BENGELIUS'S
INTRODUCTION
TO HIS
Exposition of the Apocalypse:
WITH HIS
PREFACE to that WORK,
And the greatest Part of
THE CONCLUSION OF IT:
And also his Marginal Notes on the Text,
WHICH ARE
A SUMMARY of the whole Exposition.
By Johann Albertt Bengel
TRANSLATED from the HIGH-DUTCH
By JOHN ROBERTSON, M.D.

LONDON:
Sold by J. RYALL and R. WITHY, at Hogarth's Head
and Dial opposite to Salisbury-Court, Fleet-street.
M.DCC.LVII.
Tappan Presbyterian Association
LIBRARY.

Presented by HON. D. BETHUNE DUFFIELD.
From Library of Rev. Geo. Duffield, D.D.

Geo. Duffield

1842

DEO RIREPUBLICAE ET AMICIS

ESTO SEMPER FIDEISIS.

Geo. Duffield

Section 12
THE TRANSLATOR'S PREFACE.

In the Proposals for printing the ensuing Treatise I declared my high opinion of the merit of the Author, and the Grounds of it; and my Design in publishing in our language this Specimen of his Works, that as a taste it may whet the reader's appetite after the rest of them: of which therefore it will be proper to give here a short Account.

The pious Author proposed to himself one principal Design in his Studies; in the Execution of which he employed most and the best years of his life, and laid out on it the talents God had enriched him with—a great Sagacity, a sound Judgment, and an indefatigable Industry, and all the stock of useful Knowledge he had acquired by the prudent use of these. This Design was, to illustrate the New
iv. **Preface.**

Testament, not barely by shewing the sense and meaning of those sacred writings, but also the grandeur and majesty of the Sentiments, and the dignity and beauty of the Expression in a Stile venerably simple and delicately affecting.

For this purpose, he judiciously observed, a correct Copy of the sacred writings was necessary in the first place: which he accordingly prepared for himself, by many years study in examining and digesting into order (which he has done with a clearness and facility that could scarcely have been hoped for) the vast collections of his predecessors, especially Dr. Mill's, and his own from MSS. which they had not seen; and published it for the benefit of others at Tubing A'. 1734, in 884 pages in 4°. (of which the Text takes up 368) with the following title:

I. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. **Novum Testamentum Graecum,** ita adornatum ut Textus probatarum editionum medullam, Margo variantium lectionum in suas classes distributarum, locorumque parallelorum dextum, Apparatus subjunctus criseos sacrae, Millianæ præsertim, compendium, limam, supplementum ac fructum exhibeat; interviente Jo. Alberto Bengelio.
PREFACE.  v.

The same year be published, at Stutgard, an 8th Edition of the Text and marginal various readings and parallel places, but without the critical Apparatus: which I have not been able to procure, though desirous to have it as a Curiosity in its kind, as having but one error of the press, viz, a wrong accent on the word πανδοναι, 1 Cor. xvi. 5, vid. Gnom. in locum. He had also begun a second 8th edition, entirely the same, in the Text, with the two former, but a little different in the Margin as to the Greek letters α, β, γ, δ, ε, one of which in all his editions he puts after each various reading to signify his approbation or disapprobation and the degree of it (α the best, β the worst, γ doubtful); some of which are here alter'd, especially γ into β or δ, after 18 years time for farther enquiry. He did not live to see this finished. It came out at Tubing, A. 1753, in 495 pages. In the preface to this 3d edition he mentions a Treatise he had by him ready for the press and would soon publish, viz. Clavicula N. Test. Græci ex iteratâ hacce recognitio editi, quàe et generalia fundamenta criseos N. T. ita repetit, ut novissimæ exceptiones præcidentur, &
vi. PREFACE.

ad multa singulatim loca N. T. residuus uniun alteriusque eruditi viri oppositionibus satisfacit, alienaque correctiones, measque curas ulteriorum adjicit. I am but very lately informed that this treatise is printed, and has been sold at London: so that I have not yet had an opportunity of seeing a work the title of which and the character of its Author raise my expectation high.

The next thing to be done was to communicate the Observations be had for many years been making on the Scriptures of the New Testament. But, in order to avoid interruptions and digressions in that work, and to attain in it the utmost Brevity, of which he is ever studious that the attention of the reader may not be diverted from the Text itself; be put the general things, that related to many particular texts, into two small Treatises: the first of which is a new Harmony of the Evangelists, which he wrote in High Dutch and published at Tubing A. 1736, in 390 pages in 8° with this Title

II. JOHANN Albrecht Bengels richtige Harmonie der vier &c: i.e. An exact Harmony of the four Evangelists, in which the
History, the Works and the Words of Jesus Christ our Lord are disposed in their proper natural Order, for confirmation of the truth, and for exercise and edification in piety: by John Albert Bengel. With a Preface &c.

The second of these two is the Chronology, not only of the New, but also of the Old Testament, nay of all ages past from the Creation, and future till the end of time: a singular and surprising work, and well worthy of the Attention both of the pious and of the learned; which was printed at Stuttgard A. 1741, in 441 pages in 8°, entitled

III. Jo. Alberti Bengelij Ordo Temporum, a Principio per Periodos æconomiae divinæ historicas atque propheticas, ad Finem usque ita deductus ut tota Series & quorumvis Partium Analogia sempiternæ virtutis ac sapientiæ cultoribus ex Scripturâ veteris et novi Testamenti, tanquam uno reverâ documento, proponatur.

But before this last mentioned book be thought it proper to publish his Exposition of the Revelation, because in the Introduction to it (which is the ensuing Tract) he had established a main principle of his Chronology, especially
viii.  

**P R E F A C E.**

of future times: which be did accordingly, A. 1740 at Stuttgard in 1162 pages in 8° under the following Title.

IV. **Erklärete Offenbarung &c, i. e.** An Exposition of the Revelation of St. John, or rather of Jesus Christ, translated from the original Text revised, opened by means of the prophetic Numbers, and offered to the consideration of all that regard the Work and the Word of the Lord, and desire to be rightly prepared for those Occurrences that are near at hand: by John Albert Bengel.

The Author himself (in §. 177 of his Abriss &c. to be spoken of by and by) mentions a 2d edition of this work, A. 1746; in which he has briefly confuted the Moravians’ Misapplication of the excellent things said of the Church of Philadelphia to the Church of the Brethren as they call it, and the persevering opposition they make to the right use of the Revelation, in p. 1163—1172. But these 10 pages seem, by their numbers following immediately after the last (viz. the 1162d) page of the Book, to be a separate Appendix not interwoven into the body of the work; the 2d edition of which, as it consists of the same number of pages as the first, one.
would think should not differ from it but in that Appendix. Yet I was willing to see it, and it is near a twelvemonth ago that a German Book-seller at London was employ'd to get it for me: but I have not seen it yet. I had patience with another of them two years in procuring me some other of our Author's works; and at last had them by other means. This difficulty or negligence I cannot account for: but it accounts for some defects of my narrative.

The last Part of the Work, and to which the rest were preparatory, was a continued Series of Observations or Annotations on all the books of the New Testament. It was printed at Tubing A. 1742, in 1208 pages in 4°, with the following Title;

V. GNOMON * NOVI TESTAMENTI, in quo, ex nativa verborum vi, Simplicitas,

* The Author's Design being to point out in the briefest manner the Emphasis, the Beauty, the Method of the Text, without taking off the reader's attention from the Text itself; he would have called it an Index of the N. T. But being prevented the use of a metaphor taken from that finger with which we point at any thing (common usage having affixed a different meaning to Index when spoken of a book) he borrow'd one from that part of a Sun-Dial that points out the Hours, and from thence call'd his work a Gnomon to the N. Test.
x. PREFACE.

Profunditas, Concinnitas, Salubritas senfuum caelestium indicatur, operâ Jo. Alberti Bengelij.

These are the several Parts of his principal Work, vix, That on the New Testament of which I have given no larger an account than just to inform the Reader of the general design of them; having restrained my strong inclination to give them severally their due praise, that I might not anticipate his pleasure in finding them of much higher value than he can conceive from any thing I have said of them.

As to his Smaller Works: — be published, before any of the above-mentioned,


In the preface to this is his Prodromus Novi Testamenti Graeci reeté cauteque adornandi, or Proposals for printing the above-mentioned critical edition of the Greek N. Testament. And

2. Gregorij Neocæsariensis Pange-nyricus: which I have not seen.

As it is impossible the same work should universally please men of opposite opinions and tastes; our Author was, after publishing the N. Test. attacked by two different sorts of writers, some
P R E F A C E. xi.

accusing him of over-caution and timidity in admitting the various readings of the MSS. which differ from the common editions, and others of too great forwardness and temerity in receiving them: a good proof that he really went in the right middle way avoiding both extremes. He vindicated himself against both in two Dissertations. I can add nothing to what he says himself concerning some occasional Pieces, in §. iv of the ensuing Preface: nor can I tell whether his German Translation of the N. Test. mentioned in §. iii. of the same has been published. And it little concerns our purpose that in 1715 he gave an edition of some Part of Tully's works.

3. But a small Piece which he had written, A. 1743, at the request of several friends who were earnestly desirous to have his opinion of Count Zinzendorf and his Herrnhuters, viz., xx Remarks on the Church of the Brethren so called—this small Piece, I say, is more worthy of our Notice, as it gave occasion for his publishing afterward a more considerable work, viz., a larger and fuller account of these people. The Remarks were not intended for
the publick view; but the Leaders of the Moravians (for the Count and his people pretend to that Name, and are commonly so called among us) having got a Copy of them, at a Synod which they held at Marienborn, the Count wrote his Observations on them, and published both together. Bengelius, otherwise usefully employed, and ever averse to the disagreeable office of disputing (that is, mostly of laying open that chicane which many disputants artfully make use of in order to prevent a controversy from being determined) declined publishing anything more about the Moravians, 'till a scandalous report being propagated that be approved the New-moravian Scheme, or at least had engag'd himself to publish nothing more concerning it, and finding the frequent Variations and new-modellings of it were in a continual progress from bad to worse, he determined to digest in order his observations and reflexions of many years on the Moravians and their Cause, and lay them before the world. Accordingly he published them at Stuttgard A. 1751, adding as an Appendix, the afore-mentioned Remarks with the Count's Observations on them and his own Reply to
these, and some other occasional Papers relating to the same subject. The whole is contained in 550 pages in 8° (whereof the Appendix makes 96) under the following Title:

_Abris der so genannten Brudergemeine, in welchem &c. i.e. A Draught of the Church of the Brethren as they call it, in which their Doctrine is examined and their Cause tried, the Good and the Evil distinguished, and particularly Span- genberg's Declaration and the Ordinary's Short and peremptory Thoughts are set in a clear light,_ by John Albert Bengel. The Count was no stranger to the Character of our Author, and, even when he wrote his Observations on the xx Remarks, professed a great Respect for him; saying among his Friends, 'O that this beloved man would go on in this spirit to give a censure of my writings and principles; to which our Docility might perhaps be a better answer than an explication by words.' He has now gratified this desire; requiring, be says, no submissive Docility, but earnestly wishing to be useful, and seriously protesting that he writes this Draught in the same spirit, of
charity and love of the truth, as he wrote the. Remarks. The Idea Bengelius had early form'd of the Ordinary, and in which many years obser-
vation still confirmed him, was, That of a man who had a mind to do our Saviour a service in some extraordinary manner, and in whose opin-
ion a good design and meaning well made all sorts of methods lawful and fair. He believed that the young Count began in the spirit: whether he believed the Ordinary and his Bre-
thren went on so, or in a new way of their own, will plainly appear to the readers of this Draught: in the stile and manner of which he expects that those who are thoroughly acquainted with the whole affair, and are impartial, will think he ought to have dealt more sharply with the Moravians; and that those who are not, will judge he might have treated them more gently: and to the taste of these last, who are by far the greater number, he declares he has adapted himself, though many of them may perhaps think otherwise.

Thus much may suffice to give my reader a general Notion of the Nature of those Writings which I would recommend to him, I hope to bis
great benefit. As to the outward Circumstances of the Author's life, I cannot gratify the reader's curiosity (for I have not been able to gratify my own) with any account of them.

As to the present Work: since the Revelation contains a Prophecy of the state of the Christian Church through all ages; it nearly concerns every Christian rightly to understand it; in order to conduct himself in a manner suitable to the particular time he lives in, and to know in what part of the Prophecy that time is spoken of. The whole Exposition of the Apocalypse is a very clear and well-supported Interpretation of the Meaning and Sense of the Prophecy; and the ensuing Introduction to it settles the proper Time of every event foretold in it: and from thence it appears that within 54 years from this present time, many and great Events and of the utmost Importance to every living Soul, especially to Christians and Jews, are to be expected: some of which cannot be far off, if they are not already begun. Let the People of these Nations take a sober view of the present state of their worldly affairs, and a sad and sorrowful one of the state of Re-

See §. vii. of the last Section of the Conclusion.
xvi. PREFACE.

Religion among us, where open and avowed Infidelity, and its necessary consequence a general Corruption of Manners, is daily spreading; and then let them seriously bethink themselves (those of them who are not so intoxicated as to make a jest of all serious thinking) whereabout they are, and what they have to expect.

My looking upon this small Treatise as a very seasonable Admonition to the present and to the rising Generation, determined me to the choice of it as a proper Sample of the useful and edifying Works of its Author. And I am therefore the more sorry that it should come out so much later than it was expected and than I hoped and believed it would. I solemnly declare that I did not delay the publication of it so much as one day in order to increase the number of Subscriptions, after there were so many as to answer the purpose mentioned in the Proposals, viz, to secure me from being a loser by the undertaking.

I was indeed ready to put to the press all that I had promised in my Proposals [viz, the Preface, the Introduction and the greater part of the 111th Section of the Conclusion; which I computed would amount all together to 240.
Preface. 

Early in the Summer: but the Printer was obliged to wait more than four months for a new Letter (that I might exceed rather than fall short of what I had engaged for) tho' expecting it week after week. When at last the work was begun, an accident in his affairs, for which be is no ways to be blamed, occasioned a very slow progress in it at first, and much sickness retarded it after.

But perhaps the reader may have little cause to complain of the Delay: since I have employed the leisure it gave me in adding (I hope, for his benefit) a Translation of the 1st, 2nd, remainder of the 3rd, the 4th and 7th Sections of the Conclusion, as also the Author's short marginal Notes on his new Translation of the Revelation from the original Text revised, prefixed to his Exposition, of which they are a Summary, exhibiting a general View of the Scheme and Oeconomy of the Apocalypse; all which bring the Book to the bulk in which it now appears. And here I beg leave to take notice, since printing by Subscription has often been abused to mean and selfish purposes, that this voluntary Addition is an incontestable proof that no lucrative mo-
Preface.

tive lay concealed under the pretence of publick benefit which I gave as my principal reason for publishing this Treatise. Much less was I moved by any desire of Reputation: for in England no kind of writing does a man less credit than translating; and in a work of this nature a faithful representation of the sense of the Author (which I hope I have given) in plain language is all that is necessary; ornaments of style, the chief ground of a translator's claim to honour, being most wanted where the Sense is of least Value.

Pitcomb, in Somersetshire,
April 18, 1757.

Errata.

Page x. line 1. for intrude, read obtrude.—p. xxiii. l. 14. for has gone, r. has yet gone.—p. li. l. 14. for cause, r. cause.—p. 85. l. 19. for C. xviii. r. C. xvii.—p. 179. l. 2. for left between them, r. left over and above them.—p. 227. l. 8. for again, with, r. again. With.—p. 283. l. 2. for Revelation, r. relation.—p. 204. l. 21. for Dr. Emiliane's, r. D'Emiliane's.—p. 305. l. 16. for this, r. bis.—p. 324. for Though, r. Through.
BENGELIUS'S

PREFACE

TO HIS

EXPOSITION OF THE REVELATION.

THE CONTENTS.

§ 1. THE Importance of the Re-
VELATION.

II. The Occasion of this Illustration
of it.

III. The Parts of which it consists.

IV. The Difference between this and
some other works of the Author.

V. The main Design of this.

A
§ vi. Six Sorts of Systems of the Apocalypse.

vii. An Admonition concerning the Expositions that prevail at this Day.

viii. The Ground of this present Exposition.

ix. It's Fullness, and it's Relation to our Times, especially with regard to the Roman Papacy.

x. The Author's Orthodoxy; particularly as to the thousand Years.

xi. Concerning the Determination of the prophetical Times.

xii. Of practical Uses.

xiii. A necessary Admonition, and an Anticipation of objections that might be made hereafter.

xiv. Of the Stile.
§ xv. The Conclusion, That the Time Is at Hand.

O Lord Jesus,
* Deal bountifully with thy servants, that we may live and keep thy word. 
Open thou our eyes, that we may behold wondrous things out of thy Revelation,

* Psal. cxix. 17, 18.
DEAR READER,

Our Lord and Saviour Jesus Christ, both before his Passion and after his Resurrection foretold many things to his Disciples, and they again, in quality of his Apostles, to the faithful after our Lord's Ascension; as may be seen in several places of the Holy Scriptures of the new Testament. But among these we have only one Book that is wholly and expressly prophetical; which, for that very reason, because it is the only one of the kind, is so much the more considerable. This is the Revelation of St. John, or rather the Revelation of Jesus Christ, which he sent to his Servant John, Rev. i. i. This Prophecy
(v.)

