design, of deposing Queen Elizabeth, absolving her subjects from their allegiance, and anathematiz-


" Pius Episcopus, Servus Servorum Dei, ad futuram rei memoriæ:
" Regnans in excelsis, cui data est omnis in Caelo et in Terra "Potestas, Unam Sanctam, Catholicam, et Apostolicam Eccle-
"Hinc unum super omnes Gentes, et omnia Regna Principem "constituit, qui evellat, destruat, disperdat, plangent, et ædificet." This bull bears the date of the fifth of the Calends of March, or the 25th of February, 1609.
ing all such as continued in their obedience;—
"He who reigneth on high, to whom all power is
"given in heaven and in earth, hath committed
"the One Holy Catholic and Apostolic Church,
"out of which there is no salvation, to
"One Alone on Earth,—namely, to Peter,
"the Prince of the Apostles, and to the Suc-
"cessor of Peter, the Roman Pontiff, to
"be governed with a plentitude of Power. He
"hath constituted him alone the Prince over
"all Nations, and all Kingdoms, to pluck up,
"to destroy, to consume, to plant, and to build."
Such were the powers assumed, for the very oppo-
site purposes which have been here exemplified,
by the Bishops of the Church of Rome! And,
as they are utterly void of any foundation in rea-
sion, religion, and truth, Charlemagne, and his
successors, having been raised to the Imperial
title and dignity by virtue of these powers, and
thus placed at the head of this idolatrous and
persecuting Empire, it is well compared in the
sacred text to "the Beast, that ascendeth out
"of the bottomless deep."

This, then, is the descriptive character of the
Power, which was to "make war against the
"Two Witnesses, and to overcome, and to slay
"them." The war, which was to be waged with
them by the Beast, was to be a war of principle;
and, as far as that was concerned, was intended to
be a war of extermination. It was to be tried by
this contest, whether the principles of Divine
truth, as conveyed in the Holy Scriptures, or the vain traditions, the errors, and superstitions of the Church of Rome, were to be received, as the basis of Faith, and the rule of life and manners, throughout the Christian world. And, in this contest, those who fought under the banners of Revelation were to be overcome. The independent political existence, which they had lately acquired, for the first time since the commencement of the Papal usurpation, by the treaty of Smalkalde*, was to be destroyed; and that Revelation itself, for which they fought, was, for a time, to be apparently deprived of its vital energy and effect.

And in conformity with this was the war, entered into by the Protestant Princes and Imperial cities of Germany, in defence of the principles of the Reformation, against the Emperor Charles V.: and which terminated so fatally for the cause of the allies, at the battle of Muhlberg, in the year 1547. In that, indeed, were the witnesses "overcome," but in that they were not virtually "slain," for the Reformed were not yet deprived of liberty of conscience, and the free exercise of their religion. That extremity was to be deferred till the fifteenth day of May, in the next year; when the making, and rigidly enforcing, of the decree called the Interim, depriving them, in a legal manner, of these essential rights and privileges, completed the political death described in the prophecy.

* Rev. x. 4, pages 431—435.
The history of this famous war throws much light upon the causes of this temporary defeat, and apparent ruin, of the cause of Divine Truth. It shews us, that so long as the Allies were unanimous and determined in the defence of it, so long they were invincible: but when some of them began to temporise with the Emperor, instead of to act promptly against him; and, in consequence of the seductions of his refined policy, were induced to violate the league they had solemnly formed; the remainder, who stood faithful to their engagements, were so weakened by it, and their plans so deranged, that they became an easy conquest to the enemy with whom they had to contend. Thus, by dividing those, who should have defended the cause of truth and liberty, the cause of Popery and oppression triumphed: and the leading circumstances of this war hold out an impressive lesson to all future times, and to none more remarkably than to the present, and more especially in our own country. The late artful and insidious "Declaration of the Catholic Bishops, the Vicars Apostolical and their Coadjutors, in Great Britain," will sufficiently shew, that Popery is not a system to be trifled with.

II. It is further said, that "their dead bodies

There is a very clear account of these events in Dr. Robertson’s History of the Reign of Charles V. Vol. III. and in Mod. Univ. Hist, Vol. XXX, Chap. xiii. p. 20—62.

* See a Tract entitled "Brief Remarks," on this Declaration; Rivingtons, 1826, before referred to in page 402, note 7.
“shall remain in the broad place,” in the most extensive division “of the great City:” that is, in the most spacious region within the jurisdiction of the Bishop of Rome. In these words, therefore, Germany is the country specially pointed out; which was by far the largest of any within the spiritual dominions of the Pope; and was now, in consequence of the operation of “the Interim,” become wholly Popish.

And this City is described by particular characteristics, which will sufficiently distinguish it from that which was called “the Holy City,” in the beginning of this chapter. “It is spiritually called Sodom,” on account of the horrible lusts and vices, which, according to the present state of human nature, arise out of the very system of her government, and are there indulged with impunity; “and Egypt,” on account of the degrading oppression and cruel persecution, which are there exercised upon the people of God, and even upon the Israelitish race, in particular. It is also said to be the place, “where our Lord was crucified,”—“crucified,” without doubt, “after, and put to an open shame,” by the long-con-

a And perhaps, also, on account of some analogy in the catastrophes, which may respectively happen to the cities, which have been the principal seats of such wickedness. See Rev. xviii. 4, 5, &c.
b See more upon this subject, in Rev. xvi. 12—21. xviii. 4, 5, &c.
c Heb. v. 4—6. The awful connection, in which the words which I have here cited are placed, points out the desperate
REVELATION, XI. 7—13. 492

tinued and scandalous *profligacy and impiety of those, who profess themselves, to the exclusion of all others, to be his disciples.

III. After having thus described the particular country that was distinguished by this achievement, the prophecy goes on to state, that "they " of the people, and tribes, and tongues, and na-
" tions,"—the inhabitants, generally, of the Papal Roman empire,—"shall see their dead bodies " three days and a half; and their dead bodies " they shall not suffer to be put into graves."

It has been already observed, that these two allegorical personages have but one mouth *. The one being the sacred Oracles of God, and the other speaking as those Oracles dictated, they both spake, as it were, with one mouth: yet, notwithstanding this, they had two distinct bodies; in which their respective properties were incorporated;—the one a spiritual, and the other a political constitution. But, on this mournful occasion, although the spiritual life and efficacy of the one, and the political life of the other, were, in a manner, destroyed, by the superior power and artifice both of the ecclesiastical and civil

state in which the Church of Rome is involved at this moment, and in which she has been involved ever since her great Apostacy from the simplicity and truth of the Gospel. To this day, she has shewn no sign of repentance: nor can she ever do so, so long as she blasphemously retains the doctrine of her own Infallibility.

a Page 479.
adversaries, whom they had to encounter, yet they were not to be interred: it was wisely and graciously ordained, that they should be left in a situation, namely "in the broad place of the great city," where they could neither be put out of sight, nor out of mind.

And it is truly remarkable, that Divine Providence rendered even the malicious triumph of their enemies subservient to this end. "They that dwell on the Earth, that is, within the provinces of the empire," shall rejoice over them, and "make merry, and shall send presents one to another," to celebrate the victory that had been obtained by the Beast, and "because these two prophets tormented them that dwelt on the earth." These had uniformly testified of them, "that their deeds were evil;" and they, therefore, now exulted in the sight, that their power of further censure was departed; and their effective life itself become extinct. They would not, therefore, allow the interment in question, that the cause of their exultation might be constantly before them.

And how exactly does the history correspond with this representation!

It will never be forgotten, with what indignities, and refined cruelty, Charles V. treated his two illustrious prisoners, the Elector of Saxony, and the Landgrave of Hesse, who had been placed, by the general consent, at the head of the Protestant league. During the five years that elapsed, be-
between the dissolution of the treaty of Smalkalde and the Emperor's flight from Innsbruck, they were guarded with the most vigilant severity; they were carried about, in a state of captivity, wherever their conqueror chose to bend his course; and were thus compelled, every day, to renew his triumph, and their own mortification.

But, in addition to ostentatiously conveying with him his illustrious prisoners wherever he went, as trophies of his victory, Charles possessed the greatest possible security in the confidence of his own good fortune; and, therefore, made no preparation for any reverse. "Through negligence and credulity, which exposed him no less to scorn than to danger, he had neither made, nor was in a condition to make, any effectual provision, either for crushing his rebellious subjects, or resisting the invasion of a foreign enemy. Part of his Spanish troops had been ordered into Hungary, against the Turks; the rest had marched back to Italy, upon occasion of the war in the duchy of Parma. The bands of veteran Germans had been dismissed, because he was not able to pay them; or had entered into Maurice's service after the siege of Magdeburg; and he remained at Innsbruck with a body of soldiers, hardly strong enough to guard his own person." Such was the state of the Emperor's means of defence, in the beginning of April 1552, at the

moment when he received the first intelligence; that Maurice, having taken the city of Augsburg, was advancing by forced marches towards him: so that no words can express the astonishment and consternation he felt, at events so unexpected.¹

IV. The triumph, therefore, of the enemies of the two Witnesses was only to be of short duration: and for this reason it is said, that "after three" prophetic "days and a half," that is, after three years and a half, "the Spirit of Life from God, entered into them." That same Divine Power and Wisdom, which had at first inspired them, and given them power to prophesy, now operated so, that "they should not become void, "but should accomplish that whereunto they were "sent." And the consequence was, that "they stood upon their feet:"—they were again raised from their fallen state; and, supported by their principles, and become wiser by experience, they again appeared in a corporate capacity; and struck terror and confusion into those, who had vainly imagined, that they had been for ever deprived of all further vitality and effect.

And, agreeably to this description, at the end of three years and a half, or about the middle of November, in the year 1551, at the instance of Maurice, who had been raised to the Electorate

¹ Robertson's Charles V. Vol. IV. p. 73.
² Isaiah iv. 10, 11.
of Saxony, a new coalition was secretly formed between the Protestant Princes of Germany; the avowed object of which was, to obtain security, for the Protestant Religion, and for the political Constitution of the Empire: and, at the same time, a treaty, offensive and defensive, was entered into with Henry II. of France 8.

Here, then, was a revival of the spirits, which had long been broken by defeat and oppression. Immediate preparations were made for war; "and "great fear fell upon those who beheld them." Their political existence having been again rendered visible, Charles, who had made no provision for such an event, and dreaded the retaliation he might justly expect, fled in consternation before them. The circumstances of his flight are thus described by the accurate pen of the historian last cited:—

"He was informed of the approaching danger "late in the evening; and, knowing that nothing "could save him but an immediate flight, he in- "stantly left Innspruck, without regarding the "darkness of the night, or the violence of the rain "which happened to fall at that time; and, not- "withstanding the debility occasioned by the "gout, which rendered him unable to bear any "motion but that of a litter, he travelled by the "light of torches, taking his way over the Alps, "by roads almost impassable. His courtiers and

8 Robertson's Charles V. Vol. IV. p. 44, &c., 60, &c.
attendants followed him with equal precipitation, some of them on foot, and all in the utmost confusion. In this miserable plight, very unlike the pomp with which Charles had appeared during the five preceding years as the Conqueror of Germany, he arrived at length, with his dejected train, at Villach in Carinthia, and scarcely thought himself secure even in that remote inaccessible corner."

V. Such was the terror, which the two Witnesses now, in their turn, inspired! And the great point was gained: for the treaty of Passau*, and the Diet of Augsburg, which after some time succeeded, gave to the Protestant Cause in Germany every degree of Establishment, that could be desired or expected.

But a still greater, and more undivided, honour was reserved for the Witnesses: for "they heard a great voice from the heaven, saying unto them, 'Come up hither.'" A great and powerful state, which had anciently been a province of Imperial Rome, and was till now attached to the dominion of Papal Rome, which was competent to support them, and had determined to make their testimony the Rule of its Faith and Man-

* Robertson's Charles V. Vol. IV. p. 80.
* Concluded on the 2d of August, 1552.
* "The heaven," here mentioned, is that part of the great political heaven of nations, which was immediately over the country to which the allusion is made. See Introduction, Sect. V. v. page 51.
* Page 462—466.
ners, invited them to itself; and placed them in that degree of elevation and authority, which their sacred Origin, and transcendent Offices, so justly demanded. "And they ascended up to the heaven, in the cloud," with the cordial support and co-operation of this reformed nation; "and their enemies beheld them," doubtless, with vexation and dread.

If, then, it be recollected, that the Diet of Augsburg gave a durable Establishment to the Reformed Religion in the Protestant States of Germany, in the month of September of the year 1555; and that Mary, the Queen of England, died, and her sister Elizabeth succeeded to the throne in November 1558;—the gratifying import of this part of the prophecy will become at once apparent. For then the Reformed Religion received also a firm Establishment by law in this country; and, since that period, the English nation has been honourably distinguished, as "earnestly contending for the faith which was once delivered to the saints," and such she continues to be, through the fostering care of Divine Providence, to this very day.

VI. All the hatred and revenge of the enemies of the Witnesses now recoil upon themselves: for no sooner were these allegorical personages firmly established in their new situation, than an imme-

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a Introduction, Sect. V. v. page 54, 55. See also Rev. x. 1. pages 419, 421.
diate concussion took place in the Roman Earth. "In that same hour, there was a great earth-quake; and the tenth part of the city fell;" that is, the tenth part of the Ecclesiastical dominions of the Roman see, considered as extending itself over the former territories of the Western empire, and more especially over those ten kingdoms which grew out of it, fell from its communion, never to rise again.

This tenth part of the great City was evidently that, which was now supporting the two Witnesses, in their proper station of dignity and authority; and, according to the prophecy, it must have been a part greatly distinguished, and one, upon which great dependence had been deservedly placed: for it is said, that "there were slain in the earthquake names of men seven thousand." By this is clearly implied, that, in consequence of this convulsion, a vast number of Men of name, and high distinction, for talents, probity, and learning, relinquished the life of error, which they had before been living; and ceasing to be, what they had before been, the upholders of superstition and idolatry, incurred the fearful fate of excommunication.

"And the remnant," those who had not been thus slain, "became affrighted." This, with the

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Rev. xvii. 12, 13.
See the Bull of Excommunication, by Pope Pius V., already alluded to in page 487.
events already recorded which had preceded, was the first grand shock that the Church of Rome had ever sustained, since she had acquired her supremacy. "She had said in her heart, I sit a "'queen, and am no widow, and shall see no sor- "row';" She now, however, finds, that she is not invulnerable; but may be successfully assailed by the very weapons, which she had vainly imagined she had destroyed for ever,—even the efficacy of "the Written Word of God;" and the ability, firmness, and integrity, of those, who adopt it as the Rule of their faith and conduct. Well, therefore, might she now begin to be apprehensive, in earnest, for her own safety, and for the stability of that system, on which all her shadowy greatness was erected! Well might she set herself to reform abuses, that were too notorious not to merit universal execration! Nor is it any wonder, that, for the sake of preserving her own existence, she should consent, in some degree, "to give glory to the God of the heaven:" by relaxing a little from her enormous pretensions; and assuming an air of greater candour and moderation. It was in this temper, and in consequence alone of the progress of the Reformation, that the Council of Trent was held. It specifies its own intentions, when it declares, that it was held "for the "glory of the Holy Trinity, the increase and ex- "altation of the faith and the Christian religion,"

Rev. xviii. 7.
"the extirpation of heresy, the union of the Church, the reformation of the clergy and Chris-tian people, and the depression and extinction of the enemies of the Christian name:"
but, unhappily, the Creed of Pope Pius IV., and the very Catechism composed by order of this Council, and ratified by Pius V., afford convincing proof, how incapable she is of repentance; how little willing she was to reform the grosser abuses, in which she had been for so many ages indulging.

Such is the sublime and accurate description, which the Holy Spirit, in this first supplementary prophecy, has afforded us, of one of the most wonderful and important Revolutions, which has hitherto taken place in the affairs of mankind. It is, indeed, most strictly allegorical; but the prophetic images, that are employed, are not difficult of explanation; and when once clearly comprehended, and considered in the order in which they stand, they have so much of the effect of the history to which they relate, as almost to render any citations from that history unnecessary, in proof of their accomplishment.

Ver. 14.—The second Woe is past; behold, the third Woe cometh quickly.

Ver. 15.—And the seventh Angel sounded: and there were great voices in the heaven, saying:
REVELATION, XI. 14—19.

"The kingdoms of the world are become that of our Lord, and of his Christ; and he shall reign for ever and ever."

Ver. 16.—And the four-and-twenty Elders, who were sitting upon their thrones before God, fell upon their faces, and worshipped God.

Ver. 17.—Saying: "We give thanks to thee, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

Ver. 18.—"And the nations were wrathful; and thy wrath is come; and the time of the dead, that they should be judged; and that thou shouldest give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and shouldest destroy them that destroy the earth."

Ver. 19.—And the temple of God was opened in the heaven, and there was seen the ark of his covenant in his temple; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

I. With the series of the events, described in that supplemental prophecy which has just been considered, terminated the season, denoted by the sounding of the second Woe-trumpet. This period
had continued from the year 1657, when permission was no longer denied to the Turkish tribes to pass the Euphrates, for the invasion, and eventual destruction, of the Empire of the East,—
to the year 1559, when a bulwark was firmly erected for the defence of the Reformed Religion in the West, and the dominion of Superstition and Bigotry began visibly to fall, in that part of the world. The space, then, of one hundred and six years, after the overthrow of the Eastern empire, had been allowed "to the rest of the Men" for repentance, and the turning away of those judgments which would be the consequences of impenitence. But experience, so far, sadly declared, that the terror, which had been excited by that catastrophe, had produced no such change for the better, upon the idolatrous Church of Rome, as to avert the calamitous effects of the third woe, that is here proclaimed; "behold, that "cometh quickly."

II. Upon the firm establishment of the Reformation in this country, under Queen Elizabeth, "the seventh Angel sounded." This was the consolidation, if I may so say, of this great work of God;—the confiding of the most valuable talents, and means of improvement, to a people, rendered confessedly illustrious by their prowess abroad, and impregnable by their situation at home; and

1 Rev. ix. 14. pages 364, &c.
2 Rev. ix. 20, 21. pages 390, &c.
who, so long as they duly estimated the blessings they enjoyed, would be competent, and zealous, to employ their superior advantages, in the defence and propagation of Divine Truth, and in the acquirement of excellence in every virtuous, noble, and useful pursuit.

But this most decisive commencement of the predicted Judgment upon "the little Horn" of the fourth Beast,—this partial emancipation of the two Witnesses,—and this fall of the tenth part of the great City,—however terrific they may have been to the enemies of God, were the subjects of the sincerest joy, and the most lively exultation, to his Church. That Church had now, through the Divine mercy, acquired her own peculiar "heaven" of Establishment; under the various parts of which dwelt "all the people, the nations, and languages," which had embraced Religion in a Reformed state. She also constituted "the Kingdom of Christ and of God;" upon earth; as preparative to their eternal kingdom of glory, in the world that is to come. And there is therefore a most sublime and beautiful allusion to these circumstances, when it is represented, that "there were loud voices in the heaven, saying, the kingdoms of this world are be- come the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

a Dan. vii. 21, 22, 26.  b Page 497. c Page 499. d Eph. v. 5.
III. But all the works of God are formed to praise him. The Song of triumph is exquisitely described, as by no means confined to those distinguished individuals in the symbolical heaven, with whom these signal benefits are the subjects of celebration. For this was the triumph of truth over falsehood, of learning and piety over ignorance and superstition: it was the victory obtained by the Word of God, over the vain traditions of men; and over those absurd and impious practices, originating from them, which had for so many ages concealed its native dignity and excellence, from the nations of the world. Those inspired Sources, therefore, from which the Church of Christ derives its doctrines, and rules of life, are again introduced*, to bear their part also, in this grateful act of adoration and praise. "The four-and-twenty Elders, who were sitting "upon their thrones before God," as being the supreme Arbiters in the judgment that was now instituted, "fell upon their faces, and worshipped God."

In this most solemn act of Adoration, these symbolical personages, are described as, first, with suitable gratitude and humility, giving the glory of the great and salutary Change, which had then taken place, to God; to whose eternal Providence, foreseeing all things from the beginning, and directing them continually to their

* Rev. iv. 10; v. 6—14; vii. 11.
appointed issues,—and to whose almighty Power, in bringing to pass the decrees of His Providence, in opposition to the utmost efforts of human malice and resistance,—it could alone be attributed. They said—“we give thee thanks, O Lord God Almighty, who art, and wast, and art to come, “because thou hast taken to thee thy great power, “and hast reigned.” They next shew, that they are not insensible of the fulfilment of some of the most memorable prophecies of Scripture, in the very events which they are thus celebrating; that, in the rage of the enemies of the two Witnesses, and the disappointment of it, may be seen a conspicuous part of the growing accomplishment of that of David, which forcibly depicts the vanity of the heathen raging,—and of “the kings of the “earth standing up, and the rulers taking counsel “together,—against Jehovah and against his “Messiah;” and that, in the diffusion of Scriptural knowledge, which had then taken place, and the happy consequences that had attended it, they could trace very distinctly the commencement of that Judgment, described by Daniel, which was to terminate in the annihilation of the power of “the little horn,” which had so long “made war with the Saints, and prevailed against them.” They therefore add:—“And the Nations,—those Gentiles, who were treading under foot the

b Psalm ii. 

c Dan. vii.
REVELATION, XI. 14—19.

Holy City—"were wrathful; and Thy Wrath is come; and the time of the Dead"—of those who have been sleeping in the dust of the Papal earth,—"that they should be judged; and that," by the success of their ministry, or of their prayers, "thou shouldest give the Reward unto thy ser-
vents the Prophets, and to the Saints, and "to them that fear thy Name, the small and the "great; and shouldest destroy them that destroy "the earth."

IV. "And the Temple of God was opened in the heaven." The genuine Church of Christ, after having openly embraced the principles of the Reformation, had now obtained a visible establishment in the political systems of the countries over which she was extended; and every thing, relative to her public services, was settled by the authority of law. But this was most particularly the case, with that purest branch of her offspring, the Church of England; whose Prelates

d That the Nations here spoken of were, in reality, those Gentiles, alluded to in the second verse of this chapter, who were "treading under foot the Holy City," will appear evident from the slightest comparison of these two texts—ΕΛΙθυ ΤΘΙΣ ΕΘΝΕΣΙ, κα ταν παντα ταν δψιαν παγινονει μνεας τεσσαρε-
κατα δνο—It is given to the Gentiles, "and they shall tread "under foot the Holy City forty-and-two Months." v. 2.

Και ΤΑ’ ΕΘΝΗ ζυψιβθεαν—and the Gentiles were wrathful. v. 18. In proof of their Wrath, see pages 402, &c. 446, &c. and 482.
became, thenceforth, an indispensable part of the legislature of the land; and have been actually such,—the period of the miserable confusions, in the middle of the seventeenth century, being alone excepted. And, for this reason, and because the people of England themselves should thenceforward become a nation, "shadowing with wings"—a succour of the oppressed, and a refuge for the destitute, of other countries, as well as the great bulwark of the Reformation,—it will be perceived, that the fortunes and achievements of this Church and Nation form a most prominent feature, in several of the scenes that are about to be displayed, in subsequent parts of this "Revelation."

"And the Ark of his Covenant was seen in his Temple." The Christian world once more got sight of that fundamental Doctrine in its original purity, that "there is no other Name under heaven, given among men, by which we can be saved," but that of Jesus Christ; and that he is the One Mediator between God and man." In consequence, the intercession of a host of Saints was now no longer invoked, as of Mediators with God; nor could "works of supererogation" be

* Isaiah xviii. 1. I would refer the Reader to Bishop Hor- sley's very judicious and learned commentary on this chapter, in his Letter upon it; merely adding, there does not appear to be any nation, at this advanced period of the 1260 years, answering so nearly, in every particular, to the nation there described, as the inhabitants of this highly favoured land.
any longer allowed the least share of *redundant*,
or even of *actual, merit*, in respect to Him. The
only *merits*, and *intercession*, essential to the
*salvation* of the people of God, were now allowed
to be those of His *only-begotten Son*.

Then also were the *Sacraments* generally ad-
ministered, according to Christ's ordinance; and
those *supernumerary ones* ordained by the Church
of Rome, abolished: *The Holy Scriptures* became
again the sovereign Rule both for principles and
conduct; and there was every requisite encou-
ragement and instruction, "to worship God in
"spirit, and in truth."

V. Such were the *spiritual blessings* resulting
from this important change in Religion; but, as
it has been already seen, they did not come unat-
tended with some evils. "There were *lightnings*,
and *voices*, and *thunderings*." The great Adver-
sary of mankind stirred up the Powers, that had
enlisted themselves under his banners, those *Gen-
tiles* who were still treading under foot the *Holy
City* where they could, to oppose, by every means
in their power, the further progress of the Reformed
Religion; and to rivet still more firmly the chains
of bigotry and superstition upon those, whom he
had hitherto enslaved. But *furious* and *inte-
olerant*, and *incapable of any reform* herself, the
Church of Rome effectually drove those Nations
from her communion, who possessed the least in-
dependence of thought, and the resolution and
firmness to "obey God rather than man." The
REVELATION, XI. 14–19.

consequence was, that there was, indeed, "an Earthquake, and great Hail." The "Earthquake" was no other than the violent dissovering of the United States of the Netherlands from the trunk of the Empire, in the year 1565; in consequence of the horrible cruelties, exercised by Philip II. upon that portion of his subjects, on account of their religion. And the "great Hail" was exhibited, in the ferocious and sanguinary war he carried on, for the purpose of reducing them again to his yoke; and in the massacre of the Protestants in France, in August 1572, and the War which succeeded. The equipment and sending forth of the Spanish Armada would have produced, indeed, a great hail, had it been permitted to descend upon the country against which it was directed: but the storm was happily averted, through the fostering care of Divine Providence; and spent itself in situations, where it could do no injury, except, by its own utter ruin, to the wretched nation from which it proceeded. In short, many Nations and States of Europe became finally separated for ever from all connexion with the Roman See; and the most barbarous hostilities in some instances were carried on, the most violent methods adopted, to compel them again to receive her dominion. But though the waves of Papal animosity "were mighty, and raged horribly, yet Jehovah, who dwelleth on high, was "mightier:" and against these newly-formed, and
visible, portions of the Church of Christ, "the Gates of Hell" were not suffered to prevail.

The following is a list of those Kingdoms and States of Europe, which embraced Religion in a reformed state, and established it by law in their respective political systems, before the close of the sixteenth century; since which time, no further Reformation has taken place.

I. The Protestant States of Germany,
   II. Some of the Swiss Cantons,
   III. Sweden,
   IV. Denmark and Norway,
   V. Poland,
   VI. England and Ireland,
   VII. Scotland,
   VIII. The United Provinces of the Netherlands.

The Hugonots were also very numerous in France, where they were sometimes tolerated, sometimes not.


CHAPTER XII.

The Reformation of Religion in the sixteenth century, being one of the most memorable events that has taken place since the commencement of the Christian Era; and a knowledge of the causes and effects of it being of the utmost importance, in a moral and religious point of view, as well as
in tracing the dispensations of Divine Providence, —it has pleased God, in his infinite goodness, to leave nothing untouched in this "Revelation," which might contribute to the complete elucidation of these points, and to the fullest assurance that the "Revelation" came from Him.

It was for the sake of answering these purposes, that "the little book" was vouchsafed to his Church; by digesting the contents of which, a number of supplementary portions of history might be brought forward to view, which could not have been introduced in the detail of the events foretold in the larger volume, without infringing the established order of communication, and perhaps creating inextricable confusion.

The first of these supplementary scenes has been already considered*; and a second is here presented, for our most serious meditation, which will amply reward the exertion.

The former scene having with great brevity, yet with equal perspicuity, brought to our notice b a Nation of Europe, which gave the greatest encouragement and support to the Reformed Religion, by firmly embracing it, and placing it in a situation of proper eminence and security,—the present resumes the theme; and proceeds to fore-shew some of the principal circumstances connected with the ecclesiastical history of this

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* Page 482, &c.

b Rev. xi. 12, 13. page 497, &c.
people, and the causes which led to the adoption of these salutary and decisive measures.

Ver. 1.—And there was seen a great wonder in the heaven, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve stars.

Ver. 2.—And she being with child, cried out, travailing in birth, and pained to be delivered.

I. "A Woman" is the very appropriate emblem of a Church; which, according to the characteristics by which she is described, is either pure, or corrupt. In the present instance she was evidently designed to represent the Church of Christ, in a state of comparative purity:

She was seen "in the heaven,"—exalted to a state of establishment among "the higher powers," that then governed the world:

She was "clothed with the Sun,"—protected, supported, and cherished, by the very highest authority of the state:

And "the Moon," the other great and influential luminary, which had governed the antecedent period of darkness, "was under her feet,"—sub-

\footnote{Σημείω κύῳ, (Orig.) "a great sign."}

\footnote{Introduction, Sect. V. vi. page 62.}

\footnote{Rev. vii. 13—17.}

\footnote{Introduction, Sect. V. v. page 51.}

\footnote{Ibid. page 52.}
jected entirely, in spiritual matters, to her direction and superintendence.

"Upon her head was a Crown of twelve stars;"—expressive of her spiritual authority, as having been administered, throughout her several dioceses, by twelve dignitaries of very elevated rank.

And, lastly, this sight, in the symbolical heaven, is stated to have been a great sign, or wonder; as nothing in the preceding state of things, abstractedly considered, gave any ground whatever for the expectation of such a phenomenon.

This description is applicable only to the general state of the Christian Church, as she existed under Constantine the Great, and his successors, till the commencement of the seventh century.

Under him she was placed in a situation of dignified establishment, fostered and protected by the supreme temporal authority of the Empire, and raised aloft above even the highest of the people. Although he restored the Roman Senate, which had hitherto possessed the chief legislation in religious concerns, but which had been strangely debased by Dioclesian, to its former dignity and lustre; yet he took from it the guardianship of the public religion, investing that, under himself, in the Church. And further, as has been already made to appear, he resolved the whole Empire into twelve Ecclesiastical Dioceses; each under the government of a Minister of high distinction;

* Introduction, Sect. V. v., page 56.
and each subdivided into Provinces, having the Provinces, again, subdivided into their subordinate Bishoprics 1.

Such was exactly the state of the Church Establishment, when Christianity first became the religion of the Roman Empire! And the sudden and happy change, which then took place, was in every respect truly wonderful, and utterly beyond all expectation 2, independently of the sacred imagery of "the Revelation" itself, which in a very particular manner foreshewed it.

II. It is next declared concerning this symbolical "Woman," as one of her peculiar characteristics, that "she being with child, cried out, suffering the pangs of childbirth, and painfully labouring to be delivered."

Christ being the spiritual Head of the pure Church, "which is his Spouse," her strenuous endeavours were generally employed, during the season of her external prosperity, and, indeed, through all succeeding times, in "bringing forth the peaceable fruits of righteousness;" and in transmitting

1 See pages 228—240, where, under the scenery developed by the opening of the sixth Seal, the whole of this state of things is described at large.

2 What had hitherto been the external condition of the Church will appear, from pages 117—121; 165; 172; 184; 189; 199; and 203, &c.

3 I have here partly adopted the translation of Mr. Woodhouse, as more fully perhaps expressing the sense of the original passage, in p. 309, Edit. 1805, of his "Revelation of St. John Translated," &c.
her sacred privileges, and her doctrines, unimpaired, to future ages, by means of a holy Seed,— and of that Seed, in particular, to which an allusion has been already made m, but which will be more clearly described in the sequel.

But many things soon occurred, which rendered this a matter, indeed, of severe labour and distress; and none contributed to this effect more powerfully, than the very divisions and heresies, which now began to disturb more than ordinarily the peace of the visible Church”. “The Sects, which had sprung up in the preceding ages, transmitted their contagious principles to the fourth century. Many of them remained yet, particularly in the East; and, notwithstanding their absurdity, continued to attract a certain number of followers. The Manichean faction surpassed the rest in its influence and progress. The very turpitude and enormity of its doctrines seemed to seduce many into its snares; and, what is still more surprising, men of genius and penetration were deluded by its enchantments, as the example of Augustine sufficiently testifies.” But a new and more formidable faction started up, in Africa, under the denomination of Donatists; which, though it arose from small beginnings, afflicted most grievously both Church and State, for more than a century.

m See pages 407, and 603.

Above all, however, and by far the most pestilent and prevailing of any, rose the sect of the Arians; which denied some of the very essentials of Christianity herself; and has been, unhappily, able to transmit down its baneful doctrines to the present time.

Thus oppressed and weakened, and threatened, as it were, with utter failure, in the prosecution of her pious labours, "she cried out:" and, in particular, in a General Council assembled under Constantine at Nice, in the year 325, she gave utterance to that public and dignified profession of her Christian Faith, which has descended to this time, and will doubtless be perpetuated through all time by the Church of God; as being "thoroughly to be received and believed," because every part of it may be proved "by most certain warrants of Holy Scripture."

But her pangs and labours continued, notwithstanding, to increase, under the successors of Constantine, and under that state of confusion, misery and desolation, which attended the dissolution of the empire of the West, till that period arrived, when she was forcibly driven from all establishment; and was compelled, as will soon be perceived, to seek the protection provided for her, "in the wilderness" of external penury and destitution.

* Articles of Religion, No. VIII.
Ver. 3.—And there appeared another wonder in the heaven; and, behold, a great red Dragon, having seven Heads and ten Horns, and upon his heads seven Crowns.

Ver. 4.—And his tail drew the third part of the Stars of the heaven, and did cast them to the earth: and the Dragon stood before the Woman who was about to bring forth, that, when she should bring forth, he might devour her child.

I. Here was another wonder in the figurative heaven, not less remarkable as a sign of the times, for many ages succeeding, than the one which had already appeared: a powerful, insidious, and spiritual Adversary, who was to act a most conspicuous part, in the scene which is shortly to be exhibited.

He is called "a great red," or fire-coloured, "Dragon"; but is also denominated, in a future part of this very prophecy, "the Serpent," and still further, as if to prevent the possibility of mistake, "that Old Serpent, called the Devil, and Satan, who deceiveth the whole world." And thus, in the very first place, as might be expected, the prime Agent in all the evil, that is about to be brought to pass, is most perspicuously introduced.

* Ἀλλὰ σημεῖον, (Orig.) "another sign."
* Introduction, Sect. V. vi. page 63.
* Verse 15, of this chapter.
* Ibid. ver. 9.
But, as a spiritual agent, and therefore invisible to mortal eyes, he can only be characterized by his attributes, and the effects of his influence. He is therefore said to be red, or fire-coloured, in allusion to his being permitted to be a fearful instrument of Divine wrath¹, and his being the exciter, in particular, of all the wars, persecutions, and blood-shed, which have been exhibited on the theatre of nations, for the extirpation of Christ's holy religion.

He is described as having "seven Heads and ten Horns;" by which is obviously intended, that he should so far inspire and actuate "the fourth great Beast," or Roman empire, both in its spiritual and temporal capacity, and throughout its whole existence, as to be, in effect, assimilated to it, clothed with its peculiar characteristics, and embodied in its various forms; and that, in particular, in what is now to be foretold, he should specially perform his achievements, through the instrumentality of the same idolatrous Empire; which, it is well known, was thus distinguished, as having had, during the period of its continuance, seven different forms of government, and given rise to ten independent kingdoms, within its own territories. The Monster is equally seen, in the view of prophecy, both in the abominations and cruel persecutions practised by this

¹ Introduction, Sect. V. viii. page 84, and Rev. vi. 4.
² Rev. xiii. 1, 2. and xvii. 3—12.
Empire, when under the *darkness* of Heathenism; and in its no less atrocious, but far more criminal, enormities,—its wilful corruptions, and frightful inhumanities,—while professing to exist under the *light* of the Gospel.

And "upon his heads were seven Crowns;" for the purpose of shewing, how entirely, in general, *all* the forms of government, under which the Roman people had existed, or should exist, were under his *influence* and *control*.

Such is the *spiritual* enemy to all good, who is here described, as having held the *supreme dominion* in *pagan* Rome, and as now transferring the *seat* of his administration, and extending his *wiles* and *machiinations*, to Christian Rome.

II. The success of his *artifices* is the next subject for notice.

"His *tail,*"—the infernal and pernicious *doctrines* he was to be the means of suggesting,—was to "*draw the third part* of the *Stars of the heaven*";—to *attract* and *corrupt* the *Ministers* of *Religion,*—all the great Ecclesiastical *Dignitaries,* in, what was at this time, the *Western* division of the Empire; "*and to cast them to the earth,*"—to degrade them from their high and heavenly calling, by causing them so far to disregard their sacred character and functions, as to be generally occupied with the projects of worldly ambition, and the prey of all selfish and carnal lusts.

* See Introduction, Sect. V. iv. page 56.
It was only acting, therefore, in his own proper character, that, while he was thus rising to the plenitude of his power, he should "stand before the Woman, who was about to bring forth." for, had he gained his point, by destroying the Child of whom she was ready to be delivered, the mischiefs to the cause of humanity and religion would have been far greater, than those which he was permitted to inflict.

Here, then, it cannot but be important, as forming an indispensable link in the present chain of illustration, to shew by what means he came "to stand before the Woman;" to trace the gradual progress of ambition in this instance; and the policy, by pursuing which, it at last acquired its full gratification; for, in doing this, the fulfilment of the prophecy now under consideration, both as far as it respects the wiles of "the Tempter," and the weakness and wickedness of those whom he seduced, will become at once apparent.

1. In the Episcopal Order, the Bishop of Rome, as the prelate who presided over the ancient capital of the Empire, became placed, by common consent, as it were, the first in rank, and distinguished by a sort of pre-eminence over all other prelates. This was the case even in the fourth century. "He surpassed all his brethren, in the "magnificence and splendour of the Church over "which he presided; in the riches of his revenues "and possessions; in the number and variety of "his ministers; in his credit with the people; and
"in his sumptuous and splendid manner of living.
"These dazzling marks of human power, these
"ambiguous proofs of true greatness and felicity,
"had such a mighty influence upon the minds of
"the multitude, that the See of Rome became" thus early, "a most seducing object of sacerdotal
"ambition. Hence it happened, that when a new
"Pontiff was to be elected by the suffrages of the
"presbyters and the people, the city of Rome
"was generally agitated with dissentions, tumults,
"and cabals, the consequences of which were
"often deplorable and fatal. The intrigues and
"disturbances, which prevailed in that city in the
"year 366, when, upon the death of Liberius,
"another Pontiff was to be chosen in his place,
"are a sufficient proof of what has been now
"advanced."

In this century, moreover, "several of those
"steps were laid, by which the Bishops of Rome
"mounted afterwards to the summit of Ecclesi-
"astical power and despotism: and these steps
"were laid, partly by the imprudence of the Em-
"perors, partly by the dexterity of the Roman
"prelates themselves, and partly by the incon-
"siderate zeal and precipitate judgment of certain
"bishops?"

"Two monstrous errors," likewise, "were al-
"most universally adopted in this century; and

"became a source of innumerable calamities and "mischief in succeeding ages.

"The first of these maxims was, that it was an "act of virtue to deceive and lie, when, by those "means, the interests of the Church might be "promoted."

"The second equally horrible, though in ano-"ther point of view, was, that *errors in Religion, "when maintained and adhered to after proper "admonition, were punishable with civil penal-"ties, and corporal tortures*.

Thus were the floodgates at once effectually opened, to every species, and degree, of *fraud, injustice, and cruelty*. And the *Dragon* might be said to have begun thus early "to stand before the *Woman;" and to threaten the sweeping away of all purity in religion through all future time.

2. In the fifteenth century, "none of the contend-"ing Bishops found the occurrences of the times "so favourable to his ambition, as the Roman "Pontiff. Notwithstanding the redoubled efforts "of the Bishop of Constantinople, a variety of "circumstances united in augmenting his power "and authority, though he had not, as yet, as-"sumed the dignity of supreme lawyer and "judge of the whole Christian Church. The "Bishops of Alexandria and Antioch, unable to "make head against the lordly Prelate of Con-"stantinople, fled often to the Roman Pontiff for

* Mosheim's Eccles. Hist. Cent. IV. Part II. chap. iii. § 16,
"succeour against his violence; and the inferior
order of Bishops used the same method, when
their rights were invaded by the Prelates of
Alexandria and Antioch. So that the Bishop
of Rome, by taking all these Prelates alternately
under his protection, daily added new degrees
of influence and authority to the Roman See,
rendered it every where respected, and was thus
imperceptibly establishing his Supremacy. Such
were the means, by which the Roman Pontiff
extended his dominion in the East.

"In the West its increase was owing to other
causes. The declining power, and supine indo-
lence of the Emperors, left the authority of the
Bishop, who presided in the Imperial city, almost
without control. The incursions, moreover,
and triumphs, of the Barbarians, were so far
from being prejudicial to his rising dominion,
that they rather contributed to its advancement.
For the Kings, who penetrated into the empire,
were only solicitous about the methods of giving
a sufficient degree of stability to their respec-
tive governments. And when they perceived
the subjection of the multitude to the Bishops,
and the dependence of the Bishops upon the
Roman Pontiff, they immediately resolved to
reconcile this ghostly Ruler to their interests,
by loading him with benefits and honours of
various kinds."

3. In the sixth century, the affairs of the Romish Church were rapidly advancing towards the predicted acmè. "The rights and privileges of the Clergy were very considerable before this period, and the riches which they accumulated immense: and both received daily augmentations, from the growth of superstition in this century. The arts of a rapacious priesthood were practised upon the ignorant devotion of the simple; and even the remorse of the wicked was made an instrument of increasing the ecclesiastical treasure. For an opinion was propagated with industry among the people, that the remission of their sins was to be purchased by their liberalities to the churches and monks; and that the prayers of departed saints, whose efficacy was victorious at the throne of God, were to be sought by offerings presented to the temples, which were consecrated to these celestial mediators."

Notwithstanding, however, the power, wealth, and privileges of the Clergy in this age, "it is certain, from a variety of the most authentic records, that both the Emperors, and the Nations in general, were far from being disposed to bear with patience the yoke of servitude, which the See of Rome was arrogantly imposing upon the Christian Church. The Gothic princes set bounds to the power of the Bishop of Rome in Italy; permitted none to be raised to the
"Pontificate without their approbation; and re-
served to themselves the right of judging con-
cerning the legality of every new election. They
enacted spiritual laws; called the religious Or-
ders before their tribunals, and summoned
Councils by their regal authority. In conse-
quence of all this, the Pontiffs, amidst all their
high pretensions, reverenced the majesty of
their Kings and Emperors; and submitted to
their authority with the most profound humility.
"Nor were they, as yet, so lost to all sense of
shame, as to aim at the subjection of kings and
princes, to their ghostly dominion."

4. But soon after the beginning of the seventh
century, "the disputes about pre-eminence, which
had so long subsisted between the Bishops of
Rome and Constantinople, proceeded to such
violent lengths, as laid the foundations of that
deplorable Schism, which afterwards separated
the Greek and Latin Churches. The most
learned writers, and those who are most re-
markable for their knowledge of antiquity, are
generally agreed, that Boniface III. engaged
Phocas, that abominable tyrant, who waded
to the Imperial throne through the blood of the
Emperor Mauritius, to take from the Bishop of
Constantinople the title of Ecumenical, or Un-
iversal, Bishop, and to confer it upon the Ro-
man Pontiff"!

\[c\] Rev. viii. 13, and ix. 1, 2. pages 297–307.

VOL. II.
Thus was the Papal Supremacy first established! "And the Bishops of Rome used all sorts of " methods, to maintain and enlarge the authority " and pre-eminence, which they had thus acquired " from the most odious tyrant that ever disgraced " the annals of history."

In this manner, at length, was fully manifested that spiritual Power, which is described in the prophecy, as acting so immediately under the influence of "the great red Dragon," as to be, in a manner, personified in him:—a Power which, diffusing in every direction an intellectual darkness around him, by closing up the avenues to light and knowledge, availed himself of that darkness, to advance the most unwarrantable and blasphemous pretensions; and to raise himself to that awful pinnacle of tyrannical elevation, "as " alone constituted Prince over all Nations " and all Kingdoms;" from which he cannot but be precipitated, whenever the mists of prejudice and ignorance shall be so far dispelled, as to discover to all the daring impiety of his presumption, and the visionary basis of that eminence to which he has attained.

Well, then, might St. Paul also prophetically declare, that "the coming of this Man of Sin " should be according to the internal working of

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7 Mosheim's Eccles. Hist. Vol. II. Cent. VII. Part II. chap. ii. § 1, 2.

* See the part of a bull of Pope Pius V. already cited, pages 487, 488.
"Satan!" and with all the "power, signs, and lying wonders," which it was within the ability of that apostate Spirit to suggest or inspire.

Ver. 5.—And she brought forth a Man-child, who is to rule all the nations with a rod of iron; and her child was caught up unto God, and his Throne.

Ver. 6.—And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.

I. Having described, with admirable precision, two of the characters, who are to perform principal parts in this great drama of nations, the prophecy now passes on to the third,—the Man-child, or powerful Herculean people, who should be the most remarkable, and highly-favoured, of all the seed of the symbolical Woman, the pure Church of Christ.

Notwithstanding all the means made use of to prevent it, "She brought forth a Man-child." She gave birth, or free ecclesiastical existence, to that peculiar people, who were to embrace, and preserve with masculine strength and determination, the fundamental principles of true religion; and to exhibit more or less its vital efficacy, in their own conduct, through all succeeding ages.

2 Thess. ii. 3—10.

F 2
"And her Child was caught up to God, and to "his Throne." However small and unpromising the beginning, and however adverse circumstances might seem for a long time to be, yet the Power and Providence of the Almighty would wonderfully interpose, for the preservation of this holy Seed. He would be enabled to advance to a vigorous maturity; and be crowned with never-fading honour, being placed, as it were, near the Throne of Divine Administration,—in a situation, where he might contemplate with the greatest advantage the scenes of God's Providence; where he might conspicuously become an arbiter, under Him, in the great affairs of nations; and eminently bear witness for Him "in the midst of "crooked and perverse generations."

The birth of this child is represented as having taken place, before the flight of his mother into the wilderness; that is, before the commencement of that tyranny and usurpation, which were to be the means of ejecting her from all establishment.

The principal characteristic, by which he is distinguished, is, that "he is to rule all the nations," that is, all those nations, or Gentiles, more especially, who are "treading under foot the Holy "City," "with a rod of iron," generally influencing their proceedings with predominant power and effect; and that he should rule them, moreover, as a shepherd governs his flock; with firmness and gentleness combined; reducing to order,
by superior might, those which are violators of peace; and extending his pastoral care, and a knowledge of those principles of true religion by which he is himself actuated, to all those nations which are willing to receive them.

II. The prophecy, having described the care which had been taken for the preservation of this particular branch of the symbolical Woman’s offspring, and likewise those great and noble qualities by which he would be distinguished, proceeds next to shew, in what manner she herself would be preserved, during the period of her own persecution.

Her only safety was in flight. The Dragon having gained the ascendant, or the spiritual power of the Papacy, being fully established in the year 606, by the means already explained, the Woman, or pure Church of Christ, could not long endure the presence, or bow before the sceptre, of such a potentate as this; who, emboldened, by the darkness of the times, to assume to himself the attribute of infallibility, began forthwith "to oppose, and exalt himself above all that" in the political system, "is called God, or that is worshipped;" and, consequently, above all those Divine principles, by which she had endeavoured to regulate her conduct. She was, therefore, obliged to relinquish "the heaven," in which she had once made so conspicuous a figure; and "to "flee into the wilderness," from the presence of the Dragon.
There was now, indeed, no place for her in the regions of ecclesiastical power, and apparent prosperity: for those were forcibly taken possession of by the Enemy whom she wished to avoid. Her only resource, therefore, was, to take refuge in a state of great destitution; and to give up, at once, all those prospects of permanent comfort and tranquillity, which she had been fondly led, perhaps, to indulge, at the time of her first establishment.

Under these trying circumstances, she was to exist for ages: but they formed parts of an infinitely wise and merciful dispensation: they constituted the typical "place," or the state, "prepared of God," for her requisite probation, and entire purification. And there she was "to be fed," supplied, as it were, miraculously, yet very sparingly, with those "means of Grace," which were essentially requisite for the support of her spiritual life.

And the period, during which this wonderful scene of preservation should be continued, is stated to be "a thousand two hundred and three-score days;" which correspond exactly with the same number of natural years.

And we may, accordingly, trace her existence very clearly throughout the whole of this period, as far as it has yet elapsed, in those individuals, who, even in the darkest times, have held forth their testimony against the nascent, or prevailing, corruptions in the Church of Rome; and shone
forth as the only "lights of the world." But she seems to have taken up her residence, in a very particular manner, among the most heroic, but most persecuted, of all her children, the Vaudois, in the valleys of Piémont. Among these brave people she has hitherto preserved, unimpaired, those vital principles of Christianity, which gave being to herself; as their Catechism and Confession of Faith, sufficiently evince: and from them, as occasion offered, she sent out Missionaries, to convey the doctrines and precepts of Divine Truth to her other offspring, in these benighted regions of the West; and we may perceive the efficacy of their pious labours all over France, in Spain, Britain, Germany, Hungary, Bohemia, and, in fact, throughout Europe; for from the light which they threw around them, sprang at length that Reformation, which, while it has been the means of greatly enlarging the sphere of her maternal solicitudes and authority, has also rendered far more secure and comfortable her "place," or state of trial.

III. Here, then, we are presented with another system of types, running parallel with those which have been already illustrated, relative to the pro-

5 Upon this interesting subject, the reader will have great pleasure in consulting "a compendious history of this people," prefixed to "The Glorious Recovery of their Valleys by the Vaudois," by the Rev. Hugh Dyke Acland; as also the "Narrative of an Excursion to the Mountains of Piémont," by the Rev. W. S. Gilly.
phesying of "the two Witnesses in sackcloth;" but introducing a number of additional particulars, which could there be only implied.

As, therefore, those Witnesses were shewn to be the Word of God, and his faithful people endeavouring to shew forth, in some measure, during the darkest ages, and under the greatest oppression, the effects of its doctrines and precepts, in the fruits of a virtuous and holy life;—so, here, the same Witnesses are also found to be,—"the lively Oracles of God," of which the Church of Christ is the grand depository;—and her genuine children, exhibiting the vital efficacy of true Religion, under every, even the greatest, disadvantages.

And as, in the former prophecy, the two Witnesses were to be finally rescued from their degraded condition, of "prophesying in sackcloth," at the close of "one thousand two hundred and three-score days;" so, in the present, the tribulation and persecution of the symbolical Woman, and of her seed, are to terminate at the close of the same period. Then will she be enabled to stand forth, in the full confidence of an universal and everlasting Establishment, in the presence of "her Maker and her Husband;" and to say—"Behold me, and "the children whom thou hast given me." Then, also, will the magnanimity and prowess of the Man-child, whom she had produced, begin to become most particularly conspicuous; by ruling as a Shepherd, but with a rod of strength; and by
extending the knowledge of Jehovah, and the empire of virtue and happiness over "all the Nations."

IV. It only remains then to be inquired,—what nation of the world will correctly answer to the description here given of the Man-child, as the most illustrious seed of the symbolical Woman.

And there is one criterion afforded in the prophecy itself, which will sufficiently determine the point. The pages of history will enable the reader very largely, and I doubt not, upon the whole, very satisfactorily, to amplify for himself. And, by the records of the events of the last 1380 years, at the beginning of which period the Anglo-Saxons first came into Britain, but more especially, of the events which have passed since the commencement of the sixteenth century, and during the last forty years in particular, he will be furnished with the most incontrovertible evidences of the wonderful accomplishment thus far of this scene of prophetic imagery.

The criterion, alluded to, is the time fixed for the birth of the Child; which is stated to have been but a little time before the flight of the Woman "into the Wilderness:" for that is represented as the very next event that took place. But this flight commenced in the year 606; and, therefore, the birth in question must have taken place only a few years before that time.

Christianity had been very early planted in this island; and, as is by many believed on good
grounds, by St. Paul himself: and the British Church was in existence, when the Anglo-Saxons first arrived in the year 449. But they soon made sad havoc of it. At their coming into Britain, they were not only pagans, but were animated with so violent a hatred against Christianity, that they murdered the Christian Clergy without mercy, and destroyed their places of worship, whenever they fell into their hands. In short, after a violent contest of nearly 150 years, the natives being either destroyed, or compelled to emigrate to the continent, or to take refuge in the barren and mountainous countries of Wales and Cornwall, the Saxon Heptarchy was established; which totally changed the inhabitants, language, customs, religion, and political institutions, of what has been since called England.

Such were the bold and enterprising people, selected in this case by God, for the profession of his holy and eternal truth, and for bringing about many of the great and most beneficial purposes decreed by his Providence. And there is a circumstance upon record, which serves to shew, in a most pleasing manner, how that Providence sometimes brings to pass events of the greatest moment, by means, which may appear at the first to be the most trivial and unlikely. For the mention

See "Tracts on the Origin and Independence of the Ancient British Church, on the Supremacy of the Pope;" &c. by the present Bishop of Salisbury.
of this we are indebted to the Venerable Bede. Gregory I. some years before he was raised to the Pontificate, observed in the market place at Rome, some Saxon youths exposed to sale by Roman merchants, who had purchased them from their mercenary parents. Struck with the beauty of their appearance, he inquired to what country they belonged, and being informed they were *Angles*, he replied ("*non Angli, sed Angeli furent, si essent Christiani.*)") "they would not be Angles, but Angels, if they were Christians." Inquiring again the name of the province, and being told it was Northumberland, then called *Deira*; he said, "that is good! they are called to the mercy of "*Gōd (de ira)* from his anger." Moved by such allusions, which appeared to him very applicable, he did not neglect the pitiable case of the Saxons in Britain, when it was in his power to give it the requisite attention; but, in the year 596, he appointed Augustin, a monk of the convent of St. Andrews, of the Order of the Benedictines, at Rome, to go with forty other monks, to preach the Gospel to them. This was an undertaking, which ought ever to be remembered with gratitude by the English nation; for, under God, it laid the first foundation of their Church. For, first, the Kingdom of Kent; next, that of Essex; then, that of Northumberland; and, soon afterwards, the whole of the Heptarchy, embraced the

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Christian faith; which has never since become extinct;—but has gone on, gradually improving, upon the whole, under every variety of fortune, the principles, the manners, and political institutions, of the Country.

Notwithstanding the corruptions, which had already crept into the doctrines and discipline of the Church of Rome, yet, as Mr. Southey most justly observes, in his admirable "Book of the Church"—"the change was beneficial in every way. Hitherto there had been no other field of enterprise, than what was offered by war: the church now opened, to aspiring minds, a surer way to a higher, and more enviable, and more lasting distinction. The finest and noblest of the human faculties had hitherto lain dormant: they were quickened and developed now; and spirits which would else have been extinguished in inaction, and have passed away from the earth unconscious of their own strength, shone forth in their proper sphere. Whatever knowledge, and whatever arts, had survived the decay and fall of the Roman empire, were transplanted hither, with the Religion to which they owed their preservation. The inhabitants of Britain were no longer divided from the whole world; they became a part of Christendom. The intel-
it was, became in consequence greater at that time than it is now; and it is probable, that more English, in proportion to the population of the country, went into Italy in those ages for the purposes of devotion, than have ever in any subsequent age been led thither, by curiosity, and fashion, and the desire of improvement. The Anglo-Saxons were also indebted to the missionaries, probably for the use of letters, certainly for the first written laws. These were promulgated by Ethelbert, the first Christian king, with the consent of his nobles, and differing in this respect from the laws of all the other Gothic nations, in the vernacular tongue.

And, except in one unhappy instance, which occurred in the reign of king John, who basely resigned his dominions to Pope Innocent III. and submitted to hold his Kingdom as tributary to him,—the Princes, who have swayed the sceptre of England, have maintained a dignified independence, in regard to the Roman See. The policy adopted by Edward I. for restraining the Papal Authority, and curbing its extortions; and the pursuit of the same line of policy by his successors, wiped off this disgrace from the country, and effectually put a stop to the evil consequences which were flowing from it; while the statute of Preemunire in the reign of Richard II. completed what was still wanting in these respects; and gradually prepared the way for the abolition of the Supremacy of the Pope in spiritual con-
cerns, and for the Reformation in religion which followed.

This is that glorious Revolution to which we are now conducted by the sacred text:—

Ver. 7.—And there was a war in the heaven; Michael and his Angels fought against the Dragon; and the Dragon fought and his Angels,

Ver. 8.—And prevailed not; neither was their place found any more in the heaven.

Ver. 9.—And the great Dragon was cast out, that old Serpent, who is called the Devil, and Satan, who deceiveth the whole world; he was cast out into the earth, and his Angels were cast out with him.

From the peculiar description of the combatants, the nature of the war that is here alluded to will be immediately apparent.

I. At the head of the belligerents on the one side was Michael: and who He is, is sufficiently manifest from the very analysis of his name. Michael (מִיכָּאֵל) is literally — "who is as God." Now who can this Person be, in the proper sense of that expression, but He, "who, "being in the form of God, thought it not robbery "bery to be equal with God; but made himself "of no reputation, and took upon him the form "of a servant, and was made in the likeness of "men; and being found in fashion as a man,
"humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name that is above every name." He it is, who comforted those who "fight the good fight under Him, with that expressed assurance, "Behold, I am with you always, even unto the end of the world."; and He is, therefore, styled, "the Captain of their Salvation." He was thus with the Church of God, under the Mosaical Dispensation; and, therefore, He is called by the prophetic Angel, in declaring the events of futurity to Daniel, "Michael, the great Prince, who standeth up for the children of thy people." He is also called "the Archangel"; and such, without doubt, he most appropriately was; even "the Angel of Divine Presence" spoken of by God himself;—even "the Angel," or "Messenger, of the Covenant," whose coming was foretold by Malachi. Being thus "the Head of the Church," those who are now admitted into it by baptism, are signed with the sign of the Cross, in token, "that thereafter they shall not be ashamed to confess the faith of Christ crucified; and manfully to fight under his banner, against sin, the world, and the devil; and to continue

1 Philip ii. 6–9. = Matt. xxviii. 20.
2 Heb. ii. 10. = Dan. xii. 1.
3 Jude 9.
4 Compare Exod. xxi. 20, 21, with Exod. xxxiii. 14, 15.
5 Malachi iii. 1.
"Christ's faithful soldiers and servants unto 'their lives' end.'"

If such a Person, then, be "Michael," the Great Leader of His people, it necessarily follows that "His Angels" are the Ministers of His Church;—those upon whom the support and defence of the great Cause of Christianity, under Him, more immediately depends, by virtue of His commission.

Such, then, were the combatants on one side, in this awful conflict. In the opposite array were ranged "the Dragon and his Angels."

"The Dragon" has been shewn to be an emblem of the spiritual power of the Papacy; exercised so immediately under the influence of the Apostate Spirit who is confessedly designated by this image, as to be, in effect, personified in him.

And, therefore, "his Angels" are the ministers of the Church of Rome, in their multifarious Orders,—the professional aiders and supporters of that system of usurpation and imposture.

II. Hence, therefore, the proper character of this war becomes sufficiently manifest. It was such a war, as St. Paul sublimely describes, when he says to the Ephesians,—"Put on the whole "armour of God, that ye may be able to stand "against the wiles of the Devil. For we wrestle

* Service for Public Baptism, in the Book of Common Prayer.
† Introduction, Sect. V. iii. pages 40, 42.
‡ See pages 519, and 527.
"not against flesh and blood, but against principles, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

And because it is the obvious design of this supplemental scene of prophecy, to give a general view of the future principal achievements of the Man-child to whom it chiefly relates, as it was of the last, to foreshew those of some of the other seed of the symbolical Woman, the other Reformed Churches;—therefore, "the Heaven," in which this War was carried on, was that which had become peculiarly his own,—that state of civil and ecclesiastical Establishment in which he was himself existing.

The issue, therefore, of the Contest, on such a field, and in such a Cause as this, however long it might be protracted, could scarcely be said to be doubtful: for it was a conflict between "Christ and Belial," between light and darkness, between the pure Word of God and the gross forgeries of

* Ephes. vi. 11, 12.

* For a corroboran at large, of the illustration that I have given of the prophetic scenery which relates to this War, I beg to refer the Reader to Rapin's History of England, Book XV., containing the reign of Henry VIII. Book XVI., containing those of Edward VI. and Mary I. and Book XVII., containing that of Elizabeth. Also to Bishop Burnet's History of the Reformation; and "Ecclesiastical Memorials, relating chiefly to Religion and the Reformation," during the three former of these reigns, by John Strype.

VOL. II. G
Tradition, between Christian liberty and Papal tyranny and usurpation.

This scene of contest was of many years’ continuance; and developed in its progress a great variety of incidents, some apparent reverses, and many casualties, as the violent deaths of combatants are denounced in the phraseology of modern warfare: but its event was glorious, and in the highest degree beneficial to the most important interests of humanity.

Something was done towards the Reformation in England, during the reign of Henry VIII. The Pope’s Supremacy was formally abolished by law; most of the monasteries were dissolved; and, in the year 1538, a complete translation of the Holy Scriptures was circulated by authority.