(whatever little it may be regarded) requires the particular attention of the men of the present and rising generation. If any one then undertakes to contribute, to the right understanding or the salutary use of it, something that has not perhaps been observed before, he ought, whoever he be, to have one fair hearing, if not preferably to others, yet equally with them; 'till it appears whether, with God's help, he can make good his Pretensions. I will explain myself on this head with Simplicity, Uprightness, and Perспicity.

II.

After I had spent a considerable time on the Criticism and Exposition of the Greek New Testament, and, in the year 1724, was come as far as to the Revelation; I took in hand this
part of Scripture very unwillingly, and my only motive for undertaking of it at all was, that the work might not come out deficient in a principal part, having no Design or Expectation of making any extraordinary discovery. When I was come near the intended Conclusion, there opened unexpectedly to my view a Resolution of the prophetical numbers contained in the xiii" and xxi" chapters, and of the great things there spoken of. Now as I had not in the least before then been in search of this, so I had no reason to shut my eyes against the arising light; I went on therefore in this track, and frequently found that one thing after another laid itself open to me. The Importance of the subject and regularity of the work, and my earnest desire to draw up a
satisfactory Plan of the agreement between the Prophecies and the Events (to the consideration of which I was awaken'd by the notorious tragical doings at †Thorn, which fell out even in our own time, by which the quantity of blood formerly spilt on the ground has been somewhat increased anew) induced me to communicate some part of my thoughts to those who might in one way or other be assistant to me, or whom I might excite to a further pursuit after the truth.

Now the thing having spread farther than I had thought or apprehended; many persons, learned and illiterate, artful and sincere, Clergymen and Laymen, pious and vicious, ppo-

† The Massacre at Thorn happened in the year 1724, of which a short account may be seen in Salmon's modern History in the present state of Poland, Chap. v.
ple of leisure and of business, acquaintances and strangers, experienced and unexperienced, those who had before embraced other opinions, and those who began but now to enquire, of both sexes, of all ranks and ages, imparted to me their thoughts (which were very various, partly favouring my Scheme, and partly opposing it) mostly by word of mouth, often by writing, and sometimes too in print. This proved very serviceable to me by putting me upon considering many things more maturely, guarding them more carefully, and expressing them more clearly. So, tho' the most considerable objections struck not at me in particular, but in general at the study of the Revelation, nay at the Revelation itself; I continued to adhere purely to the Word of God, and
went on without being discouraged in meditating on it (I hope not fruitlessly) as I do still. Some friends though they did not mean that I should desist from this study, yet desired to restrain me, and in a manner conjur'd me that I would publish no part of it; but others urged me to publish it resolutely and without delay. These last, as they found opportunities, have imperceptibly push'd me on and even drawn out of me one thing after another before the Plan was come to due maturity. It was, I may presume, the will of God that it should not be buried in the earth; and I adore his providence, who, by the course the thing has now taken, has eased me of the burden of solicitous deliberation, whether I should speak out, or keep silence.
In the mean time, as I intrude nothing upon any man, so neither do I decline the labour of discovering what I know of these things, to those who hope for any benefit from them; nay at last That became almost indispensable, in order to obviate those notions which people ascribed to me contrary to my sentiments. They have on this occasion had various conjectures; but I assure them that I know nothing of any cabbala, of any divination, of any astral influence, or any ghost or apparition. The source of such and so very different opinions concerning a new discovery of ancient Truth is this,—that many do not understand, or do not consider, how rich a treasure the Holy Scriptures are. I am nothing; and if somewhat of the Truth has fallen to my lot, I found it in the
common way or high road to heaven, by searching the Word of God with simplicity, and without any option of mine. This I diligently laid up, and now express it conscientiously in proportion to the degree of Certainty I have of it, (which in the circumstantial is often small enough, but in the substantial part is, thro' God's grace, strong and clear) and modestly offer it to examination. By such restrictions as these, by the assistance of the Truth of God, I shall limit myself in all that I advance, and therefore hope I shall not be reproached, either before or after my death, for any thing that I shall say.

III.

In this manner there is here proposed to all who are willing to receive it. (1.) The whole Text of the Revela-
tion in the German tongue, translated from the Greek, revised in the way I did the whole New Testament some time since, according to the most approved Manuscripts. [Many people do not like new translations of all the New Testament or all the Holy Scriptures; but allow a new translation of single books for an Exposition of them, as for instance Ghebard's twelve minor Prophets: and this Translation of the Revelation may serve in the mean time for a specimen of a German Translation of the whole New Testament which I have written a considerable time ago, but don't think to publish unless there appears a reasonable expectation of more benefit from it than con-

† Publish'd 1734 at Tubing in quarto, with critical notes; and at Stuttgard in octavo, without them.
tention about it: in which case it might come abroad accompanied with the necessary Explanation of those turns of expression that will sometimes occur different from the German Idiom, but especially with useful Illustrations of the most difficult places, and edifying Annotations.) Why we should read after this or that manner in the original Text, I have shewed elsewhere; and what great stress ought to be laid upon a carefully revised Text, especially in the Revelation, may appear from its being in many places the principal foundation of the explanation. A Short $\S$ Abstract of the Exposition is given on the margin of the text.

(2.) The Exposition

‡ In the quarto Edition, mentioned in the last note.
§ See this after the Introduction.
at large, which consists of three parts, First, in the Introduction there is an Analysis of the Prophecy in general, and that both of the Things and the Times contained in it. After that follows a continued Exposition from beginning to end of the text; every verse of which is repeated before the remarks upon it. In the Conclusion will be added some points that concern the Exposition in general.

IV.

In my Latin Annotations on the New Testament, entitled the Gnomon, which will be published in due time, there will be Notes on the Apocalypse too: but this present Ex-

† The Author in his Preface to the Gnomon (which was printed in quarto at Tubing 1742) gives a prudent reason for his using so uncommon a name, which it will be much to the benefit of the readers of that Book never to forget.
position is almost every where different from them. As some things, were more proper to be expressed in Latin for the use of the learned in the languages, and yet the substance of the matter might as well be deliver'd in the vulgar language for the use of those that are not so; I have accordingly disposed of my Remarks in the one or the other of these Treatises: each of which is indeed an entire one in its kind, yet it will be most profitable to read them both together. I have also heretofore published in Literary Journals some things relating to this Subject; particularly, in the 10th part of Alten und neuen aus dem Reich Gottes, what I call'd a † Plan or Draught: in the 23d part of Geist-

† Such as Criticisms on the Signification of the Original Words, the Phrasicology, &c.
‡ Grund-Rifs.
lichen Fama, A Caution for good men; and in some of the former parts, one or two § Declarations, &c. for which the Editors of those Collections had given me occasion. But now in this German and the other Latin Treatise, all these are brought together, explained and compleated. After publication of these two treatises, I must, and willingly do, submit myself to the Judgment of all that are skilled in discerning of Truth.

V.

The principal Design of this Exposition is this,—that That only which is contained or implied in the Words of the Prophecy may be pointed out and clearly deduced to Edification; but not that every sort of Doctrine and Reflection which such and such words
might suggest should, on occasion of them, be produced, tho' good in itself. An over-curious Inquisitive-ness is not proper here, as it might seem to be to men of a warm imagination, but only a becomingly accurate search, which will approve itself to the attentive reader by the constant harmonious agreement of all the points and all the manners of expression.

VI.

In what manner the Interpretations of the Apocalypse have varied from the earliest times of the Christian Church to our days; and how, amidst the frequent enlargings of the limits of the Time in consequence of these variations and of the manifest misreckonings, the Truth, like the Heartblade or Spire in a plant, has remained
unhurt; and however the Fibres and Shoots of the right sense, that were torn off and secreted, are found all together in an Interpretation now at length growing up to maturity; this, I say, is deduced and laid before you in the *Conclusion. I presume also that I am not so unacquainted with the principal modern writings on the Revelation that it will be any great disadvantage to our Subject. All the Systems we have of the Apocalypse may be divided into these six Classes; of each of which I will subjoin one Example.

1. Some go in a metaphysical and theosophical way; for instance Timotheus Philadelphus.

* Part 4th which is an historical account of the several Expositions of the Apocalypse, from the earliest ages to the present times.
2. Most proceed in a historical manner; and of these again some rest in Generals, as Mr. Chancellor Pfaff of Tubingen.

3. Some come to Particulars, and refer most things either to the Histories of the Jews and Romans of the first ages, as Herman von der Hardt;

4. Or have a view to the times of the Reformation, as Jac. Koch;

5. Or they still wait for things to come, so that according to them even the seven Churches are only typically fulfilled; and of the rest not so much as the first Seal in any manner; as Dr. Joachim Lange;

6. Or they interpret the Prophecy concerning all those things, one after another, which have come to pass since St. John's time to this Day and what
shall farther come to pass from hence to the end of the world, as § Luther.

Among so many Expositions as we have, it will be hard to find one that has in it but a single article of any consequence by which it is as different from these six classes, as they are from one another. In all of them, some lay aside all Reckoning of the Times or Chronology, and thus neglect a necessary Datum for the Analysis; others build their Analysis on the prophetical Day, which they very erroneously take for a whole Year; an Error that has of a long time been a great hindrance to many Protestants, notwithstanding their otherwise good cause, yet is still very common in

§ This must be the Person meant by an ambiguous Expression in the Original. At least, both Luther and Bengelius himself, are of this 6th Class.
England and Holland; on the contrary, many in Germany begin now to take the Times too short, and for the most part according to the common acceptation of the words, crowd almost all, from the 4th even to the 19th chapter, into the narrow space of three years and a half of calamitous times; and make the space before and after them so large, that they would be at a loss to refute any person that would be so extravagant as to put off those better days which they acknowledge and hope for, 'till several generations hence.

VII.

In other points I do not spend much time in refuting false opinions; only I look upon it as necessary to examine the most commonly read, most celebrated and newest Interpre-
( xxii. )

tations, and especially that which lays so much stress on the lately mention'd three years and a half,—as the principal Texts they are built upon come in our way: which is done with all modesty and sobriety † in the Introduction § xl, lv, lvi, in the Commentary or Exposition on Chap. v. i. vi. 2, ii. vili. i, 7. xii. 12. xiii. i. (under the 10th Thesis) 15. xvi. i. xvii. 8, &c. See also the iii and ivth Sections of the Conclusion.

VIII.

Both Extremes, one of which is grounded on the Day of a year long, the other on a day of 24 hours, with all the difficulties they lie open to, I avoid by the Calculation command-

† The Citations in the Original are not of the Texts, as here, but of the Pages of the book, (viz.) p. 104. 150. 318. 345. 369. 408. 425. 579. 687. 734. 814. 857. &c.
ed in the Text and not hitherto practised by others. This will, in the "Ordo Temporum," appear to be the chief Foundation of the whole Chronology of the Scriptures, and lead us on through all in the right (viz. well nigh in the middle) way, chiefly by the Resolution of the Apocalyptical Times. Of consequence the true interpretation of the things themselves goes on likewise in the middle way, between the other interpretations, in a direct and sure road in which nobody has gone wrong, and where we see ourselves at no great distance from others on both sides of us. The principal Mean indeed in rightly interpreting the Holy Scriptures, and especial-
ly the prophetical parts, is the gift of the divine Grace. Yet, under that, the Knowledge of Languages, History, and the like is of service. Many have a little of one of these and nothing of the other; and truly one may observe a kind of antipathy between these two sorts of persons; but that is not the fault of the thing, but of human Imperfection. I am contented to be esteemed inferior to every one of either sort; yet hope withall that in both together I shall not be found utterly fruitless. For in the way we are in, we may consider invisible things, both good and bad, and also the visible (or natural, civil and church history) and regularly dispose of, both what is past and what is to come, not only in general but circumstantially, in its course through the
several centuries one after the other. For which reason it is to be hoped that those who make themselves well acquainted with the present Exposition, will be able to pick out of all others the best parts, and also reduce to its proper place in the Prophecy every thing that occurs in History and actually has come to pass since St. John's Days, as some part of the things that should be thereafter, chap. i. 19.

IX.

Some perhaps will think I ought to have explained at large and circumstantially only what belongs to the present time and not have said much about the rest; that so the former might the more readily have catch'd the eye of the reader. But in the manner I have proceeded, That part
will be easily found out by any body that will turn to the xviith, xviiith and xviiiith chapters. But then these chapters are closely connected with the rest: the Analysis therefore must take in the whole. Besides, what has no beauty to one may be very useful to another. At an Entertainment, one is not to accommodate himself wholly to the palate of any single guest; however worthy; and therefore he provides Variety, and leaves every one to choose what he likes. However it is indeed in a particular manner necessary for these our visitors that we regulate their conduct by the contents of the important Chapters just mentioned. At least the hitherto openly maintained Apocalyptic Testimony of the Reformers against the Papacy and Rome, stands firm and unshaken; and by
( xxvii. )

Virtue thereof, on mature consideration of the Theses in the Exposition of c. xiii. 1., of the last remarks on c. xvii. 3., and those on ver. xi., &c., this matter may be most evidently decided, with the approbation of all men of solid sense in the following manner; viz,—They are wrong in this matter 1. Who eagerly interpret every text, if it but sounds frightfully, of the Pope and Rome. 2. "Who make no distinction between the Beast and the Whores of Babylon. 3. "Who interpret the Beast to be some invisible power that is an enemy to men. 4. "Who thereby understand either the Heathenish, or the ancient Christian-Roman, or the Roman-German Empire. 5. "Who begin the times of the Beast so far back that they include in them, the most excellent Bishops of
Rome in antient times. 6, 'th' Who so fix their eye on the Papacy in its present state, as if what is prophesied of that singular Antichrist, so called, were not yet wholly to come hereafter. 7, 'th' Who do not discern that the right exposition of the Prophecy makes a decisive Difference between this Papacy and the Protestant Churches, in which though in other respects, alas! too much divided, nevertheless they enjoy many privileges. On the other side the three following Positions are agreeable to truth, 1, The Beast rising out of the sea is the Hildebrandine Papacy; and Babylon is the City or State of Rome, and consequently, in and along with that, the Church of Rome now so degenerated from her antient purity. The difference between them is great, see-
Ing many Catholicks are zealous for the Church of Rome and it's plausible pre-eminence, who yet bear no good will to the Papacy. II, The Beast rising out of the bottomless pit is that singular Antichrist so called, an Individual, under whom the Papal power, which owes it's growth to so many innovations, will be more mischiefous than ever. III, Not only against them who worship the Beast out of the bottomless pit, but also against them who before that time worship the Beast out of the Sea, is That Threatning pronounced, which is the greatest in all the Scriptures, and which shall refund powerfully from the mouth of the third angel, Revel. xiv. 9, 10, 11.
And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
I make it my study to keep close to the plumb-line, as it were, of the Truth, not only in the articles of Faith, but also in all the other points that are prophetical, even in my Expressions: and particularly I have, in the Exposition of the xx" chapter, declared the soundness of my sentiments with regard to the true and the false notions of the Millennium. The bare mention of a Millennium now no longer raises horror or aversion among men of understanding. In the Fourth Section of the Conclusion will be adduced ten Positions long since established; the last of which, concerning the present subject, has an indissoluble connexion with the former nine. 'Tis true human authority has little weight in the Case; but whoever relishes old better than...
new things, let him here consider seriously that the first nine of these Positions are to be found all together in the excellent Luther; and the tenth was unanimously acknowledg'd in the most ancient times, and even at this day does not meet with any considerable opposition, though there are here and there some few who will be the last to assent to the truth in this point. My whole Exposition is conformable to and guided by these Positions so that no Expositor is less liable than I am to be suspected of Novelty, if any stress is laid upon that.

XI.

In a disquisition of this nature one cannot leave out the Chronology or Determination of the times without being deficient in a principal point; but he can never be too cautious in
his manner of proposing it. If I had not already let so much of that matter come abroad, and yet could have foreseen how few make a right use of it; I would have dealt more sparingly in it. Now I cannot draw back: but I have all along so often protested my Caution and Modesty, that I am afraid it will be irksome to candid Readers; and on the other side, I hope that whatever happens no man shall be able to reproach me justly with having miss'd my aim. Three different Parts then concur here to make a complete Exposition; 1. The Literal or historical Interpretation itself; 2. The Resolution of the prophetical Times, where is shown what is the proper length of each of them; 3. The Connecting of determinate
parts of the history of past times and of future occurrences with particular Years, Months, &c. This third part will be deemed the most liable to mistakes, especially in what we look upon as soon to come. But if those times, for example, whose end we have deliberately and of purpose not expressed 'till the Conclusion of this Exposition, and then but conjecturally, should end later, or even sooner; nevertheless the whole first Point stands firm, namely the historical Exposition of the xiiith and xvith chapters; and the second point will also remain unhurt, viz. The Resolution itself of the prophetical Times, and consequently the whole of the INTRODUCTION; in which I have taken great care to treat of the times wholly in the Abstract, and do not in the least refer
any of them to any certain Year, nor so much as in one instance to any part of History. Now, he who, because some one conjecture may fail, should hastily and eagerly drive on, and reject not only that part of the Conclusion, but also every thing else both in the Exposition and Introduction, would do violence and wrong to the truth, to his own loss. Some may say, Would it not have been better to have let alone all Conjectures, and stuck only to Certainties? To which I answer, He that can in this case take precisely the one without any part of the other, shall have my full Approbation. But could the Fathers under the old Testament exercise their Faith and longing Expectation of the Messiah in such a man-
ner that they must not alone all Conjectures about the Time when at least one only promises a child something, presently comes the eager quest-

† We know from 1 Pet. i. 11, that they did not.

The Reader will, I hope, indulge me in a short Digression to point out an Inference which seems naturally deducible from the Words of the Text now fallen in our way, 1 Pet. i. 10, 11, 12; as I am not aware that it has been observed, and it relates to a Question of great Importance. To the Prophets who prophesied of the Grace of God towards the Christians, it was revealed that these Blessings did not belong to their own Times but to a then future Time. But what Time was signified by the Spirit of Christ in them testifying beforehand the Sufferings of Christ and the Glories after them, was not revealed to them; else they needed not to have searched for it. Now where could they search but in the very Words of the Prophecies delivered by themselves from the Spirit of Christ in them testifying, &c.? But if these Words were of their own choosing to express the Ideas or Notions they were inspired with; it was in vain to search for any Notions, implied in or deducible from them, other than what they themselves intended to convey by them and which consequently were revealed, because well known to them. They knew then that the Words they spoke or wrote had a more extensive Meaning than they themselves yet apprehended, and implied things yet unknown to them and likely to be found out by searching. Therefore the Words were not theirs, but those of the Spirit of Christ in them testifying, &c. that is to say, The very Words, in which the inspired Writers spoke or wrote their Revelations, were DIVINELY INSPIRED.
tion, Where? and if this question is not answered, many conjectures arise, and no body thinks it needful to restrain him. Let us only propose and receive the Truth as the Truth, and Conjectures as Conjectures. If any of these don't suit, in That Particular let the Contrary of it be receiv'd as a Truth; which however would not have fallen so readily under our observation, if it had not been for that same Conjecture. And this I think is a fair apology for Conjecturing. But if any one of them should prove to be right, let That be reckoned as a Truth; and thereby the Truth will be greatly confirmed in other points too. I intreat my Reader to remember this passage hereafter, wherever there is occasion; that if any body makes objections that are
hereby anticipated, there may be no need every now and then to refer him hither again.

XII.

If any one is in great expectation of practical uses, he will not be entirely disappointed; tho' I am not very copious on that head. A Physician cures his patient not by talking, but by doing. We may propose the Word of God to one another profitably in publick discourses or writings; but apply it particularly only in closer conversation: nay, one that is watchful over his soul can best apply it to his own use in private, by the aid of the Spirit of Grace. Every one ought to propound for the common benefit what is given him; and that too, just as it is given him, Rom. xii. 6, 7, 8. I desire not to impart to others any
thing of my own; but to point out to them only what is contain'd in the Scripture itself, and That is always accompanied with a salutary power. An Expositor, as an Expositor, ('tis another matter when one is proving or exhorting) is like a man digging a well, who needs not himself throw any water into the spring, but only contrive that it may run thro' a channel and pipes into the vessels, without waste, stoppage or foulness: and thus he and others come at plenty of water. Many make a wrong use of a multitude of practical Observations: they grow weary of them, and then let them all pass unheeded: When a reproof or a comfort is particularly suitable to any one, his conscience will be awakened or his heart fortified by it, when proposed to him in a ge-
moral manner. Faith, Hope and Charity, when there is any food for them on the way, quickly find it out. It would be in vain to press a full Soul to eat and drink; that would only tend to destroy his appetite altogether; but a hungry and thirsty man is glad when something is set before him, and takes to it presently. Likewise tho' what in reading we apply to ourselves may not strike so sensibly and forcibly as a passionate discourse that is immediately directed to us; yet both are efficacious, each in its own way. I don't mean by this to derogate from any man; I only inform you of my manner of writing. Yet sometimes I come in unexpectedly with something rousing; let him that is solicitous about practical Uses of a right sort, carry this along with him.
( xli. )

till he comes to such another passage. If in the interim he meets with many things that appear to be leaves without fruit, let him but wait till he has got a comprehensive view of the whole and he will find the fruit.

XIII.

I wish every man might take all things just as they are offered to him, and in the most important places would also weigh the words with exactness. Thus the whole would be profitable to every one, and do no man any harm. Sometimes I make a Remark that may appear obvious and indisputable, and therefore superfluous; yet it may be put there to obviate an error, or prevent a mistake. Those that have read severa! Expositions will often perceive the
reason for such or such an Admonition or Caution; others may safely let it alone. Sometimes I propose in cautious expressions Thoughts not yet full ripe; which however by being discovered, may give a fair occasion the sooner and more adequately to bring to light the salutary Truth that is near at hand, but still hid. See for example C. ii. 25. xv. 3, 4. I cannot ask every one to read the whole: every one is welcome to judge of what he reads in a right manner, and understands. To him that casually glances his eye on some one Thesis or other where there are some unexpected Particulars, which yet are consequences from the entire discussion of the Point, it must needs appear a little strange. But if he is a prudent man he will forbear, not only to
contradict, but also to give his assent. He, that contrary to St. James's Advice, (C. i. 19) but after the way of so many learned men, cannot condescend to hear, to read (where there is much to be read) to learn; and is only swift to speak, to write, to judge, or perhaps too, to Wrath, to Heat; has here Materials enough to work upon: but let him be assured there lies also a stumbling block in his way. I do not ask my reader to be presently of my mind in things where I myself went through many doubts before I could attain to Certainty; but let him also not be positive that where he is as yet doubtful no man else can be certain. A great many objections, as I have mentioned above, have come to my hands, enough with the answers to them to make a pretty
large Volume: so that this work is by no means finished in a hurry; but is so contrived as to include all such objections with their answers, in reality, tho' without express mention of them. Some few will be expressly answered in the following Introduction § liii. Every point will be proved in it's proper place, altho' it may be alleged or cited elsewhere without proof. On such occasions one must be well acquainted in the first place with the Text, and then with the proper place of the Introduction and Exposition on each point: otherwise he may in due time be obliged to own that his objection proceeded from mistake and precipitancy. What is contained in this Exposition or can be fairly inferred from it, that I abide by. On the other side let no man
suffer himself to be drawn in to believe that I have any where said, or given ground for saying, any thing that has no relation to or connexion with this Exposition: but rather, if any one will charge me by word or writing with any thing absurd, scandalous, useless, high-strained &c, contain himself so long only as 'till he shall have informed himself of my real sentiments; which I declare so much the more freely, as I have found by experience that no caution is sufficient to prevent idle imputations. I must observe one thing for the benefit of the publick. There is many a man that can find in his heart thro' ignorance, thro' vain glory, out of wantonness, without the fear of God, without respect to the publick, to blacken his neighbour,
as perse him, curtail his expressions, pervert his meaning, in a word, lye and calumniate, in his Remarks, Observations, Reviews, &c. and all this only because he lives near a Press: He that is attacked in this manner, often knows nothing of it, or for certain reasons does not answer, or his answer does not come out so soon, or is not dispersed so far. In the mean time others let themselves be bias’d by those writings, extoll them, bawl and write after them, inflame yet others, unhappily oppose the truth under a fanatical conceit of Zeal for it, and demolish more than perhaps themselves build in many years: and yet would be considered as Heroes and Pillars. O vainly learned World! take Warning my Reader! I am content if thou believest no good that any one says of
me, only beware also of admitting evil Insinuations. Hear what I myself say; and inspire others with the same Caution. From them who speak in the spirit of Truth, I accept of every correction or improvement with respect: yet nobody, I hope, will charge me with wilfulness, if I do not immediately, in complaisance to other people, retract this or that sentiment which has oftener than once undergone an Examination and Refinement in the long time it has lain by me. When I was attackt on occasion of my Revision of the original sacred Text itself, I was oblig'd to make a short Defence more than once: but as to Expositions (which people may form a right Judgment of when once they have a correct Text) I shall spend my time much
more sparingly in Apologies and Vindications; especially if my opponent conceals his name, and besides produces no Objection but what is here anticipated or answered before-hand. On a necessary Occasion I may give a short Answer, and perhaps publish it in the Tubing literary News.

XIV.

As to Perspicuity; since my manner of Writing has appear'd to some to be deficient in that respect, I have not only taken great care about it myself, (as I have already explained myself in the Preface to the Harmony of the Evangelists § 11. 35. § v. 11), but also every now and then laid the parts of the work, as I finish'd them, before skilfull Friends, and profited by their advice.
Obscurity may arise from a variety of causes, i.e., from the nature of the subject being such that the illustration of it depends more on laborious searches and arguments of tedious deduction than on proposing of well-known and already cultivated parts of learning. ii. From a Writer's Inability to express himself clearly; tho', for my part, I am not ignorant of the requisites for perspicuity, and in reality I do, I hope, most times, and even this moment, write clearly; and consequently can write clearly. iii. From the more or less clear Knowledge and Certainty in an Expositor, who ought to use Expressions proportioned thereto; by which means he will likewise give occasion to the starting of new Questions in the minds
of his Readers, the Solution of which, however, both he and they must wait for 'till God pleases. iv, "From the honest Carefulness of an Expositor, who when any Difficulty falls in his way does not decline the labour of unravelling it; whereas he might have silently past it over, without any person's taking notice of it. v, "From a Loathness to detain himself with a Multitude of Words and Expressions, when a Multitude of Thoughts flow upon him. vi, "From putting too much trust in the diligence and ability of every reader. vii, "From the Indolence of the reader, who perhaps would fain take the thing at a Glance, and can scarcely allow himself so much time, to apprehend the meaning, or even to publish a Recension or critical Review of a book, as he
must spend in reading or writing a paragraph in a News-paper; whereas a discourse whose parts have all a close connexion with one another, let the method of it be ever so plain and the expression ever so clear, will yet remain a very Riddle to every one that does not read the whole, or does not read it right, or does not read it oftner than once. As to the above mention'd Plan or Draught, which appear'd so difficult to some (tho' not to all) there was, (viii, "ii") a farther particular case of obscurity. It was a sketch of an extensive and in some degree new design, whose parts were variously interwoven with one another; and besides, on mature consideration I chose not to give it in print so clearly as I had before imparted it to others in
writing in the Easter-Thoughts so called. It was then high-time to publish something for a testimony in case of what might happen afterwards; but it was not proper to discover all, nor is it yet, as to some Points; but in the rest I have now made it, I presume, plain enough, nay sometimes plainer than many will like. He that is not satisfied with all this, is at liberty to read this Exposition or to let it alone. If he reads, he is intreated to have patience with me, as I was obliged to have patience while I was labouring for his service. If any man has the gift of greater Perspicuity, and can express in an easier manner these very things which I lay before him; I shall, far from being disgusted, look upon it with pleasure. But, to speak the truth, we are grown too
nice, and delicate. Where there is
Poverty of Spirit and an Appetite for
Truth, where This is regarded not
only as food, but also as a Medicine;
there people will not require every
thing to taste so sweet and presently
to melt upon the tongue, but will also
sometimes receive and swallow that
which is even sour, or bitter, and not
erved up in a lordly dish, and has
nothing besides to recommend it but
its wholesomeness. How far those
who are fond of the mathematical
method will find their account here,
I cannot say. I have made it my
Business to bring cogent Proofs: tho'
it is not necessary to put the signatures
of the several positions, throughout
the whole course of the work, like the
letters of the A. B. C. on the Keys of
a Spinet. But enough of these circumstantial matters.

XV.

An enlarged Heart, purified from subtile Self-will, and which acknowledges God in all his gracious Gifts, and praises him for them, is not every man's Portion: yet it is particularly and highly requisite, 'till the uncommon but yet true, variegated and yet simple Illustration of this incomparable Book, and which tho' not plausible, is yet suitable to the divine Wisdom, shall make it's way thro' so many Obstacles as it will meet with. Those that have been longest exercised about such things will be most at a loss when they meet with any thing uncommon. There may be two Persons so different in their opinions, that it is impossible they can both be in the
right; yet both are convinced of their being so. Now each of them presently runs away with something (as it falls in his way) that he imagines he had made out before, gives scarce any farther heed to the truth that would awaken him, and falls asleep again over his formerly believ'd opinion. For the rest, such People will think it sufficient to say, this or that remark (namely, where I do not differ from them) is a good one enough; but as to the main point they are greatly at a loss.—New Wine requires new Bottles.

I do not mean by this to obtrude myself upon any one. God hath taught me, from my youth upward, to have a view to him only; and in the mean time I have undergone so many and so various Judgments of Men, that as to matters of
Conscience 'tis all one to me whether God and Man, or God alone, approve of my doings. A thing is neither good nor bad in reality for meeting with the ready assent of many or few. A greater degree of knowledge awaits posterity. To them much, that is now made little account of, will serve for a foundation on which to build more; much, that is now current, will no longer pass; and many proofs that, to most men, seem not sufficient now, will then be more than enough. In the mean time, if those who love the Appearance of Jesus Christ find here vestiges of the Truth, they will join with me to praise the name of God, and help to procure the supply of all my defects out of the fulness of Grace and Truth which is in Jesus Christ, for their own benefit and mine.
lvii.

The same will be done by those who examine what is here laid before them with fervent Prayer, assiduous Meditation, and attentive Reflection; who bring it to a greater maturity by means of a greater light or more exact knowledge, and turn it to their own Advantage with regard to Faith, Patience and Constancy.

Here is now before you the Revelation illustrated, Men may pay what regard to it they please; but that Warning is still in Force, and at present in an emphatical sense,

The Time is at Hand.

Convent of Denkendorf,
Sunday, Sept. 4, 1740.
A GENERAL ANALYSIS

Of the Revelation,

BEING

Bengelius's Introduction to his full Exposition of That Prophecy.

THE CONTENTS.

PART I. Considerations on the Revelation by itself.

§. I. THE Book opens or explains itself.

II. A Table or Summary of it.

III. We must not lay any arbitrary Foundation to build an Exposition upon.

IV. The Consideration of both visible and invisible things must enter into a right Exposition.
§. V. VI. Of the Centre and Circumference in the main Vision: That many Things are proposed in a twofold Manner.

VII. VIII. Of the Septenary or number seven, especially as applied to the Churches, Seals, Trumpets and Vials.

IX. X. XI. The Beginning of the Enquiry, with the Trumpets, particularly with the three Woes under the three last Trumpets,—and chiefly the third Wo.

XII. The Meaning of the seven Epistles, Seals, Trumpets and Vials, as shewn in § II.

XIII. That these are not seven Periods of Time:

XIV. XV. —but four Circles or Spheres:

XVI. —each of which has its introductory Preparation.

XVII. XVIII. The Order of the Text and the Completion of it, is single, or but one:
§. XIX. 

—andhere the Simultaneum is occasionally explained.

XX. XXI. XXII. The Division of the Sevens into Fours and Threes: and to what the Fours and the Threes relate.

XXIII. A Gradation or gradual Advance is discernible, throughout the whole:

XXIV. particularly at each seventh;

XXV. Which therefore has its peculiar Preparation.

XXVI. The Likeness, and yet Difference, of several Passages of the Text:

XXVII. from whence the suitable meaning of homonymous *Words is to be deduced.

XXVIII. Of the Aspect or View which this Prophecy has to Israel.

PART II. Of the Application of the Prophecy to History, in general.

XXIX. This Application to historical Events is necessary.

* Words having several significations; as, Angel, Heaven, Star, Sea, Head, Horn, &c.
§. XXX. —and has several Uses in several Ages.

XXXI. The Points that ought to be considered by us at this present Time.

XXXII. Four Conclusions deduced from them.

PART III. Chronology; or, the Reckoning of the Times.

XXXIII. XXXIV. This also is necessary.

XXXV. Great variety of Times mentioned in the Texts, which is a Thing of great Importance, and on which much depends.

XXXVI. The Numbers that accompany them must be taken precisely.

XXXVII. The Beginning of the Resolution of them, viz. at the three Woes again (see § ix.)

XXXVIII. XXXIX. In them the prophetical Day is not a common Year;
§. XL. —nor is it a common Day. Absolutely necessary Caution concerning Dr. Petersen's System.

XLII. The Source of the Errors of the greatest part of Expositors.

XLIII. The Truth lies in the Middle, or between the Extremes.

XLIII. By taking to our Assistance the Number of the Beast, we come to know nearly what the 42 prophetic Months are:

XLIV. —and moreover, what a Chronos, a Kairpos, &c. are, nearly.

XLV. By the Help of the 1000 Years they are more exactly determined, and here a Proportion running through the whole, and also the Number seven are observable.

XLVI. Hereby we come somewhat nearer yet to the true length of the prophetic Times.

XLVII. The 42 Months and the Number of the Beast are of the same Length. The Number Seven is observable in the Months also.
§. XLVIII. The prophetical Month is proportionable to a solar Month, [being the 12th Part of a prophetical Year]: and the 1260 Days of the Woman are prophetical Days.

XLIX. The precise Length of the three Woes determined: as also that of the 1260 Days of the Woman.

L. A Septenary observable in the former, and a round Number [and also a Septenary] in the latter.

LI. The Coincidence of History with this Resolution of the Times is to be seen in the Exposition of the Text.

LII. The near Determination (in §. xliii. xlv.) of the Length of a single prophetical Day, Month, Hour and Year maintained; and the true precise Length of them is also fully shewn: The Septenary and the Rotundity arising out of it, and the so oft occurring Number 666½ are taken Notice of.

LIII. An Objection answered.

LIV. The remaining Periods of Time are to be resolved in the Exposition.
§. L.V. The above-mentioned four Spheres (in §. xiv. xv.) are hereby further confirmed:

LVI. — and an Interpretation which is at present gaining ground, farther opposed.

LVII. Transition to the Exposition.

PART FIRST.

I.