Under his successor, Edward VI., the Errors of the Church of Rome began to be individually reformed. Images were taken out of the Churches; the celibacy of the Clergy was no longer insisted on; the use of the Mass-book was discontinued; and a new Liturgy, drawn up for general use, and founded on the basis of the Scriptures, was substituted in its place. Yet the minds of the people at large throughout England were not prepared for these rapid changes; and, however wholesome and salutary they must have been, they gave great dissatisfaction, and produced a spirit of revolt in many places.

When Queen Mary ascended the throne, she
almost immediately began to re-establish the Corruptions of the Romish Religion; and found the hearts of her people, in general, too much inclined to them, to render the entire restoration of them a task of any difficulty. All things were quickly undone, which had been done towards the Reformation of Religion in the former reign. The country was again reconciled to the Roman Pontiff; and his Supremacy again acknowledged and submitted to. During this wretched reign, however, the use the Papists had made of their power had undone their cause: and the people of England became fully convinced, that a religion so marked with cruelty, persecution, and tyranny, was no religion for them.

When, therefore, Elizabeth succeeded to the throne, after the short, but bloody, reign of her sister, she found her subjects almost wholly Protestant in heart; and, with the assistance of her Parliament, she soon availed herself of the happy change which had taken place in the sentiments and feelings of the nation, to finish the Reformation, and to establish the national Religion in the same state in which we now enjoy it.

"The Dragon," therefore, "and his Angels, prevailed not; neither was their place found "Any more in the Heaven." In all respects the victory obtained over the spiritual power of the Papacy, and the upholders of it, was decisive. The Reformation of the Church of England was complete. And it is in consequence of this Re-
formation, and of the beneficial effects which, under God, have flowed from it, that the English nation has risen to be that highly-principled, and renowned,—that free, generous, powerful, and happy people, which they at present are.

And it must surely afford the most sincere gratification to that portion of this great Protestant Community, who meditate gratefully and suitably upon the subject,—and, especially, in such times as these, when a spurious liberality is labouring in every possible way to mislead the judgment, and to weaken the perception of the difference between good and evil,—that such a Prophecy as this is actually in existence. For this is, as it were, the Voice of God, conveying, in the most impressive manner, an indication of His supreme Will;—that, of the spiritual enemies, who were thus overcome, and whose presence had been found, for so many ages, to beso detrimental to the improvement and prosperity of the nation, "the place should not be found any more in the heaven" thereof;—that they should not again be suffered to possess a presiding influence, or any influence whatever, in her councils, or the administration of her affairs. And hence, also, it may be easily inferred, that any legislative measures, adopted in contravention of this supreme Will thus expressed, as they would eavince, on the one hand, the deepest ingratitude to God, and the most palpable rebellion against the ordinations of His Providence,—so, on the other, could not but be visited by
calamities the most deplorable; and the more grievous to be endured, because they would be most justly deserved. "The spirit of a man will " sustain his infirmity; but a wounded spirit who " can bear?"

III. "The great Dragon was cast out, and "his Angels with him, into the Earth," the regions "where he had been nurtured, and the empire "in which his dominion had been acknowledged, "and devotedly submitted to*. There he might "still, unhappily, practise his wiles, and exercise his "tyranny, with all his "power, and signs, and "lying wonders," without apprehension: for "dark- "ness covered the earth, and gross darkness the "people;" and not having, for a long succession "of ages, enjoyed the light and liberty of the Gos- "pel, they could neither see, nor feel, the chains, "by which they were bound.

It only remains now to be observed, that, in this "remarkable passage, the great Adversary of man- "kind is described, by all those characteristics, by "which he has been, and should be distinguished, "as the setter up, and upholder, of this spiritual "tyranny in the Church of Christ, through the "whole appointed period of the one thousand two "hundred and sixty years.

1st. He is called "that old Serpent," in allusion "to the artifice and treachery, with which he "beguiled our first Parents*; when he employed

* Prov. xviii. 14.  
* Gen. iii. 1—5.  
* Pages 521—527.
the suggestions of Infidelity, and attempted to “change the Truth of God into a lie.” And, therefore, in any passage of this “Revelation,” wherein his influence is denoted by the single title of “The Serpent,” there his stirring up of a spirit of infidelity, in the nations alluded to in that passage, must be immediately understood; the connexion between Popery and Infidelity, as cause and effect, under certain circumstances, being sufficiently demonstrated by the history of the last three hundred years, as well as by the very nature of the case.

2dly. He is called “the Devil,” (Διάβολος) “the Accuser.” And thus, considered as influencing that corrupt Church, to which this part of the prophecy relates, he becomes a very lively type of all the religious Persecutions under her, and of that “Holy Office of the Inquisition,” in particular, to which he has given existence; which last, in the course of its progress, has inflicted the most horrible tortures, that devilish malice could invent, upon its miserable victims, by thousands and tens of thousands, in order to extort confession of heresy, and make them accuse themselves; and then has doomed them to the most merciless of deaths, or permitted them to linger out lives, far less tolerable than such deaths, in consequence of those accusations.

3dly. He is called (ὁ Σατανᾶς) Satan, from his determined enmity to God, and to those dispensations of His Providence, which are directed
towards the temporal happiness and eternal salvation of the human race. And, in this point of view, he becomes a type of all those corruptions of pure Christianity, which the Church of Rome, under his influence, has adopted, for the furtherance of her own unwarrantable pretensions; and by which, within her pale, the understanding has been perverted, the conditions of the Christian Covenant have been misrepresented, and the difficulty of attaining Salvation greatly increased. Such are her “apostolical and ecclesiastical Traditions,” which she places on an equal footing, at least, with “The written Word of God;” her five Sacraments of Confirmation, Penance, Orders, Matrimony, and Extreme Unction; her doctrines of Transubstantiation, Purgatory, the Invocation of Saints, the Worshipping of Images and of Relics, the Power of Indulgences, and of Auricular Confession, and Absolution. All these, with the practices founded upon them, and the false Miracles, by which the credit of them has been supported among the ignorant and superstitious multitude, are utterly opposed to the sincere and rational piety inculcated by the Gospel: they constitute what is nothing more or less than a paganized Christianity.°

Such is the compound character, under which the Dragon appears in this memorable scene of prophecy: and such is the application of each

° See pages 395—418.
part of it, to that spiritual Dominion, which he was permitted to be the means of erecting, in the year 606, over the Regions of the West; which he still continues to actuate; and will continue to actuate, and most probably with increasing effort and malignity, through the short space which has to intervene, before the close of the predicted period already mentioned, when his power will be broken. Whenever therefore any part of it is hereafter specified, in any passage of "The Revelation," whether it be that of "the Serpent," or "the Devil," or "Satan,"—there the exhibition of the particular characteristic, denoted by that symbol, is to be understood, as intended more remarkably to take place, than of any of the rest. And as that Dominion professes to be Catholic or Universal, therefore, as well as on account of the Dragon being, by his seductions, the cause of the fall of Man in the first instance, he may be justly said to be He "who deceiveth the whole world."

Ver. 10.—And I heard a loud voice saying in the Heaven, "Now is come the Salvation, and the "Strength, and the Kingdom of our God, and "the Power of his Christ; because the Accu-"ser of our brethren is cast down, who accused "them before our God day and night.

" See Rev. xii. 14, 15. for examples of this use of the term Serpent; Rev. xii. 12. of "Devil." Rev. xx. 7. of "Satan."
Ver. 11.—"And they overcame him by the Blood " of the Lamb, and by the Word of their " Testimony; and they loved not their Life " even unto death.

Ver. 12.—" Therefore rejoice O ye Heavens, " and ye that dwell in them. Woe to the in- " habiters of the Earth, and of the Sea: for " the Devil is come down unto you, having " great wrath, knowing, he hath but a short " time."

How beautiful, and yet how admirably just and striking, are the allusions in this part of the prophecy; and with what exactness have they not been verified! It represents the public sense of the Queen and people of England, upon this fresh and wonderful manifestation of the Divine power and mercy, in their behalf.

"The joys and benefits of this change of go- " vernment from one sister to another, of such " different minds and religions, I will declare," says Strype, "in the eloquent words of one, that " had opportunity of knowing them. Domi quid " est, quod ad salutem," &c. which he thus translates—

"What was there here at home, which any one " could think of, tending either to safety or com- " fort, but the people began to enjoy, even before " they could hope for? The exiles were called " home; the prisoners were set at liberty; they " that had lost their goods had them bestowed on
REVELATION, XII. 10—12.

" them; they that were deprived of their honours " were restored. Unjust laws, in the mean time, " were abrogated, and wholesome ones made. " Peace was recovered to men's minds, liberty to " their consciences, concord to the states (of the " realm) and security to good men."

I. Well then, might this Church, and Nation, in their newly-formed political Heaven, piously exult in the deliverance they had received from such an Enemy, as had till lately oppressed them, and the whole Christian world! Well might they ascribe the victory they had obtained, to the strength they had received from God; and hail it as the establishment, indeed, of " the kingdom " of God, and the dominion of his Christ," within their precincts! Well might they look back with ecstasy, upon the casting down of that Inquisitorial power, which, under the pretence of Divine Authority, had been " the accuser," judge, tormentor, and putter-to-death, of so many of the innocent sons and daughters of Britain; and call to mind, with grateful remembrance, the bravery, zeal, and perseverance, which they had evinced, and the sufferings they had endured, in this spiritual and decisive conflict! In taking a comprehensive view of the past periods of our history, and especially of that to which this prophecy relates, Mr. Southey most justly remarks — "Manifold

as are the blessings for which Englishmen are
beholden to the institutions of their country,
there is no part of those institutions from which
they derive more important advantages than
from its Church Establishment, none by which
the temporal condition of all ranks has been so
materially improved. So many of our country-
men would not be ungrateful for these benefits,
if they knew how numerous and how great they
are, how dearly they were prized by our fore-
fathers, and at how dear a price they were pur-
chased for our inheritance; by what religious
exertion, what heroic devotion, what precious
lives, consumed in pious labours, wasted away,
in dungeons, or offered up amid the flames.
This is a knowledge, which, if early inculcated,
might arm the young heart against the pestilent
errors of these distempered times!"

II. "The loud voice, in the Heaven" of the libe-
rated Church and Nation, is represented as pro-
ceeding next to celebrate the means, by which this
glorious victory had been obtained, by those who
fought on the side of Truth and Virtue. "They
overcame" the Dragon, and his Angels "by the
Blood of the Lamb," and by "the Word of
their Testimony: and they loved not their Life
even unto death."

Their arms were spiritual, no less than the
warfare in which they had been engaged; "and

"mighty, through God, to the pulling down of "strong holds." All the carnal weapons that were used, had been employed by their adver-
saries; and, consequently, all the blood that had been shed, was shed on one side only.

Their first, and fundamental, cause of conquest was "the Blood of the LAMB;" of HIM, who, "having spoiled principalities and powers, made "a shew of them openly, triumphing over them in "his cross;" and who "had also redeemed them "to God by his blood." Imitating his example, and confiding in his wisdom, power, and goodness, in all their trials of strength with the enemy, "they were more than conquerors, through him "who loved them."

That which, in the next place, contributed to the splendid success of their warfare was "the Word of their Testimony;" that is, in effect "the Word of God," for they deduced all their testi-
mony to the Truth from this; and in the defence of this they were content to shed their blood. Thus, wielding with zeal, and learning, and pru-
dence, "the sword of the Spirit," the strokes, which they inflicted, were not eventually to be parried, by any artifice or power of their oppo-
nents; but drove them with disgrace from post to post, till, under Divine Providence, they were fairly backed out of the field;—their tyranny, impiety,
and cruelty, rendering them odious to the Nation at large; and holding forth a most impressive warning, that their place should not be found any more in the administration of its affairs.

Their last great mean of victory was the admirable constancy and perseverance, with which they sustained, as well as repelled, the attacks of the enemy. “They endured to the end”;—to the last gasp of life. All other things, even life itself, were postponed to the great and noble Cause in which they were engaged; and, therefore, to their everlasting honour, it is here predicted, and has been the theme of grateful celebration with their contemporaries, and with posterity to the present time,—that “they loved not their life even unto death.” They were “faithful soldiers and servants of Christ,” who was the illustrious “Captain of their Salvation,” through all the temporal evils by which they were assailed, “unto their lives’ end:” they knew what they had to expect, when they enlisted under his banner, in this contest; and, like St. Paul, they “counted not their lives dear unto themselves, so that they might finish their course with joy.”

Matthew x. 22.

Οὐς ἐγκαίνησαν τὴν Ψεχήν διὰ τῶν ὀξύνθων, Schleusner adds very justly “et mortis pericula, mortem adeo ipsam ob religionis Christianae professionem subierunt.” Ψεχή is here, as in many other passages of the New Testament, used to signify the natural life of man, because his Soul is the immediate cause of such life. See Schleusner’s Lexicon on the word.

III. Thus did this heroic Branch of the Offspring of the symbolical Woman,—the powerful Man-child, now risen to maturity, who had been so peculiarly the charge of Divine Providence from his very birth,—the English Church and Nation, in the state of Establishment here described,—become, under God, a grand Bulwark to The Reformation. The other nations of Europe, which either were now throwing off the grievous yoke of Papal dominion, or had already done so, are, therefore, well described as called upon by "the loud voice in the heaven," to partake in the joy which this salutary event inspired: it said "Therefore rejoice, O ye heavens, and ye that dwell in them." To the former, indeed, it might afford an encouraging example of success; to the latter, an additional degree of security; and to both it opened a place of refuge, and humane reception, in case of necessity. Their sacred cause had now acquired a great accession of strength, and they had seen their common enemy humbled by a great defeat. And, accordingly, it is well known, what sincere and general joy, and what hearty congratulations, the accession of Elizabeth to the throne of England, and the happy consequences which speedily resulted, produced in all the Churches, that had already struggled into Christian liberty; and what a just hope of even-

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9 Pages 528, 534, &c.
9 See Introduction, Sect. V. v. page 51.
tual success they imparted to those, who were still contending for the same inestimable blessing. In the former class must be included the Protestant States and free Imperial Cities of Germany, some of the Swiss Cantons, Denmark, Norway, Sweden, Poland, and Ireland;—in the latter, Scotland, and the United Provinces of the Netherlands. Such are the nations, whose political "heavens," and they who were elevated to "dwell in," or to direct the movements of, them, are here invited to rejoice, as having the most cogent cause to do so!

But while there were these causes for rejoicing, among the nations which had embraced, or were embracing, the doctrines of the Reformation,—there was but too just reason to dread the cruel revenge, which would be taken by the enemy, upon those nations, over which his dominion was still in any degree extended; whether they were composed of people, who, like the Italians, were generally the indigenous inhabitants of the symbolical Earth; or of those who, being of Gothic origin, though they occupied countries within the ancient limits of that empire, had never been subjects of the Roman power. Therefore the same "voice in the heaven" could not forbear from expressing the presage of this calamitous result: it said "Woe to the inhabitants of the "Earth, and of the Sea'; for the Devil is come

\(^1\) Introduction, Sect. V. iv. page 48; and Rev. x. 2. page 426.
REVELATION, XII. 13.

"down unto you, having great wrath, knowing "he hath but a short time." His time, indeed, was now comparatively short, not being even one fourth part of the whole period of the one thousand two hundred and sixty years, during which he would be permitted to tyrannize over the Church of God.

This melancholy presage was soon verified:

Ver. 13.—And when the Dragon saw that he was cast unto the earth, he persecuted the Woman, who brought forth the Man-child.

When the Dragon, representing the spiritual power of the Papacy, had been thus foiled in the prosecution of open warfare, and driven out from that country, on which he had laid the greatest stress for support in the regions of the West*, (on which account he had conferred upon her king, at a former period, the distinguishing title of "Defender of the Faith";)—a title, the great duties connected with which have been most conscientiously and exemplarily performed by the greater part of her succeeding sovereigns, and more especially since the glorious Revolution in 1688,)—he observed no measures in his rage against the Church of Christ, in that portion of

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* Rev. xi. 13. page 497, &c.

† This title, it will be recollected, had been conferred by Leo X. upon Henry VIII. in 1521, as a grateful expression of admiration of the book which he had recently written against Luther.
his dominion which still remained: "He perse-
cuted the Woman, which had brought forth the
" Man-child."

This partly appeared from the terrible havoc
which was made by Philip II. of his wretched
subjects in the Netherlands; and from the war,
into which they were at length goaded in self-
defence, and which terminated in their complete
emancipation from the tyranny of that prince, as
well as from their bondage under that spiritual
power of whose vengeance he was the instrument.

It further appeared in the Massacre of the
Hugonots in Paris and throughout France, which
commenced on St. Bartholomew's day, in the year
1572"; and in the civil wars in that country
which followed.

It was still perhaps more plainly displayed, in
the outrageous and implacable persecution of
pure Christianity, in all those countries, in which
"the Holy Office of the Inquisition" had been
established, or into which it could be introduced;
and which was, indeed, such, that in Spain alone,
during the last half of the sixteenth century, no
fewer than 47,676 victims were either burnt
alive, or tortured to death and burnt in effigy, at
the Autos-da-fé, or sentenced to exemplary pen-
nances within the prisons of that tribunal.

* See page 406, note *.
* I refer the reader to "The History of the Inquisition of
Spain," as abridged and translated from the original works of
D. Jan Antoine Llorente, 1826.

VOL. II.
And, lastly, it was clearly seen, in that Armada, (the grandest naval expedition that had then been ever fitted out, and which, under the consecrated banner of the Pope, had been vainly declared to be invincible,) which Philip II. sent against this country in the year 1588, for the purpose of conquering it, and again reducing it under the dominion of the Roman See.

And this spirit of persecution remains, and demonstrates its existence by every means in its power, whether by secret conspiracy, or open violence, to the present day.

Ver. 14.—And to the Woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time, from the face of the Serpent.

The triumphs, which pure Christianity had gained, in the Reformation of so many states and nations, appear to have given ground, in many instances, to expectations, which could not as yet be realized. And the symbolical Woman seems to have anticipated too soon an entire conquest over the enemy, who had so long oppressed and had her in subjection. She was using her utmost endeavours to extend her benign influence, even into Italy, the more immediate empire of the Dragon, when he roused himself into more than ordinary resistance; and compelled her
again, as far as she was submitted to his power, to retreat.

Yet she was no less under the guardian care and support of the Almighty, than if she had been already, and altogether, delivered from this state of humiliation. "To her were given two wings as of a great Eagle, that she might fly into the wilderness, into her place,"—that place, or condition, which had been appointed for her further probation; and "where she was to be nourished" through the whole period of the time, times, and half a time," or, in other words, for the thousand two hundred and three-score prophetic days," or natural years, from the face of the Serpent.

"Wings" are a pleasing emblem of fostering care and protection: thus, our Blessed Saviour himself applied it to his great love, and earnest solicitude, for the Jewish race; he said,—"O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The wings, here mentioned, as "of a great Eagle," are evidently symbolical

7 Upon this interesting and important subject, I beg to refer the reader to the "History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century: including a Sketch of the History of the Reformation in the Grisons," by Dr. M'Crie, 1827;—a very curious and valuable work.

Rev. xii. 6. page 533.

Matt. xxiii. 37.
of the **powerful aid, the strength and protection**, derived from God. Thus, Moses was directed to declare to the children of Israel, who were then **literally** the Church of God **in the wilderness,**—in order that such a mention of his goodness might promote their gratitude and obedience,—

"Ye have seen what I did unto the Egyptians, "and how I bare you on Eagles' wings, and "brought you unto myself." And thus, also, the ancient Israelitish Church, in the **literal wildness,** becomes a beautiful type of the condition of the pure Christian Church, in the **case** here adverted to. And as the former was brought, "as on Eagles' wings," **into the wilderness,** from witnessing the abominations of ancient Egypt,—so did the latter fly, "as on Eagles' wings," from the abominations of the **spiritual Egypt**, into her more appropriate **place of trial and preservation.**

It may be observed, that a **change of character** is here introduced into the operations and appearance of her insidious Adversary; and that she, who, at a former period, was said to flee into the wilderness for fear of the **Dragon,** is now said to fly to the same place of refuge "from the face of "the Serpent." And this seems evidently to imply, that, for the future, she would be in much greater danger from the **Infidelity,** which would be naturally engrafted on **Popery,** in countries

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Exod. xix. 4.  
Rev. xi. 8. page 491.
still under *Papal* sway, but in some degree illuminated by the rays of human learning and science, than from all the exploded doctrines and the mummeries of Popery herself. And this we, accordingly, know to have been the case, from the history of Socinianism, Deism, and the Revolutionary principles of France; as well as from the degree, in which *Infidelity* exists at this day, in all the countries professing exclusively the religion of the Church of Rome.

Ver. 15.—*And the Serpent cast out of his mouth water, as a flood, after the Woman; that he might cause her to be carried away by the flood*.  

Ver. 16.—*And the Earth helped the Woman; and the earth opened its mouth, and swallowed up the flood which the Dragon cast out of his mouth.*

The great Deceiver of mankind, availing himself of that taste for literature and philosophy, to which the revival of learning, and the invention of printing, had given birth, soon excited persons, whose minds had been already perverted by *a Religion*, the very principles of which involved so strange a combination of *truth* and *falsehood*, which was so utterly *intolerant of dissent*, and many of whose most sacred and solemn services were *mere superstitions*,—to exert their talents

— Introduction, Sect. V, vi. page 68.
in the framing and artful propagation of the principles of Infidelity. Assuming that all religion was summed up in that, which professed itself to be Catholic or Universal, they learned to despise every religion; and to shew their contempt for all, they amused themselves with composing systems of what they called philosophy; which, after the example afforded by the delusions practised by the Serpent at the fall, should "change the Truth of God into a lie."

The principles of infidelity, and atheism, were most unblushingly and unsparring broached, wherever the fabricators of them could do it with impunity, and the least prospect of success: and, in countries where they could not be openly avowed with safety, there they extensively worked their way in secret; deeply depraving the hearts, and corrupting the morals, of the religious orders, and of those more especially, which, from their professed seclusion from the world, were the least exposed to general observation and animadversion."

"Wherever the Religion of Rome reigns absolute, there is but one step between it and infidelity." This is the daily experience of life, in Roman Catholic countries, where the taking of that one step is a matter of common occurrence. See "Practical and Internal Evidence against Catholicism," &c. by the Rev. Joseph Blanco White, note A, page 225, edit. 2, 1826. See also upon the same subject, as well as upon the morality of the Church of Rome, Memoirs of Scipio De Ricci, late bishop of Pistoia and Prato, Reformer of Catholicism in Tuscany under the reign of Leopold; edited from the original of M. de Potter, by Thomas Roscoe.
The fearful dissemination of these principles throughout Europe was, as it were, the "water as a flood, which the SERPENT cast out of his mouth, after the Woman, to cause her to be carried away by it." And this inundation has more or less effectively continued its course from the sixteenth century to the present time.

But even "the Earth helped the Woman,"—that, which, in other particulars, had been so adverse to her. The regions, which the empire of the Papacy had for ages overspread with "darkness and cruel habitations," were the fittest soil for the reception and retaining of those "troubled waters" of impiety and presumption, which either sprang up within, or naturally poured themselves into, them, as into "the valley of the shadow of death." That light of Revelation, which "the Woman" now enjoyed, in all its splendour, and in much greater security, generally speaking, than she had done for many ages before, effectually pointed out both the danger, and the means of avoiding it. Under its Divine Author, it was both "a light and defence." And, therefore, "the flood" rolled innocently by her to those situations, which were already prepared to receive it, by their very depression, and by the absence of every bulwark founded in true religion and right reason, which might have been erected to stop it in its desolating progress. "The Earth opened its mouth, and swallowed up the flood, which the
"DRAGON," with all the cunning of "the SER-
"PENT," had "cast out of his mouth."

Ver. 17.—And the Dragon was wroth with the
Woman, and went away, to make war with
the remnant of her seed, who keep the com-
mandments of God, and have the testimony of
Jesus Christ.

In consequence of the eventual failure of this
his favourite and characteristic device, against the
pure Church of Christ, "the DRAGON was wroth
"with the Woman:" but the means he finally
adopted, to revenge himself upon her, are at pre-
sent, for the most part, only the subject of pre-
diction. "He went away to make war with the
remnant of her seed;" and we may trace the
partial fulfilment of this prophecy, in the origin
and progress of that Revolutionary war, the great
object of which was, the universal diffusion of
infidelity and licentiousness, under the semblance
of universal liberty and equality; and which did
actually effect for a time the subjugation of Pro-
testant Germany, the United provinces of the
Netherlands, and the cantons of Switzerland:
and involved more or less the Protestant king-
doms of Denmark, Sweden, Norway, and Poland.
For all these, though they generally professed
Reformed Religion, and so far "kept the com-
mandments of God, and had the testimony of
"Jesus Christ," had nevertheless suffered themselves, as nations, to be deeply contaminated by the baneful principles of "the illuminati;" which, though they originated in the causes already explained, were found in this instance to possess a very seductive influence, wherever the fundamental truths of Divine Revelation had been too lightly regarded.

But while this war was a most severe affliction to all "the remnant" of the spiritual seed of the woman;—"The Man-child," who was the most favoured of her seed, was alone excepted from the general overthrow, or humiliation; and became the honoured instrument, in the hand of God, of breaking that yoke by which they had been bowed down, and of conquering the peace of mankind. But this happy exception from the general misery and degradation, was only made, in consideration of the superior virtue, and integrity of principle, which he was enabled to maintain: for he had nipped in the very bud, within his own territories, the growth of those destructive principles, which spread such calamity and

It appeared to involve, for a time, the interests of Popery herself; but there was then a greater and far more extensive advantage in prospect, for the kingdom of Satan, from the general predominance of Infidelity, than he could hope to attain, by an undeviating support of Papal tyranny and usurpation. The weaker motive, therefore, gave way to the stronger; and this was done with the less reluctance, because it was easily seen, how readily the one of these Instruments of evil would coalesce with the other.
desolation over the rest of civilized Europe. And, as this circumstance, and those that attend it, convey a lesson which may be of the utmost importance to all the nations of the world, therefore the subject is specially resumed in two subsequent, but collateral, parts of this "Revelation;" in which it is exhibited under that variety of imagery, which will afford every requisite elucidation of it.

The revenge of the Dragon, however, was not yet satiated. There is, indeed, at present, an interval, in the carrying on of open warfare, which commenced in the year 1815, and will be continued till, agreeably to the prophetic assurance, Divine Providence shall give the awful signals for its termination. Of this apparent cessation from hostility we are now enjoying the benefit, if such it may be called: for, in reality, it is only a kind of armed truce; and the machinations of the great enemy of mankind have been, and are now, going on, in seeming secrsly, gradually preparing the way for the recommencement of the work of destruction, with greater rage and violence than ever. This is, therefore, no time for supineness; or for inattention to those principles, by which the British nation has been hitherto enabled to remain erect, amidst the crash of political systems, and the downfall of other

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a I must refer the reader to Rev. xiv. 14—16; and xvi. 1—11.

b Rev. xvi. 12—15.
nations. Standing, as the civilized world is now doing, in this awful situation, the entire completion of this prophecy must be referred to that tremendous scene of warfare, which is destined to close the grand period of the one thousand two hundred and sixty years. This, consequently, is yet future; but the principal circumstances, which will attend it, are in some measure illustrated, by the scenery that is comprehended in two subsequent parts of this "Revelation!".

CHAPTER XIII.

The two first of the supplemental prophecies contained in "the little Book," together with the circumstances which introduced it, have emblematically represented, in a general manner, the peculiar nature of that Reformation which took place in the sixteenth century,—the means by which, and the agents by whom, it was effected,—and what have been the consequences of it, so far as they have yet transpired*. But the conciseness of these descriptions, the comprehensiveness of the subjects, and the natural order of illustration, seem equally to require, that some further account, of the memorable Change which then took

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1 Rev. xiv. 17—20; and xvi. 16—21. xvii, xviii.
* Chapters x, xi, and xii.
place, as well as of the causes which rendered it indispensable, should now be prefigured. To this purpose, therefore, the Holy Spirit has particularly vouchsafed two other supplemental and most remarkable scenes, which are contained in the present chapter.

Ver. 1.—And I was stationed upon the sand of the sea. And I saw a wild Beast rising up out of the sea, having seven heads and ten horns; and upon his horns ten crowns; and upon his heads names of blasphemy.

In order to afford a clear and systematic view of the errors, and enormities, which were then renounced, this prophecy commences its survey from the very origin of all. And, with this intent, it represents St. John, or enables him to see himself, as stationed on a spot, from which he could distinctly observe every thing that passed, and note the various "signs of the times" as they arose. He was, as it were, "stationed upon the sand of the sea," where nothing could intercept his prospect. "The sand" on the sea-shore, nevertheless, is rather a precarious ground on which to stand: it is subject to perpetual variation of surface, from the action both of the winds and the waves; and the emblem, as here employed, seems, therefore, designed to shew the inconstant and diversified nature of that state, in which the Church of God, of which St. John himself is here
a lively type, should exist, through all the ages to which this scenery more immediately relates.

He saw "a wild Beast rising up out of the sea," invested, at once, with all the leading characteristics, by which he should ever be distinguished; that is, "having seven heads, and ten horns; and upon his horns ten crowns; and upon his heads names of blasphemy."

"A wild Beast" is the type of an idolatrous and persecuting empire; which evidently incurrs this stigma, from the irrationality and inhumanity of its conduct. Even the Psalmist could say, in humbly confessing to God the unreasonableness of the concern he sometimes felt at the prosperity of wicked men,—"So foolish was I, and ignorant; I was as a beast before thee." But when to folly and ignorance are superadded a vindictive cruelty, and an earnest desire and endeavour to destroy, or, at least, to suppress, every thing that is adapted to remove those defects, then the Beast may be truly said to be wild, bidding defiance to the approach of men, to the access of every milder and better principle.

It has, therefore, been very generally agreed by Commentators, that under this imagery is exhibited the Roman Empire, attended with the principal discriminating circumstances peculiar to itself.

It was seen "rising up out of the sea," because

\[\text{Psalm lxiii. 22.}\]
it originated amidst the wars, and conflicting interests, of Nations.  

The "ten horns" of the beast are, therefore, the "ten kingdoms," which were to spring up, within the limits of the Western Empire, after the division of the whole Empire into two parts in the year 365.  And it has been already seen which these kingdoms were.

His "seven heads" are the seven different forms of Government, under which it has, at various times, existed; namely—the Regal, the Consular, the Dictatorial, the Decemviral, that of the Military Tribunes with Consular authority, the Imperial, and that of the Heruli and the Goths in Italy.

The crowns, or diadems, upon his horns, are intended to demonstrate, that these ten kingdoms were so many absolute and independent sovereignties, acquired by conquest; eight of which must, therefore, be considered as diminishing, for a time, in proportion to their own extent, the magnitude of the Empire that is here represented. This diminution, however, was only temporary; for they afterwards "gave their power and  

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* Introduction, Sect. V. vi. page 64. and vii. page 68, &c.
* Rev. viii. 5. pages 251, 267.
* Pages 280—283. and 293—295.
* Rev. xvii. 10, 11.
* अनंत्य (Orig.) to denote the civil character of these kingdoms.
strength unto the Beast;" the nations which had constituted them submitting willingly to his dominion, and enlisting themselves under his banners. But the Beast was then under his eighth and last head, which was, nevertheless, "of the seven," and denominated Imperial. The other two, the kingdoms of the Heruli and the Goths, occupied the seat of the Empire itself: they were both dominions of precisely the same kind; and afforded the examples of a Regal government combined with Imperial forms, which constituted the seventh head of the Beast. These nations, also, after their kingdoms were destroyed, formed parts, and increased the strength, of the same great and diversified Empire, under the same head.

And the "names of blasphemy," upon his heads, point out the pagan or idolatrous state in which this Empire existed; and even, in some degree, the blasphemous titles it assumed, while under the forms of government denoted by those heads. GEA POMH, ROMA ÆTERNA, INVICTA ROMA ÆTERNA, were frequently the inscriptions found upon the Roman medals; agreeably to that well-known epigram of Martial,—

"Terrarum Dea gentiumque Roma,
"Cui par est nihil, et nihil secundum."


Pages 287—289.
On this account Rome had her flamines, or priests, and her peculiar services and altars. Hence that coin of Tiberius, with a temple and altar, and this inscription Rom. et. Aug. Romae et Augusto. Even the Senate was not without a portion of Divinity; and ΟΕΟC CYNKAHTOC was one of its titles. But even the Eagles were sacred; and the Roman legions worshipped the standards under which they fought.

But it also possessed some other singularities:

Ver. 2.—And the wild Beast which I saw was like unto a leopard; and his feet were as those of a bear; and his mouth as the mouth of a lion: and the Dragon gave him his power, and his throne, and great authority.

This idolatrous and persecuting Empire had a surface of variegated and spotted appearance; comprehending, at different times, and indeed at the same time, a great variety of "peoples, nations, and languages."

"And his feet were as those of a bear:" the authorities which supported it, were well adapted to trample under foot, and to overcome by their

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1 Much more may be seen upon this subject in Harduinus, de Nummis antiquis.

2 Hence they were called "Numina Legionum," being usually adorned with the images of the Divinities, whom they supposed to preside over war. See Sueton. Caligula xiv. and Vitellius ii, and Tacit. Annal. i. 39.
resistless *weight*, every thing hostile, which it was deemed more expedient to destroy by its *pressure*, than by the prosecution of open *war*.

Yet "his mouth was as the mouth of *a lion*:" in *war* it was *dreadful, ferocious*, and generally crowned with *success*; so as, at length, to be raised to a *dominion* which might be termed *universal*, as far as it respected the general purposes of Divine Providence.

It was, therefore, in effect, the same *wild Beast* which Daniel also saw "rising up out of the *sea*:" which "was *dreadful, and terrible, and strong exceedingly*." This, in like manner, "had great *iron teeth,* or teeth of *strength*;—all the means requisite for the carrying on of sanguinary and successful *war. By these *it devoured, and brake in pieces;*" but "*it stamped the residue with the feet of it*." And this likewise "had *ten horns*."

We are next called upon to notice the *malignant spirit*, by which it was actuated. *The Dragon,* it is affirmed, "gave him *his power, and his throne, and great authority*." The prime Instigator to all evil, *the Spirit* that even "now worketh in the children of disobedience," was permitted, for the wisest, and ultimately, without doubt, for the most beneficial, purposes,

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* Page 165.
* Dan. vii. 7, &c. See also Introduction, Sect. V. vii. page 68.
* Introduction, Sect. V. vi. page 63. and Rev. xii. 3, 4.
to bear a certain portion of Rule in this "kingdom of men;" and to inspire the powers which administered it, with all those bestial qualities, with that ferocious enmity to good, and that insensibility to their own interests and the general interests of mankind, which it is the exclusive object of the prophecy to describe, by these symbols.

"The throne" is the seat of sovereignty: but the sovereignty of the Beast has been very various, both in respect to its species and extent, at different times. Its various species may be seen in its seven heads, and, last of all, in that which we must suppose is now existing, and "is of the seven." And its variety of extent may be judged of from circumstances, already clearly pointed out in "the Revelation." 1. It had been so prodigiously increased under Trajan, as to occupy not only by far the best and most flourishing parts of the then known world, but likewise a great number of nations, whose very names had been till then unknown by the Roman people. 2. Immediately after his death, it became reduced again to its former limits, by Adrian. 3. It was next resolved into two parts, under Valentinian and Valens. 4. The Western part of it, which is obviously that intended in the present prophecy, soon lost most of its finest provinces, in

Rev. xvii. 9—11.  Ibid. vi. 1, 2. pages 163—165.
Ibid. vi. 3, 4. page 170.  Rev. viii. 5. page 267.
consequence of the establishment of *eight* out of *ten* of the kingdoms, that sprang up in different regions within its limits; the remaining *two* of these kingdoms occupying successively the Capital itself. Yet still, under all these vicissitudes, and many subsequent ones, the ancient throne, or seat of the Beast has remained, and still gives a shadowy title to his dominion, as "the Holy Roman Empire," and that, as peculiarly also the seat of the Dragon, (or of that spiritual Empire, which he raised up, and, in a manner, represented, as inspired and actuated by himself"), for the oppression and persecution of pure Christianity; and which has been thus tyrannizing for more than one thousand two hundred and twenty years,) has been, as it were, the *focus of the impostures*, and the principal *theatre* for the display of the *achievements*, which are the subjects of the present scene. The *effects* of these impostures and achievements have been, indeed, at various times, *most extensive*, as has been already seen; but the attention, for the present, must be principally directed to what actually passed in this quarter.

To this malignant influence, and to the manner in which it should be exerted through a period of many ages,—even from the time of the *revival of*

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\[\text{Footnotes:}\]

3. Rev. xii. 3, 4, pages 519, 527.
Idolatry under the auspices of the Bishop of Rome, to that of its final overthrow at the close of the one thousand two hundred and sixty years,—the sacred Writer has very particularly adverted in the course of the last chapter. And he has again introduced the same evil Spirit, in this, in order to afford the most convincing proof, that the errors and enormities of Rome, whether pagan or papal, sprang primarily from the agency and deceptive arts of this first mover to all evil.

And therefore, as he makes use of the regions of the West, for the principal scene of his machinations; and has actuated so constantly the powers that have held the government of the Roman people;—he has been described as possessing the distinguishing peculiarities of the empire over which he presided; and which, in reality, acquired those peculiarities chiefly in consequence of his predominance. He has been portrayed, as "a great red Dragon, having seven " heads and ten horns; and upon his heads " seven crowns," in plain acknowledgment of the absolute dominion he generally exerted, over the forms of government denoted by those heads. And thus, being invisible himself, he has been exhibited in the only manner in which he could be exhibited,—in the revolutions he has effectuated, and in the operations he has performed.

And, for the same reason, and still further to make him known, (for, in these wonderful scenes
of prophecy, a symbol of any intricacy seldom occurs, for which some part or other of them does not supply the means of interpretation) he is expressly styled “that Old Serpent,” even “the "Devil, and Satan, that deceiveth the whole "world.”

Ver. 3.—And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and the whole Earth wondered after the wild Beast.

Ver. 4.—And they worshipped the Dragon, who gave power unto the Beast; and they worshipped the Beast, saying,—“who is like unto the Beast? Who is able to make war with him?”

Under this imagery are predicted the change which took place in the Empire, from its pagan to its Christian state; and the consequences which flowed from it. This great and salutary revolution has been already described by St. John *,” with great particularity, and with all that grandeur and variety of representation, which such a subject required. Here therefore it is only touched upon incidentally, and in another point of view: for the purpose of preserving the connection between the various parts of the prophecy; and explaining the reason, why the happy and glorious prospects then held forth to the Church of Christ, became

* Rev. vi. 12—17; and vii. pages 212—247.
so soon obscured, and, at length, for many ages, in great measure withdrawn.

"One of the heads of the Beast is here seen, as it were, "wounded to death:" and it has also been seen, in what a surprising manner, in God's appointed time, the Imperial Dignity, or the sixth head of the Beast, which had hitherto been invariably living the life of paganism, became deprived, ostensibly, of that existence, in consequence of the conversion of Constantine the Great, and of his extensive dominions, to the profession of Christianity.

Here then ensues a certain period, during which the power of the Dragon appears to be suspended:—a lucid interval, in which an ample proof is afforded, that it is The Most High, who "ruleth in the kingdoms of men."

But in process of time, "the deadly wound was healed"; and the Empire, professing exteriorly the pure and benevolent principles of Christ's holy Religion, lapsed again, by means which will speedily be developed, into all the abominations it had before renounced; thus receiving the idolatries and the cruel persecuting spirit of Paganism, under the name of Christianity.

Notwithstanding, however, these glaring inconsistencies, such was the darkness and woeful infatuation of the times, that the just subjects of the Empire were induced to adore the beast or dragon under the sacred name of "Our Lord and Saviour Jesus Christ;" and we are here distinctly told that, the dragon or beast, "had a mouth speaking great things, and sayings which were a lie; "wonders were shewed in his hand by the hand of the beast."
tution which had now begun to prevail, that "the " whole Earth wondered after the Beast"; the whole Roman world followed, and adhered to him, with admiration and astonishment. But " the deadly wound," which had been inflicted " by the sword"; or "Word of God," being thus healed, the Beast, or Roman Empire, properly so called, was evidently now under that spiritual dominion, which is denominated the "little Horn" by Daniel, and " the Beast of the Earth" by St. John. This will, indeed, appear from the whole of the succeeding description: for if it be inquired, from whom the sixth, or Imperial head of the Beast, that head, which " had been, as it were, wounded to death" under Constantine the Great, derived its revival, with all its genuine bestial characters, under Charlemagne,—the answer is—from the Bishop of Rome; that spiritual tyrant, who, in the year 606, was placed supreme over the Church of God, into whose hands " the Saints of the Most High were then given," and who was then, in effect, personified in the Dragon," as the pagan hierarchy of the Empire was before. To this most extraordinary and important fact I have

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"Εθείρισεν δὲ γάρ ὁ ὅπιστος τοῦ θερίου (Orig.) ὁ πιστὸς here an adverb of time; and Schleusner renders the passage by "postea omnes homines minuti sunt bestiam."

\[d\] Rev. xiii. 14.

\[e\] Ephes. vi. 17.

\[f\] This is very sufficiently attested by history; see pages 485—488.

\[g\] Dan. vii. 20—27.

\[h\] Pages 519, 527.
already adverted; and it is from this, that Charlemagne and his successors in the Empire of the West, who constituted in reality the eighth head of the Beast, (but which "is of the seven") are expressly denominated, in two passages of this "Revelation," the Beast that ascended out of the Abyss,” or bottomless deep; having no bottom, no foundation, either in sound reason or true religion, for the Supremacy they thus acquired.

And they worshipped the Dragon, who gave power unto the “Beast.” The corrupted inhabitants of the Earth felt the utmost prostration of mind before that spiritual Agent, who had thus "opposed, and exalted himself above, all that" (in the political administration of the affairs of the world) "is called God, or that is worshipped.” Imputing the wonders they beheld, to a divine interposition, they blindly adored that upstart and apostate power, through whom, under Divine permission, such supreme temporal authority, and such tremendous means of evil, had been judicially acquired: they said, that he, who had obtained it, had been “crowned by the hand of God.”

But they conveyed also, of necessary consequence, a portion of the same superstitious reverence to the very instruments, which he made use of for his own aggrandizement: “they worshipped

1 Rev. xi. 7. and xvii. 8.
2 Thess. ii. 4.
3 “The God of the Earth.” Rev. xi. 4.
the Beast, saying,—"Who is like unto the Beast? Who is able to make war with him?" They upheld him, by the high opinion they had formed of his power; and by their implicit belief, that it partook in its nature of an authority that was divine. And how remarkably is the parallel between pagan and papal Rome evinced in this particular! So devoted were the Roman people, under the former system, to the pursuit of their own devices, that they conceived an idolatrous veneration for the Sovereigns of their own Empire. Many of the more early Emperors were deified after death: even Commodus himself was not excepted, though he was generally abhorred as a monster of cruelty, and an enemy to mankind". Rome herself, and her very Senate, were also reputed sacred, and assumed to themselves titles of Divinity. Thus it was before this mighty Empire became Christian. During the unparalleled increase of its dominion, and while in the plenitude of its power, it is no wonder that it excited universal surprise; and with those, who looked no further than the surface of things, assumed the appearance of invincible strength: But the case has not been very materially altered since, considering the difference of circumstances; for the sovereigns who have

"The Emperor Severus styled himself his brother, caused him to be ranked among the Gods, appointed priests and sacrifices to his honour, and ordered the anniversary of his birth to be observed with great solemnity." Anc. Univ. Hist. Vol. XV., page 272. Edit. 1748.
succeeded Charlemagne in the received title of "Emperor of the Romans," have always held precedence of all the other potentates and princes of the Empire; and that Empire itself is still entitled "The Holy Roman Empire." And as the Legions worshipped the Eagle, under which their victories were achieved, in Rome pagan, as believing them to be possessed of a portion of divine virtue; so, under Rome Christian, has the Cross been also exalted into an object of worship, and led the way to wars the most desolating and ferocious, for the pretended propagation of the Religion of the meek and crucified Jesus. How many of these stand upon record!

Ver. 5.—And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue in action for forty-and-two months.

Ver. 6.—And he opened his mouth for blasphemy against God, to blaspheme his name, and his tabernacle, and those that dwell in the heaven.

That the times of ignorance, superstition, and idolatry, to which an allusion is now made, should also be times of blasphemy, is a truth too obvious to require demonstration. For what is blasphemy, but the offering of some indignity to God? And what can be a greater indignity, than to entertain

\[^{\text{a Πόλεμον ἐπίστας—Wetstein’s Edition. Πόλεμος merely,—}}^\text{Griesbach’s.}\]
unworthy thoughts of Him; to set aside, or to pervert, His holy Word; and "to give His honour to another, by worshipping the creature "more than the Creator, who is blessed for ever?" The idolatry, in which the regions of the West were now immersed, under the influence of the spiritual power of the Papacy, was continually the occasion of such blasphemies as these.

It is astonishing, indeed, to perceive the smallness of the change, which, after a comparatively short period, was found to have taken place, between the pagan and Christian states of the empire, in this respect.

"An enormous train of different superstitions "were gradually substituted in the place of true "religion and genuine piety. This odious revolu- "tion was owing to a variety of causes. A ridic- "ulous precipitation in receiving new opinions; "a preposterous desire of imitating the pagan "rites, and of blending them with the Christian "worship; and that idle propensity which the "generality of mankind have towards a gaudy and "ostentatious religion;—all contributed to estab- "lish the reign of superstition upon the ruins of "Christianity. Accordingly, frequent pilgrimages "were undertaken, to Palestine, and to the tombs "of the Martyrs; as if there alone the sacred "principles of virtue, and the certain hope of "salvation, were to be acquired. The reins being

* Rom. i. 25.
once let loose to superstition, which knows no bounds, absurd notions and idle ceremonies multiplied every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about, as the most powerful remedies against the violence of wicked spirits; and were sold and bought every where at enormous prices. The public processions and supplications, by which the Pagans endeavoured to appease their Gods, were now adopted in the Christian worship, and celebrated with great pomp and magnificence in several places. The virtues that had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their Gods and Heroes, were now attributed to Christian Churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges, that the former enjoyed under the darkness of paganism, were conferred upon the latter under the light of the Gospel; or rather, under that cloud of superstition which was obscuring its glory. It is true, that, as yet Images were not very common; nor were there any statues at all: but it is at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the Martyrs was modelled, by degrees, according to the religious services that were paid to the Gods before the coming of Christ."

Such is the melancholy picture which presents itself to the view, on a survey of the latter half of even the fourth century! And the history of the two succeeding ages is very far indeed from improving the appearance of things: they amply served to prepare the way for the grand and open development of that "Mystery of Iniquity," which had been so long working; and the obstacles to whose gradual revelation had now been completely removed, by the destruction of the imperial power, and that of the Heruli and the Goths, in Italy, which had before obstructed it. 

I have also, in a former part of this work, distinctly pointed out the steps, by which the Bishops of Rome ascended to that supreme spiritual jurisdiction, which they succeeded in attaining, as Universal Bishops, soon after the beginning of the seventh Century.

* For the most deplorable proofs of the growth of superstition and immorality, during these ages, the Reader may consult Mosheim’s Eccles. Hist. Cent. V. Part II. chap. iii. and Cent. VI. Part II. chap. iii. and Du Pin’s account of these periods, in the second, third, fourth and fifth volumes of his History of Ecclesiastical Writers; where all the errors of the Church of Rome, both in doctrine and in practice, which either sprang up, or acquired a firm establishment, during these centuries, are particularly detailed, from the authentic memorials of those times.

† 2 Thess. ii. 3—12. See Mr. Mede’s observations on this passage, in page 810 of his works, Edit. 1664; and also Bishop Newton’s analysis of it, in his twenty-second Dissertation on the Prophecies.

* Pages 521—527.
To that period of the history, when this elevation had been fully acquired, this supplemental prophecy now conducts us; and briefly, but in most forcible and adequate language, points out, to what a dreadful state the nations of the West were reduced, under such a spiritual guidance and administration.

The prophet has already, indeed, summed up the black catalogue of their manifold wickednesses and impieties, where he showed, how utterly unmoved they were by those calamities which had destroyed the Empire of the East; but he here develops the very means by which such obduracy was produced.

They had now, as it were, a God upon earth, —one, who, blasphemously " seating himself in " the temple of God, shewed himself that he is a " God"; —who, in the pride of his heart, had raised himself above all temporal power, so as to assume the license of creating and deposing Emperors and Kings at his pleasure; and, under the emblematic sanction of a triple crown, claimed the exercise of an authority which extended to all things, celestial, terrestrial, and infernal. Who can wonder then, that, by this usurper of spiritual power, " there was given unto the Beast, a

1 Rev. ix. 20, 21.
2 Τοῦτο αἰτίας εἰς τὸν ιερόν ΘΕΟΥ ὡς ΘΕΟΝ καθίσαι, ἀποδεικνύεται ἑαυτῷ ἐκ τοῦ ποιεῖ ΘΕΟΣ. 2 Thess. ii. 4. These words are wonderfully precise, and correspondent with the Character they are intended to describe.
"mouth speaking great things;" or that, under this influence, "he should open his mouth for blasphemy against God,—to blaspheme his Name, and his Tabernacle, and those that dwell in the heaven."

I. The confidence with which the Latins, in particular, seconded, and asserted, the lofty pretensions and presumptuous claims of the Roman Pontiff, drove them literally into rebellion against Leo III. their lawful sovereign; and was the cause of the "great words and blasphemies" which the Beast spake at a very early period.

Leo the Isaurian, in the tenth year of his reign, and the 726th of the Christian era, published the famous edict, commanding all images to be removed out of the churches, and forbidding any worship to be paid to them.

In the West, and especially in Italy, this edict was held in such abhorrence, that the people openly revolted. Gregory II. then Bishop of Rome, had, from the beginning, opposed it with great warmth; and now, presuming upon the eminent service he had rendered the empire, in procuring the expulsion of Luitprand king of the Lombards from the Exarchate of Ravenna, by means of his interest with the Venetians,—he wrote a long letter to the Emperor, earnestly intreating him to revoke the obnoxious edict. But Leo, well apprised that Gregory had been prompted by his own interest, and not by that of the Empire, was exasperated to such a degree
against him, for continuing still to oppose his edict, that he sent private orders to his officers in Italy, and especially to Paul, exarch of Ravenna, and to Mauritius, duke of Rome, enjoining them to get the Pope, by some means or other, into their power, and to send him, dead or alive, to Constantinople. But the people of Rome, who had a great veneration for their bishop, discovering the plot, guarded him so carefully that these officers could never find an opportunity of carrying their orders into execution. Gregory, feeling himself thus supported by the people of Rome, solemnly excommunicated the exarch, for publishing, and attempting to carry into effect, the Emperor's edict; writing at the same time letters to the Venetians, to Luitprand, to the Lombard dukes, and to all the cities of the empire, exhorting them to continue stedfast in the Catholic faith, and to oppose, with all their might, the execution of the impious and heretical edict.

These letters made such an impression upon the minds of the people, that the inhabitants of Italy, the Romans, the Venetians, and the Lombards, entering into an alliance, resolved to act in concert; and prevent, to the utmost of their power, the execution of the imperial edict. The inhabitants of Rome and of the Pentapolis, orMarca d'Ancona, did not stop here. They every where pulled down the emperor's statues; openly revolted; and, refusing to acknowledge an Iconoclast, or breaker of images, for their Emperor, elected
REVELATION, XIII. 5, 6.

magistrates of their own. Nay, they entertained some thoughts of electing a new Emperor, and conducting him with a strong army to Constantinople: but this scheme was opposed by the Pope, on account of its impracticability.

In fine, the people of Rome, finding the Emperor inflexible in his design against the worship of images, and the life or liberty of the Pope, whom he justly considered as the author of all these disturbances, resolved to renounce their allegiance to Leo, and to continue united under the Pope as their sovereign; binding themselves by a solemn oath, to defend him against all the attempts of the Emperor, and also of the Lombards, whom they had too much reason to distrust.

Thus the Idolatry of the Church of Rome was the cause of the rebellion of the Roman people, against their lawful Imperial head; and upon that rebellion was founded the temporal dominion of the Bishops of Rome over them,—a sovereignty which they have held, with slight intermissions, to this very day. Such is the awful climax in crime, by which they first acquired their temporal power! That power was, indeed, more firmly established afterwards, by Gregory III. in the year 741; and successive grants of territory were acquired from Pepin and Charlemagne, which contributed to increase their secular importance, and to raise them to the rank of princes; but this was the origin of all.*

* For an account of this Revolution more at large, consult VOL. II.
2. In paying a portion of that adoration at the shrines, and before the images, of Saints and Martyrs, which was due to God only; and in establishing, by the force of compulsory laws, the practice of Idolatry, throughout the extent of his dominion, the Beast, or the secular power thus symbolized, might be well said to “open his mouth, for blasphemy, against God.”

3. And, in acceding to, and sanctioning, those assumptions, in the spiritual power with which he was connected, which it would be blasphemy in any mere man, or body of men, to assume, such as those of the Divine attributes of Holiness, and Infallibility, and the power of forgiving sins,—he became habitually guilty of “blaspheming the Name of God.”

4. “The Tabernacle,” or genuine Church of Christ, was also “blasphemed,” when it was treated with barbarous indignities; when it was exposed to the persecutions of enmity; when the purity and simplicity of the primitive worship became overwhelmed and lost, in the multitude of absurd, profane, and trifling forms, which were sanctioned and established by law, and so generally supplied their place.

5. And the blasphemous abuse, by the Beast,

"of them that dwell in the Heaven," where the Tabernacle of God was\(^7\), is sufficiently manifest, from the contempt with which those Princes, and persons of exalted stations, were treated, who refused to go the same lengths in impiety as himself; and from the efforts he exerted to ruin their credit, to subvert and destroy them.

To all these impieties and blasphemies the Beast was instigated, by that spiritual power, to whose influence he had implicitly submitted himself. They were among the effects naturally flowing from the same baneful cause; and therefore could scarcely fail to be produced, in some degree or other, so long as that cause should continue in operation. But, in consequence of this, "the two Witnesses shall prophecy a thousand and two hundred and three-score days, clothed in sackcloth";—"the Gentiles shall tread under foot the holy city forty and two months";—"the woman," symbolical of the pure Church of Christ, shall subsist in the wilderness "for a time, times, and half a time";—and therefore, also, it is here predicted, that "power is given unto the Beast," as the partial and passive inflicter of all these evils, "to continue in action forty and two months," that is, through exactly the same period of one thousand two hundred and sixty natural years. Hence, as this period has

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\(^7\) Rev. xi. 19.  
\(^a\) Rev. xi. 2.  
\(^\ast\) Rev. xi. 3.  
\(^b\) Rev. xii. 6—14.
been proved to have commenced in the year 606; its termination will take place in the year 1866.

Ver. 7.—And it was given unto him to make war with the Saints, and to overcome them; and power was given him over every tribe, and tongue, and nation.

From "speaking great things, and blasphemies," he soon proceeded to corresponding actions. Not satisfied with thinking ill of the people of God, and directing towards them every indignity, which language and general conduct could convey, the diabolical influence, under which he acted, and which is identified also with that of the Ecclesiastical Potentate to whom he rendered himself subservient, urged him on, at every opportunity that offered, to actual hostility against them. And, in the events of these wars, he was generally successful; indeed, till the time of the Reformation, entirely so.

This state of hostility against the Church of Christ, has evinced itself in all the wars, massacres, and persecutions, which have taken place, on account of true religion, within the precincts of the Beast, during the last 1222 years; and especially, in the rage, and malicious eagerness, with which he has executed the sentences of "The Holy Office of the Inquisition," in all the countries wherein that infernal tribunal has been established.
What a striking conformity, then, does this part of the prophecy bear to that illustrious one of Daniel, in relation to the same subject! And what light does it not throw upon it! "I beheld," says the prophet, "and the same horn" (the little horn of the fourth Beast,) "made war with the "Saints, and prevailed against them," until the "Ancient of Days came, and judgment was given "to the Saints of the Most High." This horn was the great instigator to these atrocities; and the Beast, which supported him, the same as the Beast whose deeds are here alluded to, was the perpetrator of them: so that of both, the same achievements may be justly predicated. In fact, as far as the Pope's temporal dominions in Italy are concerned, through by far the greater part of the ages here alluded to, the ecclesiastical and civil jurisdictions have been united in the same persons: for, generally speaking, ever since the year 741, the bishops of Rome have been both the spiritual and temporal heads of the Roman people; and have seated themselves, with his licence, in the ancient seat of the Beast.

"And power was given" to him "over every "tribe, and tongue, and nation." From his seat he exerted a generally acknowledged supremacy, over all the regions comprehended within the

* Dan. vii. 21, 22. This judgment commenced at the time of the Reformation; it has been carrying on ever since; and will be continued, consuming and destroying the dominion of "the little Horn," even to the end of the 1260 years.
limits of the Roman Catholic world; which formed, for ages, only so many provinces, as it were, of the Empire of the Beast.

Ver. 8.—And all that dwell upon the Earth shall worship him, whose names are not written in the Book of life of the Lamb, who was slain from the foundation of the world.

All those, who are the obedient subjects of that idolatrous and cruel Empire, the willing slaves of that tyranny,—“having the understanding darkness ened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts;”—“shall worship him;” holding him in great admiration, and paying the most profound reverence to his decrees. They have not been “redeemed from the Earth;” and, consequently, their “names are not written in the book of life of the Lamb.” In case of final impenitence, “their end is destruction;” the fate that is reserved for that spiritual Power, by whose sorceries they have suffered themselves to be bewitched; and for that temporal dominion, over which he has extended his sway, and which is doomed to perish with him.

Those only have been excepted, who have been

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a Ephes. iv. 18.
b See under ver. 4. of this Chapter.
c Phil. iii. 19.
d Rev. xiv. 3.
e Rev. ix. 20.

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enrolled as the faithful Witnesses for Christ; and who might be truly said "to live unto God," in the midst of such ages of darkness and perversion. For some certainly there have been, in every age, though, before the era of the Reformation, their number was comparatively small, who, under all disadvantages, did still preserve some degree of spiritual life; lamenting the evils they were unable to restrain; and keeping themselves uncontaminated, as far as possible, by the impurities of the Idolatry that then universally prevailed.

Ver. 9.—If any one have an ear, let him hear.

Ver. 10.—If any one leadeth into captivity, he goeth into captivity: if any one shall stay with the sword, he must be slain with the sword.

Herein is the patience and the faith of the Saints.

"According to the determinate counsel and foreknowledge of God," and as this prophecy most fully declares, the period of Divine Retribution, however long it may seem to be retarded, will surely at length arrive; and then, those who have shewed no mercy, will themselves receive none; and this idolatrous and merciless Empire will fall, never to rise again. The limits of its duration are fixed; they have been actually revealed. This is, therefore, a subject which demands the most serious attention. It should
incline "every one that hath an ear to hearken." For, while it is well adapted to appal, and lead to repentance, those enemies of genuine Christianity, whose history is here unfolded, and, by so doing, to relieve them from those threatened calamities, which must be the consequence of impenitence; —it cannot but operate as a ground for "the "patience and faith of the Saints;" of all those who feel that "they ought to obey God rather "than men;" and who, "suffering according to "His Will, commit the keeping of their souls to "Him, in well doing, as unto a faithful Creator." And more especially should these considerations have their due effect upon all sincere Christians, in the present day: for they may know of a surety, that a time of the most just and awful avengement is rapidly approaching; that "yet "a little while, and he that shall come will come, "and will not tarry;" and that then "he that "hath led into captivity, shall go into captivity; "and he that hath killed with the sword, shall be "killed with the sword."

Such are briefly the particulars, which this astonishing scene of prophecy has marked out, for the meditation of the Church of Christ, in relation to this important subject. And the sacred Writer labours, as it were, to prevent any mistakes, that might arise from a less accurate de-

1 Pet. iv. 19. 1 Heb. x. 37.
scription, respecting the nature of the influence, which should be generally predominant, during the periods here alluded to. We have seen the temporal empire, prefigured by "the Beast that rose out of the Sea," acting under the influence of Paganism; and, after a certain interval, acting under that of the Papacy; but it should never be forgotten, that its agency in both cases is expressly said to proceed from the impulses of the same spiritual Being. "The Dragon," even "that Old Serpent, which is the Devil, and Satan, that deceiveth the whole world,"—"He gave him his power, and his seat, and great authority."

St. John, having thus described the principal characteristics of the temporal power, which, under its various heads, has occupied the seat of the Roman Empire in the West, and stated, in very explicit terms, the influence under which it has generally acted, proceeds now, in this additional scene, to point out more particularly the ostensible Instigator, by whom, during the well-known period of "forty and two months," it has thus far been excited to all its more flagrant enormities. The former exciter to action had only become perceptible in the depraved propensities he produced; but the latter stands confessed in the light of open day, as directing those pro-

*m Compare Rev. xii. 3. 9. with xiii. 2.*
pensities to the most pernicious and inglorious ends.

Ver. 11.—And I beheld another wild Beast coming up out of the Earth; and he had two horns like a lamb; but he spake as a Dragon.

The former of these Beasts, or the temporal Roman Empire, has been seen, as it were “rising “up out of the Sea,” or originating in a perturbed and revolutionary state of nations; but this is observed to be coming up out of the Earth,” or from that Empire itself”. And as he derives his extraction from it, so are his operations to be carried on within its limits, as far as they are the subjects of the present vision.