The Prophet Daniel was commanded to shut up the words spoken to him, and to seal the Book till the last Times, Ch. xii. 4. 9. On the contrary St. John, a long time after, was forbidden to seal the words of the Prophecy revealed to him, Rev. xxii. 10. Accordingly the Revelation, notwithstanding the wide Extent of its prophetical Contents, is yet so contrived that the other Prophets are not necessary for the understanding of it; but it is rather necessary for the understanding of them. This very regularly disposed System brings it's Key along with it; having, tho' uncommonly difficult
in its Subject, a singularly easy Method, being provided with Variety of Partitions, Pauses, Forms of Expression, and such helps to an Analysis of it.

II.

The whole Contents of the Book at first sight appear to be naturally divided into three Parts: of which we will at present draw up a Table and bring the requisite Proofs of it hereafter in their proper places.

They are

I. The PRELIMINARIES:

1. The Title of the Book. C. i. 1—3.
2. The Address or Direction of it 4—6.
3. The main Point and Summary of the whole. — 7, 8.
4. The glorious Appearance of Jesus Christ, at which He
   1. gives John his Commission, and orders him to write 9—20.
   2. excites the Angels of the Seven Churches—of Ephesus and Smyrna and Pergamus; of Thyatira and Sardis and Philadelphia and Laodicea,—to prepare themselves worthily for his coming; and promises to him that overcometh great things — C. ii. iii.
II. The DISCOVERY of things to come.

Here are represented in one only and continued Vision,

1. in general and at once, ALL POWER in Heaven and on Earth given by Him that sitteth on the Throne to the Lamb, by the opening of the Seals of the Sealed Book C. iv. v.

The four first Seals take in all visible things to east and west, south and north C. vi. 1--8.

And the last three, the invisible: 9 &c.

The seventh, being the most important,

1. has its proper Preparation — C. vii.

2. exhibits the Silence in Heaven, the seven Angels with their Trumpets, and the much Incense C. viii. 1--6.

2. The particular EXECUTION* of it; in which under these seven Angels

* This is a Representation of the Solemn INAUGURATION of Jesus Christ into his Mediatorial Kingdom.

6 This is the properly prophetic Part of the book; containing the prophetic History of Christ's Administration of this Kingdom, from the Time of his Resurrection or Ascension till he delivers it up to the Father; or, the royal MANIFESTO of Jesus, declaring how he will deal with his Subjects as they are rebellious or obedient.
and their Trumpets one after another, the Kingdom of this world is gradually broken, till it reverts to and becomes the Kingdom of God and his Christ; where are to be consider'd

1. the four first Angels and their Trumpets — 7-12,
2. the three last Angels with their Trumpets, together with the three Woes by the Locusts, the Horsemen, and the Beast.

13. ix. 1 &c.;

The Trumpet of the Seventh is of all the most important, and with regard to it there is to be observed

1. the antecedently sworn Limitation of time, and the circumstantial account of the certainly-future conversion of the great City, under the Trumpet of this Angel about the end of the third Wo. C. x. xi.
2. the Trumpet itself; and
1. A Summary of the contents of it — C. xi. 15.
2. The previous Thanksgiving of the Elders on account of the Completion 16—18.
3. The Completion itself 19.

And here

1. The Birth of the manly Son and the Casting down of the Arch-fiend from Heaven xii. 1—12.
2. The Opposition on Earth, namely that hideous third Wo: and

1. It was brought on by means of
   1. The Dragon xii. 12.
   2. The two Beasts xiii.
2. Men in the meantime were
   1. Warned by three Angels xiv. 6 &c.
   2. Cut off by the Harvest and the Vintage 14 &c.
   3. Chastised and stirred up to Repentance by the seven
Plaques or Vials

1. the great Whore is judged and the Kingdom of God gets the upper Hand xviii. xix.
2. the Beast and the false Prophet are thrown into the Lake of Fire — — xix.
3. Satan is bound and imprisoned — xx.
4. the Government of Christ without opposition: For after the advances made at several times (partly before the Trumpet of the Seventh Angel C. vii. 9. but mostly under it C. xiv. 1. 13. xv. 2.) his
PART I. §. ii.

Reign goes on now in it's full Sway: For

1. The Nations are no longer seduced by Satan but have Christ for their Shepherd xx. 3.

2. Those of the first Resurrection reign with Christ — 4.

3. Gog and Magog are destroyed, and Satan who had been let loose for a little while, is cast into the Lake of Fire — 7.

4. The dead are judged — 11.

5. A new Heaven; a new Earth; a new Jerusalem, the everlasting Kingdom xxii. xxiii.

III. The CONCLUSION: which has a Relation to the Preliminaries above, and exactly answers to them. xxii. 6-21.

The Reader would do well to make himself thoroughly acquainted with this Table;
for in the Exposition we shall not give arguments or contents at the beginning of the several Visions or of the Chapters; but handle the Text plainly and directly in the Order of the chapters and verses. The Contents of the whole will be best comprehended by means of the Sections in the Table; as they are properly distributed in it according to their real Parts, it being framed with a farther view then merely to be a help to the Memory. It may also be useful to compare with this, another Table which is to follow in the first Section of the Conclusion.

III.

There has been for a long time much Talk and much Writing about Hypotheses, as they call them, with regard to the Exposition of the Prophets; as many Interpreters want such Grounds to build their Interpretations upon. But these are commonly the Product of an arbitrary choice, and people so twist and bend the Word of God to suit with them, that they deduce from it any thing that they would fain find in it. Nothing that is right can be settled on such a bottom: and I ear-
neatly entreat that no one will ascribe to me any particular Hypothesis. We may (nay, we must) begin with such Remarks as the text clearly points out; afterward we may advance farther and farther by means of right deductions and inferences. In making Remarks we ought to rely on the words of the text, without surmising, that perhaps the Fervency of Spirit in which St. John wrote, may have sometimes decomposed him, and that thereby his discourse may be disjointed and out of order. The utterance of weak and frail men may be somewhat disturbed by their earnestness: but it is not so with the holy men of God. We ought then to receive what lies before us with the reverence due to what is written. In a discourse wherein your own profit or loss, your own honour or dishonour is concern'd, self-love will move you to weigh exactly every word: in like manner the Love of God will not suffer us to be contented with a superficial view of the words, in a prophecy in which the honour of God is so nearly concerned.
INTRODUCTION.

IV.

Some interpret almost all the Prophecy of visible things, from civil and ecclesiastical history: and others mostly of the invisible. This last may be called a theosophical and philadelpbian or pneumatical, and the other a historical and emblematical exposition. Writers of either kind are apt to overdo in their own way and so come short in the other. We will not prescribe to our Lord Jesus Christ, what he should or should not have made known to us in his revelation; but receive just what he shews us with thankfulness, simplicity and reverence. All Power not only on Earth, but also in Heaven, is given to the Lord Jesus, as he himself testifieth after his resurrection: At his Name every knee bowes, of things in heaven, of things on earth, and of things under the earth. His Name is above every name that is named in this world and in that which is to come: He hath the keys of death and hell. This Power of his, and how by little and little he brings all into Subjection to himself, is the Principal Thing described in this precious book.
John is informed sometimes by the Lord Jesus himself, sometimes by an Angel, now by one of the four celestial living Creatures, then by one of the twenty-four Elders; and hence it is plain that these last were not pilgrims or sojourners upon the earth, but inhabitants of the other world, in which the liturgy and divine service is celebrated, Michael fought his battle &c. C. iv. v. viii. ix. xii. xiv. xv. &c. Now as all that comes to pass in the visible world springs from the invisible: thither also it flows back after it is done. Thus wonderfully are they interwoven: and we must adhere purely to what we find written. Invisible things are more noble and important: but we, strangers on the earth, more easily understand visible things, and by these arise up to the others. All history civil and ecclesiastical serves for a proof that Jesus Christ hath all Power on Earth: but his Power in Heaven is incomparably more extensive. Now whoever fixes his eye on the one or the other only, will look upon our conclusions as jejune and scanty; but he who, where St. John treats of invisible and heavenly things, attends to invisi-
ble things; too; and again, when St. John points to visible things of this lower world, in simplicity follows him, will in this middle way rightly understand the whole.

V.

The Throne, and He that sits upon it, and the Lamb, is, as it were, the Center; near to which stand the four living Creatures, the twenty-four Elders as priests, and the Angels; the Circumference is all the invisible and visible Creatures, Psalm lxxvi. 11. All that be round about him. Hence this book has often a distinct and yet intimately connected reference to God, and to Christ; and after them to the Angels, and to the Saints: and in consequence of this, many things are proposed in a twofold manner: C. x. 7. xii. 3. and C. xiv. 1—5. and C. xiv. 10. and C. xviii. 20: 21—23: 24. and C. xxi. 1, 2—9, 10. Many things are explained and cleared up by the help of this Observation: and therewith agrees what follows in §. xix. and xxvi.
VI.
Sometimes the motion is from the Center to the Circumference, viz. when the word of command concerning things to be done is issued out and published, C. v. 9: Sometimes again from the Circumference to the Center, namely when the thing is actually executed and fulfilled, C. xix. 2; both of them chiefly expressed in songs of praise and thanksgiving. He that attends to this will duly connect those things that have a coherence, and rightly separate those that are distinct.

VII.
The sacred number of Seven occurs often; and even those Sevens or Septenaries that are the most briefly and transiently mentioned, are in themselves very profound, mysterious and weighty: as the seven Spirits of God, the seven Eyes and seven Horns of the Lamb, and so the seven Thunders, yea the seven Heads of the Dragon too.

VIII.
But the seven Churches in Asia with their Angels, the seven Seals, the seven Angels
with their Trumpets, and the seven Angels with their Vials, are described at full length. Concerning the seven Heads of the Beast we will say nothing yet: and only observe that both in good and evil things the invisible and visible worlds agree in the Septenary Number; That being represented and set forth to us by this, as This is (as it were) animated and ruled by that.

IX.

In our disquisition concerning the above-mentioned extensive Septenaries, the surest and easiest way will be to begin with the seven Trumpets, and of them the three left, under which are the three Woes. Here we find manifestly three periods of time distinguished from one another by determinate intervals and breaks, and accompanied with a great many plain characters and tokens; such as are not to be found either with the trumpets of the four first angels, or the churches and their angels, or with the seals or vials. In all disquisitions certain particular data are necessary, to enable us, by settling them first, to determine
PART I. §. x. 79

afterwards concerning generals, which are not so precisely characteriz'd. Whoever thinks he can dispense with such data in his researches, may take That, if he will consider of it, as a token that he has not taken the thing by the right handle. A lock on the door of a well-secured room or cabinet has, to be sure, its own proper key, without which there is no opening of it, but by violence.

X.

The first wo has its indisputable limits, in C. ix. 1—11. The second is described in C. ix. 13—21: and the third in the whole xiii\textsuperscript{th} C. Let us distinctly examine the principal parts of these texts necessary for our purpose.

I. The whole passage from C. x. 1, to C. xi. 13, has a manifest relation to the trumpet of the seventh angel. The sum of the passage is this: That it should not be a full Chronos\footnote{ ὀχρος (Chronos) signifies Time in general: so that we say properly a long Chronos, a short Chronos, or Time. But when the word is used without any restrictive epithet or} more, till, in the
days of the voice of the seventh angel when he should begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. But this passage consists of two parts which run parallel to one another. The first is C. x. 5—7; and the second, C. x. 8—xi. 13. The contents of both parts begin indeed before the end of the second wo, with the Non-Chronos and the many Kings: but in the connected sequel do not end under the trumpet of the sixth angel, but rather reach into the trumpet of the seventh angel, nay under that quite on to beyond the end of the third wo; and that in such a manner that the whole is inseparably connected. Thus the passage consists not of such things as were all past before the trumpet of the seventh angel;
but of a declaration of such things as follow, partly before, but mostly under that trumpet. Consider the following clear proofs of it, (1.) The Posture of the angel, setting his right foot on the Sea, and his left on the Land, and lifting up his hand to Heaven, concurs to declare that, under the trumpet of the seventh angel, the Enemies, notwithstanding all that they should attempt, as yet in Heaven, and afterwards on the Sea and on the Land, must however be driven out of Heaven, the Sea and the Land, and give way to the finishing of the mystery of God. (2.) The Beast does not arise out of the bottomless pit twice, but only once toward the latter end of his time; and the proper place in the prophecy of this arising is in the description of the beast, namely, in C. xviii. where it is spoken of in v. 8. as yet to come; whereas in C. xi. 7, this arising is only mentioned beforehand by the by, but however for a very necessary purpose, viz. the declaration of the Time of the two Witnesses. (3.) It is in one and the same great City that two

L
Earthquakes happen: now the first of them falls out under the Vial of the seventh angel, and the other afterwards under the two witnesses. The first is general; but the great city was not so greatly hurt by it, being only divided into three parts. The second is not general, but falls on the great city in particular, but then so much the more heavily; for seven thousand people were killed and the rest put into a salutary fright. Certainly the Division of the city into three parts did not fall out after that being thus converted; for (4.) In general the dreadful accomplishment of the holy wrath of God comes last, and after that follows the long'd-for finishing of the mystery of God. (5.) There are not two such finishings of the mystery and words of God, but one only: the proper place of which is in C. xvii. 17. at the destruction of the enemies: but in C. x. 7. this joyful end is beforehand promised. Thus all that is mentioned C. x. xi. concerning the Mystery of God, as also concerning the holy City, and the two Witnesses, plainly reaches as to the Execution of it, far into the trum-
PART I. § x.

The second woe is past; behold the third woe cometh quickly C. xi. 14. very well agrees with this, that much of what is mentioned before it in C. x. xi. should be fulfilled, not under the trumpet of the sixth, but that of the seventh angel.

There are three important phrases in C. viii. 13, ix. 12, xi. 14. The first, Wo, Wo,
INTRODUCTION.

Woe, to the inhabitants of the earth: the second. The first woe is past, behold there come two woes more hereafter: the third, The second woe is past, behold the third woe cometh quickly. And to this third phrase refers thatiterated declaration, Woe to the earth and the sea C. xii. 12. But no such fourth phrase is to be found afterwards, that the third woe is past &c. Hence it follows that all these phrases are principally denunciations or declarations of future miseries (just as future good things are foretold by similar phrases, C. xiv. 7. xix. 7. The hour of his judgment is come: the marriage of the Lamb is come) and that in the second and third phrase the principal thing intended is the Coming of the second and third woe, and not the first and second woe's being past. Wherefore also it is not said, the two woes are past; but, the second woe is past: whereby the first woe is as it were forgotten. On the contrary, the phrases always have an equal regard to all the woes that are coming; viz. Woe, Woe, Woe: Two woes are coming; not, the second woe is coming. Likewise in the denunciation of the yet future second and third woes 'tis said,
Part I. § x.

hence, and, quickly; and in both, behold. If therefore it should be objected that, in the prophecy, the End of the second wo is not mentioned till after the death and resurrection of the two witnesses and their being taken up into heaven, and that therefore all these things happen under the trumpet of the sixth, not the seventh angel: the proper answer would be, that in the above-mentioned second, and so also in the third phrase, the past wo is just taken notice of merely as past, the thing principally in view is that which is to come.

Hence it plainly appears, 1. That the third wo must follow in the text very soon after the words, The second wo is past, behold the third wo cometh quickly. Accordingly there follow immediately after these words in an inseparable connexion (1.) the sounding of the seventh angel, just as the sounding of the fifth and sixth angel follows after the first and second phrase; (2.) the Summary of the contents of this singular and so important trumpet, which contains in it such a variety of matters; (3.) the Execution of these same contents, and particularly the Oc-
occasion the Dragon takes to raise the third wo, together with the third wo itself; just as in the trumpet of the fifth and sixth angel the Source of the first and second wo and these two woes themselves are mention'd. Now as the phrase concerning the quick coming of the third wo could not be rightly separated from the three just mention'd points, to which it chiefly relates, and be set farther back; so neither again could it have a place before that passage C. x. 1—xi. 13. For under the trumpet of the seventh angel there fall out good, then bad, and again good things: now it was very suitable that the contents of the trumpet in general should be proposed in that place, viz., sooner than the immediate proposal of the third wo, which makes but a part, and indeed a small part, of the things contained under that trumpet. Answerably to which, from C. x. 1 to C. xi. 13. there is nothing said about the third wo, and even in C. xi. 14. it is not said the third wo is come; but, is coming. So then, neither was it the proper place before the beginning of the xth chapter to make this declaration, Behold the third wo cometh quickly. Yea even
the words, *the second wo is past*, would have come in too early at the end of the ixth chapter, where nevertheless the description of the second wo is fully completed: for the so oft mentioned passage (C. x. 1—xi. 13) actually begins, as to both it’s parts, before the end of the second wo. Thus it is quite proper that in the third phrase the less emphatical part, *the second wo is past*, [since it was not to be separated from the principal part, *Be bold the third wo cometh quickly*; the proper place of which is in C. xi. 14, {viz.} just before the sounding of the seventh trumpet] should (passing over what comes in as it were in a parenthesis about the two witnesses &c.) have a retrospect to the conclusion of the ixth chapter.

III. The Trumpet of the seventh angel begins C. xi. 15. and to this Trumpet belongs the rest of that xith chapter, the xith the xiiith and so on.