“And he had two horns like a lamb.” A horn is emblematical of a dominion, whether spiritual or temporal; and he was, therefore, to be possessed of two different species of Rule, each possessing all the malignity and artifice which actuated himself, under an external appearance of lamb-like gentleness and simplicity.

And just two such branches of power are the regular and secular Orders in the Romish Church, which is the spiritual Empire here intended *. Each of these has rendered her the

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*a Introduction, Sect. V. iv. page 45; and vii. page 71.
*b For an ample account of the peculiarities, prerogatives, and achievements, of these two Orders of the Romish Church, the reader is referred to Mosheim, Du Pin, and other Writers of Ecclesiastical History at large.
most essential services in the acquisition of her authority; and is indispensable to its further continuance and support. Both of these, under the cloak of humility, piety, and charity, have made themselves subservient, for ages, to the most ambitious designs, and the most outrageous enormities.

And, accordingly, the sacred text proceeds to state, that, notwithstanding all this shew of meekness and humility in the horns of the Beast, "he spake as a Dragon." In the more public acts of this Ecclesiastical Beast, in his decretales, bulls, canons, and even summaries of faith,—he shewed the Spirit by which he was inspired, and the infernal influence under which he acted.

Examples to illustrate this description might be found in almost every page of his history. I shall, therefore, cite but two, in this place; which, as he pretends to infallibility, (a peculiar attribute of God!) will serve as well as a hundred, for specimens of his real character, from his very rise to the present time: for that which is infallible must be also unchangeable.

1. His inordinate pride, presumption, and falsehood, then, are evident, in an especial degree, from that bull which Pius V. thundered forth against Queen Elizabeth, in the year 1569; excommunicating and deposing her, and absolving

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9 Introduction, Sect. V. vi. page 63. and Rev. xii. 3, 4. and xiii. 2.

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her subjects from their allegiance. This exquisite production may be seen at large in the Collection of Records, attached to Bishop Burnet's History of the Reformation: but, to save the trouble of reference, I have transcribed, in a former page, that portion of it, which will fully illustrate the present subject; and shew what powers the Bishops of Rome must ever lay claim to, as often as opportunity offers, if they are consistent with themselves.

2. The same qualities as those already noted, to which must be added an utter disregard for the Word of God, and the very essentials of Christianity, are evident from the following articles of the Creed of Pope Pius IV., which have no warrant whatever in Holy Writ, and never formed parts of the belief of the primitive Church of Christ. And, in adducing these, I shall follow the version of the late Dr. Challoner, a Romish Bishop in this country, as far as it will lead me; and when he breaks off, I shall translate for myself: "fas est et ab hoste doceri."

I. "I most firmly admit and embrace apostolical and ecclesiastical Traditions, and all other Constitutions and Observances of the same Church;" that is, the Church of Rome.

1 Page 487.
2 I have prefixed numbers to these articles, for the sake of greater distinctness.
3 On the subject of these Traditions, Constitutions, and Observances, I refer to "A Comparative View of the Churches.
II. "I also admit the sacred Scriptures; according to the sense which the Holy Mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise, than according to the unanimous consent of the Fathers."

III. "I profess also, that there are truly and properly seven Sacraments of the New Law, instituted by Christ Jesus our Lord," and for the salvation of mankind, though all are not necessary for every one; viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony, and that they confer grace; and of these Baptism, Confirmation, of England and Rome," by Herbert Marsh, D.D. now Bishop of Peterborough.

"How are the sacred Scriptures here postponed to the Traditions, Constitutions, and observances of this Church!"

"This clause, which is founded on the presumed infallibility of the Roman Church in matters of faith, takes away all right and power of private judgment from the Christians of her communion; and fully explains the reason, why she will in no wise consent that the Holy Scriptures should be circulated among them without her own glosses, or authorized annotations, annexed."

"Baptism and the Lord's Supper were certainly Sacraments of the Christian Church from the very first, because they were ordained by Christ himself; but where will the Romanist find, that he instituted any of the rest; or that they have "any visible sign or ceremony ordained of God?"
and Order, cannot be reiterated without sacrilege.

IV. "I also receive and admit the Ceremonies of the Catholic (Roman) Church, received and approved, in all the solemn administration of the above-said Sacraments.

V. "I receive and embrace all and every one of the things, which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification.

VI. "I profess likewise, that in the Mass is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic (Roman) Church calls Transubstantiation.

VII. "I confess also, that, under either kind alone, whole and entire Christ, and a true Sacrament, is received.

VIII. "I constantly hold that there is a Purgatory; and that the souls detained therein are helped by the suffrages of the faithful.

IX. "Likewise, that the Saints, reigning together with Christ, are to be honoured, and
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"invoked; that they offer prayers to God for
"us; and that their relics are to be venerated".

X. "I most firmly assert, that the Images of
"Christ, and of the Mother of God ever-virgin,
"and also of the other Saints, are to be had and
"retained; and that due honour and veneration
"are to be given them."

XI. "I also affirm, that the power of Indul-
gences was left by Christ in his Church, and the
"use of them is most wholesome to Christian
"people.

XII. "I acknowledge the Holy Catholic and
"Apostolical Roman Church, the Mother and
"Mistress of all Churches; and I promise and
"swear true obedience to the Roman Bishop,
"the Successor of St. Peter the Prince of the
"Apostles, and Vicar of Jesus Christ.

XIII. "I also profess, and undoubtedly receive,
"all other things delivered, defined, and declared,
"by the sacred Canons, and General Councils,
"and, particularly, by the Holy Council of Trent;
"and, likewise, I also condemn, reject, and
"anathematize, all things contrary there-

* For the principles, in which these species of Idolatry are
founded, and by which they are to be regulated in the Roman
Church, I refer the Reader to pages 397—399, where the De-
cree of the Council of Trent respecting them may be seen at
large.

* For the meaning which the Church of Rome has affixed
to this term, see page 404.
"to, and all heresies whatsoever, condemned, " and anathematized by the Church.

XIV. "This true Catholic Faith," that is, these articles of Belief; together with those of the Nicene Creed, which in the Creed of Pius IV. are prefixed to them,—"This true Catholic "Faith, out of which none can be saved, "which I now freely profess, and truly hold, I, "N. promise, vow, and swear, most constantly to "hold and profess the same whole and entire, "with God's assistance, to the end of my life."

This Article (No. XIV.) is Bishop Challoner's translation of the following passage in the Original—

"Hane veram Catholicam Fidem, extra quam "nemo salus esse potest, quam in praesenti sponte "profiteor, et veraciter teneo, eandem integram, "et inviolatam, usque ad extremum vitae spatium, "constantissime (Deo adjuvante) retinere et con- "feri; atque a meis subditis, vel illis quorum "cura ad me in munere meo spectabit, teneri, "doceri et praedicari, quantum in me erit, cura-
"turum, ego, idem N. spondeo, voveo, ae juro."

No other reason can be given for the omission, in the Bishop's translation of the passage here marked in Italics, but the desire of keeping as

much as possible out of the sight of the Protestants of this country, that paramount duty of Proselytism, which every member of the Church of Rome is bound, by his most solemn promise, vow, and oath, to perform, in proportion to his influence and authority. This was the special cause, why this garbling took place in the most sacred document, that ever issued from an authority which he believed to be infallible and divine. I will translate the omitted passage, and restore it to its proper place—

"And I, the same N., do promise, vow, and swear, . . . that I will take care, as much as I shall be in my power, that it (that is, "this true Catholic Faith") be held, taught, and preached, by those placed under me, or those, the charge of whom shall devolve on me, by virtue of my office."

Such are the two specimens I proposed to adduce, for the illustration of the sacred text, where it asserts, that notwithstanding all his affectation of meekness and humility, the Beast of "the Earth" should still "speak as a Dragon;" and should shew forth, in the most evident manner, the Satanic source from which he derived his principles of action, by the corrupt and idolatrous nature of those principles themselves.

Ver. 12.—And he exerciseth all the power of the first Beast before him; and causeth the Earth, and them that dwell therein, to worship...
the first Beast, whose deadly wound was healed.

By the assistance of his two horns, those two able coadjutors, the regular and secular Orders before mentioned, "he exerciseth all the power of the first Beast before him." But whence was this power obtained? The inspired Writer has already informed us;—"the Dragon gave" to the former of these Beasts "his seat, and his power, and great authority:" as, therefore, "All this power" was exercised by the latter of them, so it may be clearly inferred, that it had been derived from the same source; and, therefore, we become at once acquainted with the nature of the influence under which this second Beast also acted. This, indeed, has been already exhibited, by another process,—the testimony of facts: and, therefore, the assurance is, as it were, doubled, that "he spake as a Dragon," because he was actuated by "the Dragon."

But this power was likewise "exercised before," or in the presence of, the former Beast; and, therefore, that Beast must have existed contemporaneously with this, during the whole time that this latter Beast was in action; and the theatre, for the principal display of their abilities, must have been common to them both. This, also, is a consequence, which has been deduced by other

* Rev. xiii. 2.
means; for of the one it is said, that "power was "given unto him to continue in action forty and "two months";" and of the other, as a type of the Gentiles, or idolatrous and paganized Christians of the Roman Empire, that "they shall tread "the Holy City under foot forty and two months." Here, therefore, as in the case above mentioned, "surety is made doubly sure."

And, in correspondence with this, it is well known, that this latter Beast first rose out of "the Earth," or, the spiritual Empire of the Pa- 
facy was first established, when the Bishop of Rome acquired the Supremacy of Universal Bishop; and that, generally, ever since that time, the spiritual and temporal Powers which have governed the Roman Empire, that is, the two Beasts here signified, have thus far gone on togeth-
ner, uniting cordially in the support of Idolatry, and in the oppression of the Church of Christ.

It is further asserted, that, in the same spirit of alliance, "he causeth the Earth, and them that "dwell therein, to worship the first Beast, whose "deadly wound was healed."

In a former part of this chapter, it was parti-
cularly mentioned, that "they worshipped the Beast;" and here is no less distinctly pointed out that spiritual agency, which induced them to do this; it was that of the wild Beast of "the

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4 Rev. xiii. 5. page 592.
* Rev. xi. 2.

Verse 4.
Earth”—a sanguinary and despotic Power, which has been already seen, in other imagery, as, in effect, personified in the Dragon himself*. The Earth, the space contained within the limits of the Western Empire, and its inhabitants generally, were made “to worship,” or honour, “the first Beast”—in order to facilitate the designs of supreme aggrandizement formed by the second; and to enable him to complete the corruption of Christianity, and the depression of the genuine Church of Christ, as indispensable to this end: for the greater “power, dignity, and authority” he gave to the first Beast, so much the more probable would his chance be of increasing his own. In the times, therefore, subsequent to the healing of the deadly wound which is here referred to, the Empire became distinguished by the Title of “The Holy Roman Empire;” and its Head was considered as raised aloft above all the potentates and princes of the world.

As the time, moreover, was now arrived, when this fatal healing was accomplished, therefore Liberty of Conscience, and the Right of private Judgment, were now also withdrawn from the Roman Catholic Earth: and “those that dwelt therein” were compelled to render “worship” to the first Beast, in a more particular manner, by adopting those Abominations, as parts of their own

* See pages 519. 527. 580.

_ Rev. xiii. 2.

_ Rev. xiii. 3.
religious Services, which had been the invention, and the favourite pursuits, of Pagan Rome.

Ver. 13.—And he doeth great wonders, so that he even maketh fire to come down from the Heaven, upon the Earth, in the sight of the men.

To enforce the authority he claims for his arbitrary and impious decrees, "he doeth great wonders," or signs. The false miracles, the ἐρατὰ ἁθανωτά, or "prodigies of imposture," of the Church of Rome, are subjects of general notoriety. Unhappily, these have the effect of real miracles, upon the infatuated members of that degenerate Church! Upon such tests as these she founds her claim, to being exclusively the Church of Christ. They are, with her, irrefragable evidences, for the validity of her doctrines, her rites, and institutions.

It had been well, however, if the aggregate of her enormity had rested even here. But so tremendous are the influence and the power, which the Beast "of the Earth" has acquired by these means, "that he even maketh fire to come down "from the Heaven, upon the Earth, in the sight "of the Men:" that is, he causes fire, as the emblem of Divine vengeance", which he blasphe-
mously claims to himself the power of dispensing, to descend from the Heaven, from the supreme civil Powers in the states subject to his control, upon the Earth, within the limits of their own jurisdiction, for the purpose of destroying those whom he cannot convert. And he does this "in the sight of the Men," whom he has compelled to worship the former Beast; and for the sake of binding them more closely to himself, by the terror of these auxiliary arms.

What a striking prediction have we here, therefore, of the cruelties, and the horrible atrocities, that have been perpetrated within this idolatrous Papal Empire in past ages! How truly does it unfold to us the mysteries of "The Holy Office," and represent it as consigning over those, whom it determined to destroy, to the secular arm, for the purpose of a public, ignominious, and excruciating death! How clearly does it give us the anticipation of those Crusades against Christians, which have been so often undertaken, on its behalf, by princes professing Christianity; and of those sanguinary persecutions, which they have been so often induced to carry on, for the maintenance

* Consult Limborch's, and Llorente's, Histories of the Inquisition; from the various parts of which a lively comparison may be formed, between the passage now under consideration, and the monstrous injustice and cruelties, perpetrated by that execrable Court, wherever it has been established. Llorente's History, indeed, is confined to Spain; but there were numerous Tribunals of this Office established in that country.
of the cause of superstition, and the Papal supremacy, within their own dominions!

Are not these phenomena of the moral world justly called "great Wonders"? To those, whose sentiments and manners have been humanized, and refined, by the genial influence of true religion, do they not appear to be prodigies of cruelty and impiety? Must they not have been viewed in this light by the prophet himself?

Ver. 14.—And he deceiveth them that dwell on the Earth, by the wonders which it was given him to do in the sight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast", which had the wound of the sword, and did live.

Amidst the intellectual darkness, with which Popery has enveloped all the countries, which have been under her dominion, it may well be further declared, concerning the Beast "of the Earth," that "he deceiveth them that dwell thereon," (or within the limits of his spiritual Empire;) "by means of the miracles, which he had power to perform, in the sight of the (secular) Beast," and through his accordance and support. At the same time, it must be observed, that in these remarkable words, there is another plain
indication of the particular nature of that influence, under which he acted. Of "the Dragon" it is said, that "he deceiveth the whole world?;" and of this second Beast, or of this idolatrous and persecuting Church, it is also affirmed, that "he deceiveth them that dwell on the earth." Can there be a doubt, then, that he was actuated by the spirit and power of that first mover to all evil?

But the very Objects, to which he should apply his deceptive arts, as well as the Motives, which induced him to practise them, are also distinctly pointed out. "He commanded them that dwell on "the Earth," to make an Image to the Beast, "which had the wound of the sword, and did live." The cause of all was,—a vehement desire, for the sake of attaining supreme elevation, to introduce again, and to perpetuate, such idolatrous abominations, as had formerly prevailed in pagan Rome; and to which the Roman people, notwithstanding their external profession of Christianity, had all along felt a strong and increasing attachment. They were, at all events, to be indulged: for every prospect of rising to the extent of this ambition, depended upon their attachment. The framing, therefore, of these corruptions and impieties, and the establishment of practices in agreement with them, were the great objects of his care, and the occasion of all the miracles he forged, in

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<sup>1</sup> Rev. xii. 9.
<sup>4</sup> Introduction, Sect. V. vii. page 72.
their behalf, through a long series of years, whose darkness favoured continually more and more every attempt at deception. The completion of this System of imitation,—the semblance and conformity, which had been thus produced to the religious principles, rites, and ceremonies of the preceding heathenism,—was the Image they were to erect to the former Beast, that ancient Mistress of the world. By this they were "to worship," and do honour to, her memory. By this they were to shew, that the wound, which had formerly been inflicted upon her last pagan head, was then healed; and that modern Rome was by no means degenerated from the distinguished character of her predecessor.

And is not the Romish Religion the very type and Image of the Paganism of the Empire in former times? This is, indeed, a subject which has so often employed the talents of men rendered eminent by their probity and learning*, that it does not appear to admit of much further elucidation. I have, notwithstanding, adduced several very striking proofs of the resemblance between them, in a former part of this work*. It will therefore be sufficient to observe in this place, that the Ceremonial of the Romish Church, and

* The Analysis of Bishop Newton, and the Commentary of Mr. Daubuz, in those parts of each work which will relate to this passage, are well worthy of examination.

almost every thing connected with it, bear an evident similitude and analogy to that system of idolatrous rites, which had principally characterized the worship of the Romans, when in their pagan state.

Ver. 15.—And it was given unto him to give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be slain.

This Configuration of the bestial qualities of heathen Rome was not to be dull and lifeless. He that caused it to be made by his impostures, had also power given to him "to give (πνεύμα) " spirit, or animation, to the Image," so that it should even "speak." And, accordingly, the system of Idolatry and superstition, introduced into the Church of Rome, and formed upon the model of the ancient religion of the Empire, was of an active, not of a speculative, nature: nor was it required that it should stand the scrutiny of right reason, or of revealed truth. Such an analysis as this it could not bear. And therefore the use of reason, in matters of religion, was proscribed; and that of the Holy Scriptures, was supplanted by "the apostolical and ecclesiastical traditions," and in effect, prohibited by "the Constitutions and authority" of that Church.1 But the

1 See the Creed of Pope Pius IV. Supplementary Articles I.
spirit, that formed it, was infused into it: it became energetic: it spake, in words of flattery and encouragement, to the depraved passions and perverted affections of the human mind: it has proved itself, through the course of many centuries, capable of exciting all those to action, who admired and approved it.

Never, in fact, was there a Spirit more active in seduction, or more impatient of opposition and control, than that of Popery. Her speeches have been hard indeed! Never did her great proto-type, with all the terrors of his vengeance, prove half so dreadful a foe to Christianity as she has been. By her specious pretences, and her splendid and imposing exterior, she enticed to herself, and long confined in her chains, with one exception only*, all the nations of the West: she practised upon them the most extensive delusions; and laid claim to, and received, their general and implicit adoration. But even this was not the worst of the case, Her inhumanities have been at least equal to her impositions. By the tremendous power with which she has been armed, "she has caused," for ages,

II. XII. XIII. XIV. already cited, pages 601—605; and the Constitutions of the Council of Trent relative to this subject, as exhibited in Number IV. of the Index Expurgatorius.

* The exception here alluded to are the brave and long-persecuted Vaudois, in the Valleys of Piemont, who appear, under every extremity, to have held fast their integrity. But these are only a handful compared with the aggregate of the Christian world,
"that as many as would not worship the Image of the Beast," as many as would not consent, in appearance at least, to all this tyranny and impiety, "should be slain."

Ver. 16.—And he causeth all, the small and the great, and the rich and the poor, and the free and the slaves, to receive a Mark, upon their right hand, or upon their foreheads:

If such were the energies of the Image, as they have been described in the last verse, how great must have been those of the Beast of "the Earth," who "caused it to be made!" And we are therefore now informed, that so vast and formidable were his powers, that he reigned paramount over all, within the extent of his dominions:—"he causeth all, both small and great, rich and poor, free and in servitude, to receive a Mark," as a token of fealty and submission, either "upon their right hand, or upon their foreheads:" that is, —a certain distinctive character, as indelibly impressed upon them, as if it had been stamped upon those parts of their bodies. Such were the tyranny and intolerance, with which he wielded his power!

This was also in allusion to a practice, which had prevailed in the former times of paganism. "We must understand," says Bishop Newton, "that it was customary among the ancients, for

* ἵνα ἔχωσιν αὐτοῖς, (Orig.) that he should give them.
"servants to receive the Mark of their master, "and soldiers of their general, and those who "were devoted to any particular Deity, of the "particular Deity to whom they were devoted. "These marks were usually impressed on their "right hand, or on their foreheads; and consisted "of some hieroglyphic characters, or of the name "expressed in vulgar letters, according to the "fancy of the imposer?." The Mark, in the pre- "sent instance, was the Name of the Beast expressed numerically⁶; and thus, all persons, without dis- "tinction, throughout the "Roman Catholic" world, "were required, as a testimony of subjection, and "under the heaviest penalty, even that of the loss of life itself, to receive the Mark of the Beast. He who would not thus submit to the authority of the Church of Rome, was denominated a Heretic⁷, and doomed to extirpation.

Ver. 17.—And he causeth that no one might be able to buy or sell, save he that hath the Mark, or the Name, of the Beast, or the number of his Name⁸.

See Bishop Newton's excellent remarks upon this passage, in his twenty-fourth Dissertation on the Prophecies.

⁶ As appears from verses 17 and 18, of this chapter.

⁷ See the definition of heretic, as given in the Catechism of the Council of Trent, as cited in page 405, note ².

⁸ I beg to refer the Reader to the learned and judicious observations upon this passage, in the writings of Mr. Mede, Mr. Daubuz, and Bishop Newton, but, more particularly, in those of the latter.
What the penalty, in the first instance, should be, for not receiving this Mark; we are here immediately informed:—it was no less than Excommunication; which excluded from all the advantages and gratifications of mutual intercourse, from all the rights of citizenship, and even of humanity: nay, it went further, for it placed those, who were doomed to it, without the pale of the law, and rendered them liable to excision, without mercy, and without the power of appeal; and the excommunication of heretics, when in the clutches of the Beast, was always the signal for their extermination. Such was the disposition to Tolerance which distinguished the spiritual Dominion of the Papacy, the Beast here signified, during a period of ages. "No man might be able to buy or sell, save he that had the mark" above mentioned; and that was no other than a denomination, derived from the Name of the "Beast," or from "the Number of his Name."

Ver. 18.—Herein is wisdom. Let him that hath understanding compute the Number of the Beast: for it is a Number of a man; and his Number is six hundred three-score and six.

The great wisdom of individuals, during the time that this Beast of "the Earth" should be in existence, would consist in closely observing those phenomena in the moral world, which
REVELATION, XIII. 18.

would correctly correspond with these descriptions.

By these means, they would be able to trace the origin of this idolatrous Power from that part of the Earth, which had been peculiarly "the seat" of the former Beast,—that is, of him whose "deadly wound," received by "the sword," or "Word of God," in the days of Constantine, was afterwards healed.

They would next be enabled to discover the sprouting out, and gradual growth to maturity, of his two horns, with which he butted at, and at length, for a time, overcame all his opponents, or the institution, and firm establishment, of the regular and secular Orders in the Church of Rome; each professing the meek and pacific religion of Christ, yet each acquiring a kind of ecclesiastical sovereignty of its own, and contributing its whole strength, to support the power, and enlarge the dominion, of the idolatrous and tyrannical Church from which they sprang.

After what is, comparatively, a short interval, they would perceive this Beast acquiring the temporal, in addition to the spiritual, possession of the seat of the former Beast; and cementing the Union still more closely between them, by being confirmed in, and holding, it, under his authority.

But they would also see the spiritual Power of the Papacy acting as supreme, not only in the seat, but throughout the whole extent, of that Empire, and that for some ages. For did it not
claim, and exercise, the right of erecting new Kingdoms; of deposing sovereigns from the government of their own hereditary dominions, of laying their realms under an interdict, and absolving their subjects from their allegiance? Did not the Bishops of Rome, at one time, proceed so far in pretension, as to represent themselves as "the Lords of the Universe, the Arbiters of the "fate of Kingdoms and of Empires, and supreme "Rulers over the Kings and Princes of the earth?"
And was any power, half so formidable as this, ever exercised by the Emperors in pagan Rome, or by the emperors of the West, in after times?
Throughout the whole period of the dominion of this Beast, moreover, there would be observed a most lamentable and criminal abuse of the Power it possessed; and the application of it, particularly, to sanction errors and superstitions, to the last degree dishonouring to God, as well as degrading and injurious to man,—and not merely to sanction them, but to enforce the credit and practice of them, by all the means, which an entire command of expedients, and the utmost determination in employing them, could supply.
Such will be perceived to have been the origin, growth, and maturity of this idolatrous, cruel, and intolerant power; and such also the extent and abuse, of the authority it had obtained! If

* The revival of the Western Empire itself, in the person of Charlemagne, stands forth as a prominent example of this.
any thing further, in the language of prophecy, could possibly be required, to solve every doubt upon this subject, and to afford an additional caution against the increase of its influence, it is the very Mark, which it imposed upon all its subjects; and which the very words of Prophecy have impressed upon it. "Herein is wisdom. "Let him that hath understanding calculate the "Number of the Beast: for it is a number," or numerical representative, of the name "of a man; "and his number is six hundred threescore and "six." This is the number of his name; and sufficiently points out the Latin or Roman Church, under the spiritual power of the Papacy, as the Beast here referred to.

This will be at once evident to those, who recollect that Latinus, who was by the Greeks called Δαριός, or Ionice Δαριως, was that king of the Aborigines in Italy, from whom they were called Latin: for his name will exactly correspond with the number stated in the prophecy; thus—

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Therefore ΛΑΤΕΙΝΟΣ corresponds with 666.
And, in fact, the Church of Rome latinizes all her public acts, and all her liturgies and sacred services, in all the countries over which she presides; thus, in a manner, perpetuating the name, and consequently the Mark of the Beast, in everything that she does.

Well then might it have been said, as in the language of inspired Truth, at the time of the Reformation; and well may it now be said to those worthy persons, who, through mistaken principle, or the bias of education, are her adherents at the present time;—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities."  

CHAPTER XIV.

In the preceding auxiliary scenes, derived from "The little Book," the inspired Writer has given a general account of the Reformation of Religion in the sixteenth century, as it included those who embraced it on the continent of Europe, and also in the British isles; but more especially in England. He has likewise pointed out

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a Rev. xviii. 4, 5.

b Rev. xi. 4—11.

Rev. xi. 11—13. and Rev. xii. 1—12.
some of the consequences, which, in succeeding times, should arise from the machinations which would be practised against it. And from thence he has descended to a more particular display of the Enemies it had to encounter;—of the nature of that secular tyranny, under which those nations had been generally held; and of the various enormities, which distinguished the predominance of the Church of Rome, and required the strong hand of Reform. He now therefore proceeds to exhibit, from the same sacred source of information, some of those important Changes, which that Reformation has actually effected; and the leading characteristic Events, which should mark the decline of the Papal power, to the very moment of its extinction.

As those, who had embraced the doctrines of the Reformation in various parts of Europe, resembled, in many respects, those converts to Christianity, who had survived the persecutions of Paganism, inasmuch, more especially, as Popery is only paganized Christianity,—therefore the genuine Church of Christ is, in both cases, represented under symbols partly similar.

Ver. 1.—And I looked, and lo! the Lamb was standing on the mount Sion, and with him an

\[ \text{Rev. xiii. 13—17.} \]
\[ \text{Rev. xiii. 11—18.} \]
\[ \text{See Rev. vii.} \]
\[ \text{To 'Aριστον—Griesbach.} \]
hundred and forty-four thousand, having his Father's Name written upon their foreheads.

Ver. 2.—And I heard a voice from the heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;

Ver. 3.—And they sang, as it were, a new song before the Throne, and before the four living Creatures, and the Elders; and no one was able to learn the song, except the hundred and forty-four thousand, which were redeemed from the Earth.

Ver. 4.—These are they, who have not been defiled with women: for they are virgins: these are they who follow the Lamb whithersoever he goeth: these have been redeemed from among the men, a first-fruit unto GOD and the Lamb.

Ver. 5.—And in their mouth was found no guile: for they are faultless before the throne of GOD.

The reformed Churches, constituting the most conspicuous parts of the genuine Church of Christ, as at that time existing, and professing to found both their faith and practice only upon the revealed Word of God, are here described as standing, or having received a firm establishment,
REVELATION, XIV. 1—5. 626

under the government of their mystical head b, "The Lamb of God." They are therefore seen "standing with Him," and standing moreover upon an eminence,—in an elevated and commanding situation; which, like the mount Sion, among the peculiar people of God in ancient times, was the depository of His sacred Name; and where, in conformity with the sublime and typical language of the prophets k, they had obtained complete deliverance from, and risen superior to, the enemy, who had so long oppressed, and tyrannized over them.

And they had “His Father’s Name,” the Name of God, “written upon their foreheads;” partly, because they had been admitted by Baptism, unadulterated by any superstitious observances, into the number of his disciples, agreeably to his own most holy institution; and partly, to distinguish them from those, who had, as it were, “the Mark of the Beast on their right hand, or "on their foreheads l.”

And there was heard “a Voice from the Heaven m”—from that newly-acquired political Establishment, under which they were living; and which, however diversified in different regions,

b Ephes. i. 22, 23, and Coloss. i. 18.
1 John i. 29, 36.
k Joel ii. 32. Obad. verse 17.
l Rev. xiii. 16—18.
m Introduction, Sect. V. v. page 51.
was still peculiarly their own. It was "as the "voice of many waters", and as the voice of a "great thunder." Waters being emblematical of peoples and nations, this Voice, "as of many waters," will well represent the firm determination, and mutual concurrence, of these reformed nations, in deserting the communion of the Church of Rome; and its being like the sound of "a great thunder" will point out, with how much violence and agitation this separation was generally attended.

But though it was a work of great difficulty and danger, and attended in its progress with many grievous sufferings and sanguinary conflicts, yet the Reformation, when completed, was the subject of great triumph, and of the most rapturous delight; and, therefore, there was also heard "the voice of harpers playing on their harps."

"And they sang, as it were, a new song;" celebrating, without doubt, this new scene of dispensation which was now opened before them, and the victory and deliverance which they had thus far obtained. It was sung "before the Throne," ascribing to Him that sitteth thereon "the dominion, and the power, and the glory."

* It was peculiarly their own, because in these regions only Popery was formally renounced, and Reformed Religion established by Law.

* Introduction, Sect. V. vi. page 64.

* Introduction, Sect. V. v. page 55.
which had been thus visibly acquired. It was also
chanted forth "in the presence of the four living
Creatures and the Elders,"—the lively emblems
of the Church Universal,—with whom they were
now become, in a manner, more nearly associated
than ever, in spiritual communion.
So, it will be recollected, that, in a former part
of this "Revelation," "the four living Creatures,
and the four and twenty Elders," are themselves
also described as "singing a new song," and as
having "every one of them harps," to accompany
their chorus of praise. That chorus of praise
was, indeed, chanted forth on another occasion,
—out of gratitude to the Lamb, for taking into
his hand the Book of Divine Providence, that He
might "open the seven Seals thereof," for the be-
 nefit of His Church: and this was also analogous;
it was no less than the sacred harmony and joy-
ful thanksgiving, produced by those events, which
afforded the most evident proofs, after the long
and dismal reign of ignorance and fanaticism, that
"the Mystery of God," in respect to his Church,
was then beginning to receive its certain and
visible completion.
"But no one was able to learn the song, except
"the hundred and forty-four thousand, who had
"been redeemed from the Earth." The spiritual
Empire of papal Rome is here denominated "the
Earth," in the same manner as that of pagan

* Rev. iv. 6—11.  * Ibid. v. 8, 9.
Rome was formerly: and it arrogates to itself the title of "The Roman Catholic Church," from its assumed universality in preeminence and extent. To be "redeemed from the Earth" must, therefore, denote an emancipation from those shackles of bigotry and superstition, and from those corrupt and servile observances, which that degenerate and tyrannical Church has imposed upon all her members. Those, therefore, who embraced reformed Religion, are very justly said to have been "redeemed from the Earth:" for they were bought off, and relieved, from the wretched state of servitude, in which they had been hitherto held. There is also, in the prophecy, an immediate allusion to the price of their Redemption: it was "the precious blood of the Lamb,"—that typical Lamb, with whom they were seen standing upon the mount Sion, in this vision. How then could any of those, who had not been thus "redeemed from the Earth," sing the song of joy and triumph, which they sang? How could they even learn it, whose hearts and minds, whose understandings and affections, whose souls and bodies, were still the slaves of this most absolute despotism, this most intolerant superstition?

But, of those who were thus delivered from this bondage, it is said,—"These are they, who have not been defiled with women." And, in this res-

* Rev. v. 6. 9; vii. 14; xiii. 8.
pect, they are evidently contrasted with those thereafter described, who had "committed for-
nication" with "the great Harlot that sitteth
on many waters;" and who had also "been made
drunken with the wine of her lewdness." For these,
on the contrary, have been preserved, compar-
atively speaking, from the abominations of Idola-
try, and amidst all the seductions of spiritual
Fornication": "for they are Virgins," having
generally attained to the greatest purity, which
the state of humanity, and the peculiar circum-
stances in which they were placed, would admit.

"These are they who follow the Lamb, whi-
thersoever he goeth;"—so said the true antitypical
Lamb himself—"My sheep hear my voice, and I
know them, and they follow me." They imitate,
as closely as they are able, "the blessed steps of
his most holy life;" and pay the most devout at-
tention to all his doctrines, precepts, and institu-
tions.

"These," it is repeated, to make the important
truth the more impressive,—"These were re-
deemed from among the men," that is, from among
those already alluded to, who, unawed by the fear-
ful judgments of God, had not repeated of those
habitual and enormous impieties and immoralities,

1 Rev. xvii.
2 Rev. ix. 21. pages 411—413. and 417.
3 The full force of this appellation will appear at once, by
comparing this passage with 2 Cor. xi. 2.
4 John viii. 27. and Rev. vii. 15—17.
which had been alleged against them†. They were rescued from the ignorance and depravity, which generally involved the inhabitants of the papal Earth.

They were also "the first-fruits to God and to the Lamb:"—they formed the commencement of that glorious harvest, which will eventually become the means of bringing all nations within the pale of the genuine Church of Christ, and to the garner of eternal happiness and security.

It is further added, that "in their mouth was found no guile." They took the Holy Scriptures, the only infallible Rule, for the standard of their faith, and the measure of their obedience. They did not corrupt Divine Truth with any mixture of human tradition; much less did they "change the Truth of God into a lie," by "worshipping the creature more than the Creator." These were the peculiar enormities of the Earth, from which they had been redeemed; and, abstaining from them, and earnestly endeavouring to cultivate that "holiness, without which no one shall see the Lord;" they are represented as standing "faultless before the Throne of God;" as partaking of "the light of his countenance," and of all the blessings of his special Providence.

The Prophet, having given the preceding general character of those, who had embraced Reli-

gion in a reformed state, proceeds now to state some particulars.

He had assimilated those, who had escaped from the pollutions and persecutions of Paganism, at the time when Christianity became the religion of the Roman Empire, to the mystical aggregate of 144,000 persons, sealed, as it were, out of the typical Church of God in ancient times, 12,000 from every tribe, without distinction, as there was then no external difference of religious denomination; but he here arranges the reformed Churches,—those who had escaped from the pollutions and persecutions of Povery to the same symbolical amount,—under the three principal denominations, to which they have been generally referred; the ostensible heads of which were respectively Luther, Calvin, and the Reformers of the Church of England.

Ver. 6.—And I saw another Angel flying in the midst of the Heaven, having an everlasting Gospel to preach unto them that dwell on the Earth, and to every nation, and tribe, and tongue, and people,

Ver. 7.—Saying with a loud voice,—"Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made the heaven, and the earth, and the sea, and the fountains of waters."
The last Angel whom St. John had seen "flying in the midst of the heaven," and whom he had heard at the same time delivering an awful warning to the sons of men, was he, whom he has long since described, as denouncing the three Woes which were successively to befall "the in-habiters of the Earth, because of the other "voices of the trumpet, of the three Angels, "who were yet to sound." And the last Angel, whom he had mentioned, was the seventh, or last of these three, who sounded the third Woe-trumpet; and proclaimed, to the perpetual confusion of its adversaries, the firm establishment of the Reformation, in all those countries, in which it had then been undertaken. And, therefore, in the present scene, there is a description of the principal Agents by whom, under God, this great and good work was accomplished,—a succession of angelic ministers, each "flying through the midst of the heaven," and each having some message of the utmost importance to communicate, according to his respective destination. In other words, there is here given a more particular account of the principal ramifications, into which reformed Religion branched out, or of the rise of the three great Churches that originated from it; all founded on the fundamental Truths of Christianity, and an utter abhorrence of that system of idolatry and corruption by which

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Rev. viii. 13.  
Ibid. xi. 15.
they had been so long overlaid; and all sufficiently pointing out the revived state, and increased energies, of “the two Witnesses prophesying in sackcloth.”

The first of these, in point of time, was the Lutheran.

To the bold, zealous, and enterprising spirit of the eminent man, who was the founder of this Church, and to the signal successes which crowned his illustrious labours, the page of inspired Truth has afforded the sacred evidence, and the distinguished honour, of its prefiguration. “His sound,” indeed,—the sound of his doctrines, —“went forth,” as it were, “into all lands; and his words unto the ends of the earth.” And very many regions of the West embraced the principles he propounded; some of them, in the very state in which he promulgated them; and some, with various degrees of modification. But, being the first to break asunder, in an effectual manner; those shackles of ignorance and superstition, which had for so many ages enslaved the Western

* Rev. xi. 3-12.  
* Rev. x. — xi. 3.
* Rom. x. 18. In undertaking the great work of the Reformation, and deserting the Communion of the Church of Rome, he is justly compared to “a mighty Angel coming down from the Heaven,” in which he had before been making a conspicuous figure. Rev. x. 1. The publicity and amazing progress of his doctrines, as well as the awful attention they acquired, are here with equal truth, compared to the effect of “an Angel flying in the midst of Heaven.”
world, he is justly and most sublimely said, to have had "an everlasting Gospel" to deliver,—a message of glad tidings from God; the happy effects resulting from which would be of endless duration; and would be necessarily felt as extensively, as they were cordially received.

And the great object and tendency of his doctrines, in correspondence with the Holy Scriptures,—that "everlasting Gospel," of which, as soon as possible, he gave forth a translation,—were, to inculcate the supreme fear of God, and a devout observance of His holy laws and ordinances; and to do this, more especially, from the peculiar consideration, that the time of His Judgment was, at length, arrived. "While the Roman Pontiff slumbered in security at the head of the Church, and saw nothing through- out the vast extent of his dominion but tranquility and submission; and while the worthy and pious professors of genuine Christianity almost despaired of seeing that Reformation, on which their most ardent desires and expectations were bent,"—suddenly was this transcendent Message sounded forth in the ears of all Christendom; and, like "the trump of God," awoke the Sleeper to a sense of danger, and to

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b Such is the eloquent manner, in which the learned Mosheim describes the state of things throughout Europe, at the time of the first appearance of Luther in the character of a Reformer. Eccles. Hist. Cent. XVI. chap. ii. p. 302. of his "History of the Reformation."
the fear of approaching retribution. It said, in effect, "Fear God, and give glory to him, for the " hour of his judgment is come; and worship " him that made the Heaven, and the Earth, and " the Sea, and the Fountains of Waters."

There is here an obvious anticipation of two of the most leading Abominations of the Church of Rome; and of that just and thorough exposure of them, for which the Angel, or representative in this vision, of the Lutheran Church, became so greatly distinguished. By the sale of Indulgences and Parsons, the Roman Prelates assumed to themselves the power, and deprived, or rather, impiously affected, by virtue of their vicegerency, to deprive God of the glory, of forgiving sins. And the idolatrous Propensities and Practices of that degenerate Church have been notorious from an early period: nor has she yet "repented of the works of her hands, that she "should not worship demons, and idols of gold "and silver, and brass, and stone, and wood!"

But the salutary doctrines, that are here brought forward to view, and were strenuously insisted on by Luther and his disciples, hold forth a remedy, for the radical cure of these enormities. For, by "fearing God, and giving glory to Him," men would effectually secure the mercy and protection of Him, who alone is the proper Object of all fear; who alone "hath power upon earth to

\[^1\] Rev. ix. 20.
FORGIVE SINS;” and who, if sins remain unforgiven, “hath power” also “to destroy both body and soul in hell.” And where there is this proper fear of God, He will naturally become the great and only Object of religious worship; nor will any portion of the honour that is due to Him, be given to another.

No small part of the Idolatry of the Church of Rome has been transferred, in consequence of his own blasphemous pretensions, to the person of her Prelate himself. He has been, in a manner, “a God” upon earth to her. He has laid claim to infallibility, and to divine titles, attributes, and honours; as well as to a supremacy over all the potentates and princes of the world; “and over all nations, and all kingdoms, “to pluck up, to destroy, to consume, to plant, “and to build;”—and his claims had been for ages allowed, and he has received an idolatrous degree of veneration accordingly. To this impious perversion of reason and religion, a very particular allusion is evidently made by this symbolical Angel; who, “with a loud voice,” with a boldness and authority worthy of the subject, proclaimed the doctrine, that He alone was to be worshipped, who, in a political as well as in a natural sense of the words, “made the heaven, and the earth, “and the sea, and the fountains of waters!”

k Matt. x. 28.

1 Considering these expressions, “the heaven, the earth,
By examining the foundation of that exorbitant power, which was acquired by these means, and exercised with such tyranny sway, the eyes of Luther were soon opened. So early as the year 1520, fully persuaded by the concurring testimony of prophesy and history, that "the hour of God's Judgment was come," he published a volume, entitled "The Captivity of Babylon." And, in this book, he begins with "a protestation, "that he became every day more knowing, and "that he repented of what he had written two "years since, about Indulgences, being yet ad-"dicted to the superstitions of the Roman tyranny; "that he did not then reject Indulgences, but he "had discovered since, that they were but the

the sea, and the fountains of waters," in their figurative sense, in which the very drift of the sacred text requires us to consider them, this grand and impressive passage, according to the principles on which I have proceeded, will properly admit of this paraphrase: — "Worship Him alone, " by whom Kings reign, " and Princes decree justice;" and "by whom the Powers that "be are ordained;" — "Who hath made of one blood all nations "of men, for to dwell on the face of all the Earth; and hath "determined the times before appointed, and the bounds of their "habitation;" — and whose Providence ruleth over all peoples, "whether they are congregated, in multitudinous masses, each "under their own respective governments, within the limits of a "vast empire; or are only colonies springing up, and diffusing "themselves through the countries, till they have acquired per-"manent settlement and subsistence. He who made all these, "constituting them what they are, preserving them by his "Power, and directing them by his Providence, is alone the "Object of religious Worship." See Introduction, Sect. V.
"Impostures of the flatterers of the Court of Rome, fit only to destroy the Faith, and get money; and, that he did not content himself formally to deny, that the Papacy was Jure divino, but he had lately discovered, that it was "the kingdom of Babylon".

Ver. 8.—And another Angel followed, saying, "Babylon is fallen, is fallen, that great city! because of the wine of the wrath of her fornication she hath made all nations to drink."

The doctrines, promulgated by the former Angel, were set forth upon the authority of the Holy Scriptures, and under a thorough persuasion, as already seen, that the Church of Rome was the mystical Babylon, and that the season of her Captivity was rapidly approaching.

From the wonderful success that attended the propagation of them, and from the increasing attention to those sacred Writings from which they were derived, it soon became evident, that the commencement of the period of Divine Judgment upon that idolatrous Church had actually arrived; — that period, of which Daniel also foretold, when, speaking of the same apostate power, he said—"the Judgment shall sit; and they

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"shall take away his dominion, to consume, and to destroy it, unto the end.""

The general belief, which now began to prevail among Protestants, respecting the decline of the Church of Rome, had a powerful tendency to accelerate that decline. "And there followed another Angel,"—the representative of the reformed Church of Geneva, whose doctrines have also obtained such an extensive and permanent diffusion: and he proceeded one step further in his denunciations. The former Angel had only asserted concerning this spiritual Babylon, that "the hour of her judgment was come;" whereas events had now enabled the latter of them to perceive, that, in this judgment, she could not stand: and he is, therefore, represented as boldly, and most impressively, proclaiming—"Babylon is fallen, is fallen, that great city! because she made all nations to drink of the wrath," the irritating and intoxicating draughts, "of her Fornication." The very cause of her condemnation is plainly alleged to be—her rage for Idolatry, which is spiritual Fornication; and the persecuting zeal and violence, with which she has compelled all the nations, over whom she had any ascendancy, to be "partakers of her sins."


"She hath made them tyrannical and idolatrous, there being in the wine which she gave them, a mixture of wrath and fornication; that is, of the fury of tyranny, oppression, persecution, and hatred, as well as of idolatry." Mr. Danaeus on Rev. xviii. 3.
Of Calvin it is accordingly said, that "he con-
demns, more severely than the Lutherans do, "the invocation of Saints, the worship and use "of Images, Vows, Celibacy of Priests, Fast-
ing, Holy-days, the Sacrifice of the Mass, the "Adoration of the Eucharist, Indulgences, the "Sacraments except the Eucharist and Baptism, "and, in general, all the Rites and Ceremonies "of the Church" of Rome?." He even proceeded so far, as to oblige all the people of Geneva to declare, on oath, their consent to a Confession of Faith, which contained a renunciation of Popery. So thoroughly was he persuaded of the fall of that degenerate Church!

Ver. 9.—And a third Angel followed them, say-
ing with a loud voice: "If any one worship "the Beast, and his Image, and receive his "Mark on his forehead, or on his hand,

Ver. 10.—"Even he shall drink of the wine of "the wrath of God, which is poured out with- "out mixture into the cup of his wrath"; and "he shall be tormented with fire and brim- "stone, in the presence of the holy Angels, "and in the presence of the Lamb.

Ver. 11.—"And the smoke of their torment


8 Το εκκρασμένου ἀσράτου ἐν τῇ ποτήρῳ τῆς ὀργῆς αὐτῶν. (Orig.)
"ascendeth for ever and ever: and they have "no rest day or night, who worship the Beast "and his Image, and whosoever receiveth the "Mark of his name."

The third Church, in succession, is the Church of England, firmly established, on the ruins of Popery in this country, by Queen Elizabeth, and the illustrious Reformers employed by her for this great purpose.

"And a third Angel followed, saying with a loud voice"—in a tone of great authority, seconded by a power competent to enforce it',—"If any "one worship the Beast" and his Image", and "receive his Mark" on his forehead, or on his "hand,—even he shall drink of the wine of the "wrath of God, which is poured out without "mixture into the cup of his indignation."

"The wine of Divine Wrath" is here opposed to "the wine of Fornication," with which the mystical Babylon had intoxicated the votaries of her pleasures: it is opposed to it in the same manner, as the punishment is placed in opposition to the crime. And they are, probably, both compared to wine, in order to shew the peculiar adaptation of the one to the other. Those that drink the one must also drink the other.

\[\text{Compare the description here given with what has been already observed on Rev. xii. 7—12.}\]
\[\text{Rev. xiii. 4. page 581.}\]
\[\text{Ibid. xiii. 14.}\]
\[\text{Ibid. xiii. 16. pages 617—623.}\]
"The wine," then, here spoken of, is the punishment of sin: and "the cup," from which it is poured, is the measure of that punishment, according to the equity of the Divine administration. In the present instance, both the crime and the punishment are particularly described.

And, therefore, the import of these symbols, according to the explanation which has been already given of the principal of them, is obviously this,—If any one, with the opportunities he now possesses of acquiring "understanding in the way of godliness," by means of the Holy Scriptures, the expositions of pious and learned men, and the use of the other "means of grace,"—shall, nevertheless, be so wilfully infatuated, as to admire and uphold the bestial, that is, the idolatrous and persecuting principles, which have ever distinguished the dominion of Rome, whether pagan or papal,—and shall place an implicit belief in the absurd Traditions and erroneous Doctrines of the Church of Rome, so as to devote himself to the idolatrous observances, and superstitious practices, of that Church, acknowledging the Supremacy of her Bishop, and receiving, as it were, "the Mark in his forehead, or in his hand," adopting his very denomination, as a member of the Latin Church, in token of entire subjection,—such conduct is utterly without excuse in the sight of God; and he will be compelled to undergo that portion of punishment, which Divine Justice shall judge it requisite to inflict, without any mixture of mitigation.
But this is not all: for the peculiar nature of the punishment to be inflicted, as far as man is concerned, is clearly unfolded by this symbolical Angel. "He shall be tormented with fire and brimstone." Fire is the well-known type of Divine wrath; and combined, as a mean of torment, with the suffocating fumes of the brimstone,—with the effects of exploded doctrines, which are destructive of a life of rational and enlightened piety—it will denote the misery and degradation, which, in the country here alluded to, would be the natural concomitants of a perverse and malevolent mind, labouring under the influence of a judicial infatuation.

It is further implied, that a great portion of this penal anguish will be derived from comparison; that is, from the contrast which will be presented, between the state of the person who has thus degraded himself, and the light, liberty, and singular privileges of the Reformed Church, which is here represented under Christ Her Head. "He shall be thus tormented, in the presence of the Holy Angels?" or the Ministers of that Church, becoming at once the object of their pity, and their censure; "and in the presence of the Lamb," whose merits and mediation he has undervalued, and from the purity of whose religion he has wilfully departed. And thus, the pangs of

5 Introduction, Sect. V. viii. pages 86, 87.
7 Introduction, Sect. V. iii. pages 40, 42.
Envy will exhibit one of the ingredients, and a principal one too, in this "cup of Divine wrath."

But what has been here predicted respecting an individual, is now asserted of all those, who "worship the Beast and his Image, and receive his Mark," in the same distinguished region,—through every succeeding generation, even to the time of the end of this great Apostacy. Therefore it is added—"And the smoke of their torment ascendeth for ever and ever;" and, that being thus continual, "they have no rest, day or night."

There is much important instruction conveyed in these awful words. Smoke, denoting the action of fire upon the combustible substances which are exposed to its influence, becomes a lively type, in the present instance, of that most visible effect, which is being perpetually produced by this fire of God's wrath,—that Memorial, which their own complaints, and which History would present and perpetuate, of the exemplary punishments that had thus been inflicted. By the latter of these especially, those who in times past had been thus tormented, and who had perhaps for ages been numbered with the dead, will "still speak," and hold forth, in the most impressive manner, the sufferings they had endured, as a perpetual warning against wilful Idolatry, and an obstinate perseverance in Error. As therefore it is said, on the one hand, that "the righteous shall be had "in everlasting remembrance;" so, on the other

* Psalm cxii. 6.
hand, it is expressly predicted of those, who, in the country which is the seat of this Church, should "worship the Beast and his Image," that "the smoke of their torment ascendeth for ever and ever."—the Memorial of their depravity, and of their wretchedness, shall be transmitted to all future ages.

Who does not perceive, then, in this appropriate, and wonderfully expressive, imagery, the firm and dignified opposition which our National Church has uniformly made, in her Articles, her Liturgy, and her Homilies, against the Errors, the Idolatry, and the unwarrantable Pretensions, of the Church of Rome? Who does not discover, in these lively types, the anticipation of those penal Statutes, which were the means adopted by the piety and wisdom of our fore-fathers, for controlling the pernicious influence of this overbearing, intolerant, and faithless Power? Who, in short, does not acknowledge here the emblematical, yet accurate, description of those very Safeguards, both in principle, and in practice, under which our Country has gradually risen to her present state of greatness and renown?

If we only consider, in a few instances, the doctrines set forth in the Articles of our Religion, we shall see, how opposite they are to some well-known tenets of the Latin Church; and how subversive of the lordly pretensions of her ambitious prelates.

* Εἰς αἰῶνας αἰώνων (Orig.) literally "for ages of ages."
I. That Church, for instance, "founds her doc-
trines on two equal and independent authori-
ties," namely, the Holy Scriptures, and her own
divine and apostolical Traditions: but the words
of the sixth Article of our Church are these—
"Holy Scripture containeth all things necessary
"to Salvation; so that whatsoever is not read
"therein, nor may be proved thereby, is not to be
"required of any man, that it should be believed
"as an Article of the Faith, or be thought requi-
site or necessary to Salvation." Thus do the
two Churches differ fundamentally in the very out-
set; and, as St. Paul assured Timothy, that "the
"Holy Scriptures were able to make him wise
"unto Salvation"; therefore the Church of Rome
stands condemned in her very first Rule of Faith.

II. The Invocation of Saints, in the Romish
Church, is founded on the belief, that, from the
peculiar sanctity of their lives, they have been
enabled, not only "to work out their own Salva-
tion," but to accumulate a fund of redundant
merit, for the benefit of those, who might stand in
need of some in addition to their own! But in the
fourteenth Article, we read, that "voluntary
"works, besides, over and above God's command-
"ments, which they" (the members of that Church)
"call works of supererogation, cannot be taught

b See Bishop Marsh's "Comparative view of the Churches of
England and Rome," Chap. I.

c 2 Tim. iii. 15.
"without arrogancy and impiety: For by them "men do declare, that they not only render unto "God as much as they are bound to do, but that "they do more for his sake, than of bounden duty "is required: whereas Christ saith plainly, when "ye have done all that are commanded to you, "say, we are unprofitable servants."

III. In the nineteenth Article, it is expressly denounced, "that, as the Churches of Jerusalem, "Alexandria, and Antioch, have erred, so also the "Church of Rome hath erred;—not only in their "living, and manner of Ceremonies, but also in "matters of Faith."

IV. And, in the twenty-second Article, several remarkable instances of error and delinquency are particularly pointed out. "The Romish doc- "trine concerning purgatory, pardons, worship- "ping and adoration, as well of Images as of "Relics, and also invocation of Saints, is a fond "thing, vainly invented, and grounded upon no "warranty of Scripture, but rather repugnant to "the Word of God."

V. So, with regard to the constant use, which the Romish Church makes of the Latin language, in the celebration of her sacred services, in all the various countries, in which those services are performed, the twenty-fourth Article maintains, that "it is a thing plainly repugnant to the Word of "God, and the custom of the primitive Church, "to have public Prayer in the Church, or to mi-
mister the Sacraments, in a tongue not under-
stood by the people."

VI. So, with respect to some of the Sacraments
of the Church of Rome themselves, the twenty-
fifth Article affirms, that "those five commonly
"called Sacraments, that is to say," Confirmation,
"Penance, Orders, Matrimony, and Extreme
"Unction, are not to be counted Sacraments of
"the Gospel; being such as are partly grown of
"the corrupt following of the Apostles, partly are
"states of life allowed in the Scriptures; but yet
"have not like nature of Sacraments with Bap-
tism and the Lord's Supper,—for that they
"have not any visible Sign or Ceremony ordained
"of God."

VII. So, treating of the doctrine of Transub-
stantiation, the twenty-eighth Article says—
"Transubstantiation, or the change of the sub-
stance of bread and wine in the Supper of the
"Lord, cannot be proved by Holy Writ; but is
"repugnant to the plain words of Scripture,
"overthroweth the Nature of a Sacrament, and
"hath given occasion to many superstitions."

These are some few of the instances, in which
our National Church has held forth her solemn
protest against the impieties and superstitions of
the Church of Rome. And, as those corruptions
of genuine Christianity have been all confronted
with the plain evidence of the Word of God,
which is the only measure of our obedience,—in
proving their contrariety to that sacred Rule, she has, in effect, denounced that "wrath of God," which "is revealed from heaven against all ungod-
"liness and unrighteousness of Men." She has said, as it were, "with a loud voice, If any one "worship the Beast and his Image, and receive "his Mark on his forehead or on his hand,—even "he shall drink of the wine of the wrath of God, "which is poured out, without mixture, into the "cup of his indignation."

And to prevent, as far as possible, such abom-
nations as these from being again diffused through-
out the land; to annihilate an influence among us, which, for so many ages, had been productive of so much intellectual darkness, so much misery and degradation;—She has further most wisely ordained, that "the Bishop of Rome hath no Ju-
"risdiction in this Realm of England;" but that, agreeably to the Holy Scriptures, its own Sove-
igns "should rule all Estates and Degrees, com-
mitted to their charge by God, whether they be "Ecclesiastical or Temporal; and restrain, "with the civil sword, the stubborn and evil-
"doers."

Hence originated the torment, to which those are justly subjected, "who worship the Beast and his Image." On these decisions are founded those civil and religious disqualifications, which, more especially since the Revolution in the year 1688,
have preserved us from the dangerous intrusion of so subtle and inveterate a foe.

From the awful words, in which the latter part of this ever-memorable prophecy is expressed, namely, that "the smoke of their torment ascendeth for ever and ever," and that "they have no rest day or night,"—there is every ground for concluding, that this torment, and these disabilities, are intended by Divine Providence and Justice to continue, and will be virtually continued, just so long, as the execrable System, which rendered them necessary, shall be in existence. They are related to each other, in the circumstances under which they exist in this country, as effects flowing from the same cause. And, while our holy Religion instructs us to regard all those, in whom we have reason to believe there are even the most latent sparks of worth, with a Christian charity; and to extend that charity even to our enemies; yet it expressly enjoins us, "to have no fellowship with the unfruitful works of darkness, but rather to reprove them." The powerful principle of self-defence, and the warning voice of Revelation, equally caution us against any intimate communion whatever, with the supporters of that perfidious Power, that "Mystery of Iniquity" from which such tremendous evils have, for so many ages, resulted to the regions of Europe, and to our own country in particular.

d Ephes. v. 11.
Ver. 12—Herein is the patience of the Saints: herein, they who keep the commandments of God, and the faith of Jesus.

In the cultivation and maintenance of the sacred principles, which are thus opposed to all these abominations, great occasion will frequently arise for the exercise of patience, in the sincere members of that great Christian community, to which this prophecy more immediately relates. The arduous labours, and trials of strength, which this long-continued struggle may cost them, are so many contingencies, inseparable from their militant state; and become only so many powerful incentives to their fortitude and perseverance. They have, moreover, the satisfaction of knowing, that, in resolutely sustaining this contest, they are in effect, fulfilling the high Will of Heaven,—"keeping the commandments of God," and preserving inviolate "the faith of Jesus." So that they have every motive, for maintaining the firm and elevated ground they have attained, which can be suggested by those most important considerations, of self-preservation in this world, and the securing of their eternal Salvation in the world that is to come.

Ver. 13.—And I heard a voice from the heaven, saying unto me, "Write: Blessed are the "dead, who die in the Lord, from henceforth:
even so, saith the Spirit, that they may rest from their labours: but their works do follow with them!"

In the carrying on of this unremitting course of hostility, against "the principalities and powers" of darkness, they decline not, but, on the contrary, rejoice, "to hold out the right hand of fellowship" to all those, who, convinced of the enormity of these errors, into which they have been led by a corrupt and idolatrous Church, are willing to abjure those errors, and to be introduced into the pure flock and fold of Christ. And, in this respect, they realize in some degree, in their own minds, the benevolent feelings of the Angelic host themselves "in whose presence there is joy over one sinner that repenteth."

And this benevolent temper of mind is beautifully prefigured, in the declaration of that Voice, which the Prophet heard, as it were, "from the heaven" of this reformed nation,—from the very spirit of its laws, and from the general character of those who enacted and administered them;—and which commanded him to "write" what it propounded.

It said,—"Blessed are the dead, who die in "the Lord, from henceforth." Now "the dead," in a symbolical sense, are those, who have lost that particular life, of whatever kind it may have

¹ Ta ἐγνα αἰμῶν ἀλαθεῖν μετ' αἰμῶν. (Orig.)
² Luke xx. 7.10.
been, which they had been living; so as to cease
to be what they had been. And, therefore, "the
dead," in this instance, must intend those, who
had ceased to be members of the Church of Rome;
and had either been cut off, or had cut themselves
off, from her communion.

But there were evidently also two modes of
parting with this life: either by the abandon-
ment of all Christian Principle, and descending
into the abyss of Infidelity; which has been, un-
happily, the case of many; or, by "dying in the
"Lord;" that is, "dying unto sin," and to the
manifold errors and delusions, and also to the
thraldom, under which they had been living, and
passing into a state, in which they might enjoy
the purity, simplicity, and liberty, of the Gospel
of Christ.

And the blessedness of such a death as this is
pronounced upon them, in reference to the very
nature of the thing: for, in submitting to this,
they, "from henceforth," escaped from the tor-
ment, which had just before been denounced by
"the third Angel:" in so doing, they had duti-
fully obeyed that warning Voice of Revelation,—
"Come out of her, my people, that ye be not
"partakers of her sins, and that ye receive not
"of her plagues." In thus, therefore, giving up
the life they had hitherto been living, they effec-

b See the illustration of this, by a former example, in Rev.
ix, 6, page 333, &c.

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inactive, and regardless of good Works? The Holy Spirit, in the prophecy, asserts directly the reverse. Though they had "rested from their "labours," yet "their Works follow with them;" or accompany them, in their progress toward the eternal world. Their purified Faith is active and energetic; and its natural effects are good Works. These also contribute most essentially to the blessedness here announced: for "they are pleasing and acceptable to God in Christ." And so necessarily, on the converse, "do they "spring from a true and lively Faith," that, "by "them a lively Faith may be as evidently known, "as a tree discerned by the fruit."

Such would be the blessedness of those, who should thus "die in the Lord!"

Ver. 14.—And I looked, and, behold! a white Cloud; and upon the Cloud One sitting like a Son of Man; having on his head a golden crown, and in his hand a sharp sickle.

Ver. 15.—And another Angel came forth out of the temple, crying, with a loud voice, to him who was sitting upon the Cloud: "Send in "thy sickle, and reap; for the time is come "for thee to reap; for the harvest of the "Earth is become ripe."

"Ωυ&omicron;ιν&omicron; του νν&omicron;credentials. (Orig.) "Like a son of man."

O 2
Ver. 16.—And he who was sitting upon the Cloud thrust in his sickle upon the Earth, and the Earth was reaped.

The attention of the Prophet was next arrested, by another scene in "the little Book;" which conveys a general representation of some events, of the utmost moment, that, after a certain interval, were to succeed; which had been, indeed, already implied ¹, but were to be described, more particularly, in a subsequent part of the larger volume.