The summary of the contents of this trumpet is in C. xi. 15. and in ver. 17, 18. And the Execution of it is opened in ver. 19. and from the beginning of the xiiith chapter
Introduction.
is treated of at large. If any one should fancy
that the Prophecy begins again quite anew
at the birth of the Man-child C. xii. 5; this
opinion will be througely confused by the
remarkable, clear and important Parallelism
of the Voices in C. xi. 15. and the Voice in
C. xii. 10. Those Voices say thus; The kingdom
of the world is become our Lord's and his
Christ's: Afterward this Voice speaks; Now
the salvation, the might and the kingdom is become our God's, and the power his
Christ's. The former voices belong indisputably to the trumpet of the seventh an-
gel; wherefore this latter voice must neces-
farily belong to it also. For the subject of
both is entirely the same, with this only dif-
fERENCE that in the latter voice the Execution
is more particularly and precisely mark'd out
by the word Now (απρ) and in the following
words more fully celebrated; from whence
we may see so much the more clearly, that
those voices were before this voice, and there-
fore this belongs to the trumpet of the se-
venth angel, as certainly as those do. Yea
the actual Breaking forth of the execution of
this trumpet falls out in the midst between
those and this, where Satan is cast out of heaven. All that follows, after this casting out, is closely connected.

From these III remarks we may draw these following conclusions.

I. No part of what is written from C. x. 1 to C. xi. 13 belongeth to the second wo.

This follows from the 1st remark; and is farther confirmed from the following antithesis, viz. in the second wo things ended in a wretched impenitence, C. ix. 20, 21: on the contrary, C. xi. 13, (at the finishing the mystery of God) in the conversion of a very great multitude. Only the latter end of the second wo, and the beginning of what is mentioned from C. x. 1 to xi. 13 in point of time run parallel a little while.

II. The third Wo is described at length in C. xiii, and only notice given of it before-hand in C. xii. 12.

This is proved in the 11th remark. But let us more throughly consider in C. ix, xii, xiii, the following resemblances referring to

\[ \text{M} \]

Not above 40 years; whereas the whole Non-chronos, C. x. 6, is more than 1000 years.
INTRODUCTION.

One another in many particulars, and advancing by several steps;

Ist Wo. | 2nd Wo. | 3rd Wo.
---|---|---
1. The Occasion; | 1. The Occasion; | 1. The Occasion;
A Star fallen from heaven, | He who cry'd Michael, after the whole victory and the Pit of the Abyss open'd. | A Star fallen from heaven,
| | | Loose the four angels on the Euphrates,

2. The Leader; | 2. The Leader; | 2. The Leader;
The Angel of the Abyss. | The four Angels that had been bound on the Euphrates. Heaven. | The Angel of the Abyss.

3. The Army; | 3. The Army; | 3. The Army;

4. The Persons plagued; | 4. The Persons plagued; | 4. The Persons plagued;
All the Men. The third part of Men, that were not sealed. | All that dwell on the Earth.
Here are three Columns that stand by the side of one another; and in each, six points or articles that follow one another. In the first column is the first; and in the second is the second woe. Now let any man consider if it is possible there should be no woe, or even not a more horrible woe, in the third column, which resembles the first and second in all points; or whether he ought not rather to discern and acknowledge in it the third woe, and that as the greatest of the three. Add to this some other reflections on the third woe's having sometimes a resemblance, either to both the first and second alike, or (for reasons that will appear in the Exposition) only to one of them, and sometimes some-
92

INTRODUCTION.
what particular to itself, as it is the most grievous of them all. Let us produce these reflexions in the order of the fore-mentioned articles.

1. 2. The Occasion, and the Leader.

The Occasion [of each woe] is always taken by the enemies from what is every now and then a doing by some mighty Being who from one wo to another has a still higher function. And the enemies come always from a higher and higher place, and are in their nature more and more mischievous.

2. 3. The Leader, and the Army.

The Leader in the first wo hath an Hebrew and a Greek name, Abaddon and Apollyon: and in like manner in the third, a Greek and an Hebrew name, the Devil (διάβολος) and 'Satan. There is not the least mention made of this Dragon from C. iv, where the vision begins, to C. xi; but so much the more frequently is he mentioned from C. xii to C. xx; so that on his coming down hither from heaven it is said, Wo to the Earth and the Sea. This, this, is that third Wo, which, the Calumniator, the Traducer. i.e. the Enemy.
as the most horrible, is so often foretold under the express name of a *Wo*, viz. first of all, together with the first and second wo, C. viii. 13; then after the first and along with the second, C. ix. 12; again after the second, C. xi. 14; and lastly alone, C. xii. 12; and then, almost presently after this last declaration, circumstantially described in the xiii\textsuperscript{th} chapter. Or shall the disasters brought on by the Angel of the Abyss and the four Angels from Euphrates be reckoned as two woes, but on the other side the Dragon himself and under him the two Beasts (in the description of whom the Man of Sin, 2 Thess. C. ii. 3, is also included) bring no Wo by all the incomparably great miseries they are the authors of?

4. The Persons plagued.

Whereas in the first phrase, *Wo, Wo, Wo*, mention is made of those that dwell on the Earth; 'tis thereby signified (compare C. iii. 10 with C. vi. 10.) that on the whole the three woes fall not indeed upon the Saints, but otherwise are general. Now in the first and second wo, as the first touches the Jews particularly, and the other
INTRODUCTION.

Heathen, but more especially the false Christians, and so both of these are not so general; mention is made only of men, without any great emphasis; on the contrary, as the third woe touches all these sorts of people, and is strictly general, now for the first time is express mention made again of those that dwell on the earth, and indeed often, viz, in a passage that has a view, so early as in C. xi. 10 to the latter time of the third woe; and in the description of the woe itself in C. xiii. 8, 12, 14, 3, 7: xvii. 2, 8: xii. 12.

5. The Duration.

The marks of Time appear first along with the trumpets. Those of the first, second, third and fourth angel have no marks of time: but those of the fifth, sixth and seventh, have. Now of the woes under these three last angels, should only the first and second have their marks of time, and not much rather the third? The principal scope of the times of the three woes together is our information how long it will be yet to the finishing of the mystery of God: and he who thus supposes a third
wo without any mark of time, in a great measure frustrates the design of the marks of time set to the first and second wo; nay he will hardly be able to determine the duration of the first and second wo without that of the third. Now there is no mark of time for the third wo but in C. xii, xiii. The first wo has its duration allotted it by the Locus of, in the visible; the second by the four Angels let loose, in the invisible world; and the third by the Dragon, in the invisible, and partly also by the Beast, the substitute or deputy of the dragon, C. xiii, 2, in the visible world.

6. The Power.

This word Power (ἐνεργεία) is found in each of the woes, C. ix. 3; 19: xiii. 5, &c.

So manifold a resemblance of what we reckon the third wo, to the first and second, no man can pronounce to be a human fiction, or shew such a resemblance to them anywhere but in the subject of C. xii, xiii.

III. The seven Vials are not the third wo.

1. The seven holy angels with their seven vials have not the least likeness, so far are they from having so manifold a resem-
blance to the first and second wo, as the miseries have of which the dragon and the two beasts are the authors. 2. In those clear passages C. viii. 13; xiv. 6, &c. there stand in contrast (1) one who flies in the midst of heaven and proclaims something, and another who also flies in the midst of heaven and proclaims something: (2) The one cries WO, WO, WO: the other, on the contrary, has a Gospel (εὐαγγέλιον) or good Tidings. (3) The three woes have their duration expressly mentioned: so also has the gospel or good tidings; an everlastingness (εἰών) is ascribed to it. (4) The three woes, and particularly the third, extend to the inhabitants of the earth: the good tidings are to them that dwell on the earth; namely, who tho' they are upon it, do not adhere to it in their hearts. For which reason as the whole first and second wo; so the third, as to the greater part of it, must certainly stand before the everlasting gospel, and therefore much more before the

* This word αἰών (aion) aevum has also its determinate signification, and denotes a space somewhat more than two thousand years: as will be seen hereafter.
7. The third wo comes quickly after the second, viz, with the dragon, the beast &c; on the contrary the seven vials come long after; for the vial of the very first angel is poured out on them that had the mark of the beast and worshipped his image, tho' this mark and image came late, being the work of the other or second beast. 4. As the first wo was caused by the angel of the abyss, and the second by the four angels let loose; in like manner the third is ascribed to the wrath of the Devil: on the contrary, by the seven vials the holy wrath of God is accomplished. 5. As the third wo was checked, with respect to them that dwell on the earth, by means of the everlasting Gospel; in like manner the Authors of the mischief had their power restrained by means of the seven Vials under the third wo; and consequent-ly that wo was not first brought on by the seven vials.

For the same reasons the third wo can by no means be put off till the little season of Satan's being let loose out of the abyss; though the last deception of the nations at
that time has a resemblance to the machinations of that enemy during the short time, C. xii. 13.

IV. In the Thanksgiving of the Elders the third Wo is indeed by the by mentioned beforehand, but not properly described C. xi. 18.

This Thanksgiving stands between the general contents of the trumpet of the seventh angel and the execution of it; and there it is said, toward the end of the thanksgiving, that the time is come to destroy those that destroyed the earth. If one looks here for any thing concerning the third wo, all that he will find is only the mentioning that the earth was destroyed. Compare the places alleged in Conclus. ii. Point 4, above in this §. Those destroyers of the earth shall indeed be destroyed in their turn; yet not by the third wo, but long after it, at the time of the Dead and of the Judgment: on the contrary the third wo falls upon the inhabitants of the earth, not on those who lie in the lake of fire.

Now as all that is contained in this thanksgiving is afterwards repeated again and largely treated of; so also are the de-
Part i. §. x; xi.

Provers of the earth described at full length under the third wo, in C. xiii.

V. The right Determination of the three woes is a point on which very much depends.

He that cannot separate from one another the second wo and the passage in C. x. 1—xi. 13, will find that this is already a considerable obstacle to the understanding of the prophecy. And he that cannot discern the third wo chiefly in the xiii\(^{th}\) chapter will certainly find it his best way to concern himself no farther about this book as a Prophecy, or to content himself with single passages here and there. But whoever is of the same mind with me, let him go on along with me.

XI.

We must also under the trumpet of the seventh angel accurately distinguish between the Dragon's residing in Heaven, on Earth, and in the Abyss; and, after the little season, in the Lake of Fire: as always after every new Satanical device he must get down lower. For, after he had accused the brethren day and night before God, he must leave Heaven: after having raised the third
wo upon Earth and carried it on during the short time C. xii. 12, he must go into the Abyss for a thousand years: and after deceiving Gog and Magog, in the little season C. xx. 3, into the Lake of Fire, where he will be tormented for ever. Thus not one of these four descents runs parallel with any other for one moment, but the one always follows the other in the order described. If we invert this order, the thing will appear yet more clearly: In the Lake of Fire the Devil is tormented for ever; not yet so in the abyss. In the Abyss he is bound; but not so on earth. On Earth he raises the third wo: but can no longer accuse the brethren before God, as he had done in heaven.

XII.

What we mentioned above in §. ii* concerning the meaning of the seven Epistles, the seven Seals, the seven Trumpets, and the seven Vials is now gradually become clearer by what we have said hitherto.

XIII.

Several men of lively imagination would have the Apocalypse together with
many other texts of the scriptures of the old and new testament distributed into seven Periods of the Times of the New Testament; and that in such wise that to the first period should belong the first epistle, the first seal, the trumpet of the first angel, and the vial of the first angel; and so to the second, third, and the rest of the periods one after another, the subsequent epistles, seals, trumpets and vials: nay more, sometimes they labour to find out a thoroughly equal length of such periods, but nevertheless in the mean time expound the epistles or vials to quite a different purpose. Away with such arbitrary fanciful devices! which we shall hereafter confute more at large, after the exposition of the iii\(^{\text{rd}}\) chapter. The three woes have their appropriate Duration, but of an unequal and always increasing length: and between them are two Intervals, which, tho' their length is not expressed, ought to be considered as Periods of time (as Rests are a part of a tune) as much as the length of the trumpets of the first, second, third and fourth angels, concerning the times of which no notice is given,
not even so much as whether one ends sooner or later, or at the same time that another begins. On the contrary there are, under the trumpet of the seventh angel alone, many long periods of time, in the whole \( x^{th} \), \( xi^{th} \), &c. to the \( xx^{th} \) chapters. For this reason it is not speaking with propriety to talk of seven Periods of Time, even if it were only in respect of the seven Trumpets; whereas they are rather seven Judgments or Visitations, which indeed come to pass one after another, but have between them and after them divers other periods, some more tolerable, and some even joyful. And for what reason should the Space from St. John's being in Patmos to the End of all things, rather than the times of the old testament by itself, or than the times of the old and new testament taken together, be divided into seven periods of time? there is yet less ground for making seven periods of time of the seven churches and their angels, of the seven seals, and of the seven vials. For even supposing the seven trumpets were seven periods of time, yet it does not follow that the churches, the seals and the vials,
tho' there be seven of each of them too, should point out seven periods of time: else, the seven horns of the Lamb, the seven thunders, &c. must also signify seven Periods of time. Besides; this will appear to be a fundamental maxim, that all that comes to pass as predicted in the Revelation passes quickly, except what is expressly comprised in long lasting periods. Thus the trumpets of the three last angels will reach very far, partly into after-times, even to the end of all things, partly backward, far into the former centuries of the new testament; and the trumpets of the four first angels, as no time is mentioned along with them, will indeed take up less room, but withal will reach yet farther backward: so that the seven churches, the seven seals and the seven vials, which with respect to the whole of their contents, and particularly as to marks of time, are very different from the Trumpets, must needs signify somewhat of quite another kind than periods of time.
THROUGHOUT the prophecy there are exhibited to us four distinct Circles or Spheres of things, or by whatever more proper name you please to call them.

The seven Epistles are directed, the former part of each to the Angel of one of the seven churches in Asia, and the latter to the Universal Church of Christ, who promises to him that overcometh those glorious rewards in the world to come C. ii, iii.

The seven Seals comprehend all visible and invisible creatures, as they are subject to the Lamb, and the Lamb opens, and fully declares to them the divine decrees that had been hidden till then C. v, &c.

* Compare this § with what is said in the Gnomon on A. soc. v. 1. Ecclesia sunt Exemplar, &c; that is,

The Churches are a Pattern according to which the Body of the church in all ages and nations, and the teachers and pastors of it, are to regulate their conduct.

The Seals exhibit the conferring of all Power in heaven and on earth upon the Lamb.

The Trumpets shake and harass the kingdom of the world, till at last it becomes the kingdom of God and of his Christ.

The Vials break the Power of the Beast and of all that are in union with him.

Keeping this Summary always in view we shall clearly discern the genuine order in which the Apocalypse proceeds.
PART I. §. xiv, xv.

The seven Trumpets strike at the Kingdom of the World till under that of the seventh angel it becomes the Kingdom of God and of his Christ, C. xi. 15.

The seven Vials repress and check the disorders of the Beast, &c. C. xvi. 2—10.

XV.

All this is implied in the Nature of the contents of the epistles, the seals, the trumpets and the vials: and peculiarly agreeable to the nature of these contents are these denominations of epistles, seals, trumpets and vials, as is also the Chronology (§. 1v). Yea the particular songs of praise and thanksgivings, which refund at the unfolding of each sphere, point also to this. That which we find in C. i. 5, 6, along with the address of the epistles to the seven churches in Asia, viz. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever: That, I say, was spoken in the name of the universal Church of Christ. The angelick song of praise, C. v. 12, Worthy is the Lamb that was
106  INTRODUCTION.

slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; signifies the same as if it had been said, It belongeth of right to the Lamb to open the book and it's seven seals, and to have all Power over things visible and invisible. Again, the angelick song of praise C. vii. 12, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever; indicates that the Kingdom belongs to almighty GOD, and that by the trumpets all shall be brought into subjection to him. And when, on occasion of the vials, 'tis said C. xv. 3, 4, Great and marvellous are thy works, LORD GOD Almighty; just and true are thy ways, thou King of saints. Who shall not fear Thee, O LORD, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest; in this the righteous punishment of the Beast and his worshippers is praised. Hence it appears that in this and other like places, the Things or representations, and the Words that accompany them, help to the fuller explanation of one another.
XVI.

When the divine Majesty is pleased of his own accord to discover his secret purposes and to put them in execution, he well knows how to maintain at the same time, in a proper manner, the holy Reverence which all creatures, and even the ministers too and the witnesses and spectators of his operations, eternally owe to him; and how to require the Honour due to him. John, tho' he had formerly been admitted to lean on the bosom of the Lord; must now in his old age, just as he had finished the course of his apostleship, although he was also purified by his sufferings in Patmos, presently fall at his feet as dead: and the seven Churches, and their angels must prepare themselves, by repentance and perseverance, for what was declared and certified to them. And thus it goes on at the beginning of each sphere in the main vision. Before the opening of the seven Seals, all creatures must acknowledge their inability, and give honour (C. v. 8—14) to the Lamb, who alone was worthy to undertake it: before the seven Trumpets is an excellent song of praise to
INTRODUCTION.

GOD; and upon the intervening opening of the seventh seal there begins a respectful silence; after which the seven trumpets powerfully sound one after another: before the pouring out of the seven Vials the song of Moses and the song of the Lamb was sung; and till these seven Plagues were fulfilled no man could enter into the temple which had been opened.

XVII.

These four Spheres or Circles stand so related to one another that, in the Exposition, one not only may safely, but even must of necessity abide by the Order in which the text places them. It is a mistake to divide the book in such a manner that this or that part shall run out quite to the end of the world, and then the next shall begin again anew at the first times of the new testament. Consider §. x. viii. First come the Addresses to the seven Churches and their angels: presently after the seven Seals; and immediately, with the seventh of them, the seven Trumpets; and lastly the seven Vials, but not till under the trumpet of the seventh angel.
XVIII.

Yet my meaning is not, that in this way of ordering or ranking, each part must be wholly finished before the fulfilling of the following part begins: for, if it were generally so, there would have been no need of mentioning particularly such ending of one before the other began, on occasion of the three Woes C. ix. 12; xi. 14. And thus it does not follow from what has been said, that the Epistles must all be fulfilled before the Seals were opened; that the open'd Seals must be wholly fulfilled before the Trumpets begin; and that as to the Trumpets, even the seventh, must be entirely over before the Vials be poured out. Things do not go so, step by step, from one verse to another: but all I say is this; that the Beginning of every one part comes to pass before the Beginning of the next mentioned part. The epistles begin before the seals, the seals before the trumpets, the trumpets before the vials; one epistle begins before the other, one seal before the other, one trumpet especially before the other, and one vial before the other. In this manner something may,
without any breach of order, stand before another in the text and yet come after it in the Execution: of which we have already had a singular instance in the beginning of §x. Yea sometimes that which began later ends sooner, and that which began earlier reaches also far beyond the other. The Vials begin not till under the trumpet of the seventh angel, and are quickly over; after which the trumpet itself begins to manifest its power anew. The Seals begin before the trumpets; yet a long while after the seventh angel had sounded, the fifth seal, for instance, manifests its operation still, where the desire of the souls under the altar is fulfilled. C. xix. 2. The Epistles come before the Seals, and in the first Epistle the eating of the tree of life is promised, which is exhibited last of all, along with and in the new Jerusalem. All this agrees quite well with the Contents of the epistles, seals, trumpets and vials as shewn in § xiv. Above all, both the Beginning and the Conclusion of the book treats of Christ, who is the first and the last.
PART I. §. XIX.

XIX.

Whoever comprehends this order will also rightly understand the elegant *Simultaneum*, or that delicate manner of the text, by which the one of two things, that belong precisely to the same time, is often divided into two parts, and, as it were, split; and the other comes in unexpectedly between these two parts, as in a parenthesis. In this manner concur those in the white robes, and all the angels, C. vii. 9, 10, (11, 12,) 13—17: the talk of the elder with St. John, and the giving the commission to the angels, vii. 11, 12, (13—17) C. viii. 2: the trumpets of the seven angels, and the burning of the incense by another angel, C. viii. 2. (3, 4, 5) 6: the oath of the mighty angel, and the seven thunders, C. x. 3, (4) 5: the casting the dragon out of heaven, and the song of praise in heaven, C. xii. 9, (10—12) 13: the voice from heaven, and the saying of the Spirit, C. xiv. 13: the seven angels with the seven last plagues, and the song of praise on the sea of glass, and also the temple filled with smoak from the glory of God, C. xvi, the actions of the sixth angel with the vial, the going out of the three unclean spirits, and the
warning to watchfulness, C. xvi. 12, (13, 14, 15) 16: in like manner the vial of the seventh angel together with its effects, and that word between, It is done, C. xvi. 17, 18, (17): the triumph of the saints, and that of the angel, on the judgment of Babylon, C. xviii. 20. (21—23) 24: the judgment of Babylon and her smoke, and the Hallelujah between, C. xix. 2. (3) 3: Satan's being loosed, and the first resurrection, C. xx. 3. (4—6) 7: the word of St. John, Come, and that of the Lord Jesus, Surely I come quickly, C. xxii. 20. Under this head also may be reduced that expression in C. ii, iii. He that hath an ear &c. as it is thrice set before, and four times after the Promise to him that overcometh; and so is spoken at the same time along with it. See also C. ii. 10. iii. 8. xxi. 5, 6.

XX.

The seven seals, the seven trumpets and the seven vials are all along divided into four and three, in such wise that the four first seals, for example, have a peculiar connexion with one another, and so also the three last. For in the four first seals 'tis always one of the celestial living creatures that calls St. John to
come; and there is a horse of a particular colour, and also his rider with peculiar badges: but in the three last there is neither one nor the other. The trumpets of the three last angels are accompanied with three woes and many other circumstances besides (§. x.), which are not found with the trumpets of the four first: and these, like the vials of the four first angels, have their effect on the earth, the sea, the rivers and fountains of waters, and the sun: but the trumpets and vials of the three last angels elsewhere. There may be observed also a division of the seven epistles into four and three, or three and four: But as these however have also some singular circumstances besides, it will not be so convenient to consider them here in the Introduction as in the Exposition. This Division is clear, important and useful.

XXI.

For the Fours are directed to the four Quarters of the world, as we shall prove in the Exposition. So in the four first seals the Lion looks toward the East, the Bull
Introduction.
toward the West, the Man toward the South, and the Eagle toward the North. Likewise in the trumpets and vials, by the Earth is meant Asia, by the Sea Europe, by the Rivers and Fountains of Waters, and also by the Trees that grow near them, Africa; and all these lie under the Sun, together with the North, Excl. i. 3.

XXII.

The Threes relate in some measure to invisible things. Of the Seals, the fifth relates to the Souls under the altar: and under the seventh Seal the seven Angels which stand before God, make themselves to be heard by the trumpets given to them. On this occasion observe, that the Angels themselves are much more considered than the trumpets: since there is no mention made of a first and second, &c. trumpet, but of the trumpets (and so afterward of the vials) of the first, second, third, fourth, fifth, sixth and seventh Angel, C. viii. 13; ix. 14; x. 7. And with respect to all these trumpets all Angels had before sounded a sevenfold praise, C. vii. 11, 12. Now, with the fifth and seventh Seals compare the sixth
that comes between them: and it will appear that it cannot be understood of any thing but the Inferi or the dead that are in misery.

Under the Trumpets of the fifth, sixth and seventh angels, first the Angel of the Abyss, afterward the four Angels that were loosed, and at last the Dragon himself, brings on a Woe (each tainted with a deeper malignity than another) upon the Inhabitants of the Earth.

The Vials of the three last angels are also much more severe than the four former; and in the vials of the sixth and seventh there are considerable traces that this severity issues from the invisible world, as well in the Vials of the three last angels, as in the Trumpets of the three last angels.

XXIII.

Wonderful, and very conspicuous in all this, is the Gradation in which the Evil and the Good always advance and increase, till they come to the utmost conflict with one another; and in the end the Good obtains the victory due to it; and in proportion to this Increase, the clearness of the
expression too becomes always greater. This is to be seen first of all in the Spheres themselves which we have been hitherto considering: for a Book sealed and by and by opened affects and touches one pretty sensibly; a Trumpet yet more so; but most of all a Vial poured out. So then, even in these spheres there is a gradual Advance from the Fours to the Threes, and in the Fours from one Part to another, especially at the fourth part, as it in its nature includes the three preceding; and so it is also in the Threes. As to the three Woes, this gradation has been spoken to in §. x, and xiii above, and we shall take a yet fuller view of it below in §. xxiv, xxxi, liii, and also in the Exposition of these texts C. vi. 8, 9; viii. 12; ix. 14, 15; xii. 1, 4; xiv. 2; xv. 1, 2; xvi. 11; xvii. 3; xix. 7; xx. 8; xxii. 1, 6. By this the pretended equality of Periods is effectually confuted.

XXIV,

But especially the Seventh is always the most important, or even more important than all the six together. For under the seventh Seal are comprehended the seven
PART I. §. xxiv, xxv, xxvi. 117

trumpets: and under the trumpet of the seventh angel, the seven vials, along with several other things. So also the vial of the seventh angel exceeds all the former.

XXV.

For this reason the *Seventh* is always usher’d in by a *preparation* for it, as being the most important. The preparation for the seventh *Seal* consists in the sealing of the hundred and forty-four thousand, C. vii. The preparation for the *Trumpet* of the seventh Angel, in the solemn oath in C. x, xi. The preparation for the *Vial* of the seventh angel, in an admonition to watchfulness, C. xvi. 15. And therefore this Preparation cannot properly be look’d upon as any *part of the sixth* seal, or of the trumpet or vial of the sixth angel. In every *Sixth* the affair in hand is, as it were, broken off, and in the *Seventh* resumed and compleated.

XXVI.

In the often-mentioned Spheres, and also elsewhere, one circumstance and expression always refers to the others, and that in such a manner that they have many things like, and many unlike one another. Now a re-
gular comparing of what is like or unlike in each is a very great help to the understanding of them. This we will illustrate by examples.

I. Every one of the seven Epistles contains a glorious Title of Jesus Christ, a Testimony concerning the state of the Angel of the church, an Admonition suitable to that state, and a Promise to him that overcometh. But only the Church of Smyrna had, besides these, notice given of a tribulation of ten days; and the Angel of the same church is exhorted to be faithful unto death, instead of the coming of the Lord notified to the other six churches.

II. Of the first, second, and fourth living Creature it is said, it was like a Lion, a young Bull, an Eagle: on the contrary the third had a Face as a Man.

III. The Horseman in the first Seal has a Bow: he in the second gets a Sword: he in the third has a Balance: the Horseman in the fourth has no such Emblem, but instead of that he has a Name, Death.

IV. Under the Trumpets of the three last Angels very many things are doubly ex-
pressed. For the five Months of the Locusts, in the first Wo, are mentioned twice; as it were for a warning that in those that follow we should take notice of these expressions that are less manifestly double. In the second Wo, the Hour and the Day and the Month and the Year of the four Angels is mentioned but once; but this is compensated by the Number of the Horsemen which belongs to this same period of time. Also the Non-chronos and the many Kings; likewise the forty-two Months of the treading under foot of the holy City, and the one thousand two hundred and sixty Days of the two Witnesses, and many other things, are set over against one another in C. x, xi. To the illustrious Woman in labour are ascribed, first, one thousand two hundred and sixty Days, and afterward, a Time and Times and half a Time. In the third Wo, the Beast has forty-two Months and the Number six hundred and sixty-six. Hereafter come the thousand years, three times doubled. The new Jerusalem measures twelve thousand Furlongs and one hundred and forty measures of a man, that is of the angel. What all this and much more
of the same kind means, will be found in the proper places.

XXVII.

From the comparison of such circumstances we may even deduce what those Words and Phrases that have often various significations, as Angel, Heaven, Sun, Moon, Star, Sea, Earth, Tree, Head, Horn, hereafter, quickly, &c. are to signify in each place. A Counter stands without any hazard of mistake, sometimes for one value, sometimes for another, only as it is placed even with others or between the rows: and the same is the case with such Words.

XXVIII.

This Prophecy has a very particular view to the people of Israel. Even the reproofs of the false Jews are a commendation of the true, C. ii. 9; iii. 9. One of the Elders speaks C. v. 5, like an Israelite. The hundred forty-four thousand that were sealed were of the twelve Tribes of Israel; and in general the frequent mention of Tribes points to this People. Of a piece with this is the mention made of King David, C. iii. 7; v. 5; xxii. 16; the Pro phets, C. x. 7; the
PART I: § xxviii. 121

Holy City, C. xi. 2; the Hill of Zion, C. xiv. 1; the Song of Moses, C. xv. 3; Armageddon, C. xvi. 16; Gog and Magog, C. xx. 8. The very Greek style of the Apocalypse agreeing so much with the Hebrew idiom points to Israel; and as in C. xviii. 13 a Latin word in the midst of the Greek text points to Rome, and Jer. x. 11 a Chaldaick verse in the middle of the Hebrew text to the Chaldeans; so do the Hebrew words, Abaddon, Satan, Katigor, Amen, Hallelujah, &c. in a particular manner to the Hebrews. In the old Testament almost all the history is that of the people of Israel; but since the days of Titus and Adrian it is scarcely regarded even as a By-work. No man has more use for it than an Expositor of the Revelation, as this Prophecy extends from the old Jerusalem which was destroyed by the Romans, even to the new; and thus this holy people of Israel is of so high Distinction as reaches even into Eternity, C. xxi. 12, 24. The Apostle of the Gentiles himself speaks, on all occasions, of the Gentiles as only Partakers with Israel. In Asia in par-
ticulars were many Israelites, which were first converted by St. Paul, and afterward confirmed by St. Peter's Epistles, from Babylon onward, Acts xxii. 1; 1 Pet. i. 1. Thus in these seven Churches of Asia the first Set were Israelites, and belonged specially to St. John's inspection. Lightfoot, in Hor. ad 1 Cor. p. 279, says, much to the purpose, "James, Peter, and John went to the Circumcision, and we can shew the diocese of each of them. James had Palestine and Syria: Peter, Babylon and Assyria; and John, the Hellenists, particularly in Asia, and farther on." Hence it is that Asia was so proper a place for St. John to send the Revelation to. In Patmos he had Asia and the Land of Israel together in view.

At its proper time this will help greatly to the Conversion of Israel, when Israel shall understand what things yet await him, by virtue of this Book. Whoever has the ability and opportunity to press home this argument, let him do it.
HE Observations and Reflexions which we have made hitherto, and much of what will follow after or may be inferred from them, all the faithful from St. John's days had the opportunity to discern, and to use for their benefit, even before the fulfilling of the Prophecy began; without the knowledge which we have from history of the things which have followed since, without a glimpse of our times and our greatly enlarged era: yet these make a very considerable share of the proper meditations on all the parts of the Revelation. Wherefore those are greatly mistaken who think that one ought to make the principal point of the exposition of the Prophecy to consist in a strain'd interpretation with reference to the civil or ecclesiastical history of the present Times, or even in an idle search after what may be the next thing to come,
that is, indeed, after premature news; by which however a puzzled conjecturer or diviner would be as little improved, if he should guess it before-hand, as if he had come to his first knowledge of it by the event. Yet it is right that we have an eye also to the Scope of the Book (which is properly prophetical) and attend to the fulfilling of it; that we may the better acknowledge and magnify God in his faithfulness, wisdom, justice and almighty power; and learn to accommodate ourselves to the times according to the various patterns set before us in the prophecy.

XXX.

This Prophecy is like a cloud richly full of fructifying rain that spreads over a large extent of land, which sheds some part of its waters on every ground in its turn by streaks or spots. What belongs to each particular time the believers of that age may turn to their advantage in a special manner, and that too from time to time more and more fully. Those things chiefly that stand foremost in the book turned to good account to the antients, even in the time of the
completion: other things are now a fulfilling; and these are the most needful, the most considerable, and most salutary for us. The remaining part belongs principally to posterity; and the farther the completion advances, so much the clearer will the whole be.

XXXI.

Let us now consider the Prophecy with regard to our own Times, and we shall find these following points that deserve to be seriously considered by us.

I. The Completion began very soon after the book was written, C. i. 1.

II. The Completion reacheth even to the End of the world, C. xx. 11; yea quite into Eternity, C. xxii. 5.

III. The Completion extends, according to the exactly coherent order of the book, from St. John's being in Patmos, without interruption, through all the remaining ages, in one range, to the end of the world, C. iv. 1: at least, this holds true with regard to the seven trumpets; which is sufficient for our present purpose.

IV. The things that must come to pass come quickly and speedily to pass, except those
that are expressly comprised in determinate times of great length, C. i. 1. The Prophecy is like a piece of musick which goes, on the whole, presto (which is mark’d once for all at the beginning of the lines) but in the middle goes now and then piano, which is signified by particular marks at the proper places.

V. The first Wo ends before the second begins; and the second ends before the third begins. For when the first wo is past, it is not said there are come, but there come or are coming, yet two woes hereafter; and again, when the second wo is past, ’tis not said the third wo is come, but behold it cometh or is coming quickly, C. ix. 12; xi. 14. Whoever takes these phrases for mere forms of transition (none of which sort are to be met with in the Revelation) charges the prophecy with great inaccuracy. A lad at school would not make use of the words, to pass, to come, behold, hereafter; and quickly, to such purpose in an exercise. In fact there are two intervals between the first and second, and the second and third woes. The word, to come, in every place intimates something real.
VI. In the first of the now cited phrases we find the word *hereafter*, and in the second the word *quickly*. These two words would not be so rightly compared with other passages in this book as with one another, and must be interpreted from such comparison: the conclusion from which is, that the arrival of the third wo is at a much less distance from the end of the second than it was from the end of the first, when it was only said to be coming *hereafter*.

VII. To the third wo belongs the *short time* the Devil, so full of wrath, had upon the earth, C. xii. 12.

VIII. The *forty-two months* of the Beast make the most part of *that short time*, C. xiii. 5.

IX. The second wo lasts an *hour*, and a *day*, and a *month*, and a *year*; the first, *five months*, C. ix.

X. In *opposition* to all the three woes together is set that Gospel or *glad Tidings* which the angel proclaims before the end of the third wo; and since this is called *glad Tidings of an (αὐων) Οὐρανός*, there is—

*The* English Translators unacquainted with these ideas render these words *the* (or better, as in the margin) *an everlasting* Gospel.
therefore, from the flying of this angel to
the end of the world, yet remaining an
Ævum; which must be a pretty long pe-
riod of time, C. xiv. 6.

XI. Since the time of St. John's being
at Patmos there are already passed upwards
of a thousand six hundred and forty
years, C. i. 10. And yet

XII. Babylon is still standing at this
day, C. xviii; nor is the treading underfoot
of the holy City come to an end, C. xi. 2—13.

XIII. The Overthrow of the Beast comes
not till after the destruction of Babylon, C.
xvii. 16.

XIV. The thousand years, in which Satan
is bound, do not begin till the overthrow of
the Beast, C. xix. x. See §. xi.

XV. After these thousand years Satan
is to be loosed a little season, C. xx. 3.

XVI. At the beginning of that little season
the souls of them that were beheaded, &c;
live: and from that time till the living

1 Viz, for the Happines of it to make amends for the
miseries of all the three Woes, which it is set to counter-ba-
lance; see §. xi—xvi; where this is plainly shewn.