It has been before stated, that the "two Witnesses prophesying in sackcloth," had received a most cordial invitation from "the heaven," or "the higher powers," of one very distinguished Nation; and that they had ascended thither; and had been placed in that situation of dignity and authority, which their paramount importance so justly demanded ¹: and the first thing, that is here perceived, is the effect produced by their salutary influence.

That nation has been prefigured as "a cloud:" but the epithet white, which is now applied to it, is the emblem of purity: and therefore the "white cloud" here spoken of, will denote, that the people in question should be strongly illuminated by "the Sun of Righteousness:" and that their religious principles should be pure from those abomi-

¹ Rev. xi. 12; page 497.
nations of various kinds, which, at the time here alluded to, had overspread the papal "Earth."

"To sit on a cloud," must imply the government of the nation indicated by that cloud: and therefore, when it is said, that "One was sitting upon the cloud like a son of man," the obvious meaning is, that the nation, at that time, should be under the dominion of some illustrious prince, remarkable for the purity of his religious principles, and for the exemplary cultivation of all the human virtues."

Therefore "he had on his head a golden "crown." The crown was the emblem of his Majesty and Sovereign power: but its being of gold sufficiently marks the nature of his government; and that it should be signally conducted with all that wisdom, justice, moderation, and attention to the interests of Religion, which are the most valuable, solid, and splendid qualifications of a Supreme Ruler.

And the "sickle" being the instrument invented, and used exclusively, for reaping, "that sharp one" in his hand plainly shewed, how peculiarly he should be raised up to be the reaper of the figurative harvest,—the executioner of Divine judgments upon all the infidel foes of "God, and of his Christ."

The Infidelity, however, now to be punished in this decisive manner, would be obviously an off-

n See pages 126, 155, 176. n Rev. xi. 15.
spring of Popery": and therefore it is represented, that "another Angel came forth out of the temple." This was, indeed, "another Angel," widely different from all those, who had been seen before, and especially from those three, whose commissions have been prophetically recorded in this Chapter: and he also proceeded from a very different quarter,—"from the temple."

A Temple is symbolical of a Church. Thus St. John, in describing the Reformation in the sixteenth century as firmly established, says, that "the Temple of God was opened in the heaven?." But here is one characteristic, in particular, which is altogether absent, in his designation of the temple now spoken of: it is not called "the temple of God," but simply "the temple," or "the Church,"—that which arrogates to itself exclusively the title of "Catholic," or Universal. And for this reason, also, there is no mention made of "the heaven," where "the temple of God" is; the Dragon, who is the fit representative of the spiritual power of the Papacy, having been then "cast out into the Earth". Hence, therefore, the temple, here intended, is the Church of Rome.

From this corrupt Church, therefore, came forth, "the Angel" here alluded to,—the representative of those, who, from being born and educated in her communion, proceeded to become

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o Rev. xii. 14—16.  p Rev. xi. 19.  q Rev. xii. 9.
the strenuous preachers and champions of Infidelity; and, by the fatal success of their doctrines, greatly contributed to accelerate the arrival, and aggravate the calamity, of that period of excision, which is here so justly figured out, under the emblem of "the Harvest of the Earth." This rapid production of maturity in impiety and wickedness, is admirably compared in the prophecy, to this Angel's giving the signal, or command, for the reaping of the harvest. It called, indeed, aloud for Divine vengeance; and therefore he is represented as "crying with a loud voice," with a vehemence, which enforced attention, and powerfully excited to action, saying "to him that was sitting upon the cloud—'send in thy sickle, and reap':" thus, in effect, calling upon him, to fulfill the high destiny for which God had partly raised him up, as the minister of his wrath against his determined and irreclaimable enemies. The Divine Majesty had long been blasphemed and insulted with apparent impunity; and it appeared as if infidelity herself had done her worst: therefore the voice added,—"the time "is come for thee to reap; for the harvest of the "Earth is become ripe:" the abominations, which are prevalent throughout the regions overspread with infidelity, are grown to perfect ripeness; and require the work of vengeance and excision, to rid the Earth of their rank and superabundant produce. "And he that sat upon the cloud," the Monarch
who reigned over this comparatively pure and uncorrupted people, "thrust in his sickle on the Earth, and the Earth was reaped." Since it was the high Will of Heaven, he engaged magnanimously, and successfully beyond all parallel, in that tremendous scene of warfare and destruction, which was the means of ridding "the Earth" of those upstart and infidel bands, which had overspread her surface; and of conquering, at length, a peace for the world. And then terminated the season of havoc, denoted by the symbolical Harvest.

Such is the view here presented to the mind of the prophet! And do not the events of our own time fully attest its accuracy and truth?

Long had the seeds of Infidelity been, here and there, "taking root downward, and bearing "fruit upward," within the precincts of the monastic Orders, and even among the secular Clergy, of the Church of Rome; when the increasing perversion of human science lent its aid, towards their more rapid and extensive diffusion: and, by the Philosophers and Encyclopaedists of France, with Voltaire at their head, they were thickly sown over the surface of that unhappy country in particular; and produced a crop, the most luxuriant and monstrous, that the world has ever beheld.

Thus, "forth from the temple came the Angel" of that Revolution,

* See pages 561—568.
—"which laughed to scorn th' avenging rod,
"And hurl'd defiance to the Throne of God;
"Shook pestilence abroad with madd'ning sweep,
"And gave no pause—but everlasting sleep."

There was something, notwithstanding, extremely specious in its first pretensions; and the deadly mischief was long working its way, and taking deep root, in secret, before it grew up to maturity, and expanded itself in all its horrors. So deceitful, indeed, were its appearances, and so admirably adapted did it seem to improve the general state of mankind, in the first instance, that the fascination, caused by its delusions, spread far and wide into the regions of the West; and, propagated continually by the most artful combinations, threatened, at length, the subversion of all religion, civil government and social order, throughout the world.

It was not till after these infernal principles had been fully matured;—it was not till after faction had succeeded faction, in that devoted land which was to be the principal scene of this dread-

* This is taken, with slight verbal alteration, from "The Pursuits of Literature,"—a Poem, which shews, by the specimens it produces, how far many, even in our own country, had been contaminated by those deleterious principles, which were then desolating France.

The learned Author subjoins the following note to this passage—"This alludes to the French decree, which, in 1793, abolished, by law, a futurity of existence. Impiety and absurdity are the natural consequences of their principles."
ful harvest, each more daring in its impiety and atrocities than the preceding;—it was not till after they had imbrued their hands in the blood of their sovereign, and had established an atheistical democracy in his room,—a democracy, be it remembered, which had pledged itself to the destruction of all existing governments, and was unremitting in its exertions, both by artifice and force, to accomplish its nefarious purpose;—it was not till after matters had come to this extremity, that the voice of reason and religion, nay, the very voice of the symbolical Angel himself, who "had come forth out of the temple"—the public sense of the revolutionary government itself; as expressed by its public acts,—all proclaimed to him, "that sat on the white cloud," and "had in his hand the sharp sickle," that the produce of the Earth had attained to its utmost maturity; and that the season for reaping the harvest, and putting a stop to all further vegetation of that kind, could be no longer delayed.

The application of the sickle first took place on the 11th of February, in the year 1793; and it was continued, with only two short intervals, till the middle of the year 1815. In what

1 Namely, from the 1st of October, 1801, when the preliminaries of Peace with France were signed, to the 18th of May, 1803, when the war was renewed; and from April 4th, 1814, when Buonaparte abdicated the Imperial throne, to March 1st, 1815, when he landed in France, from Elba, for the purpose of resuming it.
manner, and with what success, it was applied, are matters too well known, to require any particular mention in this place.

Ver. 17.—And another Angel came forth from the Temple, which is in the Heaven, he also having a sharp sickle.

Ver. 18.—And another Angel came forth from the Altar, having power over the fire; and he called out with a loud cry to him that had the sharp sickle, saying: “Send forth thy sharp sickle, and gather the clusters of the Vine of the Earth; for her grapes are fully ripe.”

Ver. 19.—And the Angel thrust in his sickle, and gathered the grapes of the vine of the Earth; and cast them into the great winepress of the wrath of God.

Ver. 20.—And the winepress was trodden without the city; and there came forth blood out of the winepress, even unto the bridles of the horses, for the space of a thousand and six hundred stadia.

The learned and excellent Bishop Newton was perfectly right, when he said—“What particular events are signified by this harvest and vintage, it appears impossible for any man to determine; time can alone with certainty discover: for these things are yet in futurity: only it may be observed, that these two signal judgments will
"certainly come, as harvest and vintage succeed "in their season; and, in the course of Pro-
"vidence, the one will precede the other, as, in "the course of nature, the harvest is before the "vintage; and the latter will greatly surpass the "former, and be attended with a more dreadful "destruction of God's enemies. It is said, ver. "20, that the 'blood came even unto the horses' "bridles:' which is a strong hyperbolical way of "speaking, to express vast slaughter and effusion "of blood;—a way of speaking not unknown to "the Jews; for the Jerusalem Talmud, describ-
ing the woful slaughter which the Roman Em-
peror Adrian made of the Jews, at the destruc-
tion of the city of Bithar, saith, that the horses "waded in blood up to the nostrils. Nor are "similar examples wanting even in the classic "authors; for Silius Italicus, speaking of Han-
nibal's descent into Italy, useth the like expres-
sion—'the briddles flowing with much blood.'"

At the time when the above-cited passage was written, which must have been about seventy years ago, it was indeed quite impossible to deter-
mine, with any precision, what either of the events would be, to which it alludes: but the rapid and decisive progress of Divine dispensation, in these awful times, when "the Mystery of God" is ad-
vancing so near towards its completion, has since

most fully developed the nature of the former of them, and shewn its accordance, in all respects, with the words of the prophecy.

And, perhaps, it may not be presuming too far to assert, that much light may be thrown upon the peculiar character of the latter of them, by pursuing the course of analysis, and comparing this prophecy with others which relate to the same period.

I. "Another Angel" is represented as "coming forth from the temple, which is in the heaven." This is evidently a different temple from that which was mentioned in the last vision, because it is particularly stated, that "it is in the heaven," —a description, which, as has been already made to appear*, designates, in an especial manner, the Reformed Church of the English nation.

But Angels are sometimes employed in prophecy, as the representatives of Nations, as well as of Churches, and particular bodies of men, acting conjointly for a predicted purpose: and in the first, or last, of these capacities appears the Angel here spoken of. He is, accordingly, said "to come forth from the temple which is in the heaven:" from which circumstance it must be concluded, that he had been already, in some manner, introduced into it; and now only proceeded forth from it, for the discharge of some special, and highly important commission.

* Rev. xi. 19. page 507.
It is, therefore, further said, that "he also had a sharp sickle;" by which is to be understood, that he, likewise, was to be employed in executing, in a signal manner, the judgments of the Almighty, upon the abandoned people hereafter described in the prophecy.

II. But "another Angel" appears in the scene "as coming forth from the altar." The altar being that part of the temple, which is peculiarly applied to the offering of sacrifices,—this part of the sacred imagery is designed to represent him, as having been just engaged with success in the devotional duties of his religion; and as coming forth from them, armed with all the fortitude inspired by them, for performing the revealed Will of God. He did not desert his post; but merely relinquished it for a time, for the purpose of conveying to the Angel already mentioned, the awful commission, under which he was to act.

And it is plain, that what he did, in this respect, he did by Divine authority: for it is particularly mentioned, that "he had power over the fire,"—that is, he was empowered to denounce the wrath of God, agreeably to the Holy Scriptures, against the prevailing impiety and wickedness of the time; and to do this with the greater firmness and effect, inasmuch as he would know from this very prophecy, compared with a mul-
titude of others and with the concurrent course of events, that the season for their exemplary and effectual punishment, was now arrived.

III. But our attention is next to be directed to the fearful nature of this commission. This second Angel "cried with a loud voice," with the strength and authority with which he had been armed, "to him that had the sharp sickle, saying, send forth thy sharp sickle, and gather the clusters of the vine of the Earth: for the grapes are fully ripe." He was to be employed, in the same manner as his predecessor in the use of the sickle during the harvest, in the carrying on of a tremendous and exterminating war, for the destruction of those adversaries of God, who are here denoted under the emblem of "the grapes of the vine of the Earth."

And the slightest retrospection to the circumstances, detailed in a former part of this chapter, will clearly shew, who those people are, who are here described.

"The Vine of the Earth" must imply that fruitful stock, from whose luxuriance in vegetation the grapes have been produced, which have supplied "the Earth" with its wine,—"that wine of fornication" of which the spiritual Babylon "hath made all nations to drink."

The grapes of this vine are therefore the special receptacles and digesters of the sap, or juices,

* Verse 8th of this Chapter.
that circulate throughout the parent tree;—in other words, the wretched recipients of her doctrines, and instruments of tyranny and lust.

"The clusters" of these grapes will therefore become an expressive type of the communities which are under her sway, generally, but of those combinations, or confederacies, in particular, which she will form, for the exclusive purpose of extending her influence, and augmenting her power. And of these last it is expressly said, that they "are fully ripe," and ready for "the sickle."

IV. With respect to the time, when the gathering in of this vintage will take place—

It is to be the last great, temporal, judgment, which will be inflicted on the enemies of God, before "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High";—inasmuch as the vintage succeeds the harvest, in the natural order of things, and is the last gathering in of the fruits of the earth during the course of the year.

It is to take place within the period of the one thousand two hundred and sixty years: for, at the close of that period, the triumph of those enemies over the Church will for ever terminate;—"the time, times, and dividing of time," during which "the Saints of the Most High were to be given into the hand of the little Horn," will

* Dan. vii. 27.
have expired;—and the Beast himself, which supported him, and was all along the instrument of his oppression, will have no longer "power to continue in action";” then also the two Witnesses will no longer be compelled to "prophesy in "sackcloth";” nor the Gentiles be permitted to "tread under foot the Holy City d."

And consequently, the execution of the final and tremendous vengeance, which is thus symbolized by the vintage, must be exhibited within the course of the next forty years; and the men of the generation, which is now rising, will see it, and in many instances feel it, in all its horrors.

V. As to the particular region of the world, in which the wine-press will be trodden, or this last signal judgment will be inflicted, that is distinguished by two criteria, which, taken together, will render it impossible to mistake it.

The first is, that the wine-press will be "trodden without the city,” or, not in any country at that time within the spiritual dominions of the Papacy.

And the second is, that it will be trodden within some region, which is one thousand six hundred stadia in length. Now, if we examine the measures generally used in Scripture, we shall find that the stadium of that country, which was to become the great scene of human Redemption,
was just one tenth of a mile, which answers to our common English mile. And if, again, we measure the length of that country along the meridian, from the extreme northern point of the territory which had been assigned to the tribe of Naphtali, to the extreme southern point of the territory of the tribe of Judah, the distance will be found to be 2° 18' 8". which, reduced to the measure here specified, will be the 1600 stadia above mentioned, or 160 English statute miles.

And thus it appears, that the very same country, which has been distinguished by the Redemption of mankind from the power of their spiritual enemies, will become again no less distinguished, by the final emancipation of the Church, and people, of God, from the power of those temporal enemies, who had been so long permitted to triumph over, and hold them in subjection.

VI. It only remains now to be inquired, what nation it is, which is to be rendered thus distinguished, as the instrument of Almighty God, in executing his vengeance upon those impious and infatuated people, who will be gathered together, for defeat and destruction, in the country which has been here described?

And, here, the inspired Writer has by no means left us in uncertainty. In announcing the symbolical Advent of Christ, "with the clouds," to take possession of his kingdom; and the universality of the notice, which his coming will occa-
sion; he has particularly mentioned "those also "who pierced Him";" and the deep wailing and contrition, with which they will then contemplate their past ingratitude towards him. That will, indeed, be a time of general repentance and conversion, for "all the tribes of the Earth will "wail because of him:" but these are specially singled out from among the rest, as having been the most implacable of his enemies, and as now becoming the most remarkable objects of his mercy and forgiveness.

The Jewish nation is therefore here most evidently pointed out; and therefore, also, in another memorable prophecy, by Zechariah, relative to the same period, they, or a large portion of them, are represented as already in possession of their own land, and as existing there under the immediate protection of God.

"And it shall be in that day,
"I will seek to destroy all the nations,
"That come against Jerusalem.
"But I will pour upon the house of David
"And upon the inhabitants of Jerusalem,
"A spirit of grace and supplications;
"And they shall look towards Him whom they pierced!"

Comparing, then, these two prophecies with

* Rev. i. 7.  
† Zech. xii. 9, 10.
that now under consideration, the following ded-
uctions will easily arise:

That this wonderful people, or a considerable part of them, some time before the season of the
Vintage, will openly embrace the Christian Faith, through the instrumentality of that Reformed
Nation, "in whose heaven the temple of God is;"
who have retained his worship among them "in
"sincerity and in truth;" and who have paid a
due attention to the prophetic Writings of Scrip-
ture, in relation to this momentous subject.

That when the appointed time shall come,
which shall introduce the gathering in of this
Vintage, the striking events which will occur,—
The principal of which will most probably be the
exhaustion, or "drying up," of the Turkish
power, on the pouring out of the sixth Vial,—
will give, as it were, the sacred signal, for the
reoccupation of their own land, which will then
have become vacant.

That to this undertaking they will be urged,
and in the prosecution of it they will be assistedy,
by the same religious and enlightened nation;
and that, for this, also, they will be peculiarly
armed by Divine Justice with "the sharp sickle;"

\[f\] See Isaiah xviii. with Bishop Horsey's translation and com-
mentary: a comparison of which, with the present prophecy,
and the concurrent course of events, will not leave it a matter
of doubt, which are the two nations here pointed out by their
representatives, the two Angels. See also Rev. xi. 19.
page 507.
—a type of the means of great slaughter and destruction.

That, in order to oppose and defeat this purpose, there will be a grand confederacy entered into, by the adversaries of God in the Papal Earth; and that powerful armies will be sent forth, as it were, on a Crusade, with this intent; which bodies of confederated forces are compared to "the Clusters of the Vine of the Earth," in the one prophecy, and to "the Nations that come "against Jerusalem," in the other:

And, lastly, that, in pursuing this attempt to extremity, this impious confederacy will incur the most signal vengeance of heaven; which will be evinced by its being totally broken and destroyed, in that celebrated region, which is 1600 stadia in length, and which was given exclusively to the ancient people of God "for an ever-" lasting possession," though for a time alienated, in consequence of their rebellion against Him; and that the merited vengeance will be ostensibly, and more immediately, inflicted by this now restored people themselves*

Such are the general conclusions, which may fairly be drawn from this prophecy of the Vintage: the particulars can only be brought to light by its actual fulfilment. But it is a most con- soling circumstance, in the prospect of this scene of calamity, that it will exhibit the last great

* But see more upon this subject, in Rev. xvi. 12—16.
effort, that will ever be permitted to be made, by the Apostle Spirit of Popery, for opposing the decrees of Divine Providence, and extending the baneful influence of her dominion.

CHAPTER XV.

Hitherto nothing has transpired, except in the very general accounts of the figurative harvest and vintage, respecting the particular order and nature, of those instances of penal retribution, which are destined to follow the sounding of the seventh Trumpet; and to fulfil, or satisfy, the predicted "wrath of God," upon the impenitent inhabitants of the papal Earth.

This order, therefore, is now to be subjoined; and the auxiliary scenes, contained in this chapter, are designed to introduce it.

Ver. 1.—And I saw another sign * in the heaven, great and marvellous: seven Angels having the seven last plagues; for in them is completed the wrath of God.

I. As a septenary arrangement had been hitherto adopted, in the disposition of the Seals and Trumpets, for the sake of shewing the consistency and perfection of those Dispensations of

* ἀλλ' οὐκ οὕτως; (Orig.) Compare this with Rev. xii. 1, and 3.
Divine Providence, which were shadowed out by them; so the same arrangement is still to be observed, for the same reasons, in that series of judgments, which are to be inflicted upon the enemies of God, under the seventh and last Trumpet.

It is for this purpose, and to argue that these things proceed from God, and that He ruleth in "the Kingdom of Men," that seven Angels are here introduced, to become, as it were, the ministers of his vengeance, and to dispense the seven last plagues in their appointed succession.

They were therefore seen "in the heaven"—that same heaven, in which the symbolical Woman and the Dragon had before been seen; for the expression, "another sign in the heaven," evidently connects this with the signs which had before been seen there: and, consequently, the field of view for the display of them was the same, in all these cases. What therefore was now presented, in this general manner, to the view of the Prophet, formed a part of the same great series of Divine administration, which had commenced with the establishment of Christianity by Law throughout the Roman Empire, and would be continued till she had obtained a complete and final victory over all her adversaries.

It has been seen, in a former passage, that

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b Introduction, Sect. V. viii. pages 81—94.

c Rev. xii. 1. 3.

d Rev. xi. 6. page 482.
"the two Witnesses" have a power, (analogous to that of Moses and Aaron, in Egypt) "of smiting the Earth with every plague, as often as they will;" because the only will, which they express, is the revealed Will of God.

But "the two Witnesses" had, some time since, "ascended to the heaven" of the English Nation, as to their principal and securest station*; and had been there placed in that condition of spiritual and dignified Establishment, by which their future prophesying would be attended with greater effect, than it had been before. To this their increased power of denouncing, and, apparently, inflicting, the vengeance of God, against the abominations of the Papal Earth, an allusion is here manifestly made. And, as it had been decreed by Divine Providence, that there should be seven distinct Plagues, which should be employed to punish its sinful inhabitants, and to bring their abominations utterly to an end; and as each of these Plagues was to bear strongly impressed upon it the evidences of the avenging hand of God, the whole, taken collectively, being intended "to complete his Wrath:" therefore each of these awful Visitations was to be introduced with a solemnity, suitable to the importance it held, in this scheme of Divine dispensation; that is, it was to be announced by these inspired Oracles themselves in the first instance; and then, to be en-

* Rev. xi. 12, page 497.
forced, as a Divine Judgment, by the National Church, which was professedly, directed by them, and which would carefully apply these Oracular proclamations, to the several cases in question, as often as the critical circumstances of the times might enable her to do so.

So that, in effect, every one of these Plagues may be said, as in the present vision, to have its own announcement, and public attestation.

III. And the seven Angels were seen to be in a state of preparation, for the commissions to be respectively assigned them, immediately after, but not before, the sounding of the seventh Trumpet; because the plagues, which they were to be, in this sense, the means of inflicting, were to constitute the characteristics of the events, which, in due time, were to follow the sounding of that Trumpet, in their appointed order:—they were designed to point out the effects, which were ordained to flow, at length, from certain causes already stated, which then began to be visibly in operation.

Well therefore might this sign, which now appeared in the heaven, be styled "great and marvellous!" For it formed a most awful and astonishing appendage to the scene, which the Prophet had beheld, upon the sounding of the seventh Trumpet. That displayed to view the exultation of the genuine Church of Christ, and especially

1 Rev. xii. 14—17. pages 559—568.
2 Rev. xi. 15—19.
of that pure branch of it established in this land, upon the completion of the great work of the Reformation, and the consequent defeat and confusion of the Ecclesiastical Power, by whom it had been so strenuously opposed; but this, while it still presents such a chequered view, as was adapted to indicate the further probation of the Church, till the end of the 1260 years, proceeds also to introduce the very plagues, by which her implacable enemies will be reduced to destruction.

Ver. 2.—And I saw, as it were, a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his Image, and over his Mark, even over the Number of his name, standing upon the sea of glass, having the harps of God.

Ver. 3.—And they 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.”

There is some difference here in the readings, but it is not such as in the slightest degree to impair the sense of the passage. The Wetstein edition has it, καὶ τοὺς μικρὰς . . . ἐκ τοῦ χωρίων τοῦ άνω, ἐκ τοῦ ὀρθοῦ τοῦ ὀρθοῦ τοῦ αὐτοῦ: Griesbach omits the clause which is rendered by “and over his Mark.” But his “Mark was the Number of his Name;” and the latter clause is merely elucidatory of the former. See Rev. xiii. 16—18.
Ver. 4.—"Who shall not fear thee, O Lord, and "glorify thy Name? because Thou only art "holy; because all the nations shall come, and "worship before Thee; because thy judgments "have been made manifest."

Under this circumstance, the Prophet again takes notice of "the Sea of Glass," which is "before the throne," and denotes the firm, equa-ble, and perspicuous administration of God's government over the affairs of the world; but he sees it now "mingled with fire"—the emblem of the effects of his wrath. And he thus sees it, because, though Reformed Religion had been established in all those countries which would receive it, yet such is the state of human nature, that there would be many things, even in the nations which had embraced it, which would impede its constant tendency and beneficial progress towards the general good, and proportionably provoke the just indignation of God.

But upon the surface of this sea, he nevertheless, describes, at once, that Nation, which had suitably profit ed, in general, by the zealous and impressive warnings of their Reforming Angel;

\[ \{ \text{Saints.} \quad \{ \text{O King of Nations.} \quad \{ \text{Ages.} \quad \{ \text{Ages.} \]

But it will be evident, upon the slightest consideration, that whichever of these readings is adopted, the sense of the passage will not be impaired.

k See Introduction, Sect. V. vi. page 66.

i Rev. xiv. 9—11.
who had specially pointed out to them the abomination, and the danger, of "worshipping the Beast, " and his Image, and receiving his Mark, on their " foreheads, or on their hands." And he not only sees them, but he sees them "standing," or in a position of Establishment, on the surface of this sea,—the most prominent Object, by far, during the ages to be occupied by this scene.

But, as they were thus standing upon this " Sea of glass, mingled with fire," it must be concluded, that theirs also was a very diversified state, sometimes prosperous, and sometimes adverse, according as they adhered to, or departed from, the principles, by which they were so greatly distinguished; and that though they had been particularly raised up by the Almighty, to answer the great and beneficial purposes of his Providence, and would be preserved by his Power for the accomplishment of those purposes; yet they had done many things to excite his wrath, and bring down his just judgments upon them. Their deliverance from, or recovery after, one of the most signal of these judgments, is, indeed, the occasion of the sacred Song, which they are represented as chanting forth, to commemorate the Mercies of their God."

For the particulars alluded to in this scene of Prophecy, I beg to refer the Reader to Rapin's History of England, from the beginning of the Reign of Elizabeth, to that of the Reign of William III. inclusively.
REVELATION, XV. 2—4.

Their also was then, as it is still, "a militant state," notwithstanding the glorious victory which they had achieved, during "the war in the heaven"; and "the Dragon" had made several attempts, but two grand ones, in particular, in the reigns of Elizabeth and James I. respectively, to recover the ground he had then lost: but all in vain; for they were enabled to overcome him, and to establish themselves, apparently, more firmly than ever. "They had gotten the victory," in a most decisive manner, "over the Beast and over his Image, and over his Mark, or the number of his name;" and they might have stood unmoved against all the Dragon's machinations, had he not, for a time, dismissed his draconic form, and assumed that of the Serpent; effecting that most deplorable calamity, the downfall both of Church and State, by stratagem, by diffusing secretly, but widely, the baleful influence of Error and Schism, which he could not accomplish in his former guise. From this state of wretchedness and confusion, the people of England were at length recovered, by the good Providence of God; and though cast down, they were not suffered either to be destroyed, or to remain in their prostrate state; and they are therefore seen standing upon "the Sea of Glass, mingled with fire," in a

* Rev. xii. 7—9.
* In the completing of the Spanish Armada in the year 1588; and of the Gunpowder Treason Plot, on the 5th Nov. 1605.
state of comparative confidence and stability, yet requiring their utmost caution; with hearts joyfully commemorating the deliverances they had received, and rendering back to God, with pious gratitude, the humble tribute of their praise and adoration. They are moreover represented, as "having the harps of God" in their hands, as if to accompany, and heighten, the sublime and sacred lay, inspired by His Spirit.

"And they sang," as it were, "the song of Moses, the servant of God,"—a song expressly composed, for the purpose of celebrating the wonderful deliverance of the children of Israel, from the tyranny of Egyptian bondage; and which was therefore exquisitely adapted to their case, who had then to celebrate, not only the marvellous interpositions of Divine Providence, in protecting them from the machinations of that power, which is spiritually called Egypt, from her cruel oppression, for ages, of the Church of Christ; but also their preservation, in passing through that sea of intestine war and division, whose mighty billows threatened them, at every step, with utter destruction.

And they sang likewise "the song of the Lamb"—that is a song in honour of Him, who had "redeemed them from the Earth," and rescued them from the dangers, which had so often, and so recently, impended, by great and

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Exod. xv. 1—18.  Rev. xiv. 3.
most memorable displays of his power and goodness.

The materials, for this holy effusion of praise, being drawn from these elevating subjects, its style rose in proportion. They first expressed their profound and grateful admiration of the transcendent works of God, and their humble conviction of the justice and truth of all the dispensations of His Providence. Then looking forward to that happy period, when "the Saints of "the Most High shall possess the greatness of "the kingdom under the whole heaven"," they ascribe to Him, as "the King of Saints," "the kingdom, and the power, and the glory, for ever." And, lastly, they express their belief, that, eventually, in consequence of the manifestations of His righteous judgments, all people shall be brought to the knowledge of His "saving health," so as to be included within the predicted universality and blessings of the Messiah's dominion. They said in direct terms—

"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 the Nations shall come and worship before Thee; for thy judgments are made manifest."

Such is the spirit, which the Church of England has infused into those sacred services, which she has composed for the 30th of January, and the 29th of May, in each succeeding year; for the commemoration of two of the most important events in the history of this country,—namely, the overthrow of the government in Church and State, which was completed by the murder of Charles I. in 1648, and the re-establishment of it by the restoration of Charles II. in 1660. Such is also the spirit, which breathes throughout that, which she has composed for the 5th of November, to preserve the memorial of one of the most wonderful deliverances, which this country ever experienced from the effects of Popish treachery. And it is deeply to be lamented, that these anniversaries, so conducive to genuine patriotism, and to the interests of true religion, are not more generally observed by the people of England, than they are at present.

Ver. 5.—And after these things I looked, and behold the temple of the tabernacle of the testimony was opened in the heaven.

Upon referring to the close of the 11th chapter, it will be seen, that "the temple of God," in which was "the Ark of the Testament," (the same as the temple now mentioned,) "was opened" in the political heaven of the people here alluded to, at the time of the Reformation, or upon "the
sounding of the seventh trumpet;" in other words, that Christianity, as set forth in the doctrines and discipline of the Reformed Church of England, became then the established Religion of the land. But it is plainly implied, that, at the time alluded to in this prophecy, it was opened again; and that this second opening of it took place "after the things" therein before mentioned. And, therefore, it is to be concluded, that it must have been closed during some part of the intermediate time; so that the nation, during that interval, would be deprived of the benefit of its sacred services and institutions.

To those Divine judgments, which, for the punishment of their sins, were permitted to withdraw, for a time, these blessings from the English nation, some allusion has been already made in the course of the present scene; and the pages of history have enabled me most distinctly to refer them, to those unhappy divisions in this country in the seventeenth century, which eventually produced the overthrow of the Church and the State, brought the Monarch to the block, and established a fanatical and democratic tyranny for the government of the people.

Upon the Restoration, though the Church of England resumed her former station, as the national Church, yet she found herself "standing, as it were, upon a sea of glass, mingled with fire;" there was an apparent want of security, and much cause of Divine wrath, arising from the
well-known partiality of Charles II. and his brother James, to the Roman Religion,—the very enemy which she had been taught to renounce; and which, once admitted, would quickly effect her own extermination. Charles, it is true, was too apprehensive for his own ease and interest, to attempt anything serious against her, beyond the influence of his own demoralizing example: but, under James, her visible danger became imminent; and his attachment to Romanism led him into the greatest extravagances, and to the exercise of the most despotic power. Happily for the real interests of all, this prince, after a short and inglorious reign, vacated the throne.

Here, then, we arrive at that glorious Revolution in 1688, the unparalleled blessings of which we are still enjoying; which proved a radical cure for the disorders of the two preceding reigns; which, by the overthrow of Popery and arbitrary power, gave to all the inestimable advantage of civil and religious liberty; and established the nation in domestic peace, and her public institutions, and especially her national Church, in greater security than ever. Then, in truth, and in a pre-eminent sense, "the temple of the tabernacle of the testimony was opened in the heaven."  

1 See the Declaration of the Lords Spiritual and Temporal, and Commons, assembled at Westminster, and read before the Prince and Princess of Orange, on the 13th of February 1689, when a solemn offer of the Crown was made to, and accepted by, them. Rapin's Hist. Vol. II. p. 794. Edit. 3.
ren;" and, under the sacred influence of its administration, the country has gradually risen to her present state of elevation in the great scale of nations.

Ver. 6.—And the seven Angels, having the seven plagues, came forth out of the temple, clothed in pure and white linen, and girded about the breasts with golden girdles.

Ver. 7.—And one of the four living Creatures gave unto the seven Angels, seven golden Vials, full of the wrath of God, who liveth for ever and ever.

Ver. 8.—And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven Angels should be completed.

1. That reformed and pure branch of the Church of Christ, which has been thus firmly established in this land, (for it is sufficiently obvious, from the description given in the 2d verse of this chapter, compared with xiv. 9—11, that this scene of prophecy relates exclusively to it,) having adopted principles, and pursued conduct, diametrically opposite to the principles and conduct of those "who worshipped the Beast and his Image, and had received his Mark;"—having taken the Holy Scriptures for the only basis of
its faith and practice,—and regarding, moreover, the Prophecies contained in them, and especially those which prefigure the events of these last times in chronological order, with that devout attention which their importance so justly deserves,—would be well prepared for expecting, and announcing, as well as bearing testimony to the accomplishment of, any of those vindictive manifestations of the Divine wrath against the inhabitants of the Papal "Earth," which it had seemed good to The Holy Spirit to reveal, for the exercise and confirmation of the faith, and for the security of the virtue, of the genuine Church of Christ, to the end of time.

For this firm belief in the entire truth of these Prophecies, and this diligent study of them, with all the help to be derived from the fulfilment of many of them in times past, would naturally lead to an anticipation of the general characteristics of those things foretold, which were yet future,—to the ascertaining of the very order of time, in which they would be respectively accomplished, and of the whole period which, in the course of Divine dispensation, had been allowed for their succession, before the close of the grand period of the 1260 years. So that the seven symbolical Angels, guided only by "the Oracles of God," might be truly said so to comprehend, or "to have, the seven last plagues," which were to complete the wrath of God against the idolatrous and impenitent nations of the West, as to be able to
announce them in their proper order, as soon as the peculiar circumstances, which were respectively to introduce them, should begin to present themselves.

This Prophecy, in perfect consistency with that of Daniel—that "many shall run to and fro, and knowledge shall be increased,"—plainly foretells, that such will be the attention, with which that inestimable "Revelation," which The Holy Spirit has vouchsafed through the Ministry of St. John, will certainly be regarded, by the people here alluded to, and more especially, about the time of the inflicting of these last plagues. And as the plagues are all different in their character, so they are emblematically represented, as having each a separate harbinger or announced.

And, accordingly, "the seven Angels" are represented as "coming out of the temple," as if for the purpose of proclaiming them, in succession, to the world.

II. The purity and sanctity, both of their motives, and of their conduct, are compared to their being clad in "pure and white," or resplendent, linen, "which is the righteousness of the Saints." And to denote their eminent qualifications in other respects, their benevolence, zeal, and prudence, they are described as "girded about the breasts with golden girdles;"—with such truly

9 Dan. xii. 4. 7 Rev. xix. 8.
valuable and exalted principles, as would effectually banish every prejudice, restrain every inconsistent passion and feeling, and render them fully adequate, so far, to the great and awful task which was thus assigned them.

Still, however, there remains to be mentioned one noble quality, in particular, which was essential to the complete success of their undertakings. Purity and integrity, both in thought and action, aided by benevolence, zeal and prudence, would be insufficient, without magnanimity, proportionable to the exertions to be put forth, and the dangers to be encountered. And it is for the purpose of shewing the presence of this also, that "one of the four living Creatures" is represented as "giving unto the seven Angels," what may justly be considered as the very means for executing their sublime commission,—"seven golden Vials, full of the wrath of God, who liveth for ever and ever;" that is,—not the spiritual wisdom only, by the help of this and other prophecies, to foresee and announce, in their proper order, "the seven last plagues," so as stedfastly to abstain from all those abominations against which they are denounced; but also, by observing "the signs of the times," to assign to each its respective measure of duration, so as to be able to ascertain, from the leading events, where the pouring out of each Vial begins, and where it ends; and thus to stand bravely prepared for each
of these awful trials as it may occur: for as "the "cup of the wine of the wrath of God," in a
former scene, was the measure of that wrath in
quantity, so are the effusions of it from the Vials,
in this and the following scenes, the measures of
the successive exhibitions of it in time.

Which of "the four living Creatures" it is, that
is here signified, will be easily determined, by
comparing this passage with one that has pre-
ceeded it. St John, speaking of the opening of
the first Seal, says, "I heard one of the four
"living Creatures, saying," &c.; and he here
says, "one of the four living Creatures gave," &c.
So that the descriptive form of expression is the
same in both cases, and the same living Creature
must also be intended in both; for he has distin-
guished the rest of these symbolical beings, by
the order, second, third, or fourth, in which they
respectively occur, in his original description of
them." It was, therefore, the first of these living
Creatures, which gave to the seven Angels their
Vials: and as that was "like a Lion," (the em-
blem of fortitude, magnanimity, and victory,) this image will truly prefigure the magnanimous
spirit by which the people, here typified, would
be distinguished; and which would, indeed, be

* Rev. xiv. 10. page 643.

* Rev. vi. 1. καὶ ἥκοσα ἐνε ἐκ τῶν τεσσάρων Ζώων, compared
with Rev. xi. 7. καὶ . . . . ἐν ἐκ τῶν τεσσάρων Ζώων ἔλλοι, &c.
(Orig.)

* Compare Rev. iv. 7. with vi. 1. 3. 5. 7.
required, to enable them to stand unmoved amidst the perils that would surround them, and to undertake, and go through with success, the enterprises to which they might be appointed.

III. These preparations for the execution of the Divine judgments are no sooner completed, than "the Temple was filled with smoke, from "the Glory of God, and from his Power." This is a magnificent image, borrowed from the Shechinah, or visible symbol of the Divine presence, which, on extraordinary occasions, appeared between the cherubims, in the tabernacle, and afterwards in the first temple, of the ancient people of God; and which, indeed, with the cloud that accompanied it, was so awful, that none could then enter into, or abide in, them b.

But "the Temple," here spoken of, was that, which "was opened in the heaven" of this country, at the time of the Reformation, and which was opened again, with greater permanence and effect, at the time of the Revolution, in 1688 d. And the very circumstance, that "the glory of the Lord" abode upon it "till the seven plagues of the seven Angels should be completed," is a striking and most gratifying proof, how peculiarly this Church and Nation, like the Israelitish Church and Nation in the wilderness, should be under the immediate protection and

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b Exod. xl. 34, 35. 1 Kings viii. 11.

c Page 507.

d Page 697.
guidance of God, till the close of this period of their probation. They constitute, in effect, conjointly, a highly favoured Temple of the living God; eminently distinguished by the glory of his Presence, and visibly supported by the protection derived from his Power. These are to be, indeed, a light and defence to them, but are to have a judicial and infatuating influence, upon those who are their determined enemies; so that no one of these shall be able to enter into the Temple,—the Divine mercy will not be extended to those who thus offend of malicious wickedness,—till after they have experienced the appointed measure of God's righteous judgments upon them,—till the seven plagues of the seven Angels shall be fulfilled." The effects of the last of these plagues will, doubtless, operate, in a salutary manner, upon innumerable multitudes; and be the eventual cause of their conversion to the knowledge and practice of the true religion.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. Article of Religion XIX.

The events which will take place upon the pouring out of the last Vial, will fully explain this passage. See Rev. xvi. 17—21; and xviii. 1—8. It will there be seen, that part of the last Plague of the mystical Babylon will be, the falling off of two-thirds of her subjects, from their spiritual communion with her.
And how remarkably have we seen this prophecy, thus far, fulfilled in our own time! How peculiarly, and how wonderfully, have this Church and Nation been protected by the Divine power, amidst the judgments which have, for a time, overwhelmed other countries! how miraculously seasonable have been all the great victories which we have achieved, under God, against the common enemies of ourselves, and of all mankind! With what wisdom and efficiency have the affairs of this country been conducted, during periods, when the counsels of other countries were smitten with folly and weakness! Above all, how firmly have we been enabled "to hold fast our integrity,"—to maintain the pure profession of Christ's holy religion, and, together with it, that glorious Constitution in Church and State, under which we have had the happiness to live! But, notwithstanding these distinguishing favours of Divine Providence, and the application which has been generally made of them, as far as our influence has extended, to the benefit of mankind,—"no one has "yet been able to enter into the Temple;" no movement of consequence has yet been made, to embrace the pure Religion of Christ, either on the part of those "who pierced him,"—or of those "who worship the Beast and his Image, "and receive his Mark in their foreheads or in "their hands." And, whatever reason there may be, from Holy Writ, for believing, that a portion of the former people will be converted to the faith.
of the Gospel, before the seventh Vial shall have begun to be poured out; yet it appears clearly, from this very passage, and from others relating to the same subject, that none, comparatively speaking, of the latter, to whom the sense of the prophecy must be principally restricted, will "be able" to see their errors, and relinquish their abominations, till the judgments of the Almighty shall compel them. Theirs is, unhappily, the blindness of ages, arising, at first, in gross perverseness and malignity of mind, and, long since, become judicial. The infallibility, under which they shelter themselves, precludes the possibility of repentance; and, if the delusion be not dissipated in time, it will inevitably urge them on to destruction. But it will be dissipated from by far the greater part, when "the seven plagues" shall have produced their intended effect. Then will the time of Divine wrath be past; and, in the most extended sense, "the Temple of God, will be " opened in the heaven," to receive the countless multitudes which will flock to it, that "he may teach them his ways," and "that they may walk in his paths."  

* Isaiah ii. 2—4.
CHAPTER XVI.

The preceding prophetical representations of "the little Book" having thus supplied every thing, that could be reasonably desired, for the complete explanation of the more concise descriptions of the great book of "The Revelation," as far as it had hitherto proceeded,—and, likewise, prepared the way, by its just and striking anticipations, for the more easy comprehension of those parts of it, which were yet to be presented to the eye of the Prophet,—it has thus far performed the part which had been assigned it; and has introduced those agents upon the scene, who are to be principally concerned in the events, which are to succeed, between the sounding of the seventh trumpet, and the completion of "the Mystery of God."

Ver. 1.—And I heard a great voice out of the temple, saying to the seven Angels,—"Go your ways, and pour out the Vials of the wrath of God upon the Earth."

I have already deduced, that the temple, here signified, is that pure Church of Christ, which, after having been established in the political heaven, or Constitution, of this country, at the

\[a\] Rev. x. 7. \[b\] Page 697.
Reformation, was a second time, and more completely, established in it, by the glorious Revolution in 1688.

And it being sufficiently obvious, that, upon any probable computation, only a short time, comparatively, had then to elapse, before the close of the 1260 years; and that no less than seven tremendous judgments, which had been specifically predicted, were to fall upon the spiritual subjects of the Papacy, and other enemies of God, during this interval,—therefore it is here hinted, that great attention would be paid, in this country, to the particular characteristics, by which it would be marked, in a moral and religious point of view; by comparing which, with the characteristics set forth in the significant language of prophecy, the times might easily be discerned, during which these judgments would be respectively descending.

And this distinction of "the signs of the times," could not but give an awful impression, of the more immediate presence and superintendence of God: it would be, in a manner, "the filling "of the temple with smoke, from the glory of the "Lord, and from his power:" so that every thing would be referred to Him; and every event, which took place, would be resolved into the decrees of his Providence, or the effects of his permission.

And this just and pious apprehension of things, would naturally give rise to "that great voice out of the temple," which is here described; and
which, bursting forth with unanimity from the great body of this Church and Nation, testified its readiness to do, or suffer, any thing, which was consistent with the Revelation of the Divine will, for the accomplishment of which they would thus be fully prepared.

"It said," in effect, "to the seven Angels," to those who were thus prepared for the events which were approaching, and in which they were to take so conspicuous an interest,—"Since it is the revealed Will of God, announce that Will with firmness and intrepidity to the world: go, and, as it were, pour out the Vials of his wrath upon the Earth."

Ver. 2.—And the first went, and poured out his Vial upon the Earth: and there fell a noisome and grievous sore upon the men, who had the Mark of the Beast, and upon those who worshipped his Image.

The violence of the plague, which was to be inflicted by the pouring out of the first Vial, was destined to fall upon the Earth, that is, upon those countries of the West, which constituted, in an especial manner, the spiritual dominions of the Bishop of Rome. He himself, indeed, claimed a Catholic, or Universal, jurisdiction; and still does claim it, for the Church of Rome still styles herself The Catholic Church: but many kingdoms and states of Europe had shaken off his yoke, at the time of the Reformation; and upon
these, the judgment here predicted would, in the first instance, have, comparatively, but little perceptible effect. It is intimated, that, whatever might happen subsequently, it should fall upon those, who still professed to retain that yoke,—even "upon the men, who had the Mark of the Beast, and who worshipped his Image."

This plague appeared as a malignant and grievous ulcer; offensive, in the last degree, to others, and tormenting to themselves. And its prevalence argued an utterly depraved state of those humours, or principles of action, which were circulating through the intellectual and moral system, and on the purity of which the health and soundness of the whole so evidently depended.

Such is the prophetic description, of this plague, and of the people on whom it was to be inflicted. And will not the page of history fully attest, that such "a noisome sore" as this was the Infidelity of the latter part of the seventeenth, and the whole of the eighteenth century; which, where it prevailed, effectually vitiated all the

c Rev. xiii. 16—18.
d The Prophet Isaiah has used the same expressive imagery, in describing the deplorable depravity of the people of Judah, i. 5, 6.

"The whole head is sick, and the whole heart faint:
"From the sole of the foot even to the head, there is no soundness therein:
"It is wound, and bruise, and putrifying sore."
Bishop Lowth's Translation.
principles and habits of the human mind; destroyed all rational comfort for the present, and all well-founded hope for the future; and whose last and only refuge was "eternal sleep"?

For the reasons which have been already explained*, this pernicious evil would have a much more powerful and seductive influence, in countries enveloped in the darkness, and professing the superstitions and idolatrous abominations, of the Church of Rome, than in others, which were in any degree fortified against it, or redeemed from it, by the cultivation of Religion in a reformed and purer state. And it was on these, accordingly, or on "the Papal Earth," generally, which comprehended them, that the pouring out of this Vial had its full and most terrible effect; which may be truly said to have begun to flow so early as the Revocation of the Edict of Nantes, in the reign of Louis XIV.; and to continue its effusion, till the Divine judgments, indicated by the Vials closely connected with it, shall have had their accomplishment,—till, in short, the conclusion of the disastrous season, indicated by the symbolical Vintage†: for just so long will Infidelity, in Popish countries, more or less prevail.

This Revocation, with the dreadful Persecution, or Dragonade, which ensued, was, indeed, a

* Rev. xii. 14—17. pages 561—567.
† See Rev. xiv. 17—20. pages 676, &c.
most memorable sign of the times; and was well adapted to awaken the most observant attention. It did incalculable injury, in every point of view, to the country in which it took place, and, indeed, to the whole Roman (Catholic) world: for it exposed to general view, and to the utter detestation of all men of common humanity, the intolerance, and horrible cruelties, inculcated by Popish principles; and, because no other principles were tolerated by the Church of Rome, very many were fully convinced of their unsoundness, who, not being at liberty to adopt any other, became hypocrites in religion, and infidels at heart. Thus that noisome sore, to which this prophecy relates, began soon to increase, and acquire strength: it was the means of carrying contagion and misery, throughout the Papal Earth, and of preparing the several regions of it, for the effusion of the Vials that were to follow.

This abominable wickedness, and cruelty, however, brought with them some further punishment, besides the rapid demoralization of the people. Their consequences were highly injurious to the true interests and prosperity of France, by the prodigious emigration of Protestants they occasioned to other countries, which would afford them shelter and subsistence; the number of refugees, who fled from France on this occasion, and carried with them their skill and industry in various arts and manufactures, to Protestant countries, being estimated, at a moderate computation, at more than
half a million. And the numbers of them, who settled in this country in particular, brought with them a most important addition to its commercial prosperity, as well as its moral strength.

But the time at length arrived, when there was to be a further, and most awful, reckoning for these things.

Ver. 3.—And the second Angel poured out his Vial upon the Sea; and there came blood, as of a dead man; and every living soul in the Sea died.

"The Sea," being composed of a large collection of Waters, and "Waters" being emblematical of "peoples and nations," it will well represent an extensive portion of the surface of the figurative "Earth," or Roman Empire; whose population is composed of a variety of peoples, or nations, which were never under the dominion of ancient Rome; but have, in their various migrations, established themselves in the regions they now occupy, undergoing no other changes, than those which might, obviously, take place in the lapse of time, from their varying political relations with each other. And such a portion of the surface of "the Earth" is France; which, though, at one time, constituting the principal part of one of the four great prefectures, into which the Roman Empire was divided by Constantine the Great, became, at the time of

* Rev. vii. 1. pages 223, 236, and 282.
the dissolution of that empire, the seats of no less than three out of the ten kingdoms, into which it was resolved, namely, those of the Visigoths, Burgundians, and Franks. And, in more recent times, in her relations with the *spiritual* Power, whose jurisdiction occupied professedly the extent of that Empire, this country has enjoyed privileges, under the title of "the Liberties of the Gallican Church," which place her in a state of greater independence, in respect to the Roman See, than Italy, Spain, Portugal, and some others, which have submitted to her sway. So that, in this condition, likewise, of comparative disengagement from "the Earth," her symbolical relation to it may well be expressed by the emblem of "the Sea."

But, that the second Vial of Divine wrath has been poured out, in full measure, upon that unhappy country, and that she has been made a fearful example of those calamities to which *Injustice* naturally tends, the events of our own time will most unequivocally declare.

Long, indeed, had the virus of this plague been working its way in secret, and almost imperceptibly corrupting the principles and morals of those, who were within the reach of its influence. Long had its more undisguised efforts, to propagate itself, been confined apparently to the desultory labours of a few individuals, who had acquired some name for philosophical research, but were regarded by all sober-minded men, in this country,
at least, as the determined perverters both of reason and religion. The effect of their artful disquisitions, however, was, in many countries, widely different; and especially in those, where the manifold absurdities and mummeries of Popery, aided by its intolerant and persecuting spirit, had created, in the minds of many, a contempt for that system, and a predisposition to reject all religion. Among those thus infatuated, France took the lead, where “the noisome sore” of Atheism assumed its very worst symptoms; the vicious humours, which there found vent, having been powerfully attracted towards that region, by appropriate stimulants, and a peculiar aptitude for imbibing them.

“Wonderful,” says the present Bishop of Durham, “was the assiduity with which the philosophers of France laboured, in their grand performance, the Encyclopedia, for the subversion of revealed religion. Mathematics, Metaphysics, Astronomy, Natural History, all were brought forward, with a view to efface the proofs of Revelation, or to discredit its doctrines. The researches into these departments of science, being made under the bias of skepticism, or absolute Unbelief, as to all religious subjects, and with a view to undermine the foundations of Christianity, produced deplorable effects, even upon well-intentioned readers, as well as those whose minds were already tainted by false philosophy. Travels were also under-
taken with similar intentions, and operated
greatly to the increase of Infidelity, among the
superficial and unsuspecting. History was
pressed into the same service; and the very
sources of information, with respect to both an-
cient and modern occurrences, were vitiated by
artful misrepresentations, by the exaggeration
or palliation of various transactions, and even
by the invention or suppression of important
facts and circumstances, to give a false colour-
ing to the records which corroborate the truth
of Christianity."

Such were some of the leading features of a
conspiracy, which was long carried on and pro-
moted, in the country above mentioned, for the
extirpation of the Christian Religion! It was a
conspiracy, which, in its various ramifications,
laboured incessantly, and, unhappily, with pro-
digious success, to pervert the very doctrines of
our most holy Faith, into instruments of blas-
phemy and impiety,—to establish Schools, under
specious pretences, in unfrequented villages, as
well as in populous districts, for the teaching of
Atheism and Immorality: and, above all, by cor-
rupting the female sex, "to convert the greatest

\[\text{\textsuperscript{b}}\text{ See "An Historical View of the Rise and Progress of}
\text{"Infidelity, with a Refutation of its Principles and Reasonings,"}
in a Series of Sermons preached at the Lecture founded by the
Hon. Robert Boyle, from the year 1802 to 1805, by the Rev.
"blessing which God has conferred on man in this lower world, into his greatest curse."

By these means, at length, was produced the most dreadful Revolution, or rather, perhaps, series of Revolutions, that the world had ever beheld; and which, having set at nought all the obligations of Religion, dissolved at once all the ties and mutual faith of Society.

The sacred text describes this state of things, as if, throughout that extensive, but most wretched, country, in which it prevailed, "there came "blood, as of a dead man; and every living "soul in the sea, died:"—and who, that recollects the unparalleled atrocities of the French Revolution, can avoid perceiving the justice of this emblematical description? Every thing, which had before existed in the civil and religious Institutions of the country, was swept away, and destroyed; and the King himself, the very fountain, under God, of political life and honour, was dethroned and murdered: so that "every living soul" may be said to have been deprived of the symbolic or political existence, it had before possessed. And if to these circumstances be added, the miserable confusions of Anarchy,—the havoc made by the murderous sentences of the Revolutionary Tribunals, and the horrors of military execution and massacre,—it may well be said, that "the Sea" became a mass of corruption, "the blood, as it were, of a dead man."

"It is as needless, as it would be painful and disgusting," says the same eminent Prelate, allud-
ing to what he had before said on the subject, " to dwell more particularly upon this tremendous " confederacy for the overthrow of Religion; to " narrate its studied impieties, its blasphemous " mockeries, and its almost indescribable atrocit-" ties; or to enumerate the guiltless victims of its " insatiable fury. Neither is it necessary to enter " into a detail of the Anti-monarchical and Anti-" social conspiracies, which were combined with " that against Christianity. We cannot but re-" mark, however, that, in this instance, the Pro-" vidence of God permitted an experimental proof " to be given of the pernicious tendency of Im-" piety, with respect to political, as well as moral " evils. The overthrow of Christianity in France " involved in it the annihilation of every blessing, " civil as well as religious. Every vestige of ge-" nuine Philanthropy was swept away; and noth-" ing was left to solace the misery of man. " Tremendous also was the punishment by which " many of the offenders themselves were over-" taken; more especially those who had assumed " the lead in bringing these disasters upon the " world. Never, indeed, did the voice of Wisdom " cry aloud more forcibly to the inhabitants of " the earth; never did it speak, in language more " clear and intelligible, the folly and the madness " of despising God, and setting at nought his " judgments."

It is further, also, evident, that this second Vial was not exhausted, so long as this dreadful state of things continued; that is, so long as Atheism and Democracy were the order of the day. It began, therefore, to be poured out on the 5th of May, 1789, when the States General of France were convened; and it was not emptied till the 5th of May, 1804, when that country, with her various conquests and dependencies, was erected into an Empire, under Napoleon Buonaparte.

Ver. 4. And the third Angel poured out his Vial upon the Rivers, and upon the Fountains of the waters; and there came blood.

A reference to the analogy of prophecy will immediately make it appear, that "Rivers" are emblematical of Nations, which have long pursued their course of existence down "the stream of time," and preserved the characteristics peculiar to themselves; and that "Fountains of waters" denote small states, or bodies of people, under their own government, which occupy detached spots, and are comparatively of recent settlement.

The two former Vials have been poured out respectively upon "the Earth," and "the Sea;" but the contents of this descend further into par-

1 Introduction, Sect. V. vi. page 64.  
1 Ibid.
REVELATION, XVI. 4.

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ticulars; and allow no portion of the symbolical surface, which had become in any degree polluted by the prevailing Infidelity of the times, to escape without a proportionable retribution;—wherever they came, "there came blood."

And it will be easily recollected, that the virulence of that "noisome and grievous sore," which was making such havoc in France, soon spread itself in every practicable direction from its focus; corrupting, or endangering, still more deeply, the neighbouring regions of the continent of Europe, and, in time, distressing and degrading all. "The Earth" itself; indeed, had long been infected, and prepared for the severe humiliations and sufferings which followed; for, from its peculiar predisposition, it had greedily imbibed the venom. But the rage of the infidel Republic, for the propagation of its principles of Universal Liberty and Equality, and for the overthrow equally of the Altar and the Throne throughout the world, was not to be confined within any bounds, which it was able to exceed; and, while it displayed itself in acts of unexampled cruelty, oppression, and sanguinary vengeance, at home, it plunged the nation into wars, with, as it were, the whole civilized world. These spread human calamity, and degradation, far and wide; and, next after popish countries, produced the most dreadful derangement in the established order of things, in all those, which had presented the most favourable soil, for the growth of the impious and de-
moralizing principles, which it had been the labour, for many years, of the infidel Confederacy to diffuse. But, instead of particularizing those nations, or peoples, of Europe, which were thus affected, it may be safely inquired, which of them was not more or less so? And the reply to this inquiry would point out both the universality, and the terrific quality, of this plague.

Nor is it possible to take a view of the events of the Revolutionary wars, which were carried on from the year 1791 to 1801, without tracing their progress throughout, as indelibly marked with blood, and a savage contempt, and wanton waste, of human life. Indeed, a part of the imagery, which our blessed Saviour applied to the extreme judgments of God upon the Jewish Nation, will well apply to this period of confusion and disaster; and illustrate the scenery, exhibited, generally, by the pouring out of the present Vial, as connected with the effects of the two preceding ones: for then there was "upon the Earth distress of nations with perplexity; the Sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which were coming upon the Earth: for the powers of the Heaven were shaken."

Ver. 5. And I heard the Angel of the Waters, saying, "Righteous art thou, O Lord, who..."  

"art, and wast, even The Holy One! because
thou hast judged in this manner:

Ver. 6. "For they have shed the blood of Saints
and Prophets," and thou hast given them
blood to drink: for they are worthy."

Ver. 7. And I heard another, from the Altar,
saying, "Even so, Lord God Almighty, true
and righteous are thy judgments."

We are now, in the course of detail, arrived at
that period, the peculiar character of which has
been already exhibited, in a preparatory scene of
"the little Book," under the emblem of "the
harvest of the Earth;" and when he, who sat
upon "the white cloud," with "the sharp sickle
in his hand," was to begin to reap that portion of
its produce, which was thoroughly ripe for the
cutting. And we are here presented, as it were,
with the sentiments and motives, which compelled
the illustrious Potentate, who directed the move-
ments of that cloud, to take in hand the mighty
task, for which he had been thus specially ap-
pointed by Divine Providence.

That he, who, in the former prophecy, is de-
scribed as "One, like a son of man, sitting upon
the cloud, and having on his head a golden
"crown,"—is the same person as is here repre-
sented as "the Angel of the Waters,"—will ap-

* Rev. xiv. 14—16.
pear evident to those who have duly considered, how greatly the English Nation has been already distinguished, as a subject of prophecy, in several parts of "the Revelation" preceding that, in which the figurative harvest is predicted*. In that emblematical scene, the Nation is compared, as the connexion required, to "a white cloud," to denote the purity of its reformed Religion, and its enjoying, in an eminent degree, the light of the Gospel; and, consequently, the Prince, who ruled over it, is well described as seated upon the cloud, as if to direct its motions. But, in the present scene of prophecy, where "Angels," as the ministers of Divine vengeance, "the Earth," "the Sea," "Rivers, and Fountains of Waters,"—all the forces of the nations, all the great instruments, as well as subjects, of political distress and convulsion—are introduced, the metaphors of "the cloud," and "him that sat upon it," are very properly changed, to render them consistent with the concomitant scenery, and with the diversified and extended connexions which the nature of the case required.

He, therefore, who is represented as "sitting upon the cloud," in the one case, is the same with him, who is "the Angel of the Waters" in the other. And what other Monarch was there at that time, whose political relations were so various, and dominions so widely extended? Who, be-

* Rev. xi. 12—19. xii. 5—17. xiv. 9—13.
sides himself, held, if I may so say, the sove-
reignty of the Ocean? And might he not, then,
in a very peculiar sense, be entitled "The Angel
of the Waters?"