2 Viz, A. 1740, when this was published: 'tis now
1660 years from A. 96.
again of the rest of the dead are one thousand years, C. xx. 4.

XVII. The World is not to last quite so long after the death of Christ as it had stood (viz, about "three thousand nine hundred and eighty years) before it, C. i. 3; Heb. ix. 26.

XVIII. The Fulfilling of the Prophecy must not be reckoned to fall either mostly in the first centuries, nor too much in the times that are yet to come; but be applied, by a nearly equal partition, to the whole course of the times of the New Testament, in such a manner that the whole body of all true history of Jews and Gentiles, Christians and Turks, may concur to the exposition, from first to last, C. iv. 1: yet so that in the mean time invisible things neither be neglected nor interrupt the other, §. iv.

The xii\textsuperscript{th} of these points, on which much depends, namely, that Babylon should yet be standing in our time, our predecessors could not see. So it is no arrogance in us to hope and endeavour to go beyond them

R

* Exactly, three thousand nine hundred and seventy-one years and six months.
INTRODUCTION.

in the understanding of the prophecy, by making use of the great advantage which a view of our present time gives us. Whoever is in any doubt about this, or the first, or any other of these points, let him turn to the passages of the text cited after them and the exposition of them: and whoever is in haste presently to have the whole compared with history and illustrated by it, may please to compare it with the table in the Conclusion; but neither admit nor reject what is there more nearly determined, till he shall have examined the proofs he will find in the progress of these meditations.

XXXII.

From hence flow these, following just Conclusions;

I. That the middle wo, namely the second, that broke out about Euphrates, must be interpreted of the power of the Saracens, after the death of Mahomet, under the first and most pernicious Caliphs. People may strive to place this wo higher or lower in history than about the days of Mahomet; but then they will run counter to the just-now mentioned points.

① So the Kings or Princes of the Saracens were listed.
II. That the first wo, whatever it was, was over before Mahomet's days.

III. That the trumpets of the four first angels followed, not long after the vision of St. John.

IV. That the third wo is not yet over, tho' it began a long time ago.

We may justly look upon these four Conclusions as the Foundation-stones of the building of a true Exposition, as far as concerns the Comparing of the Prophecy with the Events. For whoever compares these Conclusions with what has been said hitherto in the Introduction, and then reads over the text, will, it is presumed, perceive that all the parts of the building are regularly connected together. People may turn and wind the thing this way and that way as they please, yet they will never make out anything much different from this, that will hold.
PART THIRD.

XXXIII.

Thus far even those that have no extraordinary taste for great exactness in Chronology may have willingly born us company; and such will even thus go a great way in understanding the prophecy, with only the help of what we have already advanced. But I should be ungrateful to the Fountain of light, if I should conceal that the Supputation of the Times or the Chronology has been that very track by walking in which I came to this Analysis; though I have now, in the foregoing part of this Introduction, laid it before others without the computation of the times. The right Analysis of the Subject-matter and the true Reckoning of the Times or Chronology greatly assist and support one another. Hitherto we have mention'd only the part, we had most occasion for, of the Analysis of the Subject-matter: now we will treat of the Chronology more at large; that hereafter in the Exposi-
tion we may not be long detained about it, but may be the more at freedom to consider the Things themselves.

XXXIV.

Now at this step, when we should prepare ourselves for an enquiry into the prophetic times, many will be seized with a dread or aversion. But as Jesus Christ in his Revelation has revealed Things and Times together; though we may now and then consider the one without the other and reap benefit therefrom, yet must we not separate them too far from one another, since He has not joined them together in vain. The Things are the principal, and the Times are discovered for the sake of the things. We must give each their due in a suitable measure. One that curiously picks up something and repeats that, acts like a traveller who on coming to a strange city should content himself with having heard the clock strike twice or thrice, and never trouble himself to enquire after the constitution ecclesiastical or civil, or any other thing worthy his notice. Now the Revelation is like a great and elegant, magnificent and sacred Temple, which is not without its clock, its bells
and its dial, to give notice of the hours at which divine service is to be performed: but a person of a right disposition not only looks at the dial on the outside, but rather goes into the temple at the proper hour. Gifts are diverse in this respect also, and, to go on with the comparison, tho' many leave the care of the hours to them to whom it particularly belongs, and who by their attention thereto are serviceable to the church; yet such people are necessary. Whoever goes upon a wrong Chronology, certainly so far falls short in the Subject-matter: but he who judges rightly of this, will never advance anything that will be found repugnant to the true Chronology, even tho' he should be unacquainted with it. In the mean time if we set aside the consideration of the Times, we shall not be able, either to judge rightly of the Things themselves that are included in certain determinate times (at least evidently and fully)—or to distinguish the events and occurrences of one Age from those of another, that often resemble them, and even sometimes look more plausible;—or any man clearly to prove to others that
PART III. §. XXXIV, XXXV. 135

this or that particular interpretation is right or wrong.—'Tis the true Chronology that turns the scale at last.

If any one chooses to stop here, there is no constraining him to go on. But if he has a mind to make a trial how far we may wade into this part of Chronology without going out of our depth, he will at least not wholly lose his labour.

XXXV.

Sometimes mention is made of Times in a general way, as C. i. 3, the time is at band; ii. 21, space to repent; iii. 10, the hour of temptation, &c. But our inquiry is not now about these, but about determinate, numbered, measured periods of time that have a relation to one another. And here let us see how many and what variety of such times present themselves to us throughout the book:

(1) ten Days of tribulation to the Church of Smyrna:

(2) a Chronos, to the souls under the altar:

(3) about the space of half an Hour, in which there was silence in heaven:

(4) five Months of the locusts, in the first wo; twice over:
(5) an Hour, and a Day, and a Month, and a Year, of the four angels in the second wo:

(6) a Non-chronos, or space of time less than a Chronos, between the oath of the angel and the finishing of the mystery of God:

(7) forty-two Months, during which the holy city shall be trodden under foot:

(8) the one thousand two hundred and sixty Days of the two witnesses:

(9) the three Days and half of the same:

(10) the one thousand two hundred and sixty Days of the woman:

(11) the short Time of the dragon, in which the third wo falls:

(12) the Time, and Times, and half a Time, of the woman:

(13) the forty-two Months of the beast, in the third wo:

(14) the Number of the beast, 666: (That this belongs to this head we shall find hereafter.)

(15) an Aion or Ævum, attributed to the good tidings proclaimed by the angel:

(16) a short Space, that the other king is to continue:
(17) one *Hour* in which the ten kings receive power with the beast; likewise one *Hour* of the judgment and desolation of Babylon:

(18) a thousand *Years*, in which Satan is bound:

(19) a little *Season* or *Chronos*, in which He is to be let loose:

(20) a thousand *Years*, in which the souls reign with *Christ*:

* [The word *Time*, in No. 11 and 12, is put for the Greek word *(καιρός)* *Kairos*. In No. 2, 6, and 19, the Greek word *(χρόνος)* *Chronos* is retained, and in No. 19 it may be retained, tho' our translation renders it *season*. So also is the Greek word *(αιών)* *Aion*, or the Latin *Æevum*, which is form'd from it.

*The* first of these words, *Time*, is by means of our translation, become familiar to us in the sense of a certain determinate space of time. Our language has no word to express such periods of time as are here meant by *Chronos* and *Aion*.]

---

* This paragraph, concerning the *Words of Time* used in *this Translation*, I substitute for the Author's explanation of his *German Terms*. 
INTRODUCTION.

Now we have seven Names of Parts of Time, viz. Hour, Day, Month, Year; Time, Chronos and Aion. The four first are of more determinate signification than the three latter. Of these last therefore we shall say nothing till we have paved our way to them by help of the former.

Whether an expounder who dispenses with and excuses himself from any Resolution of all these times, or looks upon them as of no concern, gives the due honour to the wisdom of God, let any man judge. Certainly they must be all thoroughly regarded, attended to, and treated of in such a manner as is suitable to themajesty of God and the importance of this short Manifesto; not as a bare decoration, garniture or implement, without which the book might nevertheless have had its right form and fashion; but as an important and necessary part, especially considering that many of these periods are expressed, deliberately and with great emphasis, oftener than once (Psal. Ixii. 11). If any man cannot, for his part, see the great importance of this, yet ought he
**PART III. §. xxxv, xxxvi. 139**

not to be so rash as to seek to derogate from it, or to set other people against it.

**XXXVI.**

The above-enumerated periods consist of *Numbers*, and of *Names* of Times. The Numbers many are willing to take as precisely as will suit with their scheme; but when they don’t come right, they take refuge in this evasion, ‘It is a certain number put for an uncertain, we must not take it so precisely: God has reserved such knowledge to himself?’ But here, what we are talking of, is *what God has revealed* in the *Scriptures;* and in the *Scriptures* it is taken exactly, precisely, and certainly. In the Revelation, C. viii. 1, you find the particle *about* used, when it might be a little more or less than the time there mentioned; a token that in other places, where there is no such word, we may not presume to take the time to be *indefinite.* A certain *round* number, or in its figures resembling a round number, may sometimes be put for an uncertain, as Matth. xviii. 12, 21, 22, 24, 28; and then an interpreter is not to be over-curious in his researches. But where there are *uneven, un-
common numbers, consisting of various ci- phers, and even Fractions, we must not take them as we do a proverbial expres- fion. Thus there is no making one thousand two hundred and fifty, or one thousand two hundred and seventy, out of the one thousand two hundred and sixty days of the two wit- nesses: nay, not one thousand two hundred fif- ty-nine and a half, or one thousand two hundred sixty and a half: likewise neither three nor four days out of their three and a half days; although perhaps it may be no matter for an hour or two over or under the half day. Surely when an Hour, and a Day, and a Month, and a Year is mentioned, we must not on any account neglect the Hour. The Text is an Original, the Exposition is as it were a Copy of it. The nearer this comes up to that so much the better it is. And now we come to treat of the Names of time.

XXXVII.

The first in nature, of all the Names of time is a Day: for from the division of it arise hours, and of days are made months, years, &c. Therefore many expositors begin their resolutions of the times with the Day:
PART III. §. xxxvii.

141

with whose method we must comply while we are examining their opinions. Now whether the many periods of time extracted from the text in the order in which they lie there, in §. xxxv, are all to be put on the footing of a natural day, properly so called, or all on that of a prophetical day so called in a figurative sense (which many take to be a natural year) or some on the one and some on the other; is impossible to be determined now, while we are but just entering on the resolution of the times. However there is no doubt but that in the three Woes we are to put the five months of the locusts, the hour and the day and the month and the year of the four angels, and the forty-two months of the beast upon a like footing; whether it turn out to be that of a natural or of a prophetical Day: for otherwise the duration of the three woes would remain an insoluble riddle, and we should loose the proportion or even the gradation that is in them. Therefore we will begin * again at this place as the easiest.

* As above in §. ix.
The question, *What a Day is, in the three Woes?* is not to be answered so very hastily: First we will lay down this position; a Day here *cannot* signify a whole Year.

For those times of the three woes together, which we have mentioned in §. xxxvii, by themselves alone make up at least sixty months. Now if a Day is here equivalent to a Year, and a prophetical Month is to consist of thirty such days, and a Year of twelve such months; according to the opinion of many: these sixty months alone will take up full one thousand eight hundred Years. And is there room enough too besides for the things that come to pass before the first wo, for the *interval* between the first and second wo, for *that* between the second and third wo, and for all that passes in the third wo itself, *before* and *after* the forty-two months of the beast, for the ever-lasting Gospel which the angel announceth toward the latest times of the beast, and lastly for the ample contents of the xxth chapter? Or shall we, when press'd with these difficulties, take up with the fancy of those
who of the thousand years make but a thousand months or the age of a man?

If any should pretend that by a Day is meant a Year in several places of the Scriptures, as Numb. xiv. 33, 34; Ezek. iv. 5, 6; Dan. ix. 24, 25, 26; and Luke xiii. 33; he is to be answered thus, The fourth of these places speaks of natural days; as is remarked in the Harmony of the Evangelists §. 126. The third is nothing to our present purpose; for the word Day is not mentioned in it, but the Week immediately be-token a week of years. In the second, a Day is only to represent a Year. And in the first, a year of punishment is appointed for each day of their sin: It is not said, Your children shall wander in the wilderness forty days, that is, forty years. The word day is not any where in the Scripture put for the word year; as Bishop Forbes, on the Apocalypse, p. 85, has long ago observed: but if it was so put any where else, it does not follow that it must be so in St. John too;

* In the time of King James the first, that excellent man was Bp. of Aberdeen and Chancellor of that University; in which and in his Diocese he made such a reformation and improvement as make his memory to be honoured to this day.*
as the Measure in *Revel. xxii* is different from that in *Ezek. xl*.

If one comes at first to the knowledge of the Times by the help of the knowledge he has of the Subject-matter, he will afterwards come to a more exact knowledge of the Matter by the help of that of the Times: and so always alternately (yet no *circulus vitiosus*) every former discovery will be brought to greater exactness by the following.

Thus the present argument is remarkably strengthened by this consideration, that we cannot put the beginning of the second wo before *Mahomet*. For the Hour and the Day and the Month and the Year make, by the Day of a year long, *three hundred and ninety one years*. Now if we should begin just at the year 622, in which the calamities of *Mahometism* broke out (for farther back we cannot go) it reaches to the year 1013. What shall we reckon after that year for the Interval between the second and third wo? Where shall the forty-two Months of the beast, which by this way of reckoning last 1260 years, I will not say *end*, but even *begin*? Where shall we dispose of all
the events under the third wo, that happen before and after these forty-two months or 1260 years, from C. xii. 12 to C. xx. 1?

And where is there room for the times mentioned in the 20th chapter, together with the everlasting Gospel?

Again; How can (to speak in particular of the third Wo) the time that the enraged Devil hath, which begins a considerable while before the forty-two months and does not end till after them, be called a short one, when the forty-two months alone last 1260 whole years? Certainly the short time which the Devil hath, who is the more enraged on this very account, viz. of its shortness, is shorter than that of the thousand years of his being bound, which comes afterwards: and so also much more is the power of the beast during his forty-two months shorter than the thousand years in which those reign who were put to death by the beast.

XXXIX.

So then we need not go far for an answer to that question, What is the matter that hitherto nothing has hit right in expounding this
Book, even with those who value it most highly? and why so many of their Prognostics have failed? The Reformers themselves did not, but afterwards many Protestant expositors, tho' not all those, nor those alone, have highly cried up this Year-day or Day signifying a Year; and thus out of the forty-two Months, the 1260 Days, and the three and a half Times have made one calamitous period of 1260 Years. Then they pitched upon some year in the fifth or some earlier or later century, that appeared to be a remarkable one, and added to that the 1260 Years: the sum gave the term or end of their period. There were so many such terms, that at last some one or other of the inventors of them should, one would think, have hit by chance on the right term, tho' he had not found out either the right beginning or the right length of that period which he made choice of. This pretended period of 1260 Years was like a large chest where every kind of heterogeneous things (or things of different natures) were thrown in together: but the true Apocalyptic periods are like many small drawers in a fine and artfully contrived cabinet, each
of which contains only things homogeneous or of the same kind.

He who has once laid aside this prejudice of the Year-Day, will find out the root of most of the forced interpretations: and if he knows of any inquisitive friend, will caution him against a fruitless labour in which many have wasted the greatest part of their life-time.

Most interpreters have begun their imaginary period of 1260 years, at the year 476 and before it. But as that term is already past, in the year 1736, without any considerable event: so, for a long time after the year 476, there are not to be found in history any more later Epochs for the 1260 years in which a man might take refuge with any plausibility. And yet there is a general Expectation of a nearly approaching Revolution, even among those who observe only the present conjuncture of affairs, without any view at the same time to the word of Prophecy. This period of 1260 years, and consequently the Year-day, has yet some patrons that have been accustomed to
Introduction.

Defend it; but it will soon totally vanish, compare the Gnomon on Rev. xi. 2.

XL.

Matters might be more easily adjusted by those that should take a Day in the usual acceptance of the word for twenty-four Hours. This opinion is not only very common in the church of Rome, but also at this time much liked by many Protestants in Germany. Petersee's System stands upon this footing as it interprets the birth of the Man-Child of the conversion of the people of Israel; which is yet to come; but which according to him must be before the short time, viz. three years and a half, of the distresses under Antichrist: which implies that the times of the three woes are to be understood in the sense of common Days. Now tho' many of those who have a hearty concern for the knowledge of the truth, adhere so strongly to this opinion, that it might be hard to persuade them so much as to give a hearing to another interpretation; yet let me, in all good humour, assure them, they are mistaken.
These points will often fall in our way in the course of our meditations: but particularly the common Day will by no means suit in the three Woes. For,

I. In the first wo, men were not killed, but tormented. Now it is true that very great plagues may pass over very quickly, as in the case of the seven last plagues: but here, in the case of the Locusts, no plague, however great otherwise, which lasts but five common months, can bear any proportion to the contents of the whole book, and especially to the trumpets of the foregoing and following angels.

II. In the second wo, the third part of men were killed: and this looks more like a long-lasting plague of War (by which the survivors ought to have been brought off from that idolatry which had continued so many ages, and from their other crimes) than a ravage that was over in a year and a few days (as the common Day would make it), and after which the remaining two thirds of men go on in their idolatry and other crimes without repentance.
INTRODUCTION.