And he is, accordingly, described in the pro-
phesy, as piously expressing his sublime and
awful sense of the righteousness and justice of
The Almighty, in the tremendous punishments
which he was then inflicting, upon the depraved
inhabitants of "the Earth," and its dependencies.
He looks back, as it were, to former times,—to
the persecutions which had been instigated by
Papal Rome, for the extirpation of those, who
professed, and endeavoured to propagate, the
principles of pure religion, during the days of
darkness and superstition,—and to that, in par-
ticular, which had been carried on, for ages, by
"The Holy Office of The Inquisition," in all the
countries, wherein that infernal tribunal had been
established,—to the massacre of St. Bartholomew's
day, and to the sufferings of the Protestants,
which followed the Revocation of the Edict of
Nantes; and he resolves all the miseries which
the spiritual subjects of the Pope, and the French
Nation in particular, were then enduring, into
the effects of a just and exemplary retribution.
He was heard, in a manner, saying,—"Right-
eous art thou, O Lord, because thou hast
judged thus . . . . for they have shed the blood
of Saints and Prophets, and thou hast given
them blood to drink: for they are worthy."
It requires but a slight recollection of the public acts, and general Character, of our late Most Gracious Sovereign, George III., of blessed memory, to perceive,—how deeply his mind was tinctured, with such considerations as these;—how sincerely he detested the abominations, and the intolerant and persecuting spirit of Popery;—how firmly fixed he was in his resolution, that, as far as his exertions could avail, she should never again rear her head in this country, and triumph in the downfall of this Protestant Church and State. Nor did he regard with less vigilance and abhorrence, that infidel and encroaching Spirit, which actuated the usurping factions in France; and the aggressions and atrocities it was continually producing. These were all capable of being traced to the same corrupt source: they were the natural effects of the operation of the viler passions, upon active minds, that had been already perverted by a System, which, being intolerant of every other, and having prohibited the free use of the Holy Scriptures, the only repositories of true spiritual wisdom, could only exist, in full perfection, amidst the darkness and mental degradation, which it never failed to superinduce, whenever it was heartily and thoroughly received.

In proof of all this, I repeat, it is only necessary to refer to some of the public acts, and the exemplary piety, of his life. His occasional Messages to both Houses of Parliament, and his Speeches at the commencement and prorogation
of their Sessions;—the days of public Humiliation, which he annually appointed, for averting the Divine Judgments, and imploring Success upon his arms in the righteous cause in which he was engaged;—and the General Thanksgivings, by which he taught his subjects to commemorate with gratitude and humility, the wonderful interpositions of Divine Providence in their behalf;—and all these continued, either by himself, or by his August Representative, for a series of years, so long indeed as the dreadful occasion existed;—these may well supply a good ground of reference, as to the prevailing Character of his Reign, and for the complete elucidation and accomplishment of this Prophecy respecting him.

And well were the pious and patriotic exertions of the Monarch seconded, by the Church, and Nation, at the head of which he was placed. How powerfully were the hearts of his subjects united, by a sense of their common duty, and the common danger! It should never be forgotten, in what force the private and peaceful inhabitants of this country, with the permission of the higher Powers, took up arms, during those periods of difficulty and danger:—first in 1795, in aid of the civil Magistracy, to counteract the Errors of the times, and prevent the Excesses to which they tended; and afterwards, in 1803, to meet the perils of Invasion, and in defence of their Religion, Laws, and Liberties,—of every thing, in short, that is properly dear to man. But while all this is called to mind, it should be, also, recollected, that it affords a most convincing proof, that "The Lord " of Hosts was with us, and the God of Jacob was our refuge;"
REVELATION, XVI. 8, 9.

How sincerely, in particular, were the emotions of his fervent spirit, expressed on special occasions, echoed back, by the Priesthood of the land, in their sublime and affecting forms of Prayer and Thanksgiving! And when he felt himself called upon publicly to declare his sense of the righteous-ness and justice of God, in his dealings with men,—like "another Angel," they were heard responding as it were, "from the Altar," where they were offering up their spiritual sacrifices, as the sacred representative Ministers of the Nation—

"Even so, Lord God Almighty, true and righteous "are thy judgments.”

Such was the Spirit, in which the dangers of those times were met!

Ver. 8.—And the fourth Angel poured out his Vial upon the Sun; and it was given unto him to scorch the men with fire.

Ver. 9.—And the men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues: and they repented not to give him glory.

Hitherto, the symbolical Earth, Sea, Rivers and Fountains of the Waters, have been alone affected, by the predicted judgments of the Al-
REVELATION, XVI. 8, 9. 728

mighty; but the present Vial is to be poured-out upon "the Sun," the greatest luminary, and the highest authority, in the political heaven, as at that time appearing.

And the first consequence of this is said to be, that "it was given unto him to scorched the men with fire;"—that is, by his portentous glare and heat, by his despotic and unsparing tyranny, to become the dreadful instrument, in the hand of God, of inflicting still further the effects of the Divine wrath, upon all those, who were, unhappily, subjected to his influence.

And that those, who are called "the men," are the impenitent and infatuated subjects of the spiritual dominion of the Pope, is sufficiently manifest, both from the connexion, in which the phrase here occurs, and from Rev. ix. 20, 21,—a passage, to which references have been repeatedly made before, in proof of the same point.

The second consequence was, that the power with which the Sun was thus invested, was not given to him in vain, but "the men were scorched with great heat."

Yet the severe punishment they endured, would not have the effect of leading them to repentance and reformation: for, so grossly blinded were they to the real state of their case, that "they blasphemed the Name of God," whose justice had

8 See verse 2nd of this Chapter.
inflicted these plagues, "and repented not to give him glory."

Under these emblems, are shadowed forth the chief characteristics of the late Emperor of the French and King of Italy, from the time of his raising himself to the Empire in the month of May 1804, till the period of his abdication, in favour of his son, on the 22d of June, 1815: but the circumstances and events which characterize this remarkable period, are too fresh in the memory of the present generation, to require any particular detail in this place. Having succeeded in working his way up to the highest dignity and power, which France, as a republic, had to confer;—and

* The extraordinary instrument, by which he proclaimed his Son his successor, is, translated, as follows—
"Frenchmen! in commencing war for maintaining the national independence, I relied on the union of all efforts, of all wills, and the concurrence of all the national authorities. I had reason to hope for success, and I braved all the declarations of the powers against me. Circumstances appear to me changed. I offer myself a sacrifice to the hatred of the enemies of France. May they prove sincere in their declarations, and really have directed them only against my power. My political life is terminated, and I proclaim my Son, under the title of Napoleon II. Emperor of the French. The present ministers will provisionally form the council of the government. The interest, which I take in my Son, induces me to invite the chambers to form without delay the regency by a law. Unite all for the public safety, that you may continue an independent nation. Napoleon."

[Annual Register for 1815. p. 69.]
well knowing, how adverse the cause, which he had to maintain, was both to the principles, and feelings, of some of the most powerful States of the time;—his first care was, to endeavour to disarm the opposition, both of the Monarchs, and the National Churches, of Europe, by restoring a Church Establishment to the country over which he had been called to preside, and then by formally ascending the Throne in the capacity of Emperor. In this capacity, however, he was, indeed, "the Sun" of military despotism; and scorched, more or less, all who were exposed to the influence of his rays. His restless and insatiable ambition, and the measures originating from it, rendered him literally the enemy of mankind, deluged Europe with blood, and shook the firmest continental Thrones. But the greatest weight of the calamities, which he was empowered to inflict, fell upon "the men, who had the Mark of the Beast, and worshipped his image." Deeply as Prussia, Saxony, and some other Protestant states, were humbled and distressed,—still the punishment of the Nations professing the Religion of the Church of Rome, was far more lasting and conspicuous; and, which was still worse, it was punishment without reformation. By forming, and proclaiming himself the Protector of, "the Confederation of the Rhine," Buonaparte compelled the Emperor of Austria to relinquish to him, the prececdency among the Potentates of Europe; and with it, to resign also the Empire of Germany,
and, consequently, the Dignity of Head of "the Holy Roman Empire," which was included in it. And, in proof that he had assumed this latter title to himself, he nominated his Son, soon after his birth, "The King of Rome." By these means he became, in effect, one, in that line of Princes, successors of Charlemagne, who have constituted the last head of the Beast, or secular Roman Empire. Such were among the humiliations of Austria; and Spain, Portugal, the North of Italy, the Pope's temporal Dominions, and Naples,—all underwent, at least, as great, if not greater, abasement. He grasped at them all, and, for a longer or shorter time, obtained possession of all; and he invariably brought upon all the countries, over which he was enabled to extend his merciless sway, the most dreadful calamities and oppressions. Every species of rapine, and extortion, was practised with the most relentless perseverance; the public museums, and other collections were pillaged, the very palaces and Churches, were robbed, to supply materials for the embellishment of the Capital of the newly-formed Empire; and, wherever the conquest of a country was complete, there the poor, degraded, male population were compelled, by conscription, no less than the population of France herself, to swell the armies, and promote, still further, the ambitious views, of their oppressor.

Well then, may it be said, that "the men were scorched with great heat." But experience has,
also, shewn, that their sufferings have not had the effect of reclaiming them. Instead of "humbling themselves under the mighty hand of God," who had inflicted all those plagues, which had been falling upon them, ever since the pouring out of the first Vial, (for all these seem to be included in the words of the original:) and who alone had power to remove them,—"they blasphemed his Name," by having recourse to their old idolatrous devices, and to their miraculous Images, in particular, for preservation and relief.

Numerous examples of these impieties stand upon record; but it will be sufficient, in order to compare the state of things, in these respects, at two or three different dates during the continuance of these troubles, and after their close, to refer the reader to "An historical and moral picture of the invasion of Italy in 1796, and of the miraculous winking, at the same epoch, of the eyes of the holy Image of the most Holy Virgin Mary, worshipped in the Cathedral Church of Ancona,"—published in the year 1820, by the Abbé Vincent Albertini, of Ancona, and professor of eloquence at Fermo. The learned and able writer, to whom I am obliged for this notice, concludes his observations upon it in these words—

"The Author further tells us, that on the day after the first miracle, when a solemn procession was made in its honour, the Virgin did nothing but open, and close, and turn her eyes on all sides, to the indescribable delight of the people,

* Τοῦ Θεοῦ τοῦ ἔχοντος ἔμνιατ ἐνὶ τὰς πληγὰς ταύτας.
REVELATION, XVI. 8, 9.

" who absolutely wept for joy. On the 20th of " June, 1800, and on the 15th of August, 1807, " similar processions took place; and on the 13th " of May, 1814, Pius VII. in person, crowned the " miraculous Image, an event which was conse- " crated by an inscription. He fixed the annual " Feast of the Image for the second Sunday in " the same month, and attached to it the power " of gaining a plenary indulgence. So many, " indeed, were the Indulgences, granted by Pius " VI. and his successor to this Image, that Alber- " tini is afraid of being tedious, if he should " recount them!"

Such was the devotion paid to this Image, in particular, in the very seat of Catholicism, and by the two last Heads of the Roman Church them- selves, for depreciating the judgments of Heaven, during the period of their continuance! and such the testimonies of gratitude paid to it, for deli- verance from them! The " glory" was given to the Image, and not " to God;" nor was there any sign of sincere repentance and humiliation before

1 "A supplemental Letter to Charles Butler, Esq. on some " parts of the evidence given by the Irish Roman Catholic " Bishops, particularly by Dr. Doyle, before the Committees of " the Two Houses of Parliament, in the Session of 1825, by " Henry Phillpotts, D.D. &c." Not having an opportunity of " seeing Albertini's book, at the present time, I gladly avail myself of the Notices given of it, by this most respectable writer.

N.B. This was written in November, 1828; but there is much more, upon the same subject, in the Memoirs of Scipio de Ricci, edited by Mr. T. Roscoe, at the beginning of the pre- sent year, Vol. II. p. 105—113.
Him, on the one hand; or of pious thanksgiving and devotedness to Him, on the other. But, if such were the examples set by the Popes themselves, in those awful times, what must have been the conduct of the Roman Church at large! What, indeed, is it at this day! Unhappily, she cannot repent, because she believes herself infallible. She must persevere in her blasphemous impieties, because she believes herself incapable of change.

Ver. 10.—And the fifth Angel poured out his Vial upon the Throne of the Beast; and his kingdom became darkened, and they gnawed their tongues for the pain.

Ver. 11.—And they blasphemed the God of the Heaven, because of their pains, and because of their sores; and repented not of their works.

During the time of the pouring out of the last Vial, "the Sun" of the great political system had been shining with a prodigious glare; and scorching "the men" exposed to his influence, by the unnatural heat of his rays. During the whole period of his remaining above the horizon, this disastrous power was, in some measure, continued to him; but, in proportion as he approached that boundary, it seemed also to abate; and the clouds and mists, gathering round, intercepted much, both of his diminishing heat, and of his splendour.
So that, when he set, the distressing effects of his violence gradually ceased, and things appeared, in general, to return to a tranquil course.

In the present scene, the symbols are altered, so as to correspond with that new state of things, which his declining and setting had a tendency to produce.

This Sun has been seen to be that extraordinary Individual, who, as Emperor of the French and King of Italy, and Protector, moreover, of the Confederation of the Rhine, in 1806, overthrew the German Empire; confining the Emperor to his Austrian dominions, and assuming, in effect, to himself, the Headship of the Holy Roman Empire, or, the rank of a Prince, in succession from Charlemagne, as "the last Head of the Beast".

But this Vial is expressly said to be poured out "upon the Throne of the Beast;" and naturally suggests the idea, that a just and awful retribution was about to fall upon him, who was seated upon it.

And, accordingly, it is declared, that "his Kingdom became darkened;" which form of expression seems to imply, that the operation of darkening it was gradual. But darkness, being the opposite to light, which makes things visible, must denote a state, in which, according to the

"The deed, by which the German Empire was formally dissolved, bears date of August 6, 1806."
degree wherein it exists, things become indistinct; so that, when it becomes total, they will altogether disappear. And therefore, when it is asserted, that the kingdom or dominion of the Beast "became darkened," in consequence of the effusion of this Vial, the obvious meaning is, that it became so obscured, that its Throne, or the powers that administered it, could no longer be distinguished. The kingdom itself remained, but the head of it had ceased to be visible.

Such is the description which this scene of prophecy has given, not only of the steps which were preliminary to that state, in which the kingdom of the Beast is now existing, but of that extraordinary state itself.

For the benefit of suffering humanity, the atrocities of him, who raised himself in 1806, to be the last head of the Beast, were not permitted to extend beyond the year 1815. The fifth Vial began to be poured out upon his throne, and the exorbitancy of his ambition and of his power, received their first check, in 1808, when, having decoyed the present Monarch of Spain into his power, and usurped his throne, the Spanish Nation rose unanimously against him; and, at length, with the assistance of Great Britain, and her Portuguese allies, after six glorious campaigns, succeeded in driving him, with utter defeat, and disgrace, out of the country. His remarkable successes, in other parts of Europe, against the Russians, Prussians, and Austrians, may be said, in-
deed, to have afforded, for a time, some equivalent to these mortifications and disasters in the Peninsula; but his infatuation in invading Russia, in 1812, gave a shock to his declining fortunes, which they were never able to recover. His desperate enterprise in Germany in 1813, and the carrying of the war into France, by the Allies, towards the close of that year, with the successful prosecution of it in that country in 1814, completed his fall; and the Isle of Elba alone was to be his portion, in full sovereignty, who had, till lately, been ambitious of the sovereignty of the world. Still, in a most singular manner, perhaps, I might say, by a most singular fatality, he was allowed to retain his rank and dignity, as Emperor, though banished, as it were, to this little spot; and the last act of his Imperial life, when he found in the following year, that he would no longer be permitted to hold that title himself, was the proclamation of his Son as his successor.

Has not therefore “the kingdom of the Beast become darkened?” Who can see, where his throne is? Who can say, who, or where, is the head of the Beast? When the Emperor of Austria first erected his hereditary dominions into an Empire, as Emperor also of Germany, “elected Emperor of the Romans,” formed very truly a part of his Style and Titles, for the Headship was then conspicuous; but when the Empire of Germany was dissolved, by the Confederation of the Rhine, and he formally resigned it, in 1806, this ancient and
splendid Title became virtually relinquished, though he still retains it, as a record that it had once been conferred. When it had thus been withdrawn from Germany, it was virtually vested in the Protector of the Confederation; and the Headship of the Beast was visibly held by him in full potence, so long as he was able: and, before the thick darkness, which has since overwhelmed his kingdom, had put him entirely out of sight, he nominated his successor:—an act, to which, nothing has as yet been consequential.

And surely no one, who calls to mind the dismal calamities, in particular, which attended the commencement and progress of those reverses, which are indicated by the pouring out of this Vial,—the malice, rage, and vindictive measures, which were caused, in every instance, by resolute and successful opposition, and by disappointed ambition,—the cruel oppressions, which were continually exercised, for the purpose of recruiting and supporting his armies, upon all the countries subject to his dominion,—the horrible waste of human life, by the sword, by famine, and other contingencies, which never failed to result from those unparalleled exertions which he made, during the period of his decline, and especially in his Russian and German campaigns,—can avoid perceiving the truth and appropriateness of that part of this prophecy, which describes the wretched subjects of “the kingdom of the Beast,”
as “gnawing their tongues, for the pain” which was thus inflicted.

No one, moreover, can avoid perceiving, how unreclaimed they still remain, notwithstanding these judicial visitations. While they were yet writhing under their anguish, so far from humbling themselves before God, on account of those abominations, which were the causes of their calamities, they only plunged, if possible, still more deeply into them. They sought refuge and consolation, from the altars of their Saints, and from their wonder-working Images and Relics. Thus “they blasphemed the God of the heaven,” who alone “had power over these plagues; neither repented they of their Works.” A particular enumeration has been already given of these Works, in a former part of this sacred Volume; and this is the third time, that their impenitence, with respect to them, had been noted; whence it plainly appears, that their repentance and reformation will be utterly impossible, so long as they continue to maintain the principles, which have hitherto held them in impenitence, namely—the infallibility, and unchangeableness, of their Church, as to matters of Faith. And that these principles will not be abandoned, in time to ward off further, and still more tremendous, judgments,


† Rev. ix. 20. xvi. 9. and 11.
is sufficiently evident from the consequences of the effusion of the two succeeding Vials.

Thus far we have proceeded upon firm ground, for we have seen all things come to pass, which have been thus foretold, with respect to these plagues. They constitute conjointly, regarded in their obvious connection with each other, both as to cause and effect, what has been elsewhere described as "the Harvest of the Earth *", in the reaping of which, He, "who sat upon the white cloud, with the sharp sickle in his hand," but who, considered in another capacity, was "the "Angel of the Waters *", sustained a conspicuous part. And we are now, therefore, arrived at that short, but awful, period, which, as in the natural world, intervenes between the figurative Harvest and the figurative Vintage. How long this apparent pause may continue, in the infliction of the judgments of the Almighty upon a wicked world, and in the filling up of the measure of the iniquities of Popery and Infidelity, in particular, is, as yet, one of those "secret things" which belong to God: but there are symptoms of even a physical description, which hold out some ground for expectation, that it cannot be of any long continuance. These, however, will offer them-

* Rev. xvi. 5—7. pages 722—727.
selves more properly to notice, in considering the effects of the effusion of the sixth Vial.

Ver. 12.—And the sixth Angel poured out his Vial upon the great river Euphrates: and the water thereof was dried up, that the way of the Kings who are from the East might be prepared.

Ver. 13.—And I saw, out of the mouth of the Dragon, and out of the mouth of the wild Beast, and out of the mouth of the false Prophet, three unclean Spirits, like unto frogs.

Ver. 14.—For they are the Spirits of Demons working miracles, which go forth unto the kings of the Earth, and of the whole world, to gather them together to the battle of that great day of God Almighty.

Ver. 15.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, that he may not walk naked, and they see his shame.

Ver. 16.—And he gathered them together unto a place, that is called in the Hebrew tongue Armageddon.

Such is the great variety, and importance, of the events, which are to be immediately connected with the pouring out of the Sixth Vial! Some of these are now visibly taking place before our eyes; and the rest, though future, cannot be
remote, and are described by such imagery, as may lead to some knowledge of their peculiar nature and characteristics.

I. The first of these is the drying up of the great river Euphrates.

Mention has been already made of this river, in a passage, where, upon the sounding of the sixth Trumpet, a special command was given to loose the four Angels, representing the four great Sultanies, which were the means of desolating, and at length destroying, the Empire of the Romans in the East; but which, at that time, occupied the countries to the eastward only of that river; and were, in a manner, confined by it, from attempting any excursions towards the West. After their passing it, and settling themselves in the countries, where they founded the present dominions of the Turks, the river bore a still nearer relation to them, than it had done before, as being the most considerable, as well as most famous, river, in their Empire. And, hence, as it flows through the very heart of their Asiatic dominions, so it becomes a type of their Empire itself; descending, as it has done, like that great river, with the lapse of time, and with all its distinguishing peculiarities unchanged, from the year 1300, to the present moment.

"The river Euphrates" being thus employed

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b Rev. ix. 13—15. pages 363, &c.

Introduction, Sect. V. vi. page 64.
as a symbol of the great Empire, through which it winds its course, the drying up of that river must also denote the complete exhaustion of that Empire.

And it is among the most awful, and unequivocal, "signs of the times," that the Turkish Empire is thus rapidly tending to dissolution.

"The great causes of this depopulation," says Mr. Eton, "are the following:

"1st. The plague, of which the Empire is never entirely free;

"2dly. Those terrible disorders, which almost always follow it, at least in Asia;

"3dly. Epidemic and endemic maladies in Asia, which make as dreadful ravages as the plague itself, and which frequently visit that part of the Empire;

"4thly. Famine, owing to the want of precaution in the government, when a crop of corn fails,—and to the avarice and villainy of the Pashas, who generally endeavour to profit by this dreadful calamity;

"5thly. The sicknesses which always follow a famine, and which occasion a much greater mortality."

But to these he afterwards subjoins two other causes; namely, the tyranny of the Pashas, who, in some parts of Asia, so impoverish the people, that they prevent marriages from being in suf
cient number to maintain the population; and polygamy.

Having enumerated the causes, he proceeds to give examples of the effects.

"The late Dr. Russel, in his Natural History of Aleppo, calculated the number of its inhabitants, in his time, at about 230,000; at present there are not above 40, or 50,000; and this depopulation has chiefly taken place since 1770."

"The whole coast of Syria, which a few years ago was tolerably populous, is now almost a desert."

"Mosul has lost half its inhabitants, and is in a ruined state."

"Diarbekir was the most populous city in the Turkish Empire but a few years ago. ... In 1756, there were 400,000 inhabitants; at present there are only 50,000."

"Bagdat contained from 125 to 130,000 inhabitants; at present there are scarcely 20,000. The plague of 1773 carried off two-thirds of the people."

"Bassora contained, twenty years ago, nearly 100,000 inhabitants; the last accounts from thence mention only 7, or 8000."

"Between Angora and Constantinople there is a constant communication by caravans: there are old people at Constantinople, who remem-

ber forty or fifty villages on the road, of which no vestiges now remain."

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"An English merchant of my acquaintance, whose trade, as well as his father's, was between these two cities and Smyrna, has a list in his books of all the towns and villages in the road, of which about fifty are not known, even by name, to the present conductors of caravans. No longer ago than 1768, it was asserted, that upwards of two hundred villages had been forsaken, on account of the oppressions exercised over the inhabitants."

After a variety of other particulars, and reasonings, relating to this subject, the writer comes to the following deductions:—"It is therefore reasonable to conclude, that depopulation could not formerly have made so rapid a progress as at present; and that, in a century more, things remaining in their present situation, the population of the Turkish Empire will be nearly extinct."

The Rev. Dr. Walsh, who went to Constantinople in the suite of Lord Strangford, and resided there several years, has also favoured the public with some interesting, and truly valuable, remarks, on the same topic, as applied to Turkey in Europe.

"I had now travelld," says he, "more than three hundred miles through the Turkish dominions in Europe, from their capital to the last town they possessed at the extremity of their

"empire. When I contemplated the extent of
their territory, the fertility of the soil, the
abundance of the resources, the cattle and the
corn it produced, and the interminable capa-
bility it possessed of producing more; the large
cities of Adrianople, Shumla, Rutschük, and the
multitudes of villages scattered over the country; when I considered the despotic government
that had absolute power over all these resources,
to direct them in whatever manner, and to
whatever extent, it pleased; and that this was
but a small portion of the vast empire which
extended into three parts of the globe;—it
seemed as if the Turkish power were a sleeping
lion, which had only to rouse itself and crush
its opponents. But when, on the other hand,
I saw the actual state of this fine country,—
its resources neglected, its fields lying waste, its
towns in ruins, its population decaying, and not
only the traces of human labour, but of human
existence, every day becoming obliterated; in
fine, when I saw the people about them ad-
vancing in the arts of civilized life, while they
alone were stationary, and the European Turk
of this day differing little from his Asiatic ances-
tor, except only in having lost the fierce energy
which then pushed him on;—when I considered
this, I was led to conclude, that the lion did
not sleep, but was dying, and after a few violent
convulsions would never rise again.

"The circumstance most striking to a traveller

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passing through Turkey, is its \textit{depopulation}. Ruins, where villages had been built, and fallows where land had been cultivated, are frequently seen, with no living things near them. This effect is not so visible in larger towns, though the cause is known to operate there in a still greater degree. Within the last twenty years, Constantinople has lost more than half its population. In eighteen months three sanguinary revolutions took place, which destroyed two Sultans, and about thirty thousand of the inhabitants. These were followed by the plague in 1812, which swept away, according to some two, and according to others three, hundred thousand more. It was known that at one time, a thousand persons a day were brought out of the top Kapousi gate to be buried; and the gardener of the English palace told me, he was the only survivor of a family of thirteen persons: he was seized with delirium and stupor; and when he recovered, he found himself in the house with twelve dead bodies. In 1821, the Greek insurrection broke out. The population of the Fanal, and other places, consisted of about forty thousand Greeks; by death and flight, they are now reduced to half the number. In 1827, the Janissaries were extinguished, and the contests on this occasion carried off, it is supposed, on both sides, about thirty thousand persons. If to these casualties be added the frequent conflagrations, two of which oc-
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"curred while I was at Constantinople, and de-
stroyed fifteen thousand houses; the Russian
and Greek wars, which were a constant drain
on the Janissaries of the capital; the silent
operation of the plague, which is continually
active, though not always alarming;—it will be
considered no exaggeration to say, that within
the period mentioned, from three to four hun-
dred thousand persons have been prematurely
swept away in one city of Europe, by causes
which were not operating in any other,—con-
flagration, pestilence, and civil commotion.

"The Turks, though naturally of a robust and
vigorous constitution, addict themselves to such
habits as are very unfavourable to population;
their sedentary life, polygamy, immoderate use
of opium, coffee, and tobacco, and other indul-
gences still more hostile to the extension of the
species, so impede the usual increase of families,
that the births do little more than compensate
the ordinary deaths, and cannot supply the
waste of casualties. The surrounding country
is, therefore, constantly drained to supply this
waste in the capital, which, nevertheless, exhib-
tbits districts nearly depopulated. If we sup-
pose that these causes operate more or less in
every part of the Turkish empire, it will not be
too much to say, that there is more of human
life wasted, and less supplied, than in any other
country. It is thus that the gifts of bountiful
"Nature are thrown away upon this people. It
"is in vain that God has issued his great law,—
"'Be fruitful, and multiply, and replenish the
"'earth,' and has conferred on them every means
"of fulfilling it,—comely persons, robust consti-
tutions, mild climate, fertile soil, and beautiful
"country,—when their own perverse propensities
"and anti-social habits, counteract the blessings
"of a good Providence. We see, every day, life
"going out in the fairest portion of Europe; and
"the human race threatened with extinction, in
"a soil and climate capable of supporting the
"most abundant population."
So visibly and so rapidly is the extensive Em-
pire, symbolized by "the great river Euphrates,"
proceeding towards utter exciscation!

Amidst such a variety of terrible symptoms of
rapid and inevitable decay, it may, at first sight,
be difficult to assign that, in particular, at the
appearance of which the effusion of this sixth
Vial may be determinately stated to have com-
menced. But I think, that that, which attacks
the territorial integrity of the Turkish Empire,
claims the sad preference above all others: and
would therefore say, that the effusion of this Vial
began, with the Greek Revolution, in 1821.

II. The prophetic scenery, however, not only fore-
shews this most remarkable, and unparalleled, cata-
strophe; but discloses also the ulterior purposes,
which are intended by Divine wisdom, to be answered
by it. "The water of the river was dried up, that "the way of the Kings, who are, from the East, "might be prepared."

A most important question, therefore, here naturally presents itself.—Who are these Kings from the East, for whom the way was thus prepared? The prophet himself will give the answer.

If we look into "the Revelation" itself, we shall find, that the title of "King" is commonly associated, in a very particular manner, and as a sacred title, with that of "Priest." Thus, in his general address to the seven Churches in Asia, St. John tells them, that "He who loved them, "and washed them from their sins in his own "blood, had made them Kings and Priests to "Gon, even his Father!" In like manner, he describes the figurative representaties of Christ's Holy Catholic Church, as proclaiming, in a song of triumph, that "he had redeemed them, to Gon "by his blood, ... and had made them unto their "Gon Kings and Priests, and they should reign "on the earth." So again, in alluding to those, over whom the second death shall have no power, he says, that "they shall be priests of Gon, and "of Christ, and shall reign with him a thousand "years." Hence it is evident, that, in all these instances, according to the distinctive circumstances by which they are severally attended, the

1 Rev. i. 6.  
2 Rev. v. 10.  
3 Rev. xx. 6.
prophet had in view, either some particular parts, or the whole, of the Holy Catholic Church. The consistency, therefore, of the prophetic imagery, will induce us to conclude, that in the present instance, "the Kings who are from the East," and over whom the good Providence of God is so watchful, are intended to describe some portion, also, of the same holy Community;—those, in particular, who, before the time of the drying up of the mystical Euphrates, should be absent from their proper seat of government, but, by its drying up, should have the way prepared, for their coming, and taking possession of it.

And the peculiar circumstances of their absence from those parts of the East, which had constituted their proper dominions, as well as, that they were well known at the time when this prophecy was written,—are sufficiently manifest from the very words, in which it is expressed,—᾽ινα ἵσωμαι θὴν ὁ ὁδὸς ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΩΝ ἀπὸ ἀνασταλὼν ἡλιοῦ—"that the way of the Kings, who are from the rising of the sun, (or from the East,) might be prepared." The definite, or demonstrative Article τῶν, being prefixed to Βασιλεῶν, and also to ἀπὸ ἀνασταλὼν ἡλιοῦ, the Eastern quarter from which these Kings came, plainly limits the sense to one particular Royal race, whom, at the time, it was altogether unnecessary to point out by any other designation.

It remains then to be enquired, who the people were, that answered to these characteristics?
And that such a Nation has existed from a period of very remote antiquity, is manifest, at once, from the writings of Moses. For thus spake God to him, upon Mount Sinai—"Ye have seen what " I did unto the Egyptians, and how I bare you " on Eagles' wings, and brought you unto myself. " Now therefore, if ye will obey my voice indeed, " and keep my covenant, then ye shall be a peculiar " treasur unto me above all people: for all " the earth is mine: and ye shall be unto me a " kingdom of priests, and an holy nation. These " are the words which thou shalt speak unto the " children of Israel. And therefore the Apostle Peter, in his first epistle to those pious converts to Christianity among the Israelitish race, who were scattered by persecution, throughout the regions of Asia Minor,—expressly styles them " a chosen " generation, a royal priesthood, an holy nation, a " peculiar people." Such a people, then, as are described in the prophecy, were the twelve tribes of Israel, as represented by their respective heads.

They had the land of Canaan divided to them by lot, to be enjoyed by them, in full sovereignty, under God, for an everlasting possession: and though, in consequence of their manifold rebellions against His Divine Authority, they have now been many ages " plucked off" from this land, ten of the tribes first, and afterwards the other two,

1 Exod. xix. 4—6.
2 1 Pet. ii. 9.
yet still no nation, holding it since in possession, has had the complete enjoyment of it; for none of them has it yielded its strength; nor will it again flourish, till it revert to that people, " won-

derful from their beginning hitherto ", to whom it is still " the land of promise," as much as ever 

Still it may be inquired, why this ancient, and highly dignified, nation are here styled "the kings, who are from the East?" St. John evidently describes the situation of their country, by its relative position, in respect to the place where he was, when he wrote " the Revelation," that is the isle of Patmos. Now this small island is situated in about 37°. 25' of North Latitude, and 26°. 25' East Longitude from Greenwich; and Jerusalem (that sacred city, within which God had been pleased to place his name) stands in 31°. 46' of North Latitude, and 35°. 25' of East Longitude; the difference of Latitude therefore is about 5°. 39', and that of Longitude about 9'. So that Jerusalem is 9° to the Eastward of Patmos, and in a direction nearly S.E. from it. The most Westerly point, indeed, of the Holy Land is in 34°. 37', and therefore 8'. 12' to the Eastward of that Island. So that the twelve tribes of Israel, whithersoever

1 Isaiah xviii. 2. 7. Bishop Horsley's translation.

m I have treated so largely upon this subject in the second and sixth of my Warburtonian Lectures, that I must be excused, if I refer the Reader, for more complete satisfaction upon these points, to them.
dispersed in undergoing the Divine judgments, might be truly said, in respect to the residence of St. John, at the time alluded to, to be "from the East."

These, then, are "the Kings who are from the East,"—the people still reserved for great things in the counsels of The Most High,—who are only waiting, as it were, till the mystical water of "the great river Euphrates, shall be dried up," in order to shew themselves in a very different light from that, in which they have ever yet appeared.

Some of the sacred imagery, relative to this wonderful and most important subject, has been already exhibited, in the description of the figurative Vintage; and if that be compared with the present scenery, they will probably contribute much to their mutual illustration.

III. Immediately after "the drying up of the water" of this River, things will evidently begin to draw towards their predicted crisis. The very agents, who will be permitted to act the most conspicuous parts, are again brought forward into the field of view: and exhibited in so clear a manner, that they cannot easily be mistaken: for the Characters, which they will respectively sustain, in the conclusion of this great drama of nations, are analogous to those, which they have been almost uniformly enacting, ever since the commencement of the grand period of the 1260 years,

" Rev. xiv. 17—20."
" out of the mouth of the Dragon, and out of " the mouth of the wild Beast, and out of the " mouth of the false Prophet, three unclean " Spirits, like unto frogs."

What these "unclean Spirits" are, may partly be ascertained, from what has already taken place, during the effusion of the five first Vials, and from much, that may even still be perceived to be going on in the world.

The first of these, that which proceeded out of the mouth of the Dragon, is obviously that spirit of Infidelity, which has produced such incalculable misery and destruction, among the human race, during the last forty years. This, unhappily, is by no means extinct, even in our own country. It is still lurking under the seductive, but falsely assumed, name of "Liberality;" producing every where, within the sphere of its influence, a lamentable inattention to the doctrines and precepts of Revealed Truth, to the sacred duties of Religion, and to the responsibility of a future state; as well as an unnatural indifference to every thing that is patriotic, wise, and good, as far as respects the present.

The third of them, that which proceeded "out of the mouth of the false Prophet," is the malignant, artful, and intriguing, Spirit of Popery; such verse; and our translators have given this sense to the passage by inserting the word come in Italics.
as is so remarkably upon the alert in Great Brit-
ain, and Ireland, at the present moment; and has received such a powerful accession of strength,
from the licentious liberality of the time, and
from the revival of the Order of the Jesuits, by
Pope Pius VII. in 1814.

We may already perceive these two Spirits of
delusion in partial operation among us; labouring,
by every means in their power, to pervert the
public mind, and to sap the foundation of all order
and scriptural religion. But our country is not
singular in these respects: and, doubtless, their
energies will be greatly increased, in the world at
large, at the time that is here alluded to; by the
wonderful occasions, which will then draw them
forth; and by the aid which they will then re-
ceive from that intermediate Spirit, which will
then proceed "out of the mouth of the Beast."

This will be a Spirit of insatiable ambition,
and lust of conquest; which will be exemplified
by him, who will then be the Head of the Beast;
and will as gladly avail itself of the insidious ef-
forts of Infidelity and Popery, for the accomplish-
ment of its schemes of lawless aggrandizement,
as they will of its power, for the counteraction of
the designs of Divine Providence, and for the
overthrow of the cause of true Religion in the
world.

Such clearly appear to be the "three Spirits,"
which, when the appointed time shall come, will
be found confederated together "against the Lord and against his Anointed." Nor will such a con-
federacy be at all unparalleled, or unnatural: for we have seen an ever-memorable example of it already; when these same wicked Spirits, to an-
swer their own particular ends, combined, and carried desolation and misery, with unsparing zeal, through some of the finest countries in Eu-
rope. Such was the effect of that Concordat, or Convention, which Pius VI., on the 10th of Sep-
tember, 1801, entered into with the first Consul of the French Republic; and of his Coronation of the same individual, as Emperor of the French, on the 2d of December, 1804; and, likewise, of the Coronation of that Emperor, under his own authority, as King of Italy, on the 26th of May, 1805. By all these means was the coalition be-
tween Popery, Infidelity, and lawless Ambition, virtually completed. The first of these will, indeed, attach herself to any thing, which may seem to favour her own aggrandizement.

These "unclean Spirits" are, also, in the pro-
phesy, compared to Frogs; as if to denote, by a distinct image, their impurity, vainglory, imposture, flattery, and impudence; for of all these qualities were Frogs considered as the emblems, by ancient writers."

* Psalm ii. 2.
* Daubuz's Symbolical Dictionary, prefixed to his Perpetual Commentary on the Revelation, Article Frogs.
IV. "For," says the Prophet, "they are the spirits of Demons, working miracles." The expression here used plainly implies the greatness of the delusions, and of the miseries, which they should be judicially enabled to propagate throughout the world. When the predicted time arrives, those who are actuated by these "unclean Spirits," shall meet with such astonishing successes in their various undertakings, and shall accomplish such "signs," or "lying wonders," as to cause it to be believed, by the ignorant victims of their impostures, that they are endued with powers more than human,—that, in short, they are "the great power of God." The sacred text, however, will effectually guard those, who pay a due attention to it, from being thus deceived: for it expressly asserts, that the influence which is thus exhibited, is that of evil Spirits, or Devils, and not of God.

And the same thing will also be fully evident, notwithstanding the speciousness of their pretences, from the very object of their confederacy: for this will be nothing less than, under the pretence of a holy war, for the recovery of "the Holy Land," to raise a rebellion, among the nations of the world, against the special ordinances of Heaven; to oppose the return of "the

7 The word Λαίμων, in the New Testament, is always used in a bad sense; and, therefore, our Translators have here rendered it by "Devils."

8 Acts viii. 10.
Kings who are from the East," even the Israelitish race, "to their own land,"—though a way had been evidently prepared for them, by the drying up of the waters of the Euphrates, or the utter exhaustion of the Turkish Empire, which had last held it in abeyance.

This, therefore, is a cause, which God will make peculiarly his own: and, therefore, also, the day of conflict is pre-eminently called his day. The evil Spirits before mentioned "shall go forth " to the Kings of the Earth, and of the whole "world, to gather them together to the battle of "that great day of God Almighty." Their machinations will be the means of arraying one grand division of the human race against the other; and those, who engage on the side of Revelation, true Religion, and Virtue, against " The Man of Sin" and his upholders, and the scoffers and infidels combined with him. The disposition, however, of the whole is to be in the hands of God; nor can the designs of His Providence be, in the slightest degree, frustrated, by their rage and opposition. This will be the last great war, before the commencement of a blessed millennium; and, in this, the impious confederacy is to be dissolved, by a total defeat. That, therefore, the whole of the rebel powers may be involved in, and become partakers of, this manifestation of Divine judgment, it is said, " He ga-
"there shall be a gathering of the sickle among the clusters of the vine of the earth; and the vintage shall be gathered into the winepress of the wrath of God:"  
The eventful fall of the Turkish Empire, in consequence of the exhaustion it is now, and has long been, undergoing, will evidently make some very remarkable changes in the political relations of all the great powers of Europe, Asia, and Africa, which can, in any degree, be affected by it. Its extensive provinces, so capable, generally, of high improvement,—and especially the Land of Israel, so admirably adapted, by its situation, for containing the Seat of an Universal Monarchy,—will present temptations, which it may be difficult for inordinate ambition, supported by power, to resist. And, under the ambitious views of the powerful and intriguing Prince, who may then be the visible "Head of the Beast," aided by the seductive influence of Infidelity, on the one hand, and the inveterate idolatrous superstition of Romanism, on the other,—such a catastrophe may easily be conceived to give rise to a grand political confederacy, similar to, and perhaps not more extensive than, that, which, not many years
ago, was the cause of the dissolution of the German Empire, and of the virtual translation of the **Headship of the Beast** to the Emperor of the French. The prophecy, however, before us, places not merely the **probability**, but also the **certainty**, of such a **confederation** as this, entirely out of the question: for it even proceeds to give the figurative name of the **place**, or **region**, which is to be the great object of its enterprise, and where its forces will be finally drawn together.

And it is truly remarkable, that the prophetic name **Armageddon** may be said to have two significations, one of which is strictly **figurative**, and the other as strictly **local**, but both of which will jointly conduct us to the very region, where this last great war is to be principally carried on, and decided.

1st. Then, as to the **figurative** sense. The prophecy has already pronounced, that there will be a drying up of the water of the mystical **Euphrates**; and that the combination of powers, here spoken of, is to be effected by the "**three unclean Spirits,**" which are "**the Spirits of Devils.**" Now, to both these circumstances the name above mentioned has an immediate allusion;—for it signifies "**a mountainous region, without water, dry, and barren;**" and such a region was believed, by the Hebrews, to be "**the abode of unclean Spirits, or Devils.**" The land, therefore, here

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*Schleusner says, "Mihi aridet eorum sententia, qui re*
spoken of, is manifestly the Turkish Empire, whose symbolical water is now under a course of rapid exhaustion; and, when this exhaustion is completed, these "three unclean Spirits" will, doubtless, use every endeavour, to convert it into an abode for themselves.

2dly. Now, as to its local import. In a former passage, mention was made of the very country, where the last great judgment of Heaven would be principally displayed, against the idolatrous "Earth;"—in other words,—where "the battle of the great day of God Almighty" would be brought to a close; and it was there said, that "the wine-press was trodden, without the city; "and there came forth blood out of the wine-press, even unto the bridles of the horses, for "the space of a thousand and six hundred "stadia." But it has been shewn, that this region was no other than the Holy Land, whose length, from North to South, along the Meridian, exactly corresponds with these dimensions. And to this country, forming as it does at present the most celebrated part of the Turkish Empire, the name under consideration gives the suffrage of its local signification: for it is literally "גַּֽהֲנֶּ֑מֶנֶּמֶנֶּזֶשׁ the mountain, whose expertom, siccum et sterilum, que "a Judaeis domicilia in ioni Scriptur an in ioni Scriptur an οἰκομενικήν, "esse crudebatur, voces Graec Ἀρμαγέδών indicari, ob com- "mata 12, 13, 14, statuunt," &c. on the word Ἀρμαγέδών.

tainous region of Megiddo;" and this is the name of a tract of country, or valley, at the foot of mount Carmel, in the Tribe at Manasseh. This spot has been rendered remarkable by two scenes of slaughter already; the one of the Canaanites, under Sisera, who were destroyed by Barak; and the other of the Israelites themselves, in which the good king Josias fell, defeated and slain by the King of Egypt. This neighbourhood has been rendered remarkable, indeed, by warlike operations of very recent date; for it was off the cape of Carmel, that our gallant countryman Sir Sidney Smith, on the 16th of March, 1799, captured a French flotilla, having on board the battering-train, ammunition, platforms, and other articles, which were proceeding along the coast for the siege of Acre. This vicinity has, therefore, been already distinguished by the achievements of war: and why should it not be again rendered remarkable, by the decision of a contest, which will have previously rendered the whole extent of Palestine one vast Aceldama, or "field of blood?"

Thus, then, the name Armageddon, in its figurative sense, points out the peculiar characteristics of that part of the world, which, at the predicted time, will be the object of enterprise with this Anti-Christian Confederacy; and, in its local sense, describes the particular region, against which the brunt of their efforts will be directed, and in which they will meet with their final and total defeat.
V. In what awful times, then, are we now living! And how peculiarly seasonable is that prophetic warning, (here parenthetically introduced,) to those, who profess Christianity in a reformed state, and more especially in this highly favoured country!—"Behold, I come as a thief. "Blessed is he that watcheth, and keepeth his garments, that he may not walk naked, and "they see his shame!" The sudden and unexpected manner, in which that Divine Ruler, who used these words, and who is indeed "The King of kings, and Lord of lords," will come to "avenge himself of his enemies," and to establish his kingdom in righteousness, presents a most powerful argument, for vigilance, and for "holding fast the profession of our Faith without wavering." "Of that day, and that hour, knoweth no man;" for He will come "as a thief," and without any immediate warning; but of this we are well assured, that the time of his coming cannot now be long delayed; and that the general aspect of things is indicating its nearness, by no ordinary signs. Already we see most striking evidences of the presence, and continual operation, of some of those principles of action, which will ere long arouse the nations of "the Earth," to their last great contest: for we perceive them, both Popery, in propriâ personâ, and Infidelity, assuming the appearance of Liberality, per-

* Rev. xvii. 14. and xix. 16.
petually twitching at some portion of our Christian attire; and endeavouring to sully, or at least to vilify, that, of which they have not been able to despoil us. Such are the motives, which we now have, in a most especial degree, for watchfulness, with respect to the insidious attempts of our spiritual enemies; and for “keeping our garments,” preserving our moral and religious habits in purity and integrity. And “Blessed is that servant, whom his Lord, when he cometh, shall find so doing.”

Ver. 17.—And the seventh Angel poured out his Vial into the Air; and there came a great voice, out of the Temple of the Heaven, from the Throne, saying, “It is done.”

Ver. 18.—And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not from the time that the men were upon the Earth, such an earthquake, so great!

Ver. 19.—And the great City became divided into three parts; and the cities of the nations fell: and Babylon the Great was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath.

Ver. 20.—And every island fled away; and the mountains were not found.

Matt. xxiv. 46.
Ver. 21.—And great hail, as of the weight of a talent, descendeth from the Heaven upon the men: and the men blasphemed God, because of the plague of the hail: for the plague thereof is exceedingly great.

The whole of what is here predicted, being yet future, should have been passed over without comment, had not some parts of the sacred imagery, in which it is described, been so clear, when compared with antecedent parts of "the Revelation," in which the same imagery has occurred, and which have evidently received their accomplishment,—as to point out the specific nature of the principal events, which have been thus foretold.

I. Things having been prepared, during the effusion of the sixth Vial, for the ensuing catastrophe;—that is, the mystical Euphrates having been dried up, "that the way of the Kings, who are from the East, might be prepared;" and the grand confederacy having been formed, and its forces actually collected, for visibly counteracting the predicted purposes of The Most High, in the behalf of his own ancient people;—"the seventh Angel poured out his Vial into the Air." This is the very medium, in which men live; the very principles by which they are actuated: and the emblems here employed serve to shew, how utterly corrupted it had now become, through the instrumentality of those "unclean Spirits," pro-
ceeding respectively out of the mouths of the Dragon, the Beast, and the false Prophet, by whom it had been polluted.

II. In consequence of this total corruption; throughout the papal Earth, which nothing could exceed, a great and powerful Voice, like one of high authority, is represented as coming forth from "the Temple of the Heaven," even, as it was in accordance with the Revelation of the Divine Will, — "from the Throne?" and proclaiming, "It is done:" the measure of the Iniquity of the enemies of God is filled up: and the season, for the most just and dreadful Judgments is at length arrived.

A question will here naturally suggest itself,—From whom did this Voice, or, rather, will this Voice, proceed? A reference to a former passage a will make it appear, that "the Temple," or Church, "of God was opened in the Heaven" of this Country, in a very particular manner, at the time of the Reformation: and from another b, it has been seen, that, after an interval, partly of exclusion from the political Heaven, as during the civil wars, and the commonwealth, in the seventeenth century, and partly of uncertainty, and instability, as during the reigns of Charles II. and James II. it was opened again in the Heaven, with greater appearance of stability than ever, at the time of the glorious Revolution. Nor has

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a Rev. xi. 19. page 507.
b Ibid. xv. 5.
it, through the tender mercy of God, been since, either shut, or excluded from the Heaven of legal Establishment. It follows, therefore, that "the Temple of the Heaven," here mentioned, must still be the Reformed Church, which is established by Law in the political Heaven of this Country.

This Church, then, will be the first to know, and to proclaim, when the signs of the times shall point out, that—"IT IS DONE:" for, in acting thus, she will be only applying the then clear and luminous predictions of Holy Writ, and this, in particular, to the passing events. And, as she thus cites, and applies with confidence, the words, which proceed, as it were, from "the Throne" of Divine Administration, her voice may well be compared, as in the text, to "a great Voice, out of the Temple of the Heaven, from the "Throne.""

III. As the time, for the pouring out of this Vial, corresponds with that of the figurative Vintage\(^k\), much light will be thrown upon some of the scenery here presented, by comparing it with that, described in the former emblematical representation.

Both, for instance, introduce a certain people, who will be principal agents, in the events about to be brought to pass. In the former case, they

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1 This subject will admit of abundant illustration, from another auxiliary scene, described in Rev. xviii. 1—3.

2 Rev. xiv. 17--20. pages 676—685.
are described as an Angel armed with a sharp sickle, for cutting down "the Clusters of the Vine of the Earth;" and in the latter, as "the Kings who are from the East," and for whom a way is prepared by the drying up of the water of the Euphrates, who, nevertheless, in availing themselves of it, would have to contend with the opposition of a powerful confederacy, formed by the princes of the same "Earth." And hence it may reasonably be inferred, that, at the very time when they are attempting to penetrate, by the way which has been thus prepared for them, they are, in fact, taking the sickle in hand for the gathering in of the Vintage. So that "the great Voice, which proceeded out of the Temple of the "Heaven, saying—'It is done,'" in the one case, is equivalent to the Voice of the Angel from the Altar, who had power over the fire, and who said—"Send in thy sharp sickle, and gather the "clusters of the Vine of the Earth, for her grapes "are fully ripe," in the other.

IV. The effect of this Voice of power and decision will be immediately apparent, even as "there were voices, and thunderings, and lightnings," which followed "the great Voice out of the Temple of the Heaven." There will forthwith succeed the most violent animosities; and such political agitations, as are proportionable to the aggressions about to be attempted, and to

1 See pages 55, and 117—120.
the importance of the cause that is to be defended; and these will quickly terminate in the proclamation, and carrying on of sanguinary and destructive war.

One most remarkable circumstance, moreover, attending the awful proclamation sounded forth by this Voice, is particularly noticed by the Prophet: for it is added, that "there was a great earthquake," so mighty, indeed, and so great, that the like had not been before, "since the men were upon the Earth." As "the Earth" is a symbol of the Roman Empire, through the whole period of its duration, so the earthquake, in this case, must intend some very violent political convulsion, which will happen to that Empire; creating such a state of overthrow and ruin, as never before befell it at any one time, amidst all its former calamities and concussions.

And that this will be the case, may be reasonably concluded from the remaining part of the description, which most awfully announces, that "the great City became divided into three parts; and the cities of the Nations fell: and Babylon, "the Great," thus deprived of the support she had been accustomed to receive, and of the confidence in which she had trusted, "came in remembrance before God,"—stood, as it were, a solitary, or, at least, a principal Object of the Divine vengeance; which would "give unto her

"the cup of the wine of the fierceness of his wrath."

Surely such an earthquake as this had never before been felt! For "the great City" here overthrown, and violently separated into three parts, is no other than the mystical BABYLON, which "reigneth over the Kings of the Earth." It is no other than the spiritual dominion of the PAPACY, as exercised, with unsparing tyranny, over all the nations, which have embraced the Religion of the Church of Rome. And this prophecy shews, how, in an instant, when the appointed moment shall arrive, two third parts of her dominion will be wrested from her; and she herself be left, in a manner, alone, and defenceless,—a mark for the finger of scorn, and a prey to the fatal effects of her own abominations.

What instruments will be employed, for effecting these great and sudden changes; and into what three parts the spiritual Empire of the Papacy will be divided;—it is not my present business to inquire. No light is thrown upon them, in the prophecy immediately before us; although much may perhaps be deduced respecting them, from some of the auxiliary scenes which follow; and which may be considered as the remaining parts of "the little Book," whose contents are

a Compare Rev. xvi. 19. with xvii. 4, 5, 18.
b But see Rev. xviii. 1—8.
continued quite to the close of the prophetic period of the 1260 years.

The Prophet, however, proceeds to state, that the changes, which are destined to take place, on this awful occasion, will descend to the minutest parts of the Papal Earth. Not only will "the "Cities?, or provincial Churches," of the nations fall," or cease to be integral parts of that dominion, "but every island" will flee away, and the mountains will not be found; detached, and insulated, bodies of people, which may have settled within its limits, shall eagerly relinquish their subjection to it; and the more elevated seats of government, of the countries which had been its provinces, shall thenceforth be lost to its connexion.

Still, however, many would adhere to its dominion, and fight in its ranks, to the very last; and, on these, a special, and most tremendous, judgment is predicted,—a judgment, which, in imagery at least, bears some resemblance to that, which was inflicted on the five kings of the Amorites; when, in addition to the slaughter in the battle, and in the pursuit, "the Lord cast down "great stones from heaven upon them," insomuch that "they were more which died with hail-stones,"

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\[a\] Introduction, Sect. V. vi. page 61.

\[b\] Ibid. page 65.

\[c\] Introduction, Sect. V. iv. page 49.
"than they whom the Children of Israel slew " with the sword," The Children of Israel were concerned in the one case; and it appears indubitable, also, that they will be concerned in the other: the same country will be the scene of action, in both cases; and it is, likewise, an impious confederacy, which will be destroyed in both: who can say then, that, when it is declared in the prophecy, that "there fell upon the men," who will compose the hostile forces on this occasion, "a great hail out of the heaven, as of the weight of a talent;"—and when it is considered, more especially, that this will be the last great contest before the peace of "a thousand years;"—who can say, that there may not be signified, also, some such special manifestation of the Divine vengeance, upon these enemies of God and his people? The misery and destruction, which are here foretold, may be easily conceived to be accomplished, by the figurative Hail, by the slaughter and devastation caused by desolating armies; but where can be the necessity for supposing, that, at such a crisis, there may not be additionally manifested "the lighting down," in some signal manner, of the arm of the Almighty? 

Yet, strange to say,—such is the infatrating power of the "unclean spirits," by whom these

Joshua x. 1—11.
2 Introduction, Sect. V. v. page 54.
3 Isaiah xxx. 30.
adversaries of God will be possessed! Their sufferings will not have the effect of leading them to reflection and repentance: on the contrary, as it has been noted in former instances, during the effusion of these Vials, so it is repeated here, that their plagues only produced the more hardened impenitence: "—the men blasphemed God, be- "cause of the plague of the hail, for the plague “thtareof is exceedingly great.”

CHAPTER XVII.

Ver. 1.—And there came one of the seven Angels, which had the seven Vials, and talked with me, saying unto me: "Come, I will shew unto thee the Judgment of the great Harlot, who "sitteth upon many waters.

Ver. 2.—"With whom the Kings of the Earth "have committed fornication; and the inha- "bitants of the Earth have been made drunken "with the wine of her fornication."

"The little Book" here resumes the supplementary scenes and explanations, which are so admirably adapted to throw light upon those parts of the now unsealed and larger volume, in which the succession of events may have been represented, only, in a summary and very concise manner.
There exists, indeed, throughout this wonderful series of "Revelation," the utmost perspicuity, notwithstanding its emblematical and forbidding appearance; and whenever any cause of doubt may be supposed to remain, with regard to any of the principal characters it describes, every information is purposely given, which may be requisite to remove it. An example, in illustration of this, is now before us.

In the 21st verse of Chapter ix. mention is made of a particular description of persons, who, at a most memorable period in the history of the world, "repented not of their fornication." And, again, in xiv. 8., it was proclaimed of a certain great city, figuratively called Babylon, that she was fallen, "because she had made all nations to drink of the wine of the wrath of her fornication." As therefore, there might otherwise be some difficulty in ascertaining who the people are, to whom these characteristics belong, the whole of the present chapter is evidently designed to point them out, as well as to introduce a number of other circumstances, equally tending to elucidate some of the most critical points in their history.

And as this involves a most comprehensive view of the subject; and as, in the pouring out of the seven Vials of the wrath of God upon the sinful nations of the world, "the first Angel poured out his Vial upon the Earth," which was the Vol. II.
scene of these abominations";—therefore the most suitable mode of conveying information to the mind of the prophet, in this case was, by that very minister of Divine Justice himself. He was employed to announce the infliction of a certain plague, generally, upon "the Earth;" and it might, therefore, be presumed, that he would be best qualified to explain the causes, for which that punishment had been incurred.

For this purpose, then, is the first Angel again introduced to the notice of the prophet. He is represented as drawing his attention to this very subject, in order that he might clear it up to his apprehension; and, that through him, he might transmit the explanation to all future ages. "Come," said he, "I will shew thee the judg-
ment of the great Harlot, that sitteth upon "many waters,"—of that idolatrous Church, which hath held spiritual dominion over many nations, seducing them into her idolatries, and making them as devoted to fornication as herself: for "the Kings of the Earth have com-
itted fornication with her; and the inhab-
ants of the Earth have been made drunken "with the wine of her fornication.""

Rev. xvi. 2.

He is called δ selectable αγαθή, in the same manner as the first Seal was called μια ἀγαθή, and the first living Creature ἐκ τῶν ζώων ἔτσι, in vi. 1.

Introduction, Sect. V. vi. page 62.

See pages 396, &c. 411, and 639, where the import of this imagery has been fully explained.
Ver. 3.—And he carried me away, in spirit, into a wilderness: and I saw a Woman sitting upon a scarlet-coloured wild Beast, full of names of blasphemy, having seven heads, and ten horns.

Ver. 4.—And the Woman was arrayed in purple, and scarlet, and richly adorned with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations, and the impurity of her fornication.

Ver. 5.—And upon her forehead was her name written: Mystery, Babylon the Great, the Mother of the Harlots, and of the abominations, of the Earth.

Ver. 6.—And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus; and, when I saw her, I wondered with great admiration.

1. In order that the prophet should fully comprehend what was to be shewn him, two things were requisite;—first, that he should be “in the Spirit,” that is, fully endued with the faculty of understanding the spiritual import of what he was to behold; and, secondly, that he should see the object in that particular position, in which it was placed, at the time, to which the series of prophecy had now conducted him. Therefore he says, the Angel “carried me away, in spirit, into a wilderness,” to witness that state of desertion
and distress, to which the Harlot was now reduced.

He there "saw a Woman, sitting upon a scarlet-coloured wild Beast", full of names of blasphemy, having seven heads and ten horns." The general signification of these emblems has been already explained. Thus, a Woman is the symbol of a Church; and the Beast, which is thus described, is a type of the Roman Empire; and, therefore, the whole subject of this vision is the Church and Empire of Rome;—the Church which has been supported by, and has exercised her spiritual dominion over, that Empire; and the Empire, which has promoted and carried into effect, all the superstitious, idolatrous, and murderous, propensities of that Church;—together with such further particulars of each, as may be necessary to complete their prophetic characters. And, hence, the present imagery may be justly considered, as containing a summary and collective view, of all the qualities and peculiarities of both, which have been dispersed throughout the preceding scenes; and, as continuing down the description, through that small portion of the one thousand two hundred and sixty years, which has yet to elapse.

II. The Beast is said to be scarlet-coloured, in


† Rev. xiii. 1. 5. 6. pages 572. 583—592.

‡ Introduction, Sect. V. vi. page 62.
allusion to the military Robe of the Roman Em-
perors, which was of this colour; and to point 
out the tyrannical and cruel habits of the Empire,
as persecuting, and shedding the blood of, "the 
" Saints and Martyrs of Jesus."

The Woman herself " was arrayed, in purple 
and scarlet:" but these were respectively the 
colours of the Robes of the Emperors in peace 
and war; and, therefore, the idea intended to be 
conveyed by this part of the description is,—that 
this Harlot should greatly affect the Imperial 
power and dignity, shewing, that " she sits a 
Queen," and while she would employ the arts 
of peace, to allure men into her snares, she would 
no less exercise the most cruel persecution upon 
those, on whom her wiles would be tried in vain.

She was also " richly adorned with gold, and 
" precious stone, and pearls." " As these Orna-
mants," Mr. Daubuz observes, in his commentary 
on the place, " are marks of power and riches in 
" Princes, so are they allurements in Harlots, to 
" set off their beauty, or to draw admiration from 
" the beholders, to gain love and respect. The 
" abuse of these things are marks of pride and 
" luxury; and, by hiding of deformities, are also 
" marks of vanity and dissimulation, of a design 
" to cheat, by borrowed charms, those who would 
" otherwise despise the possessor." But all this 
bears an exact, figurative, resemblance, to the

h Rev. xviii. 7.
external pomp and splendour, to the riches, pride, and prodigality, of the Romish Church; by which she endeavours to dazzle and surprise mankind, to impose upon the ignorant and unwary, and to conceal the hideousness of her own form and disposition.

"She had," likewise, "in her hand, a golden cup, full of abominations, and the impurity of her fornication." What these abominations are, has been already fully explained by the prophet himself—they are "the works of her own hands,—the worship of Demons, and Idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk,—her "murders, sorceries, fornication, and thefts!" All these stand recorded, in black and terrible array, against this idolatrous and persecuting Church.

The very Ornaments of "gold, precious stones, and pearls," with which she was decked, and this "golden cup," full of her abominations, afford a sad and striking proof; how greatly, indeed, how systematically, she has been in the habit of perverting the best and most valuable things, to the worst and most despicable purposes. As a branch of the Church of Christ, she has possessed the Holy Scriptures, which "were able to make her wise unto salvation;" and the means of grace,

1 Rev. ix. 20, 21. pages 396—418, where this subject has been treated of at large.
by which she might have been assisted in attaining it; which are blessings of the utmost value and importance;—but she has corrupted, and misapplied, every thing; and to indicate this general corruption and misapplication, has been manifestly the design of the Holy Spirit, in this particular scene.

III. It is further declared, that, according to an impudent practice, not uncommon with Roman Harlots; upon her forehead was her name written: Mystery: Babylon the Great, the Mother of the Harlots, and of the Abominations, of the Earth.

And this is, indeed, a great Mystery, that the Church, which vaunts herself of her infallibility, and professes that she is the only true Church, out of which there is no salvation, should be deserving of, and only truly distinguished by, such other titles, as here compose her characteristic appellation:—that, on account of her tyrannical, and persecuting spirit, so inconsistent with the spirit of Him, who came not to destroy men’s lives, but to save them,” she should be only capable of being assimilated with Babylon, the greatest oppressor, and most cruel persecutor, of antiquity:—that, from being the author and producer of all the idolatries, and acts of spiritual fornication, which have been committed by her members, throughout all her territories, ever since

the worship of Saints, and Images, and Relics has been devised, she should only be justly described, as "the Mother of the Harlots, and of "the abominations, of the Earth!" The wonder, perhaps, may be said to be still further increased, that, notwithstanding all her gross perversions of Divine truth, and the palpable absurdity of her pretensions, she should still hold so large a portion of the human race in her trammels, and in all the barbarism and ignorance of the darkest ages of the Christian era!

How fully, indeed, does her conduct, for many ages past, explain to us the reasons, why this idolatrous and intolerant Church, in the figurative language of this prophecy, has been especially designated by the Title of Babylon the Great!

Papal Rome may be justly compared to Babylon in these several particulars,—

Both were, for some time, the spiritual heads of Empires, which, generally speaking, in respect to the Church of God, might be termed universal: hence the assumption of the Title Catholic by the Church of Rome 1.

Both were the Seats of the dominion of idolatrous and persecuting Powers.

Both were addicted, in a very remarkable manner, to the fabrication, and worship, of Images.

Both established Idolatry, in their respective dominions, by Law.

1 Compare this and the following points of resemblance with Dan. iii.
Both burned men alive, for refusing to worship Idols.

Both have been distinguished as most cruel oppressors, and persecutors, of the same people,—the Jewish race; the one, during the period of their captivity in Chaldea;—the other, for ages, and throughout all the countries more immediately under her influence.

But it may still be enquired, why the epithet of "the Great" is added to that of Babylon, in the description of this figurative Harlot seen by St. John.

The reasons, for this term of aggravation, are naturally suggested by the difference of the circumstances, under which the two objects compared were viewed.

In the first place, the abominations of the ancient Babylon were practised under the darkness of Heathenism; whereas those of the figurative Babylon, had their origin under, what was professed to be, the light of the Gospel,—the obscuring of that light, and the corruptions which ensued, having been wilful, and the effects of premeditated wickedness.

Secondly, the persecutions, carried on by the Kings of Babylon, against the ancient people of God, cannot have continued beyond the reign of Belshazzar, or more than 68 years from the commencement of their captivity; whereas the murderous persecutions of the spiritual Babylon have been prolonged for many ages, and have been displayed in all the various horrors of
confiscation, wars, massacres, crusades, and the atrocities of "the Holy Offices of the Inquisition;" and her murderous propensities still remain unchanged, for it is her great boast, that she is unchanging, and unchangeable.

And, for this latter reason, and in order to complete her character, the inspired writer adds—
"And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus."

Well then might he be utterly astonished, at such a phenomenon in the moral world as this, which displayed to his view all the worst propensities of human nature, in their very worst light! Well might he say, "and when I saw her, I wondered with great admiration!"

Ver. 7.—And the Angel said unto me, "Wherefore didst thou wonder? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, which hath the seven heads and the ten horns.

Ver. 8.—"The Beast, which thou seest, was, and is not; and shall ascend out of the abyss, and go into perdition: and they that dwell upon the Earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they see the Beast, which was, and is not, and yet is.

Ver. 9.—"Here is the mind, that hath wisdom. The seven heads are seven mountains, where the Woman sitteth upon them;"
REVELATION, XVII. 7—14.

Ver. 10.—"And are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short time.

Ver. 11.—"And the Beast, which was, and is not, even he is the eighth; and is of the seven; and goeth into perdition.

Ver. 12.—"And the ten horns, which thou seest are ten Kings, who have not yet received dominion; but receive power, as kings, one hour, with the Beast.

Ver. 13.—"These have one mind; and shall give their power, and their authority, unto the Beast.

Ver. 14.—"These shall wage war with THE LAMB, and THE LAMB shall overcome them; for He is LORD of LORDS, and KING of KINGS; and those, who are with Him, are called, and chosen, and faithful."

The Prophet, having beheld this striking representation, is now to be conducted to the knowledge of those circumstances, connected with it, which could not be adequately explained, either by the exhibition itself, or by any of that sacred imagery which had preceded it. And, for this purpose, the symbolical Angel, after intimating that this was, in effect, chiefly the filling up of the great outlines, which had before been partially sketched out, proceeds to the task assigned
him: He said—"Wherefore dost thou wonder? "I will tell thee the mystery of the Woman, and "of the Beast that carrieth her, which hath the. "seven heads and ten horns."

1. He, therefore, gives an account, first, of some of the peculiar characteristics of the Beast, in an historical point of view; and, to make the subject at once clear to the apprehension of the prophet, he resolves the whole period of his existence into three parts;—that, which was then, past, present, and future. And, thus, the Roman Empire, which is confessedly the wild Beast both of Daniel and St. John, is here described, in the various states under which it has hitherto existed, as represented by its various heads, and according to these relative divisions of time.

1st. Before it became Imperial, in its form of government, that is, from the year 753 before Christ, till the accession of Augustus to the throne; in which state it is well known to have had, at different times, no less than five different heads, or species of political administration; no two of which were ever contemporaneous with each other; and all of which had "fallen," or become extinct, before the time of the delivery of this "Revelation "." Of this great pagan dominion, then, as far as its five first heads, or forms of government, alone, are considered, it might be

— Rev. xiii. 1. page 571. What these five heads are, which preceded the Imperial, has been here shewn; as they are enumerated by Livy, Lib. VI. cap. i. and by Tacitus, Annal. Lib. I. cap. i.
truly said, as in the figurative language of the prophecy, that "the Beast was, and is not." 2dly. While it continued Imperial, in which form it was existing, as under its sixth head, in the time of St. John. It continued so to exist, till the deposition of that head, in the dethrone-ment of Augustulus, in the year 476; having had, in the mean while, no less than seven, out of the ten horns, or kingdoms, here mentioned, established within its territories. But, viewed in this connexion, it might also be asserted with the utmost truth, that "the Beast was, and is not, and yet is." for he was existing, at that time, under a head, under which he had never before existed.

And it is evident, that the same definition will hold equally good, during the whole time that the Beast was existing under that head; for it began strictly to apply, from the moment that Augustus had mounted the Imperial throne, and had thus superseded the last of the preceding heads.

3dly. When it was governed by a Regal power, combined with Imperial forms, as was the case, when it was under the successive dominion of the Heruli and the Ostro-Goths; both of whom, adopting precisely the same system of

—Rev. viii, 8, 9. pages 280—283.

* In describing the spiritual characteristics of the Beast, and in order to shew his identity throughout, the Angel takes St. John with him, as it were, through every stage of his existence; and represents them, as they would appear to the Church, at those times.
government, which was different from all the rest, constituted the seventh head of the Beast. The interpreting Angel tells St. John, that when it should appear, it "must continue a short time;" which, accordingly, came to pass: for this form of government became extinct in the year 553, when the Ostro-Gothic kingdom was overthrown by the arms of Justinian, under the conduct of Narses, and Rome came under the sway of the Roman Emperors of the East. So that the seventh head of the Beast lasted only seventy-seven years; which was comparatively a short time. These two kingdoms, however, in succession, the one continuing only seventeen years, and the other sixty, formed two more of the horns of the Beast; and with that of the Lombards, founded in 568, completed the predicted number of his horns.\footnote{Rev. viii. 10, 11. p. 284—291.}

Still, however, the same description may be applied to the Beast, under this, as under the Imperial head: for he was now also under a head, which had never belonged to him before: —he was still, "the Beast, which was, and is not, and yet is;" —that, which had existed under his former heads, but existed under them no longer, and yet was existing under another of his heads. And the same descriptive character will apply equally well to that condition of the Beast, which intervened, between the fall of the Ostro-Gothic kingdom in the year 553, and the ascent of his eighth, or last, head out of the abyss in 800: for \footnote{Rev. viii. 12. p. 294.}
he was, during this interval, strictly speaking, under the Emperors of the East; the usurpation of the Bishops of Rome, after the year 727, when the Romans, rebelling against Leo III., surnamed Isauricus, their lawful sovereign, placed Gregory II. at their head, not having the sanction either of Law, or History.

Asthly. When it came, again, under that particular form of government, which has now subsisted for more than a thousand years; which is the last; and, concerning which it is declared by the Angel to St. John, that, under it, "the Beast which was, and is not, shall ascend out of the abyss." This is no other than the Imperial head, restored, or rather, revived, in the West. We have seen that head, as it existed in the time of St. John, described by the Angel, as "the Beast, which was, and is not, and yet is." But he could not apply the last clause of the description to this particular case of it, because the original head was then flourishing in full vigour; and the restoration of that head after its downfall, or, rather, its ascent out of the abyss, did not take place till a little more than 700 years afterwards, when Charlemagne was raised to the Empire—but raised under such circumstances, that it could only be compared, in the words of the prophecy, to his "ascending out of the bottomless deep," having no ground, either in true religion, or in right reason, for his being so ex-

Rev. xiii. 3, 4. page 579—581.
alted. But what is here applied to Charlemagne, as the first prince of such a Dynasty, is also applicable to all his successors; and hence, it has been seen, that the Emperor Charles V. in particular, more than 700 years afterwards, has been likewise prophetically described, as "the Beast "that ascendeth out of the bottomless deep"."

For these reasons, without doubt, it is added, that "the Beast, which was, and is not,—even he is the eighth king," or last representative head, of the Beast; "and is of the seven," as being the Imperial; "and goeth into perdition," at the close of the 1260 years.

The admiration, moreover, with which the Beast, under his last, or Imperial head revived, will be regarded by all those, who are the unhappy subjects of his dominion, and who, consequently, "have not been redeemed from the Earth," and whose names are not, therefore, written in "the book of life of the Lamb," is again made the subject of prediction; to shew the awfulness, and inveteracy, of their infatuation, in the strongest light. "They shall wonder," it is said, "when they shall (again) behold the Beast that was, and is not, and yet is."

But, perhaps, the annexed Scheme will place the whole subject before the eye, in the clearest light:

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* Rev. xi. 7. pages 485—487.
1 Rev. xi. 7. page 488, &c.
" It has been noted before in Rev. xiii, 3, 4, 8.
II. "In this," says the Angel to the prophet, and, through him, to the genuine Church of Christ during all future ages,—in this will be seen "the mind that hath wisdom." Such a mind will exercise a proper degree of sagacity, in comparing these grand prophetic marks, with the objects to which they relate, as they arise in the lapse of time; so as to be able to perceive, in what portion of duration the Church may be at any time existing; and to form also such an estimate of "the sign of the times," as they occur, from other antecedent predictions in the same series of Prophecy, which bear a necessary relation to this, that the one, may continually more and more elucidate the other;—to the increasing confirmation of the faith in these Divine Oracles, to the promotion of Christian knowledge, and of "all virtue and godliness of living," and to the being prepared, by some degree of anticipation, for those events, whatever they may be, which are shadowed out by these sacred symbols.

Such is the purport of the admonition, with which the sacred expositor accompanied his explanation of the wonderful scene, which was here presented to the view of St. John; and which could be regarded in no other light, than as a kind of summary recapitulation of all the foregoing Revelations, relating to the same subject; which are, in effect, incorporated in its various parts.

In the pages immediately preceding, I have

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endeavoured to shew the application, both of the prophetic imagery, and of the explication of it, as given by the Angel, to the very peculiar circumstances of the Roman Empire, under its various heads, and as giving rise to the ten horns, or kingdoms, which were formed, during a certain period, within its limits. A very few observations more, upon some other parts of this interesting subject, must suffice, for the present elucidation of it.

1st. Among the principal distinctive characters of the Beast, are its seven heads, "The seven heads," says the Angel, "are seven mountains, where the Woman sitteth upon them; and are seven Kings," or species of dominion. If it be even conceded, that some distant allusion is here made, to the seven hills, on which Rome is seated, (though, in strictness of expression, the original passage—ὅποι τιεῖ οίρα—can never be rendered by "are seven hills;" and, if it could, Rome would not be altogether singular, in being so situated,) yet the term "mountain" does, by analogy of scripture*, more properly signify a dominion, or form of government. And, accordingly, it is immediately afterwards so explained,—καὶ Βασιλεία
isper bion, "and are seven Kings," or seven different descriptions of supreme administration. On the great Empire, then, which was distinguished,

* Introduction, Sect. V. iv. pages 49, 50.
* See, particularly, Isaiah ii. 2, 3, and Micah iv. 1, 2.
at different times, by all these heads, or mountains, or kings, was the spiritual Harlot seen sitting, in this vision.

2dly. The Angel, having given every requisite explanation, respecting the seven different kinds of sovereignty under which the Beast should exist, including the eighth "which is of the seven," proceeds now to adopt the same course with regard to his ten horns, or the ten kingdoms, which should arise within the limits of the Empire of the West.

These have been already enumerated; and it is well said of them, that "they have not yet received dominion:" for the earliest of them did not spring up till the year 409, or 314 years after the delivery of this prophecy. But it is added, that, taken collectively, in which manner they appeared to St. John in this vision, "they shall receive power, as kings," or independent sovereignties, (ποιεῖν ὁ θεός) "one hour," or, more properly, for one certain determined period, "with the Beast;" abstracting from his power, and extent of dominion, in proportion to their own. Seven of these sprang up during the decline of the Western Empire, and while it was yet under its Imperial head. Two of them, in succession, made their appearance after the fall of that head; and, as they were established more immediately over the Roman people, and, in the ancient seat of the Empire, their peculiar form of government did, in fact, constitute the seventh head of the
Beast. The *tenth* of these *horns*, the Kingdom of the Lombards in the North of Italy, was still later in its rise; and did not exist, till after the Romans, by the downfall of the Ostro-Gothic kingdom, had lapsed again under an *Imperial* head, the Emperors of the East. Thus, all these *horns*, or *kingdoms*, "received power," for various periods, according to the dates of their respective establishments and subversions, "with the Beast:" but the *whole time*, during which they thus, considered in a collective capacity, were enabled to infringe upon the power and integrity of the Empire, was 391 years?; commencing with the year 469, and continuing till the year 860; when the Empire of the West was revived, in the person of Charlemagne, in the plenitude of its power; and the Beast, under his *last*, or *eighth*, head, rose again paramount over all.

3dly. The barbarous nations, which composed the masses of population in these kingdoms, when they came down from the inhospitable regions of Scythia and Sarmatia, into the warmer temperatures, and more fertile soils, of the countries of which they acquired possession, during the dissolution of the Western Empire, came also within the influence of those corruptions of Christianity,

? Thus the *μία ὥρα*, in this passage, corresponds with a prophetical "*day, and month, and year,*" and affords additional illustration to the correctness of that translation, which I offered of the passage—*εἰς τὴν ὥραν, καὶ ἡμέραν καὶ μήνα καὶ τριαντάρια*, in Note & page 352.
into which the regions of the West were rapidly lapsing, under the spiritual guidance of the Bishops of Rome; who, even before this time, had begun to aspire after that universal supremacy, the title of which they fully attained in the year 606. They were not long in catching the infection of the prevailing superstitions; and gradually exchanged their former paganism, for what they were taught to believe was the light and purity of the Gospel. This, indeed, was a measure, which, independently of other considerations, was founded in sound policy. "The Kings," says Mosheim, "who penetrated into the empire, were "only solicitous about the methods of giving a "sufficient degree of stability to their respective "governments. And when they perceived the "subjection of the multitude to the bishops, and "the dependence of the bishops upon the Roman "Pontiff, they immediately resolved to reconcile "this ghostly ruler to their interests, by loading "him with benefits and honours of various "kinds." "Thus was the religion of the Church of Rome generally introduced among them: and when, at length, these Kingdoms, as such, were either superseded, or became parts of the Roman Empire, revived under Charlemagne, the people, who had composed them, professing now the same religion, and continuing to inhabit the same countries, contributed essentially to the power and

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stability of that empire. And this state of things is evidently foretold, when it is said—"These "have one mind; and shall give," or deliver up, "their power and authority to the Beast."

4thly. They have given the most evident proofs that they are thus "of one mind," by their having fallen into all the idolatries, and other corruptions of Christianity, which have distinguished the dominion of the Beast, from that day to this; and by their having been made the chief instruments of persecution, against the professors of the pure religion of Christ. In proof of this, it is quite sufficient to allude to the histories of France, Spain, Portugal, and Italy; and to the state of all these countries, in a moral and religious point of view, at the present moment. These were all rendered remarkable, by giving rise to some of the ten horns; and have afforded the most unequivocal and ample testimony to the truth of this prophecy. And therefore also it is added—"These "shall wage war with the Lamb." As, at the conversion of St. Paul, the Divine Voice of the Saviour was heard to say,—"Saul, Saul, why persecutest thou me?" thus demonstrating the close connexion which subsisted between himself; and those who were thus persecuted: so, here, in allusion to the wars, and massacres, and the cruel hostility and persecution, which would be carried on by these people against the genuine Church of

Acts ix. 4.
Christ, it is said—"these shall wage war with the Lamb;" for He is "the head of the Church." And how many of these acts of hostility, cruelty, and oppression, have we not seen committed by them against her!

The war, here predicted, has, in effect, been carrying on "against the Lamb," that is, against those whom he has "redeemed from the Earth," for many ages; and is not yet brought to a conclusion, though the termination of it cannot now be many years distant. Happy, beyond comparison, has been the English nation, who, when the war was waged more directly in their own political heaven, at the time of the Reformation, were mercifully subdued by the power of this illustrious Potentate; submitted themselves with meekness to his gracious and salutary dominion; and fell, as "the tenth part of the great City," from all further connexion, or communication, with her. The war in question is, in truth, a war of principle: for it is enmity in the heart against the Divine Institution of Christ, which is so subservive of the pretensions of those who would be "Lords over God's Heritage," and so illustrative in every respect of the "mind which was in Him," that produces persecution against his members. But conquer he must: and those, who will not humbly submit themselves to his beneficent and merciful sway, will be compelled at length to

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b Rev. xii. 7—9. c Rev. xi. 13. d 1 Pet. v. 3.
bow down before the rod of his vengeance. "For " he is Lord of Lords, and King of Kings*: and " those, who are with Him, are called, and cho- " sen, and faithful:" no others will be admitted to the blessings of his millennial Kingdom here, or to the happiness and glory of his eternal Kingdom hereafter. In these last words, there is a special reference made to a future, and most sublime, scene, wherein he is represented as going forth, to that certain and final conquest over all his enemies, which is to be introductory to the blissful state that is to follow; but as this will be the subject of some future consideration, I shall defer all further observations upon it, till it presents itself in the proper order of succession.

Ver. 15.—And he saith unto me; "the Waters " which thou sawest, where the Harlot sitteth, " are peoples, and multitudes, and nations, " and tongues.

Ver. 16.—"And the ten horns which thou sawest " upon the Beast, these shall hate the Harlot, " and shall make her desolate, and naked, and " shall eat her flesh, and shall burn her utterly " with fire.

Ver. 17.—"For God hath put in their hearts to " perform his will; and to perform one coun-

* See Rev. xix. 16.
REVELATION, XVII. 15—18.

"sel", and to give their dominion unto the "Beast, until the words of God are to be ful-
"filled".

Ver. 18.—"And the Woman, whom thou sawest, "is the great City, which reigneth over the "Kings of the Earth."

I. The Angel having described, so much at large, the principal characteristics of the Beast, returns now to the Woman, who was seated upon him; and briefly shews, how signally some of the very nations, which composed these ten horns, will become instrumental, in inflicting the long-
deferred judgment of Heaven upon her.

But he first of all explains one particular, which had been merely mentioned, when he first introduced her to the notice of the prophet;—namely, that she was sitting upon many Waters. "The waters which thou sawest, where the Har-
"lot sitteth, are peoples, and multitudes, and "nations, and tongues." All these had ranged
themselves under her influence, and submitted to her dominion.

And here two considerations occur to the mind, which are of some importance;—for it has been already proved, that this mystical Harlot is the Church of Rome b.

1 Καὶ γνώρισεν μίαν γυναῖκα (Orig.) "and to act according to one purpose," or "with one consent."

2 Ἀχιμ τιλεθή τὰ ρώματα τοῦ Ἐθνῶς. (Orig.)

b Rev. xvii. 3—6.
1st. She is said to "sit upon many waters," or peoples, and nations: but, though they were many, over whom she was permitted to exert this supremacy, they were very far from being all the nations that had embraced Christianity. And, therefore, though the Bishop of Rome had obtained the hyperbolical title of Ecumenical or Universal Bishop, in the manner that has been already described, yet the truth of the title of Catholic, which the Church of Rome has, in consequence, arrogated to herself, has never been borne out by the facts of the case; and that Church, notwithstanding all her pretensions, and usurped authority, where she has possessed the power of usurping, is still only a particular Church, and not the Catholic Church of Christ, which comprehends the whole body of Christian people existing at any time throughout the world. This Church was no more the Catholic Church, in the time of the Apostles, than the Church of Corinth, Colosse, Ephesus, or any others founded by them. Her exclusive Catholicism, therefore, is only one of those "prodigies of falsehood," by which she has so long deceived the nations who are subject to her sway.

2dly. The second consideration respects the care she has taken, in her Liturgy, and sacred services, for the edification of the people, whom she has induced to believe, that out of her pale,

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1 See pages 304—307, and 520—528.
as out of that of the Catholic Church of Christ,
"there can be no salvation." "She sits upon many waters;" and these waters are "peoples, and multitudes, and nations, and tongues." What a variety of languages is included in this description! And, consequently, what a variety of translations of her Liturgy would be required, if her formularies of devotion were intended for the general use and instruction of those, whom she professes to teach! Does she thus consult for the general utility and edification? Nothing can be further from her thoughts. She knows the danger, to herself, of candour and fair-dealing, of spiritual light and knowledge; and, therefore, under the pretence of preserving the unity of the faith, and in order to perpetuate as far as possible the spiritual darkness of the dark ages, she prohibits the free use of the Holy Scriptures; and causes one only language, her own characteristic Latin, unknown to nine-tenths, at least, of her spiritual subjects, to suffice, for all the purposes of her dominion over them.

It might almost be believed, that the Angelic Interpreter had introduced this definition of the many waters, on which the Harlot sitteth, in order that, when the time came that she should

1 See the Articles of the Creed of Pope Pius IV., numbered XII. and XIV., as cited in pages 604, 605.

2 Rev. xii. 18. pages 622, 623.
fully display herself, it might give rise to such reflections as these.

II. After the preceding explanation of the waters, in general, on which the Woman was sitting, the Angel confines his attention to the ten horns of the Beast, in particular, or to those nations which had constituted them; and shews what should eventually be the treatment, which she would receive from some of them,—thus fulfilling, perhaps unconsciously, the righteous judgment of God upon her.

This judgment began visibly and effectually to take place, at the time of the Reformation in the sixteenth Century; and what is here predicted has only hitherto partially taken place. Sufficient, however, has already come to pass, to remove all doubt, that the remainder will be accomplished in its season.

In a former passage, relating to the ten horns, it was said, "these have one mind, and shall give their power and authority unto the Beast;" but, here, there is a limit prescribed, beyond which their submission to the Beast will not be extended. And the whole is resolved into "the determinate counsel" of God, as exhibited in "his words," which have been uttered by his own Inspiration:—"for God hath put in their hearts to perform "his will, and to act with one consent, and to

1 Verse 13.
give their dominion unto the Beast, until the words of God are to be fulfilled." This is so precise, that a reference is manifestly made to some one Divine Oracle, in particular; and what that is, we learn from the prophet Daniel. This Beast was the supporter of the Woman, who was sitting upon him; and concerning this Woman, as symbolized by his little horn, it is declared, that "he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Hence it appears that the judgment, thus equally spoken of in these prophecies both of Daniel and St. John, will be a work of time; and that its effect will be continually more and more to consume, and to destroy, the dominion of the little horn, or of the Harlot seated upon the Beast, unto the end of the predicted period. As, therefore, it is said, that the ten horns, or the nations represented by them, shall "act with one consent, and give their dominion unto the Beast, until the words of God are to be fulfilled," it is necessarily implied, that when the time has arrived for the accomplishment of those words, their unanimity will be

destroyed, and some of them will withdraw their allegiance from the Beast, and, consequently, from the Woman that is mounted upon him.

These words, then, strictly speaking, began to be fulfilled when the judgment first began to sit; and they have, ever since, been visibly, and progressively, though perhaps not uniformly, under accomplishment.

1st. In the sixteenth Century, from the Reformation which then partially took place, and more especially from "the falling of one tenth part of the City" from her communion, the Church of Rome sustained a sudden, a great, and irretrievable diminution of her power, her opulence, and extent of dominion. And she had nothing to console her, under the losses she had sustained, but the reflection,—that the nations, which then shook off her yoke, were only rebels and heretics: whom she was bound, whenever it might be in her power, to reduce again under her spiritual yoke, and to convert again to her faith, by those means, to which she has so invariably had recourse, for similar purposes, in former times.

It was then, in a most sensible degree, that the Harlot began to be "hated," to be made "desolate," by the putting an end to much of that gainful traffic, which she had been in the habit of carrying on, in indulgences, masses for the dead, and other abominations; to be made "naked," by the just exposure of her idolatries, her sorceries, and the other vices of her system, in all
their hideous deformity; to have her very "flesh," as it were, consumed, by the dissolution of her monasteries, and abbeys, and the alienation of those sources of wealth, which had contributed so essentially to the structure of her very constitution; and to be "burned with fire,"—to be made to experience some portion of that "Wrath of God which is poured out, without mixture, into the cup of his indignation."

2dly. Mosheim, speaking of the same corrupt Church, as it existed in the seventeenth Century, says,—"Its ancient form of government still remained, but its Pontiffs and Bishops lost, in many places, no small part of that extensive authority they had so long enjoyed. The halcyon days were now over, in which the papal Clergy excited with impunity seditious tumults in the state, intermeddled openly in the transactions of government, struck terror into the hearts of Sovereigns and subjects, by the thunder of their anathemas; and imposing burdensome contributions on the credulous multitude, filled their coffers by notorious acts of tyranny and oppression. The Pope himself, though still honoured with the same pompous titles and denominations, found, nevertheless, frequently, by a mortifying and painful experience, that these titles had lost a considerable part of their former signification, and that the energy of

"Rev. xiv. 10."
these denominations diminished from day to day. For now almost all the Princes and States of Europe had adopted that important maxim, that had been formerly peculiar to the French nation: that the power of the Roman Pontiff is entirely confined to matters of a religious and spiritual nature; and cannot, under any pretext whatsoever, extend to civil transactions or worldly affairs.

In the Schools, indeed, and Colleges of Roman Catholic countries, and in the writings of the Romish Priests and Doctors, the majesty of the Pope was still exalted in the most emphatic terms, and his prerogatives displayed with all imaginable pomp. The Jesuits, also, who have been always ambitious of a distinguished place among the assertors of the power and pre-eminence of the Roman See, and who give themselves out for the Pope's most obsequious creatures, raised their voices, in this ignoble cause, even above those of the Schools and Colleges. Nay, even in the courts of sovereign Princes, very flattering terms and high-sounding phrases were sometimes used, to express the dignity and authority of the head of the Church. But as it happens in other cases, that men's actions are frequently very different from their language, so was this observation particularly verified in the case of Rome's Holy Father. He was extolled in words, by those who despised him most in reality; and when any dispute arose between
"him and the Princes of his communion, the latter respected his authority no further than they found expedient for their own purposes; and measured the extent of his prerogatives and jurisdiction, not by the slavish adulation of the Colleges and the Jesuits, but by a regard to their own interests and independence."

3dly. Bishop Newton has some very striking observations upon the same Church; but relating chiefly to the state of things in his own time, and to the prospect which the sacred text holds out with regard to futurity. 'Notwithstanding the general current in her favour, the tide shall turn against her; and the hands, which helped to raise her, shall also pull her down. 'The ten horns shall hate the Whore,' that is, by a common figure of the whole for a part, some of the ten kings; for others, xviii. 9. 'shall bewail her and lament for her,' and, xix. 19. shall fight and perish in the cause of the Beast. Some of the kings, who formerly loved her, grown sensible of her exorbitant exactions and oppressions, 'shall hate her;' shall strip, expose, and plunder her, and 'utterly consume her with fire.' Rome, therefore, will finally be destroyed by some of the princes, who are reformed, or


* In page 803, it will be seen, I have deduced this variety of feeling from another principle, though the figure here alluded to be a common one.

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"shall be reformed, from Popery: and as the "kings of France have contributed greatly to her "advancement, it is not impossible, nor impro-
"bable, that some time or other they may also "be the principal authors of her destruction. "France hath already shown some tendency to-
"wards a reformation, and, therefore, may appear "more likely to accomplish it. Nay, even the "kings of Spain and Portugal, their most catholic "and faithful Majesties, as they are styled, have "restrained the power of the Pope, and the In-
"quisition; and have not only banished the "Jesuits from their respective kingdoms, but have "likewise insisted upon the suppression of that "Order,—which may be considered as leading "steps to some further revolution. Such a revo-
"lution may be more reasonably expected, be-
"cause, ver. 17. this infatuation of popish Princes "is permitted by Divine providence only for a "certain period, 'until the words of God shall "be fulfilled,' and particularly the words of the "prophet Daniel, vii. 25, 26.'

What remarkable events have taken place, since this memorable passage was written, to throw, what seems to be, an additional degree of probability, upon the conjectures it contains, as far as they relate to France! How nearly, at one time, did they apparently approach to actual verification! And who does not perceive, how precarious, and insecure, the dependence of the Roman see upon the French nation, in reality, is,
at the present time? Yet, notwithstanding all this verisimilitude, nothing can with any certainty be declared upon the subject, till that decisive period shall arrive, when the darkness, which at present fills "the kingdom of the Beast," shall be so far dispelled, as to discover his head, and that mouth in particular, from which one of the "unclean Spirits" is represented as having issued, during the pouring out of the sixth Vial, and at a time, which is manifestly future.

III. Still, however, the interpreting Angel, as if anxious to prevent the possibility of mistake, makes surety, as it were, doubly sure. He had before said to St. John,—"the waters which thou sawest, where the Woman sitteth, are peoples, and multitudes, and nations, and tongues." And so many nouns, in the plural number, are evidently designed to represent the great extent of her spiritual influence and jurisdiction;—an extent, notwithstanding, by no means commensurate with her claims, and unwarrantable pretensions, as being "alone constituted over all nations, and all kingdoms, to pluck up, to destroy, to consume, to plant, and to build." And, therefore, definitively to point her out, and to limit and determine the extent of her dominion, it is subjoined,—"And the Woman, whom thou saw—

9 Rev. xvi. 10, 11; pages 735—738.
1 Rev. xvi. 13—16; pages 754—758.
2 See the Bull of Pope Pius V. for the deposition of Queen Elizabeth, &c. before referred to page 487.
“est, is the great City, which reigneth over the
“kings of the Earth.” As Rome pagan was, at
that time, the metropolis of the Roman Earth,
and her emperors bore an universal sway through-
out the extent of that Empire,—so Rome papal
should become afterwards the ecclesiastical me-
tropolis of the Latin Earth, and her Bishops
should exercise a spiritual, but most despotic,
sovereignty, over the kings of the nations, con-
tained within its boundaries. But we have the
testimony of ages, that this has actually been the
case.

CHAPTER XVIII.
The preceding supplementary scene, and the ex-
planation of it by the Angel who had poured out
his Vial upon the Earth, having given the prophet
a thorough insight into all the leading character-
istics, both of the Beast, and of the Harlot who
was seated upon him, as well as shewn, in a general
manner, what should be the final events which
should happen to each,—that, which follows, pro-
ceeds to treat more particularly of the fate, which
is to befal the latter of these, the mystical Bab-
yzon. And, as it thus relates to the conclusion,
and result, of “the judgment” upon her, it has
an evident connexion with that, which announced
the commencement of this judgment*;—with that,

* Rev. xiv. 6, 7, pages 634—639.
also, which anticipated, that in this judgment she could not stand; and with the sentence, likewise, of virtual disqualification, under which those, in the mean time, should labour, in a particular country, who should "worship the Beast, and his Image, and receive his Mark in their foreheads, or in their hands."

Ver. 1.—And after these things, I saw another Angel coming down from the heaven, having great power, and the Earth was lightened by his glory.

Ver. 2.—And he cried mightily, with a strong voice, saying, "BABYLON the GREAT is fallen, is fallen; and is become an habitation of Demons, and a strong hold of every unclean Spirit, and a cage of every unclean and hateful bird:

Ver. 3.—" For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the Earth have committed fornication with her, and the merchants of the Earth are grown rich through the abundance of her luxuries."

In these words is predicted the utter destruction of the Church, which is thus figured out; and of the City, which is at once the real seat of

b Rev. xiv. 8. pages 639—641.
 e Rev. xiv. 9—12. pages 643—651.
that Church, and the nominal seat of the Empire, by which she has been supported.

The period, allowed for her oppression of the genuine Church of Christ, and for the perpetration of her idolatries, her murders, her sorceries, her fornications, and her thefts, is represented as now about to expire: the grand confederacy, to defeat the predicted purpose of Jehovah, for restoring those who were anciently "his own peculiar people," to their own land, has been completed: the rebel forces are in motion towards the region both of their destination and destruction*: and nothing awaits her but the most just and terrible retribution.

And, doubtless, when this time does arrive, when the predetermined space of the one thousand two hundred and sixty years shall have so nearly elapsed, a circumstance of such general concern, will be announced to the world, in a manner that is, in every respect, correspondent with its awful sublimity and importance.

For this purpose, St. John, in the present auxiliary scene, "beheld another Angel, coming down from the heaven." The former Angel, who had proclaimed the fall of this spiritual Babylon, had done it only prospectively, as knowing, from the very nature of the case, and from this very series of prophecy more especially, that, in the

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judgment, which was then sitting upon her, she could not but fall: but this Angel proclaims, from ocular demonstration, as it were, her actual fall, and the circumstances that were beginning to attend it.

By "his coming down from the heaven" must be intended, his relinquishing, as it were, for a time, that particular sphere in which he had been moving, for the purpose of discharging this special commission to the subject Earth.

He is said to have "great power;"—that is, he will be endued with strength and ability, proportioned to the peculiar purpose for which he is to be sent.

And "the Earth,"—the regions which had constituted the empire of the Beast, and the spiritual dominion of the Harlot,—"was enlightened by his glory." It will no longer be generally held in the darkness and thralldom of the preceding ages, during which these two idolatrous and persecuting powers were in full action; but will begin to perceive, in reality, "the light of truth," and to be illuminated by the rays of that sacred glory, which the figurative Angel will then be the means of shedding around him.

* This passage serves to throw additional light upon Rev. xvii. 16, by pointing out the very means, through which, even almost at the close of her existence, the Harlot will become detested and deserted by many, who had theretofore honoured and supported her. See page 803.

It will also point out one concurrent cause of those pheno-
Here, therefore, is the dawn of another grand period, in the duration of the world,—a period, which shall present the greatest possible contrast, to that which had preceded it; and the Angelic Messenger himself is to be the efficient cause, under God, of its being superinduced.

But what is to be the state of things, in other respects, at the time to which this scene relates? A retrospect to some of the foregoing Oracles, derived "from the little Book," will place the answer to this question in the clearest light.

1st. "The Mystery of God," in respect to his Church, will begin then to be clearly unfolded, in all its native grandeur and excellence. 2dly. Then, in the fullest and most extensive sense, will that prophecy made to St. John, on a particular occasion, as the Representative of the Christian Church, begin to receive its completion—"Thou must prophesy again, before many people, and nations, and tongues, and kings." 3dly. "The Holy City," or genuine Church of Christ, is to be no longer "trodden under foot by the Gentiles," who have confounded the worship of God, with that of idols.

4thly. Nor are "the two Witnesses" for God to prophesy any longer "in sack-cloth;" but, being relieved from all the oppressions and indignations in the moral world, which are described as taking place upon the pouring out of the Seventh Vial. 

Rev. xvi. 17—19.

Rev. x. 7. page 440.

Rev. x. 11. page 449.

Rev. xi. 2. page 467.
nities, to which they had been exposed, they will, for the future, discharge their holy functions, in universal honour, and with "perfect freedom" and effect. 1

5thly. "The Woman," who is symbolical of the pure Church of God, will be no longer compelled to receive her subsistence "in the wilderness," in order to be secure "from the face of the Serpent." 2

6thly. The period during which the wild-Beast of the Sea, or the secular Roman Empire, was permitted "to continue in action," will then be expiring. 3

7thly. But, before this time, the mystical Euphrates will have been dried up; that is, the Turkish Empire will have vanished from the face of the earth, in consequence of utter depopulation: and, by this means, a way will have been prepared for "the Kings who are from the East," by which they may return to their own land. 4

8thly. The circumstances, connected with this return, will have brought on the last great war; which will be principally waged in the region, which is exactly 1600 stadia in length; and decided at the particular place, called in the prophecy Armageddon. 5 And this war, and the events consequent upon it, will constitute the

1 Rev. xi. 3, pages 469—479.  2 Rev. xii. 6, page 531.  3 Rev. xii. 14.  4 Rev. xiii. 5, page 592.  5 Rev. xvi. 12, pages 742—749.  6 Rev. xvi. 13—16, pages 759—764.
figurative Vintage; the wine-press of which will be, thus, "trodden without the City.""

Such are some of the rays of prophetic light, which have now converged upon this important point, and mutually strengthened each other's effects! But, in carrying into execution this last part of the great scheme of Divine providence, as far as it relates to the Adversaries of God, there will be two distinct Nations most intimately concerned; to one of which the scene, now before the eye of St. John, will manifestly apply, as exhibiting its symbolical representative, in this illustrious Angel, who so definitively proclaims the downfall of Babylon.

The first of these are "the Kings who are from the East," themselves, for whom the way will then be prepared; in other words, the people, who are most impressively described by Isaiah, as "a nation dragged away and plucked, a people wonderful from their beginning, hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled": but who, when

1 Rev. xxiv. 17—20, pages 676—685.
2 Isaiah xviii. 2, 7. Bishop Horsey's translation, in his letter on the Chapter.

His Lordship's remarks upon this passage are very striking, and illustrative of my present subject.

[A nation dragged away, &c.] "The dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from their beginning to this very time, for the special providence, which ever has attended them, and directed their fortunes; a nation still lin-
REVELATION, XVIII. 1—3.

The proper season shall arrive, will be found armed, as it were, "with a sharp sickle," for executing the high Will of Heaven, and cutting "the clusters of the Vine of the Earth."1

The other, is that messenger-people, whom St. John has already described as "the Angel," who had power over the fire, and gave his commission to that other Angel having the sharp sickle; "whose land, shadowing with wings, is beyond the rivers of Cush;" who are "accustomed to send ambassadors by sea, even in bulrush (light-sailing) vessels upon the surface of the waters;" 

who, under the direction of Divine Providence, will "go, as swift messengers," at the appointed season, to lead, as a present to Jehovah, God of Hosts, "the people dragged away and plucked; even the people wonderful from their beginning hitherto; the nation expecting, expecting, and trampled under foot, whose land rivers have spoiled,—unto the place of the Name of Jehovah God of Hosts, the mount Zion."

The fall of the Turkish Empire will be that stupendous "sign of the time," which cannot, and

1 Rev. xiv. 18. pages 676, &c.

1 Isaiah xviii.
will not, be mistaken, by that contemplative and noble-minded people, who are destined to engage in the sublime and glorious undertaking, which is here set forth. It will be, indeed, "as the lifting up of an ensign upon the mountains," and as "the blowing of a trumpet." And, from this very prophecy, and the others, relating to the same subject, which are connected with it, they will be able to anticipate the line of conduct they have to pursue, and the fate which will speedily overtake the enemies of God.

The proclamation, therefore, that "Babylon the Great is fallen," will very naturally proceed from that great and powerful nation, who are represented by the Angel in this prophetic scene; for they will perceive, that she is adopting the very means, which are predicted to bring her forthwith to destruction; and they will be well assured, that the period, expressly permitted for her domination, is actually expiring.

And for this reason, also, the form of denunciation is doubled; both in order to shew the certainty of the destruction foretold, and how entirely it should be accomplished.

The nature of the ruin to which the mystical Babylon, as the seat of the Papacy, is devoted, is shewn very clearly, by the imagery, in which it is here set forth: for, as Mr. Woodhouse justly observes, "when the utter destruction of a city is

* Genesis xli. 32.
"denounced in Scripture, the site of that city is " commonly described, as becoming the haunt and " habitation of wild beasts, and of such loathsome " reptiles, as are found in the forsaken ruins of a " city." And how nearly this resembles the pre- 
dicted fate of the ancient Babylon, will appear, 
from comparing the passage now under consid-
eration, with Isaiah xiii. 19—22. wherein that fatal 
catastrophe is most poetically and awfully de- 
scribed? It is remarkable that the LXX Inter-
preters, in the last clause of the 21st verse, use 
the word δαμόωνια, which our translation renders 
" satyra," while St. John uses the term δαμονες: 
so strong is the resemblance between the prophe-
tical representations, of the ultimate states of 
these two cities. We know what the ancient 
Babylon now is: and corresponding with this will 
doubtless be the condition of Rome, in after times: 
as the latter has admitted of comparison with the 
former, in so many other striking instances," so 
certainly she will in this.

And we may trace a rapid approximation to this 
state of things, even at the present time, in the 
increasing progress of the Malaria. " We find," 
says an intelligent traveller, " modern Rome si-

* The Apocalypse, or Revelation of St. John, translated, 
p. 446.

* Other examples of the same description of scenery occur in 
Isaiah xxxiv. 8—17. which passage, indeed, may have an ulti-
mate allusion to this very subject; Jerem. ix. 11; and li. 37.

* Rev. xvii. 5. page 783.
“Tuated in the midst of a pestilential plain, extending from the sea-side to the Apennines; and not half the space within its walls (about 3400 acres) is safe from the malaria, in summer. The population of that celebrated city, at present 132,000 souls, was once computed by millions: four millions under Augustus, six or seven millions under Claudius; extending, as Pliny tells us, from Tivoli to Ostia; that is, over grounds, which it now were death to inhabit.”

Still, however, as if to prevent the possibility of mistake, with respect to the primary cause of all this desolation, the most flagrant enormities of Papal Rome are again brought forward to view, and placed in that strong light, which must tend to excite admiration of the patience, and long-suffering goodness of God. For “all the nations,” within the extent of her influence, “have drunk of the wine of the wrath of her fornication;” and have provoked the Almighty to anger, by the practice of her idolatries, and cruel superstitions: “the kings of the Earth have committed fornication with her,” adopting all her

a L. Simond, in his Tour in Italy and Sicily, in the years 1817, 18; p. 352. Edit. 1828. The writer further says, that the number of victims to the malaria, on the whole extent of the infected country, is reckoned at fifty or sixty thousand a year;” and that, “at every step, you may meet persons attacked with the disorder, which is to send them to an early grave.”

b Rev. xiv. 8.
abominations as parts of their own spiritual codes; and compelling their unhappy subjects, by all the terrors of persecution, to profess their adherence to them: "and the merchants of the Earth," those who deal in the contraband wares, which she has poured profusely into the nations, "are grown rich through the abundance of her luxuries,"—her Indulgences, Absolutions, Masses for the dead, and all her other articles of spiritual traffic. Such are the causes, which are assigned by the figurative Angel, for this final, and most terrible, exhibition of Divine Wrath, against this apostate Church; which has never yet repented, and, according to her own principles, never can repent, of the various enormities charged against her.

Ver. 4.—And I heard another Voice from the heaven, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

Ver. 5.—"For her sins have reached unto heaven, and God hath remembered her iniquities.

Ver. 6.—"Render unto her even as she hath rendered unto you, and double unto her double, according to her works; in the cup into which she hath poured, pour to her double.
Ver. 7—"So much as she hath glorified herself, and wantoned in luxury, so much torment and sorrow give her: for she saith in her heart, 'I sit a Queen, and am not a widow, and shall by no means see sorrow.'"

Ver. 8.—"Therefore in one day shall her plagues come, death, and sorrow, and famine; and she shall be utterly burned with fire: for mighty is the Lord God, who judgeth her."

I. The short interval which will elapse, between the pronouncing of her definitive judgment, and the actual infliction of it, will still be devoted to the purposes of mercy; and, therefore, in the hope, that some of the nations, whom she has beguiled, may even yet be prevailed upon to desert her communion, there will be a special warning or exhortation given to this effect. It will be the result of an intimate acquaintance with the prophetic declarations of Scripture, as far as they relate to this subject; and will proceed "from the heaven," where "the Temple of God" is. It will be, as it were, the warning Voice of Revelation, most fervently and affectionately repeated, (for here is the original) by the ministers of that Church, even to the last moment, that admonition, and the notice of impending danger, can be

"Rev. xi, 19, page 507, xiv, 17, 18, pages 676, &c. and xvi, 17, page 768."
of any avail. It will say, as in the name of God,—"Come out of her my people," that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Well has she been compared to Sodom, on account of the exorbitancy of her lusts, and her wickedness: and she, like Sodom, is utterly incorrigible, and devoted to destruction. And this last, and most earnest, invitation to the nations, whom she has hitherto deceived by her pretensions, bears a near resemblance to that, which the Angels gave to Lot, on the very evening before the destruction of that city:—"Hast thou any here besides? Son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." And equally sudden, in all probability, when the appointed time shall arrive, will be the destruction of the spiritual Sodom.

I cannot refrain, however, from expressing my belief, that, when matters have proceeded almost to extremities, even during the pouring out of the seventh Vial, many peoples and nations will obey the warning Voice, which has thus been uttered; and escape the aggravated miseries, which perse-

4 Rev. xi. 8. page 491.  
6 Genesis xix. 12, 13.
vering inattention to it cannot fail to produce. And I am induced to form this opinion, from the very circumstances, which are represented as ensuing, upon the commencement of the pouring out of that Vial: for it is said †, that there were "voices, and thunderings, and lightnings, and a "great earthquake;" and that "the great City (that is, the Papal Roman Empire) became di-
"vided into three parts: and the cities of the "Nations fell," that is, fell from the communion of the Church of Rome, in the same manner as "the tenth part of that City" is said to have fallen before ‡. All these images clearly indicate, that there will be a great diminution of the power and influence of the spiritual Babylon, when things shall come to the crisis; and, therefore, they fore-
shew with equal clearness, the efficacy of that sacred Warning, which has been so impressively set forth by the prophet, as well as of that sacred Light which had been antecedently diffused.

II. After this last and solemn Warning, "the Voice out of the heaven," proceeds to announce, that the time of the most just and awful retribution has now arrived; and to shew, what should be the conduct of the reclaimed Nations of the Earth, towards the spiritual Tyrant, who had held them so long "in darkness and cruel habi-
tations." These are to become the instruments;

† Rev. xvi. 17—19. pages 707, &c.
‡ Rev. xi. 13. pages 499, &c.
in no small degree, of her punishment. They are required to "render unto her, even as she " had rendered unto them;" but in a much higher proportion, because the time of her destruction was at hand. Her unrelenting tyranny had lasted for ages; and the time was now come, that she, " who had shewed no mercy, should receive judg-
"ment without mercy." And therefore, " She is " not only to have the law of retaliation inflicted " upon her, but is also to be punished in a far " greater degree." Even in proportion to the greatness of her pride and luxury, is to be her portion of torment and sorrow.

" And how great her pride and haughtiness " are, appears from her boasting,—that she " sits " a Queen, and is no Widow, and shall see no " sorrow;"—that is,—that she is fully settled in " supreme power and authority, having many " kingdoms and nations under her; that she can " neither lose her husband,—the Popes, who call " the whole Church their spouse,—and be a widow; " nor receive sorrow by the loss of her children, " —the people, or cities, in communion with her; " and that she shall always continue to be the " seat of Ecclesiastical power, and of empire:
" all which plainly refers to the blasphemous pre-
tensions of the Papacy to Supremacy, Infall-
"ibility, and Indefectibility; and to the " titles which have been given to Rome, both " Pagan and Christian, of being the Head and " Queen of the world, and the Eternal City.
"But the more highly Rome hath exalted her self, the greater will be her fall. Upon the account of her proud and blasphemous pretensions shall be her plague, (Death, or) a Pestilence, and Mourning for her slain, and a Famine, the usual attendant on Pestilence and War." And all these shall "come upon her in one day," that is, unexpectedly and suddenly; a day being the prophetical representative of a year; and a year being an exceedingly small space of time, in which to bring to pass events of such variety, magnitude, and decision. It is likewise further stated, that "she shall be utterly burned with fire," that is, judicially and entirely destroyed; for where fire has had its entire effect upon combustible bodies, no vestiges of the former mode of their existence remain.

III. And, lastly, all these calamities are resolved into the Almighty Power, and the infinite Wisdom and Justice, of God; "for mighty is the Lord God, who judgeth her." So that her destruction is certain; and it will be "great and marvellous," because it will be effected by a wondrous Providence, and by the Power of God.

That the grand Antichristian Confederacy, which will be formed, for the purpose of pre-

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*Mr. Daubuz, on the place. His paraphrase, indeed, on this chapter, is in many respects very valuable, and merits particular attention.

Compare together Rev. xvi. 12—16; and xvi. 17—21. with xiv. 17—20.
venting the ancient people of God from occupying their own land, when it shall have become vacant, in consequence of the drying up of the mystical Euphrates, will sustain a destruction as complete as that which overthrew the king and army of Egypt, when engaged in a somewhat similar attempt in former times,—is a point which is by no means undetermined by the inspired pages of prophecy.

And that the irresistible progress of the Malaria is now visibly preparing the same fate for Rome, which has befallen the ancient Babylon, is a truth too obvious to be denied.

Yet still it does not follow, but that, when the predicted time shall arrive, some very extraordinary exhibition of Divine vengeance, not altogether dissimilar, as far as the mere application of fire is concerned, to that which befell Sodom, may be permitted to complete her destruction; and to mark in the most decisive manner, for the benefit of all future ages, the just and utter abhorrence, in which her abominations have been held. This, it is true, may be apparently performed by the means of human instruments; for it is particularly mentioned of some of the ten horns of the Beast, that "they shall hate the Harlot, ... and shall burn her utterly with

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8 Exod. xiv.
1 Rev. xviii. 2; and some of the passages there referred to, particularly Isaiah xiii. 19—22, pages 819, &c.
“fire”: but it will, without doubt, be done in such a manner, and be attended with such striking circumstances, that “all men that see it shall say, "This hath God done;" for they shall perceive “that it is his work.” So that, as “Sodom and “Gomorrah are set forth as an example,” suf- "fering the vengeance” of a destruction, the me- "mory of which has been transmitted through all the intervening ages to the present, and will be so transmitted to the end of time,—“the smoke “of her torment may,” as it were, “ascend,”— "the remembrance of her incorrigible wickedness, and exemplary punishment, may be perpetuated, —through all future duration.

Ver. 9.—“And the kings of the Earth, who have “committed fornication, and waxed hot in lux- “ury, with her, shall bewail her, and lament “for her, when they shall behold the smoke of “her burning:

Ver. 10.—“Standing afar off, for the fear of “her torment, saying, ‘Alas, alas! that great “City, Babylon, that mighty City! for, in “one hour, is thy Judgment come.’”

Rev. xvii. 16, pages 803—809.
Jude ver. 7. “Suffering the vengeance (πωρίζω) "of eternal fire”; that is, as Dr. Wells has admirably para- "phrased the passage,—Having their cities so consumed by fire, as to be incapable of being rebuilt, and thus exhibiting, in their punishment, a proper emblem of that “eternal fire” which is to be the punishment of the wicked at the last day.—Help to the Understanding of the Scriptures.
REVELATION, XVIII. 9, 10.

Her destruction having been already denounced, as to be thus judicially, and most awfully, accomplished, the Warning Voice proceeds next to describe the mourning, which her fate would evidently occasion in all those, who, when their first consternation had subsided, would feel themselves deeply grieved for her loss.

And the first, in rank and dignity, are "the Kings of the Earth,"—those kings, who shall have adhered to her to the last, "committing" spiritual "fornication, and wantoning in luxury, with her;" that is, who shall have perseveringly continued in her communion, deceived by her allurements, pampered with her "indulgences," devoted to the practice of all her corrupt and idolatrous inventions, and actuated by her intolerant and exclusive spirit.

It may be safely concluded, from the present compared with several of the preceding prophecies* of this "Revelation," that some, such as these, will remain firmly attached to her, till the very time, when the exemplary vengeance of Heaven shall overtake her. And they, surprised, without doubt, and confounded, by that sudden and dreadful event, will become scarcely less ashamed of the vanity of the confidence wherein they had trusted, than filled with terror for themselves, and commiseration for her fate. All their

* See particularly Rev. xiv. 17—20. pages 678—685; xvi. 12—16. pages 755—764; and xvii. 17. pages 803—809.
acquainted blandishments, as far as she was con-
cerned, will then be gone for ever: and, “behold-
ing the smoke of her torment,” conscious how far
they themselves have been “partakers of her
sins,” and feeling to what extent they have deserved
“to receive of her plagues,”—they will naturally,
as it were, “stand afar off,” not daring to ven-
ture again within the precincts of her former, but
now desolated, domain. That great and mighty
City, that Seat of the self-styled “Catholic
Church,” will then be laid low in the dust, having
nothing but “the smoke of her torment” for a
perpetual memorial. And the final destruction
of her, who called herself “the Eternal City,”
will be only, in a manner, the work of “one hour.”

Ver. 11.—“And the merchants of the Earth
weep and mourn over her, for no man buyeth
their merchandise any more :

Ver. 12.—“Merchandise of gold, and silver, and
precious stones, and pearl, and of fine linen,
and purple, and silk, and scarlet; and all
sweet-scented wood, and all furniture of
ivory, and all furniture of the most precious
wood, and of brass, and iron, and marble,

Ver. 13.—“And cinnamon, and aromatic odours,
and ointments, and frankincense, and wine,
and oil, and fine flour, and wheat, and cattle,

Rev. xiv. 11, page 645; xviii. 8, page 828; and xix. 3.
"and sheep; and of horses, and chariots, and
"slaves; and the souls of men.

Ver. 14. — "And the fruits, of the desire of thy
"soul, are departed from thee; and all the
"things that are dainty and precious are de-
"parted from thee; and thou shalt no more
"find them at all.

Ver. 15. — "The merchants of these things, who
"were made rich by her, shall stand afar off,
"for the fear of her torment, weeping, and
"mourning,

Ver. 16. — "And saying, 'Alas, alas, that great
"City, which was clothed in fine linen, and
"purple, and scarlet, and richly adorned
"with gold, and precious stone, and pearls!
"for, in one hour, so great wealth is come to
"desolation.'"

The second description of Mourners are the
Merchants,—those who had been enriched by her
traffic, whether of a spiritual, or of a temporal
nature; for it is evident, from the very enumer-
ation of the articles of this traffic, that both are
included.

Rome having been, at one time, like Babylon,
the mistress of the world, there is here a concise
representation of the magnificence and luxurious
profusion, by which she was so greatly distin-
guished; and, by implication, of the numerous,
and far distant regions, from which she derived
her splendour, and over which she had extended her dominion: for "she caused that no one might "buy or sell, save he that had the Mark, or the "Name, of the Beast, or the Number of his "Name "."

Papal Rome has, indeed, received all the species of luxurious merchandize that are here mentioned; but she has so infatuated the world, that she has paid nothing for them but trumpery and deception. Her purchase-money is her "sorceries," her seductive "idolatry," and her "indulgences:" for her traffic has been in "the souls of men." Her merchants, who are her superior Clergy, have, in times past, engrossed the principal share of the wealth of the world, to bring it to her; and her returns and exports have been in paper, or bills drawn upon heaven and hell, never to be accepted. These, however, have passed among the nations in payment, as if they were of real value. The merchants, who find means to dispose of them, feel no concern about their intrinsic value; all they desire is, to meet with those who will take them off their hands, in exchange for substantial wealth. Nor had there been any difficulty in accomplishing this object, during the period of her greatest prosperity; because the delusions she had forged had then obtained a general diffusion: and, therefore, for the treasures that were exported out of Popish coun-

{x Rev. xiii. 17.
tries every year to Rome, there was a return of such paper credit all over Europe, and, during a considerable period, as far as America, and the Indies'. Those were certainly rare times for her: but, since the Reformation, the case has been widely different: the judgment has been sitting; and they have been taking away her dominion, "to consume and to destroy it unto the end".

When that time shall arrive, when the final sentence shall be inflicted, and she herself shall be brought to utter desolation,—then "the merc-
chants, who were made rich by her," will have ample cause for grief and lamentation. The wealth, and luxury, and pomp, of Rome, which supplied the commerce, by which they had subsisted, will be no more; the gainful means of propagating her imposts will be wrested suddenly from them; and, so far from being able to afford her any relief in her extremity, they will have just reason to tremble for themselves. And, therefore, they also are admirably represented, as "standing afar off," for the fear of her torment, "weeping and mourning."

The remembrance of what she once was, will only be an aggravation of their sorrow. They will call to mind, that "she was clothed in fine linen, and purple and scarlet, and richly adorned

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7 Mr. Daubuz, in his commentary on the passage, enters largely into this subject; and to him I am indebted for some of the preceding remarks.

“with gold, and precious stone, and pearls’;” that they had contributed to supply the materials for her luxuries, and had drunk deep of the cup of her abominations. They will feel, that their dependence upon, and confidence in, her, has reduced them to poverty, “for no man buyeth their merchandize any more;” and that, in seeking to be enriched by her, they had neglected the acquisition of those "true riches,” which can then alone support them. But, though the suddenness, and awful nature, of her fate, may not, in every instance, have the effect of convincing them of their past folly, it will, at least, extort from them that expression of profound grief,—“Alas, alas, "that great City! for, in one hour, so great wealth “is come to desolation.”

Ver. 17.—“And every pilot, and all the com-
pany in the ships’, and sailors, even as “many as carry on their business by sea, “stood afar off.”

¹ Compare this passage with Rev. xvii. 4.
² Luke xvi. 11.
³ There are no less than three different readings of the passage, which is thus translated—
πᾶς ἐκ τῶν πλοίων ὁ ἐμπλοὺς, which is Wetstein’s,
πᾶς ὁ ἐκ τῶν πλοίων πλέων, the Alexandrian, and some others,
πᾶς ὁ ἐκ τῶν πλοίων, Griesbach’s;
but this difference of reading makes no difference in the general interpretation of the prophecy.
Ver. 18.—"And cried out, beholding the smoke of her burning, saying, "What city is like this great City?"

Ver. 19.—"And they threw dust on their heads, and cried weeping and wailing, saying,— "Alas, alas, that great City, in which were made rich all that had ships in the sea, by reason of her sumptuousness: for, in one hour, she is made desolate."

The third class of Mourners are those, who carry on their occupation upon the Sea; or who were the means of keeping up the communication between the crowning City, and that multitude of nations, which were subject to her sway.

As the Merchants, who have been principally concerned in conducting the gainful traffic already described, are the higher Orders of the Clergy of the Roman Church; so those, who are employed by them, to keep open and facilitate the communications between them, and the various regions and districts for whose produce they

\[7\] See Rev. viii. 9. page 276.

\[8\] Isaiah xxiii. 8. "Whose merchants were princes, and whose traffickers were the honourable of the Earth."

These lamentations of the kings of the Earth, of the merchants, and of those who are employed in the importing and exporting of her commerce, bear a very close resemblance to the lamentations over Tyre, in the xxvi. and xxvii. Chapters of Ezekiel.
are responsible, are the several inferior Orders of her Clergy, and those who are officially connected with them. These are, therefore, divided into several denominations; namely, the Shipmasters, or Pilots, as the directors of the religious principles and morals of the people committed to their charge,—those, on board the ships, who are either passengers, or have under their care the various portions of the cargoes,—and the sailors, or the people at large, who supply the very sinews of commerce, who, as it were, navigate the ships, and, by the effect of their labours, enable them to perform their appointed trips.

How bitterly will all these lament the catastrophe, which will frustrate all their hopes, and throw them utterly out of employment! All that sumptuousness will then have vanished, "by reason of which," in their opinion, "all, that had ships in the sea, were made rich." The delusions, by which they had been judicially blinded, had caused them to make a false estimate, of the worth of the occupations in which they had been engaged, and of the value of the riches that had been acquired by them. Hence, though made rich, "they were not rich towards God." The trade, by which they professed to acquire their wealth, was contraband, being in express repugnance to the Revealed laws of God; and, therefore, the wages, and the returns, they received, were "the wages of unrighteousness." The fearful responsibility for this would naturally stare
them in the face, when they saw the City, which
was the grand emporium of it, made such a ter-
rible example of Divine indignation; and this
consideration would be no small aggravation of
their anguish.

They also are, therefore, represented as "standing
after off;" "beholding the smoke of her burn-
ing;" not daring to approach, for the fear of her
torments. The agony of their grief will display
itself, in all the indications of the deepest mourn-
ing, weeping, and wailing, and casting dust upon
their heads. And they, too, no less than the
other mourners, will be smitten with amazement,
at the suddenness of her destruction: "What
City," they will say, "is like this great City:"
for "in one hour she is made desolate!"

Such is the natural, and very impressive ima-
gery, in which the mourning for the mystical
BABYLON is described by that warning Voice, which
the prophet heard, as it were, "from the heaven."
One of the most remarkable particulars through-
out the whole is,—the consternation, with which
the suddenness of her destruction will strike those
who deplore her fate: they will all agree in ex-
claiming, that "in one hour" she is brought to
desolation. In a former passage, the same Voice
had pronounced, that "in one day shall her
"plagues come, (death, or) pestilence, and sor-
row, and famine;" and that, after these pre-
liminary indications of Divine vengeance; "she shall be utterly burned with fire." This, then, as if the antecedent plagues had portended nothing decisive of her ruin,—this is the catastrophe, which they will all lament as the work "of one hour." All the previous warnings will be entirely lost upon those, who adhere to her to the last; and they will be awfully taken by surprise, when they see her devoted to utter destruction for those very enormities, in which they have partaken, that spiritual pride and presumption, which they had contributed to uphold.

Ver. 20.—"Rejoice over her, thou heaven, and ye holy Apostles, and the Prophets; because God hath avenged your cause upon her."

"The Earth" being rid of this monster and "mystery of iniquity," the Heaven, from which the voice proceeded, is most sublimely congratulated on so auspicious an event,—an event, which, however stupendous and deplorable in one point of view, should, nevertheless, soon become the means of realizing those happy and glorious prospects, which the holy Apostles of Christ, and especially St. John himself, under the New Testament, and the Prophets of God, under the Old Testament, had held forth, of the state of things

a "Ὅρι ἔκρατεν α' Οὐαή το κρίμα ὑμῶν εἰ ἀστῆς. (Orig.)
b Rev. xxi. and xxii.
in the last days. These were prospects, which, as they were derived from the Oracles of God, had been one great source of the constancy, fortitude, and patience, and of the exemplary piety and virtue, of the inhabitants of that heaven, or of the members of that Church, which "was opened in it." They knew, from these sacred sources, that when the predicted period of trial, warfare, and persecution, should have expired, then would commence "the times of restitution of all things:" then would begin the halcyon days of human existence, when "the earth shall be filled with the knowledge of Jehovah, as the "waters fill the depths of the sea;" when "the "mountain of the house of Jehovah shall be est-"ablished on the top of the mountains, and shall "be exalted above the hills, and all nations shall "flow unto it;" and when under the mild and pacific influence of Christ's holy religion, "they "shall beat their swords into plough-shares, and "their spears into pruning-hooks,—nation not "lifting up sword against nation, or learning "war any more "."

With these delightful scenes in view, what just cause was there not of rejoicing, in the heaven, whence the congratulating Voice was heard: and

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6 See Rev. xi. 19. page 507, compared with Rev. xv. 5.
page 696.
7 Introd. Sect. II. pages 9—11.
6 Acts iii. 21.
7 Isaiah xi. 9.
8 Ibid. ii. 2. 4.
altars of her Saints, or shine before her Images, or contribute their light for her pleasure and convenience: they shall be extinct for ever.

The holy state of Matrimony\footnote{Heb. xiii. 4.} is expressly declared to be "honourable among all men," but she has systematically prohibited it to her Priesthood, and religious Orders, to the utter disgrace of her Christian profession, and to the horrible increase, within her precincts, of sensuality and vice\footnote{I refer particularly upon this subject to "Memoirs of Scipio de Ricci, late Bishop of Pistoia and Prato, Reformer of Catholicism in Tuscany, under the reign of Leopold;" edited by Thomas Roscoe, 1829.}; and, therefore, in her, there will be no longer "marrying, or giving in marriage:" nor will the voice of the bridegroom and the voice of the bride, be any more heard in her. The destruction of her people shall never be repaired; she shall remain depopulated for ever.

And, lastly, she, who, in order to exalt herself, had been addicted, for ages, to the murderous persecution of all who opposed her authority, shall herself be violently "thrown down," and overwhelmed, and be found again no more for ever.

Thus, for this utter desolation, the causes are plainly laid, in her pride and luxury, in her idolatry and superstition, in her blood-thirsty cruelty and persecutions: for—
"Her merchants were the great men of the Earth; "By her sorceries all the nations had been deceived; "And in her was found the blood of Prophets, "and of Saints, and of all that have been slain "upon the Earth." "Her punishment shall be "as severe and exemplary, as if she had been "guilty of all the persecutions that ever were "upon account of religion; for, by her conduct, "she hath approved, and imitated, and surpassed "them all.""

Such, without doubt, when the appointed time shall come, will be the sentiments entertained respecting her, by that "mighty Angel" who is alluded to in the prophecy; and in whom, from the figurative manner in which he is introduced, it will not, perhaps, be presumptuous, to anticipate a great and powerful Prince, who may, at that time, like his illustrious predecessor already described", be "the Angel of the waters," and, in a literal, as well as in a symbolical sense, have the command of "the sea."

1 Bishop Newton's observations on the text, in his twenty-fourth Dissertation on the Prophecies, Part II.
2 Rev. xvi. 5, 6.
CHAPTER XIX.

Ver. 1.—And, after these things, I heard, as it were, a loud voice of a great multitude in the heaven, saying, "alleluiah! the salvation, "and the glory, and the honour, and the power, "be unto the Lord our God:

Ver. 2.—"For true and righteous are his judg-
"ments; for he hath judged the great Harlot, "who corrupted the Earth with her fornication; "and hath avenged the blood of his ser-
vants at her hand."

Ver. 3.—And again they said, "alleluiah! "For the smoke of her ascendeth for ever "and ever."

Ver. 4.—And the four-and-twenty Elders, and the four Living creatures, fell down, and worshipped God, who sitteth upon the Throne, saying, "Amen! alleluiah!"

Ver. 5.—And a voice came out of the Throne, saying, "Praise our God, all ye his Servants, "and ye that fear him, both the small and the "great."

Ver. 6.—"And I heard, as it were, a voice of a "great multitude, and, as it were, a sound of "many waters, and, as it were, a sound of "mighty thunderings, saying, alleluiah! "For the Lord God Omnipotent reigneth.
REVELATION, XIX. 1—8.

Ver. 7.—"Let us rejoice and exult, and give the "glory to Him: for the marriage of the "Lamb is come; and his Wife hath prepared "herself.

Ver. 8.—"And to her it hath been given, that "she should be arrayed in fine linen, pure and "white: for the fine linen is the righteousness "of the Saints."

The prophetic period of the one thousand two hundred and sixty days having elapsed, and the destruction of the mystical BABYLON being completed, a new Order of things will forthwith begin to arise, which will justify, in the fullest sense, the glorious and happy prospects held forth by the Prophets: and the commencement of this new era is, therefore, represented, as hailed with ecstasy, by all those, who will be partakers of the blessings it is adapted to introduce and perpetuate.

I. And, in an especial manner, it will be the subject of pious gratitude and admiration, with that brave, and highly favoured people, who had been chiefly selected by Divine Providence, to be, under every vicissitude, the champions and staunch defenders of the Reformation. These, having fought, and prevailed, in the cause of humanity, of religion, and of God, will now look back upon their past perils and exertions, and the wonderful deliverances they had received, with feelings of

* Λαμπρός (Orig.) bright, or splendid; with whiteness.
triumph tempered with humility, and with minds penetrated with an awful sense, of the Power and Wisdom, the Goodness and Justice, of God.

To the grateful tributes of adoration and praise, which will be inspired by these peculiar circumstances, the Prophet makes a very sublime allusion, when he describes himself as "hearing the " loud voice of a great multitude in the heaven," or the Church established by Law in that nation, " saying, Alleluia! (Praise ye Jehovah!) " The salvation, and the Glory, and the Honour, " and the Power, be unto the Lord our God!"

In which noble doxology, they evidently assume the reputation of nothing to themselves, beyond their general submission to the decrees of that Providence, by which they have been directed; and resolve every thing they celebrate, into the Greatness, Protection, and Mercy of God.

At the same time, they are represented, as strongly contrasting the distinguishing blessings, which had thus resulted to themselves from the Divine Goodness, with the Justice which had been at length displayed, in "the destruction of them that destroyed the Earth," They will say, in effect,—" For true and righteous are his judg-

" ments: for he hath judged the great Harlot, " who corrupted the Earth with her fornication; " and hath avenged the blood of his servants at " her hand."

b Rev. xi. 18.
ledged; and that His Worship and Service will be rapidly restoring to their primitive purity. And all this is finely illustrated in the prophetic scene before us: for St. John says—"I heard, as it " were, the Voice of a great multitude, and, as it " were, a sound of many waters, and, as it were, " a sound of mighty thunderings, saying, Alle- " LUJAH! For the Lord God Omnipotent " REIGNETH." In this case, the Voice will be, indeed, the Voice, or general Consent, of a great Multitude; for it will be that of "many Waters," that is, of "peoples, and multitudes, and nations, and tongues;" and, like "the mighty thunder- ings" from a vast accumulation of clouds, it will proceed from these nations, under the influence of the highest excitement, and in a state of Revolu- tion and rapid Reformation.

V. This last point, in fact, will be that, which will principally excite their joy and exultation. The impediments will then be for ever removed, which had, for many ages, prevented them from generally seeing their chief good, and incapacitated them as much as possible from attaining it. God will, then, have purified the Earth by his Judgments; and placed every thing, if I may so say, upon a new footing; so that the sincere Church of Christ, becoming, at once, prodigiously extended, will devote her time, and her labours, and the purest affections of her heart, to the effectual promotion of Christian Knowledge, and to rendering herself beloved and cherished ever
after by Him, who is her Divine Head. Therefore the Voice, in the most beautiful style of allegory, proceeds,—"Let us rejoice and exult, and give glory to God: for the Marriage of the Lamb is come; and his Wife hath prepared herself."

VI. Nor are the means, by which she would be enabled to do this, overlooked. All her expected happiness, and all her preparation for it, are ascribed to the mercy and goodness of her God. She possessed no means in herself, abstractedly considered, of rendering herself acceptable to Him; but, through His free Grace and Bounty, through the purifying and illuminating Influences of His Holy Spirit,—she was amply provided with every thing that was requisite, for the completion of her Vesture and beauty. And therefore it is the concluding part of this triumphant Song of Praise, that—"to her it hath been given, that she should be arrayed in fine linen, pure, and splendid; for the fine linen is the righteousness of the Saints."

Ver. 9.—And he saith unto me, "Write, Blessed "are they who are called to the marriage- "supper of The Lamb." And he saith unto "me, "These are the true words of God."

Ver. 10.—And I fell down before his feet to worship him: and he saith to me, "See thou "do it not: I am a fellow servant, with thee,
“and with thy brethren, who have the testi-
mony of Jesus: worship God; for the testi-
mony of Jesus is the Spirit of Prophecy.

I. The last symbolical Angel, whom the pro-
phet has mentioned, as holding any communica-
tion with him, was that illustrious one, whom he
has described as “one of the seven Angels, who
had the seven Vials,” and (as it clearly appears)
the first of them, or he who “poured out his Vial
upon the Earth.” This is therefore the spiritual
instructor to whom he alludes, in the passage
above cited.

Having seen the dreadful effects of the first
Vial of Divine Wrath, in producing, and widely
extending, “the noisome and grievous sore” of
Infidelity, throughout the regions of the West,
which plague, because it “fell upon the men, who
had the mark of the Beast, and worshipped his
Image,” had manifestly originated in the irra-
tional and idolatrous system, and in the intolerant
and persecuting spirit, of the Church of Rome; and
having observed how exactly these effects
 corresponded with the prophetic description of
the Vial, which he was represented to have poured
out; he was well able to appreciate the happiness
of those, who, like himself, had been “redeemed
from the Earth,” and had therefore escaped such
a tremendous evil and abomination.

Rev. xvii. 1.  
Rev. xvi. 2.  
Rev. xii. 14—16. pages 561—566.
And as he would survive the existence of that corrupt Church, which, indeed, he himself had largely contributed to overthrow; and be able also to trace the final execution of the Divine judgments upon her, for her general impurity, her spiritual fornication, her enormous pride, luxury, and cruelty;—so he would be well able, agreeably to the prophetic imagery, to shew to St. John, who was the representative in this instance of the Christian Church in general, what, in truth, "the Revelation" itself had already pointed out to him—"the judgment of the great Harlot," that had sat for so many ages, "upon many waters."

Contrasting, therefore, these scenes of misery and destruction, with the felicity and security which had then succeeded; and referring all to its proper source,—the tender Love of God towards mankind, and especially that of Christ for his Church, "which is his spouse," and which, by the gifts and graces of his Holy Spirit, had then "made herself ready" for the honour and happiness that awaited her,—the Angel is now described, as directing St. John to write, which, indeed, he might do under these circumstances without reserve¹; that—"Blessed are they who

¹ It has been seen, in Rev. x. 4., that the prophet was forbidden to write, what "the seven Thunders" had uttered; but, now, the season for the final triumph of Christ's holy Religion having arrived, all such impediments to his writing, as then were to occur, are for ever removed; and he is therefore commanded to announce the blessedness which will attend the Church, and the certainty with which it will be completed.
are called to the marriage-supper of the Lamb;" assuring him at the same time, as if to enforce the sublime and encouraging doctrine, that "these are the true words of God." An allusion is here manifestly made to that Divine parable, in particular, which the Son of God himself put forth, when he described, "the Kingdom of heaven as like unto a certain King, who made a marriage for his Son, and sent out his servants to call them that were bidden to the wedding." But there is, happily, this difference, in the application of the two passages: that, in the former, those, who were called, incurred condemnation, because "they would not come;" whereas, in the latter, those, who are called, are pronounced blessed, evidently, because they would come. The gracious Invitations of the Gospel will then be very generally promulged, and be as generally accepted.

II. The power, and extensive influence, of this Angel, for he had "poured out his Vial upon the Earth,"—the sacredness, and oracular authority of his doctrine, as containing "the true Words of God,"—and, last but perhaps not least, the splendour and dignity of his appearance, for he had "come forth out of the temple, which is in the heaven," and was "clothed in linen pure and bright, and girded about the breasts with a golden girdle,"—are described, as exciting, to so

m Matth. xxii. 2, 3. n Rev. xvi. 2.
* Rev. xv. 1, 6.
high a degree, the veneration of St. John, as to cause him to lose, for a moment, all presence of mind: for he "fell at his feet to worship him." This, however, could, on no account, be permitted. How great soever, the power and influence of this Angel, the authority of his doctrine, and the visible glory of his form and appearance, may have been, he was still only the Representative of one most distinguished branch of the visible Church of Christ:—of that branch of the symbolical seed of the Woman, "who was to rule all nations with a rod of iron," who was now arrived at his full maturity, and already rendered illustrious by his intimate knowledge, and faithful execution, of the revealed Will of God. The prohibition, therefore, to worship him, was obvious, and becoming. "See thou do it not," said the Angel. "I am a fellow-servant of thee, and of thy brethren that have the testimony of Jesus: worship God." He here, in effect, acknowledges, that the power, the doctrine, and the other eminent qualifications, which had inspired the prophet with such an awful respect for him, had all been communicated from God, who is alone "the giver of all good things," and the only object of religious worship; and that he had not made an exhibition of any excellency in wisdom, and virtue, which he had not received from this

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q Rev. xii. 5.
Divine source. And, more especially does he insist, that the knowledge, which he had acquired of the general dealings of God with man, had all been derived from the right use of The Holy Scriptures, and of this "Revelation," in particular, which entered more into details, upon these hitherto secret things of God, than the prophetic Writings in general: so that there was no cause for any thing, on his part, but admiration, gratitude, and humility, together with a firm resolution and endeavour, to understand, and to perform, the Will of God more perfectly. The great events, which had taken place in the world, so exactly corresponding with the prophesies recorded in Holy Writ, were adapted to produce the most indelible and salutary impressions, of the truth of Christianity, upon the minds of men; and he was happy, in having been enabled to contribute still further to their effect, by his elucidations; "for the testimony of Jesus is the Spirit of prophecy."

In all these respects this symbolical Angel was only, as it were, a fellow-labourer of St. John, and of those communities of sincere Christians, of whom the prophet is the type; and, therefore, the veneration which he is represented as having thus expressed for the Angel is a strong presumptive argument of the high estimation, in which that distinguished Church and Nation, repre-
sented by him, will eventually be held, "for their works' sake;" when the scenes of animosity and contest shall be finally closed; and every thing shall be seen in its proper light, without prejudice, and without partiality.

Ver. 11.—And I saw the heaven opened; and, behold! a white horse; and He that sat upon him, called Faithful and True; for in Righteousness he doth judge, and make war.

Ver. 12.—His Eyes were as a flame of fire; and on his head were many Crowns; He had a Name written, which no man knew, but he himself:

Ver. 13.—And he was clothed with a vesture dipt in blood: and his Name is called The Word of God.

Ver. 14.—And the armies, which were in the heaven, followed him upon white horses, clothed in fine linen, white and pure.

Ver. 15.—And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and the wrath of God Almighty.

Ver. 16.—And he hath on his vesture, and on his thigh, the Name written, King of kings and Lord of lords.
Ver. 17.—And I saw one Angel standing in the Sun: and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come, and be gathered together for the supper of the Great God;

Ver. 18.—“That ye may eat the flesh of kings, “and the flesh of captains of thousands, and “the flesh of mighty men, and the flesh of “horses, and of those that sit on them, and “the flesh of all, free and slaves, and small “and great.”

Ver. 19.—And I saw the wild Beast, and the kings of the Earth, and their armies, gathered together, to make war against Him that sat on the horse, and against his army.

Ver. 20.—And the wild Beast was taken, and with him the false Prophet who wrought the miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image: they two were cast alive into the lake of fire, that burneth with the brimstone.

Ver. 21.—And the rest were slain with the sword of Him that sat upon the horse, which proceeded out of his mouth: and all the birds were filled with their flesh.

In these verses is contained the description of a most magnificent and awful scene; which has
been supplied by "the little book," for the purpose of representing that final and tremendous War, with which the prophetic period of the one thousand two hundred and sixty days will be closed; which will, in a manner, include "the kings of the Earth, and of the whole world;" and is called, by way of eminence and distinction, "the battle of the great day of God Almighty."

This war, with its immediate, and almost necessary, consequences, is designed to complete the mysterious Dispensations of God, in respect to his Church; and, therefore, the Prophet was enabled, on this occasion, "to see the Heaven opened," never to be shut again. In the very commencement of this "Revelation" of the great events of the world, according to their chronological arrangement, he was only permitted to have the advantage of "a door opened in the Heaven," through which he might view the detached parts of the Divine administration, in succession, as they might be presented before him; nor had his privilege, in this respect, been hitherto extended: but now, when the appointed period for "the Mystery of God" is, as it were, finished; and the whole aggregated evidence, of the manner in which the ends of His government have been answered by the events of past ages, is to be at once laid open before him;—"the Heaven,"

* Rev. xvi. 12—16.  
† Ibid. x. 7.
itself "is opened;" and nothing is to be allowed to conceal the whole of the glorious prospect from his sight.

But in proportion as the field of view is thus enlarged, so are the magnitude, the number, variety, and interest, of the objects increased.

1. In the first place, it will be perceived, that several of the preceding scenes, in this series of Revelations, are here to receive every further exposition and amplification, which they may seem to require.

1. In one of these, mention is made of a particular Progeny of the symbolical Woman, or genuine Church of Christ, who "was to rule all the nations with a rod of iron," becoming a just, wise, and unconquerable Arbiter among them; and who was, therefore, to render himself honourably conspicuous, in denouncing, and inflicting, the merited disabilities, so requisite for preserving himself from contamination and oppression, upon those, "who worshipped the "Beast and his Image, and received his Mark "in their foreheads, or in their hands:" but, here, is revealed, in all the peculiar characteristics of His Majesty, that Divine, Almighty, Being, by whose power, and by whose Spirit, this favoured Seed of the Woman should be enabled to do all this: and in doing which, he should become, in a manner, his type and representative in the world, during these latter ages.  

u Rev. xii. 5.  
8 Ibid. xiv. 9—12.  
7 Verse 15 of this chapter.
2. In another of these figurative descriptions, there is an account of the future, but rapidly approaching, *Vintage*, in which it is summarily mentioned, that "the wine-press is to be trodden without the city," and that "blood should come out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred stadia"; but here is a sublime emblematical description of the very Person, by whom, that is, by whose power, and under whose fiat, "the wine-press of the fierceness of the wrath of God should be thus trodden".

3. Mention is made, in another scene, of the formation of a great confederacy, for the purpose of seizing upon the Holy Land, and, thus, defeating the predicted designs of Jehovah in favour of "the Kings who are from the East," in whose behalf "a way is to be prepared," by the drying up of the waters of the mystical Euphrates: but one principal object of the present grand and awful scene is, to shew the utter defeat and destruction of the Beast and the false Prophet, who are the principal members of this confederacy; and the means, by which the whole scheme will be confounded, and brought to nought.

4. Again, in two other passages, mention is made of the successive rising of *two wild Beasts*, the former out of the Sea, and the latter out of

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*a* Rev. xiv. 17—20.  
*b* Ibid. xvi. 13, 14.  
*c* Verses 20, 21, of this chapter.  
*d* Ibid. xiii. 1—10. and 11—18.
the Earth; who are to continue in action throughout a certain period, triumphing over, and oppressing, the Church of God, and blaspheming his Holy Name, and his Ordinances: but, here, the final consequences of all this wickedness, at the close of that period, are awfully and most characteristically described.

And, in short, there is scarcely any scene, represented as taking place since the sounding of the fifth Trumpet in the year 606, which does not bear some relation to, and is not in some degree illustrated by, that, which is now under consideration.

II. With respect, in the next place, to this remarkable vision itself:—

The Prophet, having seen "the heaven opened," in the sense already explained, proceeds to the relation of what forced itself upon his notice, under a circumstance so favourable and surprising. And he first gives an account, as far as it is necessary, of the belligerent powers themselves, who were to be engaged in this last and decisive contest.

1. "Behold," says he, "a white horse, and he that sat upon him." It has been already shewn*, that a war horse, considered thus independently, is the emblem of a military Empire, as his rider is, of the supreme Power by which it is governed; and that the white colour of the horse is the

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* Rev. vi. 2. pages 157, 158.
symbol of victory; so that the imagery, thus presented to the eye of the prophet, would point out, at first view, that great and illustrious Conqueror who is the Head of "the Church militant here on Earth." But, for the characteristics of his Rule, a reference must be made to other parts of this description.

2. He is called "Faithful and True:" and the reason given for this appellation is, that "in righteousness he doth judge, and make war." But a reference to some former passages in this "Revelation" will at once explain, who this "King of righteousness" is. In one place, he is styled "the faithful and true Witness, (ἡ ἀρετὴ) "the Beginning of the Creation of God;," and in another, "Jesus Christ, the faithful Witness, and the first-begotten from the dead, and the Prince of the kings of the earth." Hence, therefore, his supreme dignity and elevation are placed entirely out of the question.

3. From thus asserting his "faithfulness and truth," the description descends to other particulars. "His eyes were as a flame of fire,"—beaming forth with Divine intelligence themselves, and capable of conveying light and vision into the darkest recesses of human thought and conduct. "Yea, the darkness is no darkness with him, but

¹ Rev. iii. 14. Compare this latter clause with John i. 1—3. and its true meaning, if any obscurity be considered as remaining, will be immediately cleared up.

² Rev. i. 5.
"the night is as clear as the day; the darkness " and light to him are both alike." From his infinite knowledge, therefore, nothing can be hid: and he is represented as now making his appearance, that his justice may doom those to inevitable and exemplary destruction, whose incorrigible wickedness had deeply polluted, and, in a manner, "destroyed, the Earth!"

4. "And on his head were many Crowns," emblematical of his universal dominion, as "having " had all power given unto him in heaven, and " in earth";" and as having, more especially, all the nations, and tribes of people, professing pure Christianity, obedient to his sway, and arrayed under his banners, " in this day of his Power!"

5. "And he had a Name written, which no man knew, but himself." His Name was expressive, and the representative, of his Person; which, as he was God incarnate, must remain for ever incomprehensible by the human mind; and, therefore, in that sublime prophecy in Isaiah, wherein his birth is so expressly foretold, no less than in the present, the impossibility of conceiving it is clearly implied. "His Name shall be called Wonderful, Counselor, the Mighty " God, the Everlasting Father, the Prince " of Peace."" In all these respects, his nature is unsearchable, and his ways past finding out.

h Psalm cxxxix. 12. 1 Rev. xi. 18. the last clause.
\footnote{1} Matt. xxviii. 18. \footnote{2} Psalm cx. 3.
\footnote{3} Isaiah ix. 6.
6. "And he was clothed with a vesture dipt in blood." The description of his raiment corresponds with the work of destruction, which he is about to undertake; and, by appearing as if the slaughter had been already completed, it shews both the certainty of the event, and the dreadfully sanguinary character of the vengeance to be inflicted.

7. "And his Name is called 'The Word of God.'" This characteristic alone is sufficient to demonstrate the essential Dignity, and Divine Nature, of the illustrious Conqueror here intended.

8. "And the Armies, which were in the heaven," that was now expanded to the view of the prophet,—those armies, which had enlisted themselves, at the time of the Reformation, in the cause of Virtue and true Religion, and even those,

8 Isaiah represents the same mighty deliverer of his people, as clothed in a similar manner. The destruction of his irreconcilable enemies is to be peculiarly his own work, effected by his sole power, and modified according to his own supreme Will: therefore he is seen in vesture tinged with blood, and says,—"I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments; and I will stain all my raiment." Isaiah lxiii. 1—6. This is a passage which clearly relates to the same events as the present vision, for it is added, —"For the day of vengeance is in my present vision; and the year of my redeemed is come."

9 Compare this with John i. 1—14, and 1 John i. 1—3. This name in the original is ὁ Λόγος τοῦ Θεοῦ.
in all probability, who will have very recently, and but, as it were, "at the last hour," deserted the cause of Popery and Infidelity;—will follow the great "Captain of their salvation;" mounted "on white horses," to shew the victory they had thus far obtained, as well as the certain triumph of their righteous cause; and clothed in fine linen, white and pure, to evince the general purity of their principles, and the integrity of their conduct.

9. Having given this brief, but highly descriptive, account, of the Reformed Nations, which will, on this awful occasion, be arrayed under the banners of Divine truth, the prophet returns to the still further description of their transcendent Leader.

"Out of his mouth goeth a sharp sword, that with it he should smite the Nations." In a former passage this sword is described as "two-edged." This is, therefore, no other than the literal "Word of God," which is expressly called "the sword of the Spirit," and declared to be "quick, and powerful, and sharper than any two-edged sword,"—and such as shall take effect, either in converting or condemning, according to the way in which the stroke is received. So that, with righteousness having judged the poor, and

\[ a \text{ Rev. vii. 17—21, and xviii. 1—8.} \\
\[ b \text{ Verse 8th of this Chapter.} \\
\[ c \text{ Rev. i. 16.} \\
\[ d \text{ Ephes. vi. 17.} \\
\[ e \text{ Heb. iv. 12.} \]
with equity having wrought conviction in the "meek of the earth," he now appears in the hitherto unparalleled dispensations of his providence, that he may smite the earth with the rod of his mouth, and that with the breath of his lips he "may slay, or utterly consume, the Wicked "One";"—"Even him, whose coming has been after the working of Satan, with all power, "and signs, and lying wonders; and with all "deceivableness of unrighteousness in them that "perish, because they received not the love of "the truth, that they might be saved:"

"And he shall rule the nations with a rod of "iron." His sceptre is one of invincible strength and firmness; and "the nation and kingdom that "will not serve him shall perish." Yet, though his government will be so firm that "it shall never be destroyed," it will nevertheless be conducted with the utmost mildness and beneficence; and be admirably and invariably promotive of the present and everlasting happiness of all his faithful subjects. It will be that species of power, in full perfection, with a small portion of which he has, in an especial manner, dignified that most powerful and favoured Seed of the symbolical Woman, in these latter days, who has been conspicuously raised, for the general good, to the exalted rank of being an Arbiter among "the

\[\text{Isaiah } x i . \ 4. \ \text{compared with } 2 \text{ Thess. } ii . \ 8.\]
\[\text{2 Thess. } ii . \ 9, \ 10.\]
\[\text{Isaiah } lx. \ 12.\]
REVELATION, XIX. 11—21. 870

nations." The same form of expression is applied to denote both*: and both are said to rule, as a Shepherd tends his flock. Who, then, does not call to mind that sublime and beautiful prophecy of Isaiah, which will bear a special relation to this very subject—" Behold, the Lord Jehovah shall " come with a strong hand, and his arm shall " rule for him: behold, his reward is with him, " and the recompence of his work before him. " He shall feed his flock like a Shepherd: he " shall gather the lambs with his arm, and carry " them in his bosom, and shall gently lead those " that are with young." "

"And he treadeth the wine-press of the fierce- " ness and the wrath of God Almighty." The vengeance is His, whomsoever he may appoint to be the immediate ministers of it; and, with a just retribution, "he will repay, according to their " works, fury to his adversaries, recompense to " his enemies.""

And, in proof of his universal dominion, in the strictest and most exclusive sense of that term, " he hath on his vesture, and on his thigh,"—that is, both externally, in respect to his human nature, and internally, as to his Divine nature,—" the

* Of this noble offspring of the Church it is said—Ὁς μῆλαι τουμαίεν πᾶνα ρά ἰθην εἰς ραβδῷ σιάνης. Rev. xii. 5. And of Him, who is the Divine " Head of the Church," it is also said,—Καὶ αὐτὸς τουμαίεν ὁβρῶς εἰς ραβδῷ σιάνης. Ver. 16, of this chapter.

* Isaiah xl. 10, 11.  b Isaiah lxix. 18.
"NAME written" in the indelible characters of truth, "KING of KINGS, and LORD of LORDS:" thus, as "having had all power given to him in "heaven, and in earth;" holding under his control all the elements and powers of Nature; and claiming, in effect, the dutiful homage and obe-
dience of all the rational creation of God.

10. After this further and most magnificent description of "the blessed and only POTEN-
tATE," the prophet proceeds to some highly interesting scenery connected with it.

"I saw," says he, "one Angel, standing in "the Sun." The Sun, being the most glorious and influential of all "the Host of heaven," as well as the fountain of light, and heat, and ani-
mation, throughout his own system, will well pre-
figure "the Sun of RIGHTEOUSNESS" himself; and become another, and very consistent emblem of that Divine Leader, who has been already portrayed, and answers in all points to these characteristics.

And the imagery, of "an Angel standing in the Sun," will denote some illustrious Personage, who, on the particular occasion referred to, will be employed for the declaration, or fulfilment, of the Divine Will; and who will be invested, in such an eminent degree, with the power and au-
thority of that supreme source of all power, as

\[\text{I Tim. vi. 15.}\]
\[\text{Malachi iv. 2. See also Introduction, Sect. V. v. pages 51. 56.}\]
to be, in a manner, encircled and supported by him, and made his special Representative during that dispensation.

Here, then, the Angel, who is also the representative of that Church and Nation, which, in these last days, have been so much the objects of the special favour and protection of God's Providence, appears again before us, in the awful character of the announcer of His judgments, and as actually taking the lead in the infliction of them. In the figurative Harvest, he has been seen "seated on a Cloud"; and, with "his sharp sickle," reaping, with resistless strength, the luxuriant produce of "the Earth". He has been seen, as "the Angel of the Waters," vindicating the judgments of the Almighty, in the calamities that had been thus brought upon the guilty nations of the world; and avowing the principle, on which he was rendered instrumental to their punishment: It has been seen, that he will take a prominent part in those events, which are evidently destined, in the Divine Counsels, to terminate in that future Vintage, the completion of which is here to be set forth: and, therefore, here again he is seen, armed as it were, with supreme authority; surrounded, supported, and firmly established, by "the Sun," whom he represents; and thus rendered fully competent to

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* Rev. xiv. 14—16.  
* Rev. xvi. 5, 6.  

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every thing which it may be appointed for him, either to do, or to suffer, in this last most dreadful and decisive contest.

Standing in this pre-eminent situation, and fully anticipating, (doubtless, in great measure, from this very Revelation,) the tremendous destruction which would then be at hand, the figurative Angel is described as "crying with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come, and be gathered to-"' ther, for the supper of the Great God; that ye may eat the flesh of Kings, and the flesh of Captains of thousands, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all, 'free and slaves, and small and great.'"

The idea, conveyed by this passage, is that of a vast and indiscriminate slaughter, such as shall include every rank and degree of military force, which shall be arrayed against the counsels of The Most High, in the land that is "a thousand and six hundred stadia" in length. It is, as it were, that sacrifice to Divine justice, by which, in consequence of the wilful and incorrigible wickedness of these enemies of God, His vengeance can alone be appeased. It will be, in effect, the result of a Crusade; and is therefore compared to a feast, on an extraordinary religious solemnity,—to "the Supper of the Great

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Rev. xiv. 17—20. pages 676—685.
God." And the conduct, on this occasion, of "the Angel standing in the Sun," or acting, and confiding, in the Name of this Lord of Hosts, is evidently designed to bear a striking resemblance to that of David, when he went forth, similarly circumstanced, to engage the champion of the Philistines, who had defied the armies of The Living God. "Then said David to the Philistine, 'Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know, that there is a God in Israel!" Even so, inspired with the same spirit, and standing in the same strength, will the symbolical Angel "cry," in a manner, in all the confidence of victory, and "with a loud voice, saying to all the birds, that fly in the midst of the heaven, 'Come, and be gathered together, for the supper of the Great God, that ye may eat the flesh of His enemies.'"

This prophecy, however, not only indicates the greatness of the destruction which is here set

1 1 Sam. xvir. 45, 46.
forth, but also the advantages, even in a *temporal* point of view, which will thence arise to the Church of Christ: for the *flesh*, which is to be eaten, is the *substance* of the enemies, who are thus to be destroyed: and the *birds*, that are invited to the supper, are those followers of the Saviour, who are to possess and enjoy their usurped *dominions*, and their extorted *wealth*. All their *usurpations* will then be annihilated: the *lands*, and *property of every kind*, extorted by fraud, and applied to the nurture of impiety and superstition, will then be converted to the public utility: and all the *powers*, that had been exercised for the impoverishing and oppression of the people of God, will then be finally superseded.

11. The description, and array, of the forces on the one side being completed, and the issue of the contest being thus generally anticipated, there follows, very naturally, some account of the Enemy, to whom they are to be opposed.

"And I saw," says the prophet, "*the wild Beast*, and the kings of the Earth, and their *armies*, gathered together, to make war against *Him that sat on the horse*, and against *His army.*" Here it will be perceived, that the *wild Beast*, or the *Roman Empire* under its *last head*, (which *head*, though still involved in the darkness superinduced by the pouring out of the *fifth Vial*), will then stand confessed in the broad light

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*k* Rev. xvi. 10. pages 735—738.
of day,) with the confederate kings, and their armies, will compose the whole of the opposite force. For this will be, in effect, a contest for Universal sovereignty; for the attainment of which all the force, which can possibly be assembled, will be brought into the field. And, with them, also, it appears, will be "the false Prophet," to consecrate the war by his presence; and to avail himself of all the advantages that may arise from the successes of his spiritual vassals, for extending his influence, and rendering it, in fact, as it now is in pretence, Universal. This will therefore be the same confederacy as that, which has been already foreshewn in two former scenes\(^1\), which have sufficiently developed the mode of its formation, the object it would have in view, and the certainty of its defeat; and, in this manner, will it rush blindly upon its own fate.

12. It having been unequivocally declared, as well as being evident from the very nature of the case, which side, in this great contest, would be crowned with victory, the prophetic scene now goes on to describe, what will be the fate of the vanquished.

"The wild Beast was taken, and, with him, "the false Prophet ", who wrought miracles before him, with which he deceived them that had "received the Mark" of the Beast, and them that

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\(^1\) Rev. xvi. 12—16; and 17—21.

\(^2\) For the prophetic description of these two Powers, see Rev. xiii. and Introduction, Sect. V. viii. page 88, note 1.
"worshipped his Image." The Powers, which had been the principals, in the perpetration of all the evils, by which the Church of Christ had been oppressed, during the last one thousand two hundred and sixty years,—and whose incorrigible wickedness, "in the sight of God," had been uniformly evinced, by "their worship of Demons and of Idols," and by "their murders, and their sorceries, and their fornication, and their thefts,"—were now, in a most especial manner, to be made examples of the righteous Judgment of God. They were not, therefore, to be slain; but their punishment was to be rendered, in a manner, permanent, that it might afford an impressive warning to all future ages, of the fatal effects of such abominations.

And as the figurative Angel, who is here described as summoning "all the birds that fly in the heaven," to "the supper of the Great God," had, on a former occasion, pronounced, that "if any one worship the Beast and his Image, and receive his Mark in his forehead, or in his hand," in that particular region over which he presided,—"even he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb;" so, in this case, where the world at large is to profit by the example, the extreme temporal punishment of the Beast himself, and of "the false Prophet,

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REVELATION, XIX. 11—21.

"who wrought the miracles before him," is expressly declared to be of the same kind, the memorial of which will extend through all future ages: — "These two were cast alive into the lake of the fire, that burneth with the brimstone?"

In the former case, individuals only, professing this system of Idolatry and Persecution, were to be subjected to these miseries and disqualifications, in one particular country; but in the present, when the whole system itself is to be annihilated, both the false Prophet, who constructed it, and maintained it by his deceptions, and the Beast, who had impiously enforced it with all the weight of his authority, are to be themselves involved in the same wretched fate, in the face of "the whole world."

How remarkably appropriate, and illustrative of the subject, are the words of the inspired Writer! These Enemies of God are not to be slain, "lest his people should forget;" but they are to be taken alive, as wild Beasts, in a net.' And, accordingly, they have both been described as

9 Εἰς τὴν λίμνην τοῦ πυρὸς, τὴν καυμάτων (or, as some copies have it, τοῦ καυμάτων) ἐν τῷ θείῳ. The preposition ἐν here evidently denotes the efficient cause of the burning: it is ἐν τῷ θείῳ, because, or by reason, of the brimstone: and the whole passage may perhaps be more clearly rendered thus,—"these two were cast alive into the Lake of the fire, that burneth by "reason of the brimstone."

* Psalm lix. 11.

ο θριόν, &c.
such in a former chapter*;—the one, as the wild Beast that rose up out of the sea, and the other, as the wild Beast that came up out of the Earth; and their fate is, therefore, worthy of their respective natures.

When taken, they are to be "cast alive," or in the full possession of all their bestial qualities, "into the lake of the fire, that burneth by reason of the brimstone."

And, surely, a lake, bounded on every side by land, so as neither to receive, nor emit, the waters, by which rivers, and even the sea itself, are in some degree replenished, is the most appropriate emblem that can be conceived, to denote that state of total abandonment, and excommunication, in which, putting every other circumstance out of the question, these two apostate powers will then be placed. But theirs will not only be a state of seclusion, by which they will be prevented from ever again mixing with, and corrupting, the nations of the world: it will be also a state of the utmost wretchedness, arising from the sudden and final disappointment of all their ambitious views, the utter hopelessness of their case, the universal contempt and execration of mankind,—but, in a more especial degree, from the suffocating fumes of false doctrines, which they are too hardened to renounce, and from other exemplary effects, which they will experience of the Divine Wrath.

* Chap. xiii. already referred to.
So that, even in a temporal sense, and as far only as man is concerned, "the Lake," into which they will be cast, will be that "of the fire that burneth with the brimstone."

Something like this has been lately exemplified, as the punishment of inordinate ambition, and violated faith, in the case of Napoleon Buonaparte; nor will there be any thing, as far merely as man is concerned, to prevent the Beast, and the false Prophet, when they, like him, in this their last and most desperate adventure, shall have placed themselves utterly without the pale of civil society, from sharing a similar fate. On this supposition, thus much appears to be certain, that, to the City, which has given name to the secular dominion of the one, and to the ecclesiastical dominion of the other, and which had been also the chief focus of the impostures and the tyranny of the one thousand two hundred and sixty years,—they will not be permitted to return; any otherwise than, perhaps, for the completion of their punishment; for they would find it already consigned to remediless destruction: and that, from that land, which is the peculiar possession of the ancient people of God, and which they had polluted with their presence, in the hope of acquiring the possession of it for themselves, and of converting its capital into the seat of an Universal Monarchy, they will be for ever excluded.

1 See Chapter xviii.
But man will not be the only power concerned in their destruction: it will be a visible act of Divine vengeance. And therefore they will be "taken," or separated forcibly, from the rest,—in order that, for the sake of example, they may be "cast alive," or, with all their sins upon their heads, and as vigorous in all their bestial qualities as ever, into that intermediate state of being, where there can be no repentance, or purgation; and which will precede the general judgment;—into that Lake burning with the fire of God's wrath, which the brimstone of their own manifold wickednesses and impieties have kindled, whence there is no hope, or possibility, of escape; and which is the awful type, and sure anticipation, of that horrible fate, which awaits them, and all the determined enemies of God, after his final judgment shall have pronounced their everlasting doom.

I see no impropriety in expressing my belief, that, on this decisive occasion, there will be a miraculous display of the Divine Power and Justice, in the exemplary punishment of these abandoned men; whose τιμωρία ψεύδων, or prodigies of Imposture, and the prophecies which have been uttered respecting them, have been as great miracles, as any that can be displayed in their extermination. And, indeed, it should be recollected, that the world would be then, literally, under a Theocracy: so that the prophet might truly say, with Moses, on a far distant, but not very dissimi-
lar, occasion,—"If these men die the common "death of all men, or if they be visited after the "visitation of all men; then the Lord hath not "sent me. But if the Lord make a new thing, "and the earth open her mouth, and swallow them "up, with all that appertain unto them, and they "go down alive into the pit; then ye shall under- "stand, that these men have provoked the Lord"." Not many years will now have to elapse, before this opinion is brought to the test.

With these adversaries of Christ, all succession will come entirely to an end, both in the secular, and in the spiritual, dominion of the Roman Empire; and even their titles will only be retained in the records of history, like the names of Sodom and Gomorrah, as memorials of their infamy, and terms of everlasting contempt.

13. The principal leaders in this impious Confederacy,—those who had formed, and kept it together, partly by their delusions, and partly by their authority,—being thus disposed of, after what we must conceive to have been a tremendous destruction of their more hardened and determined adherents, "the remainder (οἱ λοιποὶ) "were slain with the Sword of Him that sat on "the Horse,"—that Sword, "which proceedeth out of His mouth"; and the keen edge of which they had never before seen, or experienced. In other words, the Divine Justice will have been

" Numb. xvi. 29, 30."
satisfied by the exemplary punishments already inflicted; and therefore Divine Mercy, even in this extreme case, will interpose, to save the remainder of these hostile forces, (and whose hostility did not proceed from "malicious wickedness," but was either the effect of delusion, or compulsion,) through the instrumentality of "the Sword of the Spirit, which is the Word of God," by destroying all their enmity against "the Truth;" and enabling them to relinquish the life they had been living, under that infernal influence, to which they had been hitherto taught implicitly to submit themselves.

It is no wonder, then, that the prophet should subjoin, that "all the birds were filled," or satisfied, "with their flesh:" for, from this time, a new Order of things would begin to arise: and all causes of dissatisfaction were to be done away. The Church of Christ would become freed from all further persecution and oppression, from those Enemies, who had hitherto been permitted more or less to triumph over her. Very many of these, as has just been made to appear, would be converted into friends, would increase her strength, and contribute largely to her gratification and support. And, as to those who had maintained the inveteracy of enmity to the last,—their period of power had expired; their usurpations were at an end; and those good things, which they had

* See page 868.
REVELATION, XX. 884

abused, and "consumed upon their lusts," had been wrested violently from them, and devolved, in a manner by hereditary right, upon those, who "shall inherit the earth."

Henceforth, therefore all religious persecution, from the quarters in which it hath hitherto arisen, will become extinct: the Holy City shall cease to be "trodden under foot by the Gentiles:"—the two Witnesses will no longer be compelled to "prophesy in sackcloth;"—nor will the symbolical Woman be any longer nourished in the Wilderness, for fear of the Dragon, or from the face of the Serpent; but the happy period, which is so sublimely described in the next scene, will have its commencement, and will present, throughout the period of its duration, the most delightful forestate of the joys of the world eternal, that the state of humanity, in this world, will ever be capable of exhibiting.

CHAPTER XX.

The enemies of pure Christianity having been totally defeated, in the last daring and impious enterprise, in which they would be permitted to engage, before the commencement of the Millennium,—the course of the Prophecy proceeds now to prefigure the utter annihilation of that system of delusion *, in which the confederacy, for that

* Rev. xvi. 13—16.
enterprise, had originated; and the effectual restraining of the power of that Apostate Spirit, who (whether under the guise of "the Old Serpent," producing Infidelity, or as "the Devil," promoting spiritual tyranny and persecution, or as "Satan," exciting that inordinate ambition which is altogether hostile to the tranquility and happiness of mankind, or, lastly, as uniting all the three characteristics together in the form of "the Dragon (b)") had hitherto deceived the nations.

Ver. 1.—And I saw an Angel coming down from the Heaven, having the key of the bottomless deep, and a great chain in his hand.

Ver. 2.—And he laid hold on the Dragon, that old Serpent, who is the Devil, and Satan; and bound him a thousand years;

Ver. 3.—And cast him into the bottomless deep, and shut him up; and set a seal over him, that he should deceive the nations no more, until the thousand years should be finished: and after these he must be loosed a little season.

As the opening of the pit of the abyss was the means of devising the Imposture of Mahomet, and of letting forth the Scorpion-locusts, for the propagation of it in the East (c); and as the temporal

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(b) Rev. xii. 3, 4, 7—9. pages 518—521 and 546—549
(c) Rev. ix. 1—11. pages 307, &c.
Power, which has forcibly maintained for so many ages the Apostacy from Christ's holy Religion in the West, having been created by the Bishop of Rome, is also said to have "ascended out of the same abyss";—there not having been in either case, any ground, either in right reason, or in true religion, for the assumptions they have advanced, or for the doctrines they have promulgated;—so the shutting-up of the great Deceiver of mankind, in that same bottomless deep, from which these two grand systems of Imposture have proceeded, and the setting of a seal over him, for his surer confinement, are evidently emblematical of the utter downfall of both of these systems; and of the entire privation of his power again "to deceive the nations," till the appointed period of his durance shall have expired.

But what Being possesses the power of thus opening and shutting up "the bottomless deep," or of appointing, that these things should be accomplished,—but He, "to whom all power is "given, both, in heaven and in earth"; who alone "hath the keys of Hades, and of Death"; who "openeth, and no one shutteth; and shutteth, "and no one openeth"? And therefore the Angel, whom St. John describes as coming down from the heaven, can be no other than The very Person, who is elsewhere styled "The Messen-
oer of the Covenant,"—that "Prince of Peace," who being at the same time "The Mighty God," "shall bruise Satan under our feet." And the wonderful effects here stated to be produced, will be no other, than the exhibitions of his almighty Power, and infinite Goodness,—the merciful and gracious dispensations of his Providence,—the manifold blessings resulting from "the increase of his government, and peace,"—the consequences of the extraordinary effusions of his Holy Spirit. By virtue of these, Satan will in a manner be shut up, and bound; his powers of deception, and his influence in causing evil, will be effectually controlled; impiety, and wickedness, with the miseries that never fail to attend them, will be rapidly diminished; and true Religion, Virtue, and Happiness, will proportionably flourish, and abound, throughout the world.

Such are the prospects, which will open upon the human race, at the close of the predicted period of the one thousand two hundred and sixty years! But, as nothing is perfect on this side of eternity, even these prospects have their alloy: for the period, during which "the Prince of the Power of the Air!" is to be bound, is restricted to "a thousand years;" "and, after these," it is said, "he must be loosed a little season."

There are two hypotheses, concerning the du-

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b Malachi iii. 1. and Introduction, Sect. V. iii. page 38.

1 Isaiah ix. 6.

b Rom. xvi. 20.

1 Eph. ii. 2. and Introduction, Sect. V. ii. pages 36, 37.
ration of this period, which, as even its commencement is yet future, it will be quite sufficient for my present purpose merely to state; premising nevertheless, that, whichever supposition may be adopted, the description of it holds forth to the Church of Christ, the certain expectation of the utmost rectitude, glory, and happiness, which human nature is capable of attaining, during the present constitution of things.

I. The first supposition is this, that the thousand prophetical years here mentioned, are only a thousand natural years; so that the period of this spiritual reign of Christ upon earth, when, as, the interpreting Angel explained to Daniel, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,"—will be far less than that, denoted by "a time and times and the dividing of time," during which the little horn of the fourth Beast was permitted to "speak great words against the Most High, and to wear out the Saints of the Most High.""

2. According to the second supposition, and agreeably to the consistency which the prophetic language has observed throughout this book, with regard to smaller denominations of time,—a pro-
Revelation, XX. 1–3.

Phetical Day will signify a natural Year; and, consequently, a prophetic year must indicate 360 of those prophetic days; in the same manner as the 1260 days, so often mentioned, denote 1260 natural years, or "a time times and the "dividing of time," or "forty and two months," or three prophetic years and a half; at the rate of 360 prophetic days to the year". And therefore the period in question will not be one, of 1000 natural, but of 1000 prophetic years;—even a space of 360,000 natural years.

What a season of happiness, then, for the Universal Church of Christ, would the time here indicated present! This would be, indeed, a Millennium, in respect to which, the period of disorder and wickedness which had previously elapsed, from the time of the Creation, would not form, as according to the common presumption, about six parts out of seven of the whole space before its close; but about one sixtieth part of the whole!

This, however, is among "the secret things which belong to God;" and speculation concerning it can lead to no satisfactory result. The prophetic scene itself, which foreshews the Millennium, will fully establish the belief, in the mind of every sincere Christian, that that season of glory and happiness has been determined by infinite Wisdom; and that, in respect both to its

a Introduction, Sect. II. pages 9—11.

b Deut. xxix. 29.
duration, and to the singular privileges and blessings by which it will be distinguished, it will be such only, as is consistent with the Greatness and Goodness of God.

Ver. 4.—And I saw thrones, and they sat upon them; and judgment was given unto them: and I saw the souls of those, who had been slain with the axe, for the testimony of Jesus, and for the word of God: and of those, whosoever had not worshipped the Beast, nor his Image, and had not received the Mark on their forehead, and on their hand: and they lived, and reigned with Christ, the thousand years.

Ver. 5.—But the rest of the dead lived not again, until the thousand years were finished. This is the first Resurrection.

Ver. 6.—Blessed and holy is he, that hath part in the first Resurrection: over these the second Death hath no power; but they shall be Priests of God, and of Christ; and shall reign with him a thousand years.

I. This sublime description is intended to point out, in the first place, the nature of the occupation, and of the happiness, which will distinguish this period of Millenian blessedness.

It is to be a season of Judgment, for the continual improvement of mankind, in virtue and true
REVELATION, XX. 4—6.

religion, by means of that "Scripture," which is "given by inspiration of God, and is profitable "for doctrine, for reproof, for correction, and in-
"struction in righteousness?." St. John "saw "thrones, and those who sat upon them, and "judgment was given unto them." In this sense, then, this imagery bears an evident analogy, and reference in part, to the thrones, on which the four and twenty Elders were seen seated, in a former vision, around the Throne of God. These are the revealers of His supreme Will; and lay down his holy Laws and Ordinances, for the regulation of human conduct, so clearly, as to enable those, who consult them aright, even to "judge themselves."

But, in carrying on this noble process of improvement, the number of the thrones is not limited. There will not only be the Holy Scriptures, as the supreme Arbiters of principles and manners; but there will also be the illustrious examples, afforded by the Church of God in former times; and, especially, while she was labouring under persecution, and depression, and, consequently, when her faith, her patience, and her virtue, were tried to the utmost. And, for this reason, the prophet also saw, "the souls of those, who had been slain with the axe," or put to a public and ignominious death,

p 2 Tim. iii. 16.
q See Rev. iv. 4: pages 114—117.
"for the testimony of Jesus, and for the Word of God." These constituted the representatives of "the noble Army of Martyrs," whose excellent patterns, as they, during their natural lives, had "adorned the doctrine of God their Saviour in all things," are well represented, as now raising them to high dignity in a judicial capacity; and as producing, in full effect, the happy influences, they were so well adapted to exert. This part of the scenery, therefore, evidently includes the souls of all those prophets, (for "the testimony of Jesus is the Spirit of prophecy,") and righteous men, who had undergone persecution, on account of Religion, through all preceding time.

And, together with them, were also seen the souls of those, who, preserving themselves pure from the corruptions of Popery, in particular, "had not worshipped the Beast, or his Image, or received his Mark." These had been, in their time, "the light of the world;" and the memory of their virtues, and a knowledge of the heavenly doctrines and precepts on which they were founded, would now produce the most conspicuous effects, as affording examples of "all virtue and godliness of living."

Such are those, who are here said "to live, and reign with Christ, a thousand years." The holy lives, which they had lived, would rise again, as it were, from that obscurity, in which the idol-

\[\text{Rev. xix. 10.}\]
\[\text{Matth. v. 14.}\]
airy and spiritual darkness of former ages had buried them; and would again become influential and energetic. "Their memory would be precious" in the Christian Church; and, by the sanctity of their past lives, though their bodies were still numbered with the dead, they would become examples venerated, and highly instructive;—they would "still speak" in words of excitement to "all holy conversation and godliness," throughout the period here predicted. They would be each, in a manner, seated upon his throne, in the general opinion of mankind; bearing rule, under Christ, by the force of his recorded Virtues; and leading men on to virtue and happiness, by the imitation of them.

II. So much for those illustrious dead, whose souls are here emblematically brought forward, to the view of the prophet. "But the rest of the dead "lived not again, until the thousand years were finished." And this description will include all the remaining part of mankind, who had died, undistinguished by any eminence in virtue and true religion, before the commencement of this happy period.

And no less will it apply to "those unruly wills and affections of sinful men," which, during the preceding ages of the world, had been opposed to the dispensations of God, and to the happiness of man: for, "in this day of Christ's Power," every

1 Psalm cx. 3.
thing of this nature will have ceased from all vital operation, and be as if it had never been.

Those principles of "false doctrine, heresy, and schism," in particular, which had so long distracted the peace of the Church, will be then superseded; the systems of oppression and persecution, which were founded upon them, will have been destroyed; and the usurped authorities, which had been raised by them, and had acted conformably to them, will be then laid low, in the grave of a political death. And it is here distinctly predicted, that, in this state of moral torpidity, or figurative death, such sorts of principles, systems, and authorities, shall remain, till the period of the thousand years shall have elapsed.

This, then, is called "the first Resurrection;" as affording a most vivid type, and the assured anticipation, of that future and blessed Resurrection, in which the bodies "of just men made perfect" being reunited to their souls, and made spiritual and incorruptible, those holy beings will be placed in the enjoyment of ineffable, and continually increasing, bliss, in the mansions of celestial glory, through all eternity.

But this will be a Resurrection, in no other sense of the word: for St. John saw the souls, only, of those holy Martyrs, and Confessors. He saw them raised to their just dignity and estimation, in the general opinion of mankind; and the piety and virtue, by which they had been distinguished, elevated into objects of universal reve-
REVELATION, XX. 4—6.

rence, and imitation; but He saw not their Bodies: They had been long since reduced to that corruption, to which they had been consigned, "in sure and certain hope of the Resurrection, to life eternal;" of which Christ himself was the first fruits; and to which the prophet himself most pointedly alludes in a subsequent passage of this book. The period, here spoken of, was not that "life eternal;" for it was only to continue "the thousand years;" but the general diffusion of Christian Knowledge, and the peace, harmony, and happiness which would every where prevail, would cause it to resemble the future state of heavenly bliss, much more nearly than any period that had ever preceded it. The commencement of this, therefore, in the symbolical language of prophecy, would be as "life from the dead."

III. As "the righteous shall be thus had in everlasting remembrance," it is therefore most impressively added—"Blessed and holy is he, that hath part in this first Resurrection: over these the second Death," "the perdition of ungodly men," "shall have no power." How, indeed, can it have power, over such, consistently either with the Justice, or the Goodness, of God? "With him do live the spirits of them that depart hence in the Lord; and with him the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." So

a Rom. xi. 15.
8 Psalm cxii. 6.
7 2 Pet. iii. 7.
that "there shall be no torment touch them." And they are not only inviolable, but, by the noble examples they have left behind them,—by that sacred light of Divine Truth, which is reflected from their virtuous and holy lives,—and by those sacrifices, which they have freely offered to God, of themselves, of all that they counted dear, and even of life itself, that they might maintain irreproachably, till death, "the Testimony of Jesus, "and the Word of God,"—they shall be as "Priests of God and of Christ; and shall reign "with him a thousand years."

It only remains now to be added,—

1st. That to this state of things our Lord evidently alluded, when he said to his disciples,—

"Verily I say unto you, That ye who have fol-
"lowed me, in the Regeneration, when the Son of "man shall sit on the throne of his glory, ye "also shall sit upon twelve thrones, judging the "twelve tribes of Israel." And

2dly. That it is the same also as that foretold by Isaiah, when he says,—"It shall come to pass, "in the last days, that the mountain of the house "of Jehovah shall be established in the top of "the mountains, and shall be exalted above the "hills; and all nations shall flow unto it.

"And many people shall go and say, Come "ye, and let us go up to the mountain of Jehovah," "to the house of the God of Jacob; and he

“will teach us of his ways, and we will walk in
his paths; for out of Sion shall go forth the Law,
and the Word of Jehovah from Jerusalem.

“And he shall judge among the nations, and
shall rebuke many peoples: and they shall beat
their swords into ploughshares, and their
spears into pruning hooks: nation shall not
lift up sword against nation, neither shall they
learn war any more.”

This last illustrious prophecy, moreover, throws
a strong additional light,—upon the scene which
has been presented of the figurative Vintage; upon that which describes the drying up of the
waters of the mystical Euphrates, “that the way
of the Kings, who are from the East, might be
prepared;” and upon that, which unfolds the object of the grand Confederacy, formed by the
three unclean Spirits, which will be totally de-
feated at Armageddon.

Ver. 7.—And when the thousand years shall have
expired, Satan shall be loosed out of his
prison:

Ver. 8.—And he shall go forth to deceive the
nations, which are in the four corners of the

b Isaiah ii. 1—4. This was “the Word which Isaiah, the
son of Amoz, saw, concerning Judah and Jerusalem.”


* Rev. xvi. 12, &c.

* Rev. xvi. 16—21.
Earth\textsuperscript{1}, the Gog and the Magog, to gather them together to battle, the number of whom is as the sand of the sea.

Ver. 9.—And they went up over the extent of the Earth, and encompassed the camp of the Saints, even the beloved city. And fire came down from God, out of the heaven, and devoured them.

Ver. 10.—And the Devil, who deceived them, was cast into the lake of the fire and brimstone, where are the Beast and the false Prophet: and they shall be tormented, day and night, for ever and ever.

To shew how imperfect, and prone to evil, the nature of man really is, even in this very advanced period of human existence, and after the full enjoyment of all the blessings and privileges of the Millenian state; and, at the same time, to evince, that his state will be that of probation, so long as he remains in this world, whether \textit{Satan} be bound or not; at the close of the thousand years, \textit{Satan shall be loosed out of his prison}. And as, in the \textit{first} instance, since the Creation, in which he was permitted to make his appearance, he seduced the first parents of mankind, to their \textit{fall}; so, here, the effect of the \textit{last} efforts of his

\textsuperscript{1} Τὰ ἡλικία ἐν αἷς τίσαρεν γυναικα τῆς γῆς, which Schleusner renders, paraphrastically, by \textit{"nationes remotissimas."}
malice is declared to be, the *destruction* of those who had allowed themselves to be deceived by him.

The consequences of his *liberation* will be immediately apparent: "he shall go forth to deceive "the nations, which are in the four corners of "the Earth,"—or, in situations, the most remote from that consecrated spot, which will then be the ostensible seat of the Divine Government; and, consequently, where they will be the most accessible by his delusions. His attempt will be, the formation of another grand *Confederacy*, (analogous to *that*, whose total defeat marked the close of the period of the *one thousand two hundred and sixty years,* )—for the overthrow of the Church of *Christ*, and the extinction of his holy Religion. And, as far as the actual formation of this confederacy, and the putting of it into motion, are concerned, he will be completely successful: for "they went up over the extent of the "Earth, and encompassed the camp of the *Saints,* "even the beloved City."

But here his machinations will fail: and "his proud waves," his hostile multitudes, "will be stayed." That unwieldy force, which he had "ga- "thered together to battle, the number of whom "is as the sand of the sea," so far from being able to make any impression upon the Church, will be themselves judicially destroyed, by a special exhibition of the Divine *vengeance*: "for "fire came down from God, out of the heaven,
"and devoured them;" in the same manner, probably, as "there came out a fire from the Lord, "and consumed the two hundred and fifty men, "that offered incense" with unhallowed hands, in the rebellion of Korah, Dathan, and Abiram §. And, it may be, that as their punishments would be thus similar, at least in description, so would the sins be, for which they were inflicted. At any rate, they would be, in both cases, acts of rebellion against God.

What nations those may be, which, at the time here spoken of, will be thus confederated against the ordinances of the Almighty, it is perhaps impossible to say with any certainty. They are called "the Gog and the Magog." Magog is mentioned by Moses, as the son of Japheth †; and he was the father of the Scythian tribes. Gog is said by Ezekiel to be "the chief prince of Meshech and Tubal ¼;" that is, the head of the descendants of these two other sons of Japheth. And it also appears, from the same prophet, that their hostile expedition will proceed from the North, and be directed against the Holy Land:—thus, "I will cause thee to come up from the "North parts; and will bring thee upon the "mountains of Israel ";; and again, "It shall "come to pass, at the same time that Gog shall "come against the land of Israel, saith the Lord

§ Numb. xvi. 35.  † Gen. x. 2.  ¼ Ezek. xxxviii. 2.  ½ Ezek. xxxix. 2.
"God, that my fury shall come up in my face!" The Scythian and other nations, therefore, in the Northern parts of Europe and Asia, seem to be the people here principally intended; and, accordingly, the names of Meséch and Tubal, two of the chief founders of these nations, are found in the modern names Moscow and Tobolsk; as the Arabians still call by the names of Jagionge and Magionge, (which are Gog and Magog,) all those distant Northern nations of Asia, which pass under the general denomination of Tartars.

To the infliction of the predicted fate upon these enemies of God, succeeds the punishment of their Tempter. "The Devil, who deceived "them, was cast into the lake of the fire and "brimstone." Here he was to be effectually de-


prived of all further power of annoyance; and to be for ever cut off from all further influence over the children of men. In fact, longer time would not be allowed, either for his influence, or annoy-


ance, were it even in his power to employ them; for now the season of final judgment and retribu-


tion had in effect arrived. In "this place of torment," the fierce and immittigable Wrath of God, burning like an unquenchable fire; and his own inflamed and outrageous passions; but, more especially, the disappointment of all his malici-


ous machinations against the human race, stifling,


1 Ezek. xxxviii. 18.


2 D'Herbelot's Bibliotheque Orient. tit. Jagionge.
like brimstone, every hope of vengeance, and aggravating the misery of his boundless ambition defeated of its objects,—all these would produce a degree of wretchedness, which it is impossible to conceive, and which, for obvious reasons, would be, in some measure, peculiar to himself.

But here, however, he finds his former zealous Representatives, the devoted propagators and supporters of his delusions among men, waiting their final doom, as well as himself: “here are “the Beast and the false Prophet,” “in a certain “fearful looking for of judgment, and fiery indig- “nation ;” for the bubble of their Infallibility will long since have been burst,—even ever since the fearful fate incurred by them at Armageddon. And no sooner shall their sentence be pronounced, than it will begin to be carried into effect: “they “shall be tormented day and night, for ever and “ever:” their penal anguish will experience no intermission, or diminution, through all eternity. And, to this horrible state of things, the positive denunciations of Divine Wrath, recorded by St. John in a former chapter”, and hitherto acted upon, as supplying measures of self-preservation, in this country, ever since the time of the Re- formation, have an ultimate, and very evident, allusion.

Ver. 11.—And I saw a great white Throne, and Him that sat upon it, from whose face the
Earth and the Heaven fled away, and there was found no place for them.

Ver. 12.—And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged from the things written in the books, according to their works.

Ver. 13.—And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged, every one, according to their works.

Ver. 14.—And death and hades were cast into the lake of fire. This is the second death.

Ver. 15.—And if any one was not found written in the book of life, he was cast into the lake of fire.

The great purposes of God, in the various dispensations of his Providence, having been now completely accomplished; and his Church having become triumphant over all her enemies, and sufficiently purified, for her celestial mansions, in the world eternal; the things, that are merely temporal, are forthwith to come to an end; and a just and unerring decision is to assign to every one his future state, “according to his works” during his past period of probation. And it is this general Judgment which is the subject of the present vision.
In this, the prophet sees "a great white Throne,"—the most sublime and simple image that could be employed, to denote the ineffable Dignity, and the perfect Purity and Holiness, of the supreme Judge. But he also saw Him that sat upon it, whose "terrible majesty" was such, that "from his face the Heaven and the Earth," which had been the scenes of his past dealings with his rational creatures in this world, "fled away;" and there was found no more place for them, than if they had never existed; they afforded no longer any space, or ground, for human probation. And this passing away of the heaven and the earth is sufficiently explained by St. Peter, where he says,—"By the Word of God, "the heavens were formed of old, and the earth, "out of water; and through water it (the Earth) "was compacted. By which (Word of God) the "world, that then was, being overflowed with "water, perished. But the heavens and the earth, "which are now, by the same Word, are treasured "up, being reserved for fire, against the day of "judgment, and perdition of ungodly men."

But, though they had thus vanished before the face of Him who sat on the Throne, never presenting again such scenes as they had before done, yet the conduct of the individuals, who had composed their population, through all preceding...
times, and the characteristic events by which the nations within their former limits had been distinguished, were of the utmost importance. For this was the great day, or period, of retribution; and every one was "to receive, according to the things done in the body, whether they had been good, or whether they had been evil." For this purpose, the general, or literal, Resurrection having taken place, St. John "saw those who had been dead, both small and great, standing before God,"—that is, all mankind, their bodies being now reunited to their souls. And this description includes also those who may then be alive; for "flesh and blood cannot inherit the kingdom of God;" and in order that their bodies may become incorruptible, they must be changed, and this change may be regarded, in its effects, as equivalent to an actual Resurrection.

"And the Books were opened;" the Book containing the laws of the Most High, for the judgment of those who had possessed the advantage of Divine Revelation;—and the Book of natural conscience, for the Gentile nations of the world,

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p Rom. xiv. 10. 2 Cor. v. 10.
q St. Paul, in the grandest and most striking manner, has given the order of precedence, if I may so say, in this Resurrection, in 1 Thess. iv. 13—18. But this passage relates chiefly to "the Resurrection of the Just:" and to that of the unjust only by implication, as taking place last. On this latter point he is abundantly explicit, as well as upon the corresponding effect of the general judgment, in 2 Thess. i. 6—10.
who, not having had "the Law," had thus "become a law unto themselves." There would also be, on this great occasion, the recorded testimony of conscience, in every human breast, either to accuse or excuse. And all these, again, would be checked by the ample Volume of the Omniscience of the infallible Judge himself, for he knoweth the very secrets of the heart.

But there was also "another Book opened, which is the Book of Life." To this the prophet has made a very particular allusion in another passage, where he calls it "the Book of life of the Lamb." This will contain the descriptive characters of all those, who shall be judged worthy of the Resurrection to eternal life. This will therefore, of course, include all those, who were exalted to the honour of the first Resurrection, and of whom it is expressly said, that they are "blessed and holy," and that over them "the second death hath no power." It will further comprehend all those, "who have fled for refuge to the only hope set before them in the Gospel," and have availed themselves of the merits and mediation of their Redeemer, for the pardon of their sins, and reconciliation with God; labouring earnestly to follow "the steps of his most holy life," according to the measure of their knowledge, and advantages. It will likewise include all those,

*Rev. xxi. 27.
who have truly feared God, under the Patriarchal and Mosaical Dispensations; and even those Heathens, who, though their piety ascended to an unknown God, endeavoured, "being a law unto themselves," to live as virtuously and beneficiently in their generation, as the unfavourable circumstances, in which they were placed, would allow them.

"And the dead were judged, from the things "written in these books, according to their works:" for this evidence could not but be clear and decisive.

To shew that "the dead, small and great," is an expression inclusive of the whole human race, the prophet proceeds to add, that "the sea gave "up the dead that were in it; and Death and "Hades gave up the dead that were in them." In a literal sense, all those, who, from the beginning of time, had been buried in the waters of the ocean, would now be raised again; and, in an emblematical sense, not even the most obscure individual, in the most obscure nations, would be left out of the account: while Death, the very principle of mortality, being vanquished, shall be compelled to give up all the bodies out of which their souls had departed; and Hades, which had been the receptacle of the souls of those defunct bodies, would also be compelled to give them up, that, being reunited to their respective bodies, they might appear, in all the completeness of personal identity, in the presence of their Supreme Judge.
"And they were judged, every one, according to their works."

As Death and Hades are here used as personifications, the one, of that "king of terrors," who is "the last enemy that shall be destroyed," and the other, of his invariable attendant, who receives the souls of those whose bodies have been deprived of life,—so, on this last decisive occasion, they are also inseparable: and "Death being swallowed up in victory," Hades, likewise, shares the same fate,—that of utter and eternal destruction. This is symbolically signified, by their being "cast into the lake of fire," the contemporaneous lot of all the other enemies of God.

And this is called "the second death;" it being the death of death,—a death, from which there can be no Resurrection, but which involves the idea of a fate, that is for ever unalterably fixed.

And such will be the fate of the Devil, and his Angels, of "the Beast and the false Prophet," as well as of all those wretched men, who had lived wickedly, and died impenitently: for, "if any one was not written in the book of life, he was cast into the lake of fire:"

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And such will be the fate of the Devil, and his Angels, of "the Beast and the false Prophet," as well as of all those wretched men, who had lived wickedly, and died impenitently: for, "if any one was not written in the book of life, he was cast into the lake of fire:"

"And they were judged, every one, according to their works."

As Death and Hades are here used as personifications, the one, of that "king of terrors," who is "the last enemy that shall be destroyed," and the other, of his invariable attendant, who receives the souls of those whose bodies have been deprived of life,—so, on this last decisive occasion, they are also inseparable: and "Death being swallowed up in victory," Hades, likewise, shares the same fate,—that of utter and eternal destruction. This is symbolically signified, by their being "cast into the lake of fire," the contemporaneous lot of all the other enemies of God.

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extinction'; and "where the worm dieth not, " and the fire is not quenched.""

CHAPTER XXI.

The period of the General Judgment being past, that of celestial happiness, in the proper sense of that term, begins.

Ver. 1.—And I saw a new Heaven and a new Earth: for the former heaven, and the former earth, were passed away; and the sea is no more.

Ver. 2.—And I John saw the Holy City, the New Jerusalem, descending from God, out of the Heaven, prepared as a Bride adorned for her husband.

Ver. 3.—And I heard a great Voice out of the Heaven, saying, "Behold, the Tabernacle of " God is with men, and he shall dwell with " them, and they shall be his people, and God " himself shall be with them, even their God.

Ver. 4.—"And God shall wipe away every tear

* Mr. Woodhouse's Translation of the Apocalypse, page 60. Edit. 1805.

7 Mark ix. 44. 46. 48.
"from their eyes; and Death shall be no more; nor shall there be sorrow, or mourning, or pain, any more: for the former things are passed away."

Ver. 5.—And He who sat upon the throne, said, "Behold, I make all things new." And he saith unto me, "Write; for these words are true and faithful."

Ver. 6.—And he said unto me; "It is done. I am the Alpha, and the Omega, the beginning and the end. To him that thirsteth, I will give from the fountain of the Water of Life freely."

Ver. 7.—"He that overcometh shall inherit all things; and I will be a God to him, and he shall be a Son to me."

Ver. 8.—"But to the cowardly, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and to all liars, their part is in the lake that burneth with fire and brimstone, which is the second death."

I. It appears very clearly, from a most sublime and awful passage in the second Epistle of St. Peter*, that the general conflagration, and, it may be presumed, purification, of the Earth, and

* 2 Pet. iii. 7. 10—13.
of the Heaven connected with it, will take place at the time of the general Judgment, or the second personal Advent of Christ, who, it is declared, "was ordained of God to be the Judge of quick and dead." The day of that Advent is expressly called "the day of the Lord;" and it is said, that "that day will come as a thief in the night;" and that "in it the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." Nevertheless," the Apostle adds, "we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." He is here speaking of the material heaven and earth, which shall arise out of the dissolution of the present; and become the scene for the display of a new, perfect, and eternal state of things.

And, to the point of time, when all this shall have been accomplished, the Prophet now conducts us. "And I saw," he says, "a new heaven and a new earth; for the former heaven, and the former earth were passed away." He beheld the establishment of that appointed Order of things, which is to complete the gracious purposes of God, in the creation of the world; and to illustrate the design, and effect, of all the mysterious

b Acts x. 42.

* Isaiah lxv. 17. and lxvi. 22—24.
dispensations of his Providence, in the past government of it. And, therefore, he adds, that "the sea is no more:"—all the commotions and calamities, which arise from the various and conflicting opinions and interests, whether of individuals, or of nations, will be at an end; all the causes of dissension will have ceased; and everything will contribute to the glory of God, and to the peace, harmony, and happiness of his glorified creatures, to all eternity.

II. "The souls of those, who have slept in Jesus, will God bring with him:" their bodies will rise first: and, then, "they who are alive, "and remain, will be caught up, together with "them in the clouds, to meet the Lord in the "air ". And it is from this elevated situation,—
from this "new heaven," that St. John perceived the glorified Church of Christ, "the Holy City, the new Jerusalem," descending to the newly-formed Earth; enriched with all those illustrious Graces and Virtues of Christianity in full perfection, which she had cultivated with so much diligence, through every variety of event, during her former period of probation; and, thus, "prepared as a bride, adorned for her husband." For, indeed, the marriage of the Lamb had been already celebrated; and he now brought her home to the new, and divinely-constructed, mansion; prepared for her.

1 Thess. iv. 14. 16, 17. 2 Cor. v. 1. Rev. xix. 7.
III. The *paradisaical* state of Man was now, in a manner, returned; but returned, with this essential difference, that it was not again to present a state of trial, and liability to fall. It was also, now, to include all the "just men made perfect," who had been the faithful members of the Universal Church of Christ, through all the ages of the former world; to the exclusion of none, who had been saved through his Merits and Mediation. And, as God, in a most gracious and descending manner, had been pleased to reveal himself to the first Parents of mankind, while in their blissful state of innocence, such would the case be now, in respect to the sanctified of the race of man, only on an indefinitely extended scale, and under far different circumstances.

All this is beautifully represented, as announced to the Prophet, by a loud voice, out of that newly-formed *heaven*, which was to be the *Seat* of this everlasting "*Kingdom of God*." It said, in effect, "Behold the Tabernacle of God is with men, and he shall dwell with them, and they shall be his people; and God himself shall be with them,—even their God."

And then, with a retrospective view to the *sorrows*, and *afflictions*, and *mortality*, of their former state of existence, they are animated, and blessed, with the delightful and certain assurance, that "God shall wipe away every *tear* from their eyes," removing for ever every cause of grief; that "*Death* shall be no more;" and that there
"shall not be any more sorrow, mourning, or pain; because that the former things are passed away."

IV. Of this sublime and noble theme, a suitable application is immediately made. As a topic of sure consolation, and certain hope, to the militant Church upon earth, amidst all her scenes of warfare, trial, and persecution, "The King eternal," himself, "He who sat upon the Throne," He, "by whom all things were made, and without whom was not any thing made that was made," — even He is described as, in infinite mercy, affixing his own attestation, to the certainty of this glorious and happy issue, to his Church, out of all her difficulties and affictions. "Behold!" said he to the prophet,—"I make all things new;" commanding him, at the same time, to write these words, inasmuch as "they were faithful and true," for the comfort and support of all true believers, to the end of time.

Nor does he, in his boundless grace and mercy, abstain from words of still stronger encouragement and persuasion. He appeals, in a manner, to his own eternity, and unchangeableness. "I am the Alpha, and the Omega, the beginning and the end." — "It is done." Hence there arises the surest ground for belief, that what he has thus spoken, he will also bring to pass; and that whatever has been decreed, in the counsels

* John i. 3.
of his Wisdom, as to be accomplished at any future time however remote, is, in effect, and with respect to him, as if it were done: since all the distinctions of time, into past, present, and future, vanish, in regard to a Being, who is infinite and eternal.

And it may, perhaps, tend to silence the objections founded on mere natural science, to be thus, divinely, assured, that the change, which is here predicted to take place in the world which we inhabit, is expressly said to be effected by the Almighty Power of God,—that same power which "created the heaven and the earth." The possibility of the thing is, therefore, proved by the Power, as its certainty is, by the Word, of God.

With the doctrines of the Power and Truth of God, are inseparably connected those of his Goodness and All-sufficiency. These are, therefore, the next things most graciously insisted on, by "Him who sat on the Throne." "To him that "thirsteth, I will give from the fountain of the "water of life freely." But this is only a repetition of what he had already, and repeatedly, declared, in the most explicit manner, at his first Coming. "Blessed are they that do hunger and "thirst after righteousness, for they shall be "filled":"—"If any man thirst, let him come "unto me, and drink." "and the water that I "shall give him, shall be in him a fountain of

b Gen. i. 1. a Matt v. 6. b John vii. 37.
"water, springing up into everlasting life!" These, and other assurances of Christ to the same effect, afford the most cogent argument that can be adduced, of his exhaustless bounty, and ability to bestow. The water, of which he speaks, is the Divine influences of The Holy Spirit; which, where they are properly cherished, and submitted to, are ever productive "of all virtue and godliness of living:" but "godliness is profitable for all things, having promise of the life that now is, "and of that which is to come ";" and, therefore, also, it is added, by Him who spake from the Throne—"He that overcometh shall inherit all things:" that is—he, who, with the assistances which I shall vouchsafe him, shall overcome all the enemies he will have to encounter, in the pursuit of "glory, honour, and immortality," shall receive all those good things, in this life, which will tend to his real benefit,—and, in the world to come, he shall enjoy that "inheritance, incor-
"ruptible, and undefiled, and that fadeth not "away ";" which is reserved in heaven for him. But this is the inheritance of those only, who are the Sons of God, by adoption; and, therefore, it is subjoined,—"I will be a God to him, and he shall be a Son to me."

V. Throughout this scene, as well as many preceding ones, St. John stands forward as the type, or representative, of the Christian Church

1 John iv. 14. 1 Tim. iv. 8. 1 Pet. i. 4.
herself, to whom this glorious view of things in their future state, and these "exceedingly great and precious promises," have been revealed,—for the confirmation of her faith, the quickening of her hope, and the invigorating of her virtue.

But while the Eternal Judge condescends thus to lay before her, in the most vivid imagery, the noble rewards of those "who walk uprightly;" he finds it no less necessary to direct her attention to the ultimate state of those, "who fear not "God, and obey not the Gospel of the Lord "Jesus Christ." These are resolved into their various classes, which include, in effect, the practisers of every variety and species of wickedness. They are the cowardly, or those who fear man more than God; the unbelieving, "who live without God in the world;" the abominable, who "commit all manner of uncleanness with greediness;" the murderers, who bear hatred and malice in their hearts; the whoremongers, whose lust, encouraged in the heart, is ever alluring them into sin; the sorcerers, who forge false miracles for the deceiving of mankind; the idolators, or those who "worship Demons, and Idols of gold "and silver, and brass, and stone, and wood, which "can neither see, nor hear, nor walk:" and all liars, all persons given to falsehood, deceit, and equivocation, or "whosoever loveth and maketh a lie." Of all these, the Judge of quick and dead hath most awfully pronounced, that "they shall "have their part in the lake, which burneth with
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"fire and brimstone; which is the second death:"
a passage, which will admit of this paraphrase,
in the words of St. Paul,—"They shall be punished
with everlasting destruction from the presence
of the Lord, and from the glory of his power;
when he shall come to be glorified in his Saints,
and admired in all them that believe."

Ver. 9.—And there came unto me one of the
seven Angels, who had the seven Vials full of
the seven last Plagues, and spake with me,
saying: "Come, I will shew thee the Bride,
the Lamb's Wife."

Ver. 10.—And he carried me away, in Spirit, to
a great and high mountain, and shewed me
that great City, the holy Jerusalem, descend-
ing out of the heaven, from God;

Ver. 11.—Having the glory of God: and her
splendour was like a stone most precious, like
a Jasper shining as crystal;

Ver. 12.—And having a wall great and lofty,
having twelve gates, and at the gates twelve
Angels, and names written upon them, which
are those of the twelve tribes of the sons of
Israel;

Ver. 13.—On the East three gates; on the North

2 Thess. i. 8—10.
three gates; on the South three gates; on the West three gates;

Ver. 14.—And the wall of the City having twelve foundations, and on them the names of the twelve Apostles of the Lamb.

Ver. 15.—And he that spake with me had a golden reed, that he might measure the City, and her gates, and her wall.

Ver. 16.—And the City lieth quadrangular; and the length thereof is as great as the breadth; and he measured the City with the reed,—twelve thousand stadia: the length, and the breadth, and the height thereof, are equal.

Ver. 17.—And he measured the wall thereof,—an hundred and forty-four cubits, according to the measure of a man, that is, of an Angel.

Ver. 18.—And the building of the wall thereof was jasper, and the City was pure gold, like unto clear glass.

Ver. 19.—And the foundations of the wall of the City were adorned with every kind of precious stone; the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald:

Ver. 20.—The fifth, sardonyx; the sixth, sardine; the seventh, chrysolithe; the eighth, beryl; the ninth, topaz; the tenth, chryso-
præsæ; the eleventh, hyacinth; the twelfth, amethyst.

Ver. 21. — And the twelve gates were twelve pearls; every one of the gates was of one pearl: and the broad place of the city was gold, pure as transparent glass.

Ver. 22.—And I saw not a temple therein: for the Lord God, the Almighty, and the Lamb, is her temple.

Ver. 23.—And the City hath no need of the Sun, and of the Moon, that they should shine in her: for the glory of God did shine upon her, and the Lamb was her light.

Ver. 24.—And the nations of those who are saved shall walk in her light; and the kings of the earth bring their glory and honour into her.

Ver. 25.—And her gates shall not be shut at all by day; (for there shall be no night).

Ver. 26.—And they shall bring the glory and the honour of the nations into her.

Ver. 27.—And there shall by no means enter into her, any thing that defileth, and worketh abomination, and falsehood: but those, who are written in the book of life of the Lamb.
CHAPTER XXII.

Ver. 1.—And he shewed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

Ver. 2.—And in the midst of the broad place thereof (that is, of the City) and of the river, which flowed on the one side and on the other, was a tree of life, bearing twelve sorts of fruits, giving forth its fruit, each one according to the month: and the leaves of the tree were for the healing of the nations.

Ver. 3.—And there shall be no more curse: but the Throne of God and of the Lamb shall be in her; and his servants shall serve him:

Ver. 4.—And they shall see his face, and his name shall be upon their foreheads.

Ver. 5.—And night shall not be there; and they have no need of lamp, or light of a Sun, because the Lord God doth give them light; and they shall reign for ever and ever.

I. It has been seen, in a variety of instances, that St. John is, in effect, the figurative Representative of the faithful members of the Church of Christ, through all the ages, and in all the parts, of the world, concerning which he has
written any prediction; that what he saw in prophetic imagery, they were to witness in actual accomplishment; and what he felt, upon the anticipation of the events thus foreseen, they were also to feel, when the predicted time arrived.

And here is another example of the same kind. "One of the seven Angels, who had the seven Vials" is described as coming to him, for the purpose of pointing out the principal characteristics of "the Bride," or pure Church, which is "the Wife of the Lamb."

And which of these seven Angels it was, is sufficiently manifest, from a former passage in this wonderful book*. It was the first of them,—he who had poured out his Vial on the Earth; and had exhibited the source of all those abominations by which that Earth had been polluted, during the period of the "one thousand two hundred and sixty years," by shewing St. John "the "judgment of the great Harlot, that sitteth upon "many waters."

And, without doubt, he who had enabled the prophet, considered in his representative capacity, to see all this, was the most proper accredited messenger of God, to display to his view the genuine Church of Christ, which had undergone all the trials of that dreary period, which had been purified and rendered perfect during the season

* Rev. xvi. 1, compared with xv. 1, and xvi. 1. See pages 685—688, and 707—709.
of millenial blessedness, and was now exalted to her glorified and eternal state. All these scenes were intimately connected; and a suitable acquaintance with the prophecies and promises of the Gospel, would enable him to trace and describe that connexion.

II. But in this, as well as in the former instance, wherein the same interpreting Angel had conducted St. John to a sight of "the great Harlot," it was both requisite that he should be "in the Spirit," so as to receive a spiritual apprehension of the subject, and that he should also be transported, as it were, to the spot, from which he might have the most advantageous view of it. And, therefore, he describes himself as "carried away, in Spirit, to (the summit of) a great and lofty mountain;" raised to an elevation of thought, and spiritual discernment, which were every way worthy of the glorious Object, to be presented before him.

It was in this situation, in this noble and elevated frame of mind, that "he beheld that great City, the holy Jerusalem," the Church of God, now perfected in holiness and happiness, "coming down, from God, out of the new heaven" already mentioned, to take possession of her newly-prepared mansion, on "the new Earth."

This magnificent and beautiful Object, having been thus exhibited to his view, he proceeds forthwith to describe it.

1. She is said to "have the Glory of God."
So says the prophet Isaiah, looking forward to the State of the Church, under the Gospel Dispensation: — "Arise, shine, for thy light is come, "and the Glory of Jehovah is risen upon thee. "For, behold, the darkness shall cover the Earth, "and gross darkness the people: but Jehovah "shall arise upon thee, and His Glory shall be "seen upon thee." But if this sublime address could be applied to the Church, in her militant and probationary state, how much rather may she be described as "having the Glory of God," now, when she is no longer exposed to the trials, and sufferings, and frailties, of humanity, in this world, but has attained, through the merits of her Redeemer, to her promised Condition of glory and immortality! Therefore, it is added, that her "splendour was like that of a stone most precious, like a Jasper," of most sweet and exquisite tints, "shining as Crystal:" the present state of things affording little, that could give any adequate idea of the lustre of her purity, of the variety and perfection of her virtues.

2. From thus describing her general appearance, the Prophet descends to particulars. "She had a wall great and lofty, having twelve gates." Such a wall is the emblem of the completeness, and impregnable character, of her Salvation. And well might the Church, "raised

b Isaiah lx. 1, 2.
incorruptible," now sing—"We have a strong 'City: Salvation hath God established for walls "and bulwarks'."

3. Her gates are emblematical of Praise,—that everlasting "honour which cometh from God," that eternal freedom from sin and error, of which, all those, who have the exalted happiness of being admitted into her, shall partake: for, in this ultimate state of things, she may, in a very especial manner, be called "the City of Righteousness, the faithful City!"

The number of these gates was twelve, corresponding with the names of the twelve Tribes of Israel, which were written respectively upon them. The Church of God, under the Mosaical dispensation, was restricted to these twelve Tribes, "to whom pertaining the Adoption, and the Glory, "and the Covenants, and the giving of the Law, "and the Service of God, and the Promises; "whose were the Father's, and of whom, as con-
arning the flesh, Christ came, who is over all, "God, blessed for ever." And, as these essential advantages became transferred, in a pre-eminent manner, and with many additional and inestimable privileges and blessings, to the Church of Christ, which was originally formed of the seed of Jacob, and which is, consequently, also styled "The Israel of God"; therefore, as has been

\[a\] 1 Cor. xv. 52. \[b\] Galat. vi. 16. \[c\] Isaiah xxvi. 1. \[d\] Isaiah i. 26. \[e\] Rom. ix. 4., 5.
seen in some former passages of this "Revelation," and as is here seen again, the Christian Church itself is compared to the Church of God under the Old Testament. Of these Tribes it originally consisted; and by the same Tribes it will be eventually enlarged, by an accession "which no man can number." Hence, therefore, the peculiar propriety of the beautiful imagery, in this part of "the heavenly vision."

4. And as, "at the East of the garden of Eden, "there were placed Cherubim, and a flaming "sword, to keep the way of the tree of life," lest the first Parents of mankind, after their fall, should take of it, and eat, and live for "ever,"—so, at each of these twelve gates was placed an Angel, to guard, as it were, the entrance into the City, against all those, who, not having kept the commandments of God, had no "right to the tree of life," or "to enter in, through the gates, into the City."

5. The space, also, on which the City stood, and which was enclosed within its wall, was rectangular, and equilateral: having its sides lying towards the four cardinal points of the horizon, and three gates on each side. And this representation conveys a beautiful idea of the Universality of the Church of Christ, as comprehending, in an especial degree, in this her glorified state,

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1 See pages 114. 232—238. 626.
2 Genesis iii. 22—24.
3 Rev. xxii. 14.
an exceedingly "great multitude, which no man "could number, of all nations, and tribes, and "peoples, and tongues ".

The space, moreover, which was surrounded by this wall, having all its sides equal, with an equal number of gates in each, affords a pleasing emblem of that equality, with which the advantages and blessings of this blissful state will be dispensed on all sides; every inhabitant of this heavenly City being made happy to the full extent of his capacity.

6. And the wall of the City had twelve foundations. These were they, on which this glorious superstructure was built. The Salvation, of which the wall itself was a type, was the great purchase, and end, of Redemption; and that Redemption was effected by Him, "who hath abolished death; "and hath brought life and immortality to light "by the Gospel." As this Gospel contained the last, and most complete, Revelation of the tender love of God towards mankind, so it comprehended the substance of all the ancient prophecies, and all the prophetic types of the ceremonial law, which bore any relation to itself; and, therefore, the Salvation, which it brought to light, may be said to be built upon the foundation of the holy Apostles, who, under Christ, were the first pro-
mulgers of it. And for this reason, each Apostle being, in himself, a foundation, in those parts

" Rev. vii. 9. 2 Tim. i. 10."
where he preached the Gospel, the effect of the whole is said to be "twelve foundations," having on them "the names of the twelve Apostles of the Lamb."

7. But as the foundations of the wall were, such were those also of the City itself. Both were equally the work of the same Divine Artificer; and both equally accorded with the same Divine scheme of Salvation, and ultimate perfection. And, therefore, it is said of Abraham, when, in obedience to the command of God, he quitted his native country, to sojourn in a strange land, that "he looked for a city which hath foundations, whose builder and maker is God."

8. In proof that every thing relating to the form of the City, was arranged with the most admirable symmetry and wisdom, the Angel, who was speaking with the prophet, and shewing him this glorious Object, is represented as having "a golden Reed," for the purpose of measuring the City, and her gates, and her wall. What this Rule, or measuring Rod is, has been already explained. It is the Will of God, as expressed in his own Divine Revelation; and, now, in the course of perfect, and ever-during, accomplishment. And it is entitled golden, from its superlative excellence; as containing truths the most essential, ennobling, and sublime in their nature, without any mixture of error; and so plain and

* Heb. xi. 10.  
* Pages 462—466.
straight, that no one, whatever may be his simplicity in other respects, shall ever err, in the honest and diligent use of it. It is that, which is the measure of "the whole Duty of Man," through every stage of his existence; and which, applied to his future state of glory and happiness, will only shew the perfection to which he may at length attain, by adopting the measures it has laid down for his conduct in this life.

9. Measured by this Rule, the City was found to be "quadrangular" in its foundation, "having the length thereof as great as the breadth;" and each extending twelve thousand stadia. But there was also another peculiarity most remarkable,—"that the length and breadth and height of the City were all equal." As, therefore, the height of the City wall was only one hundred and forty four cubits, it seems evident, that the City itself must have been built up in the pyramidal form; thus exhibiting the most glorious and philosophical emblem, that could have been invented, to indicate the eternity of the duration, for which she was designed.

These numbers, likewise, are both of an emblematic import; the number 12, which was that of the Apostles of Christ, entering into the composition of both.

In fact, the length, and breadth, and height, of the City, were all compacted, and edified, according to the measures which those divinely inspired men had been instructed to prescribe; and their
number being multiplied a thousand times, (so as to produce the vast nominal aggregate of 12,000 stadia,) is designed to shew, the amazing success, and eventual extent, which will have distinguished the labours of these "wise master builders," and their successors, in the lapse of time.

The Wall, moreover, or that which was emblematical of the salvation and security of all the blissful inhabitants of this holy City, being "an hundred and forty-four cubits" in altitude, each cubit being "according to the measure of a man, "that is, of an Angel," or evangelical messenger,—will clearly shew the amplitude of this Salvation; and that it embraces every previous state, in which men have existed, blessed with a Revelation from heaven. For as the Mosaical Dispensation was the perfection of the Patriarchal, so is the Christian, of the Mosaical; and the number 144 is composed of that of the figurative representatives of the twelve tribes of Israel, and of the twelve Apostles, multiplied into each other, in order to shew the consistency, and continuity, of the great scheme of Salvation, from the beginning to the end of time.

10. The measurement of the City having been completed, the prophet now goes on to describe the materials, of which she, and the foundations of her wall, were constructed.

"The building of the Wall thereof was of "Jasper,"—a beautiful and very precious stone, of various, but modest tints, and glistening through-
out with a lustre peculiar to itself; thus indicating the inestimable value of this salvation; as also the deep humility, and pious modesty, and yet, at the same time, the perfection in true holiness, which it would be naturally adapted to produce, and maintain.

“And the City was of pure gold,” with a polish “like unto clear glass.” It was, in every respect, glorious; being also incorruptible, and, consequently, destined to eternal duration; presenting, in the purity and sanctity of its blessed inhabitants, an object, infinitely precious in the sight of God; and a state of things, which it should be the highest aim of the ambition of every Christian to attain.

The very foundations of the Wall, twelve in number, are also constructed of the most pure, valuable, and durable materials, compared to the most precious stones, which Nature herself has ever disclosed to the prying investigations of man. And, what exhibits a remarkable difference between the foundations of this divinely-constructed City, and those of human origin,—these foundations are not buried deep beneath the surface, but are all seen, in their due proportions, and glittering in their various tints, with perfect beauty.

“And the twelve gates of the City were (made of) twelve pearls, every one of the gates” being composed of “one pearl.” The value of pearls increasing in a rapid ratio, in proportion to their
largeness, weight, and fineness, this part of the sacred imagery is evidently designed to point out the inestimable value of the privilege of being admitted "through the gates into the City," which will supply the only abodes of everlasting life and happiness.

"And the broad place of the City," that is, as I understand the passage, the space enclosed between the wall, and the pyramidal elevation of the City herself, "was of gold, pure as transparent crystal;" and consequently possessed the same characteristics, and was formed of the same material, as the rest of the City.

To sum up, therefore, what I have thus far said upon this sublime and highly figurative subject, in the words of Mr. Woodhouse:—

"Here is a very gorgeous description of the "new City, which, conformably to the prophecy "of Isaiah," is built of precious stones, with a su-"purb costliness beyond the reach of earthly "potentates. The gems, employed to decorate "this glorious city, are such as have ever been in "the highest request in the Eastern regions, "which produce them. Upon the parallel pas-"sage in Isaiah, Bishop Lowth has written this "judicious observation:—"these seem to be ge-
"neral images to express beauty, magnificence,"purity, strength, and solidity, agreeably to the

8 At the present time, the value of pearls increases as the square of their weight.

9 Isaiah liv. 11, 12.
REVELATION, XXI. 22.

"Ideas of eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some moral and precise meaning.' Nothing more seems intended, than to afford some general, but lofty and sublime, notion of the splendour of this superb and heavenly mansion, which the Apostle Paul, following the words of the prophet Isaiah, represents to be beyond conception. And, to describe the building, as composed of the very richest and most costly materials, yet such as few persons have seen, or can imagine, is figuratively to say the same thing'."

11. Such a City as this, continually blessed with the immediate and visible presence of God and of the Lamb, will have no need of a temple; and therefore "no temple was seen therein." In this world, as now constituted," says Mr. Woodhouse, most justly and impressively, "Religion cannot subsist without her temples; without some external mode of bringing men to God. But when just men, made perfect, see, face to face, the glories of their God, Faith and Hope, on which the worship is founded, being ab-

1 Cor. ii. 9. Isaiah lxiv. 4. "Eye hath not seen, nor hath ear heard, nor have entered into the heart of man, the things which God hath prepared for those that love him."


2 Ibid. p. 489.
sorbed in reality, the nearer presence of the Deity will supersede the use of a temple. The superior Light and Knowledge, emanating from his glorious Presence, will remove darkness and error, and the necessity for that stated worship, which is the ordinary means of preventing man from being estranged from his Maker. Here we know in part, and prophecy in part; that is, imperfectly; but when that which is perfect is come, that which is in part shall be done away.

12. The splendid of the great Luminaries of heaven, which are so essential to the very subsistence of the present order of things, will then be no longer necessary, for the purpose of giving light,—being themselves obscured, as it were, and superseded, by that superior and more constant light, which the blissful inhabitants of this City will have continually beaming forth upon them: for the Glory of God will shine upon her; and the Lamb will be her light. And therefore, also, it is most emphatically declared, in a subsequent passage, that there will be no night.

13. And as it has been predicted concerning the Church of Christ, as she has existed during the ages that have already passed since the commencement of the Christian era, but, more especially, as she will exist during that millennial period which will ere long commence, that the Gentiles

* 1 Cor. xiii. 9, 10.
shall come to her light, and kings to the bright-
ness of her rising;" and that "her gates should
be open continually," that there might "be
brought unto her the forces of the Gentiles, and
that their kings might be brought?"—so, in this
magnificent and beautiful description of the New
Jerusalem, which is to contain every thing that
is great and good, and in which "the Sun of
Righteousness" will have attained the full alti-
tude of meridian splendour, never more to "go
down," it is also said, that "the Nations of them
that are saved shall walk in her light; and the
kings of the earth," being themselves admitted,
shall bring their glory and honour into her;" that,
night being no more, "her gates shall not be
shut at all by day, and they shall bring the glory
and the honour of the nations into her." All these
having obtained "eternal Redemption," through
"the blood of the Lamb," will obtain admission,
after they have received their joyful acquittal at
"the judgment-seat of Christ," into these abodes
of everlasting purity and happiness.

14. All these, indeed, will have been "written
"in the book of Life of the Lamb;" and those
only, who have suitably availed themselves of His
merits and mediation, will be thus honourably
and happily distinguished. No sinner, finally im-
penitent, "hath any inheritance in the kingdom
of Christ and of God:" nor shall there by any

Isaiah lx. 3. 11. * See page 906.
means enter into it "any thing that defileth, nor "he that worketh abomination, or dealeth in "falsehood." The fate of all such enemies to God, and to their own happiness, has been already declared, by the lips of the Supreme Judge himself: "their part is in the lake that burneth with "fire and brimstone "."

15. The prophet having described the glorious habitations of the righteous, in their future state of being, proceeds now to shew, what will be the main sources, from which they will derive their spiritual support, and the continually increasing enjoyment of their blissful immortality.

The first of these is denominated "the Water of Life;" and is represented as proceeding, like a pure river, clear as crystal, from the Throne of God, and of the Lamb; that is, from that Seat of mercy, and supreme dominion, whence flow all the blessings of Redemption. By this Water are symbolized all the various Gifts of the Holy Spirit, which are adapted to that happy state; and which will be poured out, with Divine liberality, to the utmost proportion of every one's capacity, continually tending to the increase of that capacity, and to the improvement of the soul in the beatific knowledge of God.

According to the analogy, drawn from the custom of ancient royal cities in the East, it may be

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a Rev. xxi. 8.
b See Introduction, Sect. V. vi. page 67.
supposed, that the situation of this Throne was in "the broad place" of the City; that is, in the space comprehended between the wall and the city itself, and near to one of its gates: for the gates of cities were the places of jurisdiction. In that case, this beautiful river, proceeding from the Throne, may be said to have flowed round the base of the city, within its walls, contributing, in every direction, to the spiritual health and enjoyment of its inhabitants, by its perpetual circulation.

The second is called "the Tree of Life," which is represented as growing in the midst of the same "broad place" of the City; and in the midst also of the River, which flowed on both sides, as it were, of an island, on which the sacramental Tree had been planted. And, thus, the salutary streams, proceeding from the Fountain of Mercy, support "the Tree of Life;" while it, continually dispensing around its various, delicious, and vivifying fruits, a different species successively, for each succeeding month, becomes, in truth, a never-failing source of immortality; and, even supplying in abundance its very leaves, it becomes instrumental "to the healing of the nations," of those nations, which, from the unfavourable circumstances by which they had been surrounded, had lived in ignorance of the Divine laws, but now partake of the benefits of Redemption.6

6 Mr. Woodhouse's Translation, p. 490.
16. Under such a state of things as this, "there shall be no more curse;" nothing to impair the enjoyment, and increase, of the purest happiness, to all eternity. On the contrary, this celestial City being the seat of the Divine dominion, and having constantly in her "the Throne of Gon, "and of the Lamb,"—"his servants shall ever "serve him," with perfect freedom; glorifying and admiring him ever more and more, in proportion to the additional degrees of knowledge, which they are continually acquiring, of his Nature, and Attributes, and many wonderful Works.

And their knowledge of his glorious excellences will be the more perfect in its kind, because "they shall see his face;" and thus beholding him "face to face," they will be ever more and more transformed into his likeness; so that his Name, as the representative of his great and glorious characteristics, shall be, in a manner, impressed "upon their foreheads."

Therefore, also, their day shall be everlasting: they shall experience no lassitude in their Divine service; neither shall they have need of the repose, which is favoured by darkness; and, therefore, "night shall not be there." And, as they receive their light from the very fountain of light, the Lord God Almighty, they have, consequently, no need of a lamp, or light of a sun. But in this state of brightness, and holiness, and perfection, "they shall reign" triumphantly, over all the former imperfections of their nature, and
over all the former adversaries to their peace, "for ever and ever."

Ver. 6.—And he said unto me, "These words are "faithful and true: And the Lord God of the "holy prophets hath sent his Angel, to shew "unto his servants the things which must "shortly come to pass.

Ver. 7.—"Behold, I come quickly. Blessed is "he, that keepeth the words of the prophecy "of this book."

Ver. 8.—And, it was I John, who saw these things, and heard; And when I had heard and seen, I fell down to worship, before the feet of the Angel, who shewed me these things.

Ver. 9.—And he saith unto me; "See thou do "it not: for I am a fellow-servant, with thee, "and with thy brethren the prophets, and "with them that keep the words of this book: "worship God."

Ver. 10.—And he saith unto me; "Seal not the "words of the prophecy of this book, because "the time is at hand.

Ver. 11.—"He that is unjust, let him be unjust "still; and he that is polluted, let him be pol- "luted still; and he that is righteous, let him "be righteous still; and he that is holy, let "him be holy still.
REVELATION, XXII. 6—21.

Ver. 12.—"And, behold! I come quickly: and my reward is with me, to render to every one, as his work shall be.

Ver. 13.—"I am the Alpha and the Omega, the beginning and the end, the first and the last.

Ver. 14.—"Blessed are they that do his commandments, that their right hand may be to the tree of life, and they may enter by the gates into the city.

Ver. 15.—"For, without, are the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolators, and every one who loveth and maketh falsehood.

Ver. 16.—"I, Jesus, have sent my Angel, to testify these things unto you in the Churches: I am the Root and the Offspring of David; the bright and morning Star.

Ver. 17.—"And the Spirit and the Bride say, 'Come.' And let him that heareth say, 'Come:' And let him that thirsteth come; and let him that willeth take the water of life freely.

Ver. 18.—"For I bear testimony, to every one that heareth the words of the prophecy of this book: If any one shall add to these things, God shall add unto him the plagues that are written in this book:

Ver. 19.—"And if any one shall take away from
"the words of the book of this prophecy, God
shall take away his part from the book of
life, and from the holy City, and from the
things that are written in this book.

Ver. 20.—"He that testifieth these things saith,
"Surely, I come quickly! Amen! Even so,
"come, Lord Jesus.

Ver. 21.—"The grace of our Lord Jesus Christ
"be with you all. Amen."

The same symbolical Angel, whom St. John,
as the representative of the faithful servants of
God in those last times, had then had with him,
for his companion and instructor,—who had
shewed him, (from these very Oracles, as it were,)
"the Judgment of the great Harlot that sitteth
"upon many waters," who had announced to
him the blessedness of those "who are called to
"the Marriage-supper of the Lamb;" and who
had afterwards shewed him "the Bride" herself,
who is "the wife of the Lamb," or afforded
him a glimpse of the Church of Christ, in her
future state of glory and happiness, together with
the "pure river of the water of life," and that
"tree of life," which will ensure her a blissful
immortality,—this Angel, having now proceeded
as far as Divine Revelation would enable him, is
about to take his departure. But, before he leaves

\[d\text{ Rev. xvii.} \quad e\text{ Rev. xix. 9.} \]
\[f\text{ Rev. xxi. 9—27.} \quad g\text{ Rev. xxii. 1—5.}\]
him, he addresses to him some short, but most important sentences, by way of application and advice.

I. He assures him, in the Name, and on the Authority, of the Divine "Head of the Church" himself, whose minister he is, that the glorious Vision, which he had just seen, (as well as whatever had been before shewn him, as parts of this "Revelation") might be assuredly depended upon, as exhibiting only what is "true," and "worthy of all acceptation:" for that "The Lord God of the holy prophets had sent his Angel," in order that, in the exposition of his Holy Word, he might "shew to his servants the things which must shortly come to pass;" for the confirmation of their faith, and the promotion of their obedience.

II. And, therefore, this "Ambassador of Christ," speaking in the name, and on the behalf, of that Divine Potentate whom he represents, asserts the speediness and the certainty of his Advent, in the very terms, with which He himself had before announced it to his Apostle John,— "Behold I come quickly;" thence declaring the blessedness of those, who, like "good and faithful servants," living in constant preparation for their Lord's coming, "shall keep the words of the "prophecy of this book."

But, as he thus uses the emphatical words,

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h 2 Cor. v. 20.  
k Matt. xxv. 21. 23.  
Rev. iii. 11.
which that Anointed "Lord of all" had himself spoken in the first instance, so St. John, taken again by surprise, and having his admiration wrought to the highest pitch, by what he had seen and heard, as well as by the purity, splendour, and sublimity, of the Angel's appearance, is described again as unconsciously prostrating himself before him, in the act of Adoration ¹. This, however, could no more be allowed in the present, than in the former case, in which he had prostrated himself before the same Angel; and the disposition, which he felt to worship him, is reproved in words to the same effect:—"See thou do it not: for I am a fellow-servant with thee, and with thy brethren the prophets, and with them that keep the words of this book: worship God."

III. The Angel next addresses St. John, in his own proper character as a prophet of God, and gratifies him with the assurance, that his prophecy should not be as a sealed book; but should be continually open to inspection, so as to admit of being gradually compared with its fulfilment: for that its fulfilment would be progressive, and in chronological order; so that, throughout all the ages succeeding its commencement, there would be no time, in which it would not be carrying on; or in which it might not be truly stated, in regard to some further development of the

¹ Rev. xix. 10, pages 856—858.
Counsels of The Most High, that "the time is at hand."

IV. The next points, on which the Angel insists, are the free-agency, and responsibility, of the human race, notwithstanding that the different lines of action they would pursue, under various circumstances, and through all future time, are thus foreseen, and made the subjects of prediction. As he that is unjust is at liberty to be "unjust still," and he that is polluted may be "polluted still," so let him that is righteous be "righteous still," and him that is holy be "holy still." But though this is the case, yet God deals with men as with accountable creatures; and every one must be answerable for the determinations of his own will, and the nature of his own conduct. And, therefore, it is added, by the figurative Angel, delivering his awful charge as in the name of the supreme Judge, "Behold! I come quickly: and my reward is with me, to render to every one, according as his work shall be."

V. Still insisting upon the Divine Authority, under which he acted, and speaking as the visible representative of Him, by whom this Revelation was given, he adduces the awful Sanction, by which that Almighty Being had vouchsafed to reveal himself to St. John, in the very beginning of the Book, as "the Alpha and the Omega," the

\[\text{Rev. i. 8.}\]
first and final Cause of all things; and pro-
nounces a blessing, in his name, upon all those
who should "do his commandments." And, with
reference, particularly, to that last glorious ex-
hibition, which he had pointed out, of "those
"good things which God hath prepared for them
"that love him," he distinctly states, that this
blessedness should consist in "their having a right
to the tree of life," and the privilege of "entering,
by the gates, into the City;" thus, enjoying the
two-fold felicity, of being made partakers of
"immortality," and of being "received into those
everlasting habitations," where life, never to end,
would be but as the commencement of a happy
existence, to all eternity.

But, while these "good things" are proposed
for the ultimate attainment of "the righteous,"
the case is declared to be far otherwise with those,
who do not correspond with this description.
"They have neither part nor lot in this matter;"
and the celestial Gates will be for ever closed, to
bar their entrance into these mansions of bliss and
glory. To them, indeed, the purity, and holiness,
and intellectual enjoyments, of the City, were
they even to gain admittance, would produce any
thing but happiness; and, therefore, they will be
consigned to a fate, far more suited to the depra-
vity, in which they have indulged. "Without are
the dogs," or evil workers, generally, but, more
especially, false teachers, greedy of gain, "and
"the sorcerers, and the whoremongers, and the " murderers, and the idolaters, and every one " that loveth, or maketh falsehood."

Who does not perceive, then, that, while there is here a general enumeration of all those kinds of wickedness, which, if not timely repented of, will effectually exclude men from the happiness of the future state, there is also a distinct recapitulation of those species of depravity, in particular, which have been definitively and unalienably fixed, as the leading characteristics of the Church of Rome; who had for so many ages overspread the regions of the West with such abominations, of which she never has yet repented, and never can repent consistently with her own principles? Such obstacles do the various wiles, and corruptions, of this degenerate Church, present to the purity of the principles and manners of her members in this world, and to their eternal salvation in the world that is to come! To this descriptive character of her, I have been repeatedly compelled to draw the attention of the Reader, in the course of the present analysis; it constitutes, indeed, in itself, in its attendant circumstances, and in its consequences, the main subject of "the Revelation," from the latter end of the ninth chapter, to the end of the nineteenth; and it seems, in great measure, to be again introduced in this place, that it may afford one more

* Rev. ix. 20, 21.
most solemn, and a final warning, against any connexion with, or contamination by, her. Under this circumstance, then, it is doubly worthy of the attention of the Protestants of this land, in the present day.

During the pouring out of the sixth Vial,—the period in which we now are, or shall very soon be, living,—the prophetic eye of St. John "saw, "out of the mouth of the Dragon, and out of "the mouth of the Beast, and out of the mouth "of the false Prophet, three unclean Spirits, "like unto frogs," which should "go forth unto "the kings of the Earth, and of the whole world, "to gather them together to the battle of the "great day of God Almighty." And I have shewn, what these three unclean Spirits are; and what the great occasion would be, which would call forth their combined energies, and machinations. I have also observed, that two of them were very visibly in operation, even in this country, already; the malignant, ambitious, and intriguing, Spirit of Popery, and that of Infidelity, which is lurking under the seductive, but falsely assumed, name of Liberality. At that time, however, I little suspected the extent of the influence, which they had then acquired; and little anticipated the tremendous attack, which they would so soon make upon the religion and morals

* Rev. xvi. 13, 14.  
* See pages 754—760.  
* Pages 756, 757.
of my country. These are among the most awful "Signs" of the present time; and have greatly the appearance, of being the harbingers of Divine Judgments.

Among other considerations, which press upon the mind in this day of apostacy and change, it is truly astonishing to perceive, how far the self-styled Liberality, to which I have just alluded, has succeeded in "darkening the understanding," even of those, whom, from their stations, we might presume to be the best informed, in the principles of the Divine Economy; and in trusting God, as it were, out of the administration of the affairs of the World, which he has formed.

Thus, on a Question involving several of the most remarkable prophecies contained in this book—a Question of vital importance to the best interests, the laws, and liberties, of the Nation; and which, more than any other, involves the Honour of God, and the preservation of that pure and holy Religion, established in her by His Good Providence, under which she has risen to her present state of civilization, eminence, and renown;—a celebrated Statesman of the day, is reported to have expressed himself to the following effect:—

"He would not pretend to disguise from him-" self, that there were difficulties and obstacles "opposed to the settlement of that Question. "One of these was the opinion which prevailed, "and he thought that the chief cause of the op-
position which had been raised out of doors was the opinion, that this question involved religious and not political consideration:— there was an apprehension, that there was something inconsistent with the Protestant religion in the concession of civil privileges to the Roman Catholics. This was an assertion which he begged leave to deny. The question was not of a religious nature. It was a political question, and a political question only. It was a question which must be decided, not with reference to religious opinions, but on principles and feelings of expediency, and on the constitutional view (!!) of the dangers which might arise from refusing, as compared with those which might be apprehended from granting, concession.

Thus, every moral and religious principle, and obligation, is to be sacrificed to what seems, at the moment, to be political expediency: God is to be left entirely out of the question: and that sublime and explicit revelation of His Divine will,—that, of the spiritual enemies, who were overcome at the time of the Reformation, and whose presence had been found, for so many ages, to be so detrimental to the

Extracted from the reported "Speech of the Right Hon. Robert Peel, delivered in the House of Commons on Thursday, March 5, 1829, on the measure for removing Catholic Disabilities." Lupton and Relfe, 17, Cornhill.
prosperity and improvement of the Nation, "the place should not be found any more in the political heaven thereof," (that is, that they should not be again suffered to possess a presiding influence, or any influence whatever, in her councils, or the administration of her affairs;) —is to be, as if it had never been written.

But, waving all other considerations upon this subject, I shall proceed to shew the great erroneousness of this representation of the case, by reference to the argument of a venerable and very learned Prelate, who has thus expressed his sentiments on the subject,—

"It has been often asserted, that Religion has nothing to do with the question, of granting political power to the subjects of the Pope in this country. On the contrary, we may affirm that Religion embraces the whole of the question. For why does a Papist acknowledge the ecclesiastical supremacy of the Pope? and refuse to acknowledge that of the King? He does so on account of his religion. Why does a Protestant reject the supremacy of the Pope? Because of his religion. For the Articles of our Church, which deny the Pope's supremacy, are even more essentially a part of our religion, than the articles of Pope Pius's Creed are of a Papist's; because we have the Authority of

\* See pages 539—546, of the present Work.
"Scripture for 'honouring the King as supreme;'
"but the Papist has no authority from Scripture,
"to give the same supreme honour to the Pope
"out of his own dominions. The religion of the
"one induces him to give to the Pope the honour,
"which belongs only to the King; the religion
"of the other rejects such supremacy as unscrip-
tural, unprotestant, and unbritish. And how-
ever Christian charity may tolerate the idolatry,
blasphemies, and superstitions of conscientious
dissidents from the Established Church, yet
Christianity is intimately concerned in resisting
the grant of political power, which must inevi-
tably be employed for the advancement of anti-
christian doctrines, and worship, and for the
overthrow of the Protestant faith. The Church
of England, therefore, and the whole Protestant
community, would have just reason to complain,
if Religion is allowed to be every thing for the
Papist, in his claim of political power, and no-	hing for the Protestant, in his objections to such
unconstitutional concession.

"If Religion has, now, nothing to do with the
question, it had nothing to do with 'the Refor-
mation;' nothing, with the banishment of one
family from the throne, and the establishment
of another in the Protestant succession; no-	hing, with the laws, and oaths, and other guar-
rantees established for the maintenance of true
Religion. Should subjection to a foreign church
"and sovereign be recognized as compatible with "our public institutions; should popery be thus "exalted, and Protestantism degraded; even the "immortal and matchless victory of Waterloo "would not compensate for such reverse of na-"tional character, and infringement of national "independence!"

Should this Question, however, be even carried in the affirmative, I cannot suffer myself to despair. I cannot induce myself to believe, that the spirit of delusion, which is now so visibly in operation, or any other machinations of the great Adversary of mankind,—not even those of his two most artful coadjutrices, Popery and Infidelity,—will be able to frustrate the revealed purposes of the Most High; or to prevent the fulfilment of "one jot, or one tittle," of the Oracles, which have been delivered by His Spirit. We have "a sure word "of Prophecy, whereunto we do well that we "take heed, as unto a light that shineth in a "dark place, until the day dawn, and the day-"star arise in our hearts". Amidst the gloom which at present surrounds us, I can plainly perceive, that the British nation is still destined for great things; and will make a most conspicuous

1 Extracted from a Letter to the Duke of Wellington, from the Bishop of Salisbury, dated Southampton, February 26th, 1829; and published in the St. James's Chronicle, on the 10th of March instant.

8 2 Pet. i. 19.
and glorious figure, in those stupendous events, which will shortly distinguish the annals of "these latter days." But then, agreeably to the ghostly counsel that is given in this sacred Book, she must "watch, and keep her garments"; she must purify, "and make herself ready," for performing aright the Revealed will of God.

VI. The symbolical Angel, referring again to the beginning of "the Revelation," and as delivering his sacred commission in the Name of "Him that sent him," pronounces, that the whole of it was vouchsafed for the instruction and edification of his Church:—"I, Jesus, have sent "my Angel, to testify these things unto you in "the Churches." And he thence proceeds to utter, what was peculiarly His prophetical Style and Title, and the great sanction under which this prophecy was given:—"I am the Root, and "Offspring, of David; the bright and Morning "Star." He alone ever sustained the two-fold nature of God and Man, in the Person of one Christ. In his Divine nature, he is, indeed, "a Root of Jesse,"—the root and foundation, the cause and means of that salvation, which is elsewhere entitled "the sure Mercies of David." And in his Human nature, he was as certainly "the son, or offspring, of David,"—the very

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a Rev. xvi. 15.  
b Isaiah iv. 3. Acts xiii. 34.  
c Isaiah xi. 1.  
Rev. xix. 7.  
Rev. i. 1. 4.  
Isaiah xi. 10.
Messiah that was expected of his race. In both capacities, he is "the bright and morning Star," which now gives considerable light to the world, after a long night of ignorance and superstition; and, to those who love such light, a certain earnest and prelude of increasing knowledge and glory, "shining forth unto the perfect day."

VII. The Angel next adverting to the sublime and beautiful scene last disclosed, describes The Holy Spirit, and the Church under his Divine Influences, as symbolized by "the Bride," in the act of inviting all men to partake of the blessings of the Gospel, thus richly prepared for them, not only in this world, but in that which is to come. And "he who heareth," he who hath been instructed in the saving truths of Christ's holy Institution, is also called upon to invite others to participate in its manifold and unrivalled advantages. And every one "that thirsteth after righteousness," is also invited to have recourse to the pure stream of the water of life, that he may be filled. There is, indeed, no excluding clause, to prevent those, who are sincerely willing, from partaking of these inestimable benefits. "The Spirit, and the Bride, say, 'Come.' And let him that heareth, say, 'Come.' And let 'him that is athirst come; and let him that

4 In these concluding observations, I have incorporated several of the excellent ones of Mr. Woodhouse, with my own. See his Translation of the Revelation of St. John, page 497.

* Matt. v. 6.
REVELATION, XXII. 18—20.

"willeth take of the Water of Life freely." So free, and worthy of all acceptance, are the privileges and blessings of the Christian Covenant.

VIII. "But to him 'who heareth,' who esteemeth himself instructed in the knowledge of the Gospel, and especially in the Prophecies of this book, an awful command, under severe sanctions, is added; that he teach others no other things, than those which are written therein; 'not diminishing therefrom, nor adding 'ing ought thereto.' From the history of the times, following the publication of the Apocalypse, we collect the necessity of this prophetic injunction. For, in the second century, many spurious works, falsely attributed to Apostles of Christ, were circulated in the Christian world. And, in imitation of this Revelation of St. John, Revelations of St. Peter, of St. Paul, of St. Thomas, and of others, were fabricated. The threatenings here denounced against such fabricators, or those who shall attempt additions or alterations in this inspired work, united to that reverential care, with which the Fathers of the Church preserved the true readings of the Sacred Books, seem to have preserved this Prophecy free from any material interpolations."

IX. The Angel takes his leave of the prophet, with repeating, in the Name, and in the words, of his Lord, that most solemn and most important

† Deut. xii. 32. 2 Cor. iii. 5, 6.
truth, "Surely I come quickly": thus reminding every member of the Church, through every succeeding age, of the necessity of standing prepared for every dispensation, with which it shall please God's gracious goodness to visit him in this life,—for the hour of death,—and that day of decision, when he will have to "appear before the Judgment Seat of Christ." Short, indeed, is the time leading to that awful instant, when every one, summoned out of this world, will have thus to stand in the presence of his God: and truly happy are they only, who can, from the heart, respond with the Apostle,—"Amen! Even so: "Come, Lord Jesus."

That this may be the happy case of all, who shall read, and who shall hear, the words of "this prophecy," is the concluding prayer of St. John, who, like an affectionate Father in Christ, leaves this benediction to all his spiritual children,—to all those "who shall keep those things that are written therein."—"The Grace of our Lord Jesus Christ be with you all. Amen!"

* Rev. iii. 11. xxii. 12.  
* Rom. xiv. 10.
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"*" The figures refer to the pages of the Work; and, for the explanation, and various application, of the symbolical terms, in general, which occur in "the Revelation," the reader is referred to the Article Symbols.

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THE END.

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The Table, descriptive of the various states under which the Roman Empire has existed, is to be inserted at page 791.

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Page xl. line 6, for Millennium, read Millennium.

131, — 5, for . put ;

131, — 6, for . put ;

475, — 26, for IIII. read 3.

679, — 3, before tyranny insert her.

686, — 28, predix II.

906, — 26, for Millennium, read Millennial.
By the same Author,

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BRIEF REMARKS

ON

"THE DECLARATION OF THE CATHOLIC BISHOPS, THE
VICARS APOSTOLIC, AND THEIR COADJUTORS,
IN GREAT BRITAIN;"

MOST RESPECTFULLY ADDRESSED TO THE

Protestants

OF THE

UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.