III. In the same wo, the Cavalry, the number of whom St. John heard, and has expressed so precisely, consists of some hundred millions of soldiers. Whether all the countries of the world can afford such a prodigious number of men and horse in a common Hour, Day, Month, and Year, I leave to be estimated by those who understand politics and the affairs of war. Some learned men have made it their study to reckon the number of mankind living at one time: the largest reckoning might amount to a thousand millions, and the lowest to half the number. How is it that the number which St. John heard comes so near to this? How much smaller must be the number of Adult people, how much smaller that of the Males, how much that of Soldiers, and yet less that of Horsemens! Besides that all these horsemen are distinct from the third part of men whom they killed, and from the remaining two thirds that were not killed.

IV. In the third wo, the forty-two Months of the beast cannot by any means be restrained to three and a half common years, reckoning, as I do, these forty-two months
to only the five first heads of the beast. But those who extend them to all the seven heads succeeding one another, will find it still more difficult to adjust their Reckoning. In the time of the continuance of the beast, after the forty-two months are elapsed, falls out the last shew of the pride of Babylon, and the judgment of her: and a short continuance is ascribed to only the last of the seven kings or heads of the beast: so that his immediate predecessor, nay even the five other kings that were yet more early, must, by virtue of the antithesis, have a longer continuance; and yet under the short continuance of the last there happen such things as require a considerable space of time.

More arguments against the Year-day and against the Day of twenty-four hours will arise hereafter in §. xliv. No xi.

XLI.

If the present Inquiry into the Times was, to set it at the lowest, of no other use or advantage than this, that people may perceive on what sort of a foundation so many indifferent, strained and irregular Expositions
are built: even that would be worth all the labour of it. Why is it that the Roman-catholic Expositors of this Prophecy cannot by any means make their scheme consistent with it? chiefly, indeed, by reason of the badness of their cause; but next to that, because in order to put the best face upon it that they can, they take refuge in the common Day of twenty-four hours. The Protestants, as to their cause, have much the better of them: but withall, those Expositors who adhere to the Year-day are driven upon unsurmountable obstacles. On this ground then we may settle our judgment of the expositors of these two, and of all the other classes. For example; the Ingenious Jurist eagerly embraced and adopted the Year-day, and consequently the antichristian period of 1260 years: and therefore it was an easy matter for the eloquent Bossuet to rebuke him, and others in the same way, for so many inconsistencies. Hereupon the other Champions for the Papacy are become more secure and bolder, and make as if they had nothing more to fear now from the Revelation itself: but had fully overcome it, and
were authorized to pronounce, without further examination, all arguments against the Papacy drawn from the Apocalypses to be mere folly and madness. See how arrogantly the Editor of the *Journal de Trevoux*, Apr. 1706, p. 705, enters the lists and glories (over Vitringa no less than over Jureiu) in Grotius and his followers. But these people themselves come off yet much worse, for they ground themselves on the Day of twenty-four Hours. Jureiu has managed a good cause badly; and the *Journal* has made a bad cause not a whit better. Vitringa has set aside both the year-day and the twenty-four hour-day; and so far departs both from Grotius and Jureiu. Consequently the proper Evidence against the Papacy is not overthrown by this groundless comparison of Jureiu and Vitringa. It is better to use no reckoning of times than a wrong one; but a right reckoning is still better.

**XLII.**

The amount of our reasoning hitherto is only this—A prophetical Day in the three
Woes is shorter, and even by virtue of the reasons given, considerably shorter than a whole Year; but longer, and for the same reasons, considerably longer than a common Day. All the Expositions of the Apocalypse that are in request in our days tie themselves down either to the Year-day, or to the twenty-four Hour-day: and since in that respect they are all of them greatly in the wrong (as we have already proved) the true Exposition must, by necessary conquence, be grounded on a reckoning of time very contrary to the received opinions. So a lover of truth must from this place forward prepare himself to bear with the prophetical Day, let the length of it, resulting from our arguments, appear ever so strange to him: for an exposition which has nothing uncommon on this head, is a false one. The truth, as in many other cases, lies certainly in the Middle, between the two extreems, and accordingly in contradistinction to both these so widely distant extreems, we shall, when there is occasion, call this the Middle Reckoning. The straiter and narrower the path is, which we now walk in, the less
reason will any man have to look upon an exposition grounded on it as erroneous, or on his own distrust of it as a piece of prudent caution. No body has yet mis'd his way in it; and, at the worst, a man cannot while walking upon it, mis'd, his way far. I am indeed well assured that the maintainers both of the year-day and twenty-four hour-day do not spare me for calling in question an opinion that is become quite habitual to them. But we can do nothing against the truth, but for the truth; which, even in this affair, has already found reception with more people, than could have been expected. On the other side, both these parties cut out work enough for one another, and one of them is ever driving the other by turns on such in-commodious consequences as the Middle Reckoning is no way exposed to. We shall see too, who, after this, will keep up his courage openly and steadily to espouse the Year-day or twenty-four Hour-day, and charge the middle Reckoning with untruth; altho' it comes in for a share in every advantage that attends either the Day of only twenty-four hours or
that of a whole year. However, if other interpreters will needs abide by the one or the other of these days; let the reader attend carefully whether they argue for them, and upon what grounds, and whether they can satisfactorily disprove all the evidence for the Middle Reckoning; or if they do not rather choose to pass it over in silence, which is certainly a very unfair way. I hope such a reader will perceive where 'tis that he can find sure footing, and leave that hastily objection; 'So many have erred that we shall never attain to the truth,' to those who will think so, right or wrong.

XLIII

Now positively, what is a prophetical Day? Very lately Mr. Jacob Koch has with great diligence enquired into the prophetical reckoning of times, in his *Exposition of Daniel*; in an Appendix to which he has, among other things, a short *System of the Apocalypse*; where, with good reason, he opposes sometimes the Year-day, sometimes the twenty-four Hour-day; but holds that the prophetical Day is a common *Week*, p. 57, &c. p. 503, &c. It will not be disagreeable...
able either to this diligent inquirer or to others, that I examine this opinion a little. In the calamitous periods of time mentioned in the Revelation he reckons to one prophetic Day seven common Days, and proportionably to the Month, and Year or (ἕμερος) Kairos, Time. Indeed he proves that sometimes the word Sabbath signifies a Week; but not that the word Day ever signifies seven days. But his principal argument is this; that there is neither above the common year nor below the common week, nor between them, any other measure of time that will make a prophetical Day. Not over a year, not under a week, we allow; for the reasons given before in §. xxxvii, &c; but the same reasons prove, §. xl, that the true length of a prophetical Day is far more than a Week, and therefore must certainly be to be found between the Year and the Week, and that in a manner that such Days may hold good in equal distances after one another, and in a manifold Summing, according to Mr. Koch's fundamental postulate.

Without doubt there lies somewhere in this very prophecy a Track which if we fol-
low we shall find the length of the prophetical Days and Months: and therefore we enquire after the Months even before the Days; as the three Woes are for the most part comprised in Months, and among these the forty-two Months of the Beast make the most considerable shew: we must therefore consider also first how many days properly go to such a month. The Track just mentioned may lie in the following remarks. The true meaning, for example, of the said forty-two Months, lies well nigh in the middle, between them who make either three and a half, or one thousand and two hundred and sixty common Years of them: by, §. xlii. This middle, between three and a half, and one thousand two hundred and sixty, runs considerably beyond six hundred; viz, to six hundred thirty-one and three quarters: and a number considerably more than six hundred comes already very near the Number of the same Beast that follows in the text, to wit, to the number 666. It is true even this number too will be thought a very uncouth one; let us not however be startled at that,
but rather since, (1), the Times of the continuance of the three Woes do not themselves give us any handle for their more particular Resolution, and (2) on the other hand the Number of the Beast is accompanied with a command to calculate, account or reckon, and also (3) every calculation requires at least two numbers; let us only see whether each of these two numbers, to wit, the forty-two months and the 666 as the Number of the beast, might not, under the divine guidance, afford us that indispensable assistance, of which no glimpse appears elsewhere, to supply the very thing that is wanting in the other. It is said; Here is the Wisdom: let him that hath understanding count the Number &c. Now when a hearty lover of the Revelation of Jesus Christ thinks of these words, he will not indeed attempt to break into the sanctuary, through self-confidence, but then neither will he shrink back under a pretence of humility, but will be allured and excited to follow, with respectful desire, as far as at any time he finds before him an open door and a clear path.
INTRODUCTION.

So then I make the following remarks with all possible plainness and perspicuity.

I. A Number is ascribed to the Beast, and to his Name.

II. Whether, and how far, the Number of the Beast and the Number of his Name are to be considered as the same, or as different, is not yet needful to inquire.

III. It is enough at present that 666 is the Number of the Beast himself, which is here proposed, and indeed injoined, not only to be numbered or told but to be reckoned or calculated.

IV. That we may have a thorough comprehension of a Number, two terms are requisite, to wit, an Adjective and a Substantive; for example, twelve Apostles: Here is twelve, the (numerus numerans, or) number numbring, and Apostles, the (numerus numeratus, or) number numbered. For a while we may, to express the Difference between them, call the former a cipher-number, and the latter a subject-number, since it is the name of that which is the subject of the number.
V. Where we have both these together, there is no need of calculation.

VI. But where a Calculation is required, as here; there is to be found out by that calculation either a Cipher-number yet unknown, suitable and belonging to the Subject-number given or already known; for example, when any one designs a great building he knows beforehand that a great number of pounds will be required for the charge of it, but how many hundreds or thousands it will take, he must find out; and this is called, Luk. xiv. 28, (4ραιρεῖν) to calculate;

VII. Or else, to the Cipher-number known a suitable Subject-number which is at yet unknown, is to be found out.

VIII. Here is the Cipher-number expressly, 666; and so that does not want to be found out by calculation.

IX. Consequently, in this prophetical enigma the Number of the Beast is, as to what relates to our calculation of it, a Subject-number.

X. And so, to the Adjective 666 there must be found a Substantive, that we may
understand whether it be 666 Provinces, or Men, or Heads, or Horns, or Crowns, or Times, or Cubits, or Pieces of Money, or what else.

XI. The Text itself demands an inquiry after such a Substantive; for the number is the number of a Man, or rather, a number of Man or human number.

XII. The measure for the wall of the new Jerusalem, viz, 144, is called a measure of a Man, which is that of an Angel, C. xxi. 17. On the contrary, the Number of the Beast viz, 666, is called simply a number of a Man or human Number, that is, in common use among men. These two phrases are intelligible enough in themselves: and as they have an evident reference to one another, and explain and give more weight to one another, they put into our hands the Key of the prophetical Numbers. Every Exposition that pretends to do without this Key, is certainly wrong.

XIII. Now when the Number of the Beast is called the Number of a Man, it is meant of a Subject-number, not a cipher-number. For 666, abstractedly considered, is
neither more nor less than 666: and 144 is still 144, whether a Man or Angel tell them.

XIV. AND since the Substantive, that suits the Adjective 666, must be found out by Calculation, that can be done only by the help of another number in the text expressed in both its parts. No man can calculate with one number only, but must have at least two: to be sure then we shall find another.

XV. We ought not to think of comparing any one number with any other, throughout the book at a venture; but two numbers belonging to the same subject must be of one kind, or have some certain relation to one another. Therefore here in the affair of the Beast, the Substantive that is expressed in that other number, and the Substantive that is not expressed along with 666, must be of one and the same kind, viz, both of them, as above-mentioned, Provinces, or Times, or whatever it may turn out. If they did not agree in this respect they would not be of use, the one to resolve the other, by means of calculation.
XVI. Suppose they should be Times. We may on the first hearing look upon that as very suitable: for (1) the word Number is often used in speaking of Times: in meme, meme (i.e. hath numbered, thy kingdom or reign) it is meant of the Time of his reign. (2) From the ninth chapter onward the periods of Time are frequently expressed each of them doubly, as we have already observed §. xxvi, Num. iv. Therefore we shall find it so likewise in this notable Number of the Beast.

XVII. In all the descriptions of the Beast no other numbers occur but the ten Horns, the seven Heads, and the forty-two Months. If the Comparison is made with the Horns and Heads the Beast must have 666 Parts that belong in some manner or other to his Body; if with the forty-two Months, the Number of the Beast must yield 666 Times. The former does not agree with the manner of the expression, Number of the Beast; and has no probability from the nature of the thing, since no 666 parts can be found to be reckoned in the Beast; which we shall find, C. xiii. 1, to be a Power partly spiritual,
PART III. §. XLIII. 165
partly temporal: there remains then only the latter viz, the forty-two Months, which also, as we said near the beginning of this §. XLIII, stand in need of a solution, but meet with it no where but here.

XVIII. And thus we may be bold to say, The forty-two Months are Times; therefore the 666 are Times also. The ten Horns are all cotemporary about the latest time of the Beast, and so belong not to this place: but the seven Heads are one after the other; and indeed the duration of the five first is as long as that of the Power of the Beast in his forty-two months and his number: but since it is not said how long each single Head lasts, we must find out the duration of the Heads by the Times of the Beast, but not the Times of the Beast by the Heads. So it still comes to a Comparison of the forty-two Months and the Number of the Beast.

XIX. These two Periods of Time do not follow one another, in which case there could be no comparing of them together by Calculation; but run on along with one another, like the other above-mentioned pairs or couples of periods. On this oc-
166 . . . . INTRODUCTION.

casion it is to be observed that, tho' in the description of the Beast the one Mark of time is given in the Middle and the other at the End, these two periods nevertheless run on together, even as the five Months of the Locusts in the middle and in the end of the description of them are one and the same.

XX. The 666 then are human Times, in common use in life, as common Days, common Years, &c. On the contrary the forty-two Months of the Beast are not called human or common Months, one of which contains about thirty common days: and we have already shewn §. xl, that they are prophetical Months.

XXI. The forty-two Months and the Number 666 are two equal periods of Times: else we could have no sure ground for that Calculation which is so plainly commanded. This Equality will be more fully shewn in §. xlvii.

XXII. Now calculate, reckon, perform some operation of arithmetick on the forty-two Months and the Number 666. By N. xix, we must neither add nor substract:
much less will multiplication do. It remains therefore that we must divide. Divide then the greater Cipher-number 666 by the smaller 42; and so they will give each other the necessary solution above hoped for. The Quotient is \(15 \frac{4}{7}\); of which we will at present make use only of the integer or whole number 15. Behold now,

42 Months are — 666, exactly:
1 Month or 30 Days are 15 of the 666, nearly:
2 Days are — 1 of the 666, nearly:
1 Day is — — \(\frac{1}{7}\) of an unit of 666, nearly.

XXIII. We have proved that the Number of the Beast 666 is common Times: and the common times are either Hours or Days, or Months, or Years. Now the forty-two Months of the Beast are longer than common months; and the Number 666 is not shorter than the forty-two prophetical months. Wherefore they cannot possibly be 666 common months, much less days or hours. In the Greek Original the number 666 is either masculine or, rather, neuter; on the contrary the words for Hour and Day are neither the one nor the other: the word for Month is indeed masculine; but
that word is already appropriated to the forty-two prophetical months. So there remains only the Year. This word in the Greek is both masculine ὀτρικός and neuter, ἄτρικος. The neuter will obtain the preference in §. XLV N°. XVIII and in §. LIII: at present let it be either.

XXIV. Still then they are Years: as Luther declares in his very valuable, but short, and therefore little regarded, marginal notes. The five first Kings, with their long duration in the first Being (see C. xvii. 8.) of the Beast, take up precisely these 666 years. That Ellipsis by which the word Year is left out, we meet with in the seventy Weeks of Daniel and pretty often on other occasions: and the reader is tacitly prepared for such an Ellipsis by the like deficiency of the words Language and Hermeneum, C. ix. 11. 16.

XXV. Thus, about fifteen common Years make one prophetical month or [about] thirty days: and one prophetical Day is about half of a common year: or, to adhere more closely to the words of the text forty-two prophetical Months are 666 human years.
Hereby not only the prophetical month and day which we have been enquiring about, from §. xxxviii, but besides that, the Number of the Beast too, is in a great measure discovered. He that but now begins to enquire after the proof of both, may read over again what we have hitherto discovered at large; I know not how to help him any other way.

XXVI. Tho' no man, in our times, lives to 666 Years, yet this number is very aptly called the Number of a Man or a number of man or human number as it consists of human Years. For the attributes or predicates that belong to a species or to individuals are often ascribed to the genus or to the collective noun. People say in dealing or in common conversation, that corn, wine, cloth, wood, &c. costs so much or so much; but every body understands it of the bushel, the gallon, the yard, the load or other particular measure. So a parcel of ants are said Prov. xxx. 25, and conies ver. 26, to be a people not strong and a feeble folk. The number of some hundreds of millions is ascribed to
the armies, yet is to be understood of the
horsemen, C. ix. 16. Not only each thou-
sand, but every single follower of the Lamb,
has his name and the name of his Father
written on his forehead, C. xiv. 1. In a
hail-storm there are many stones and each
stone has it's own weight; yet C. xvi. 21, the
bail itself is said to be of the weight of a
talent. Likewise in the number of the beast
there are 666 Years, and each year by itself
is a human year; yet the Number itself is
called human. The word Number is as it
were a substitute for another, for a while,
'till it be relieved or succeeded by the word
Year stepping into its place.

XXVII. Whoeuer makes as much ac-
count of the Vulgate as the Council of Trent
prescribes, cannot get off; he must under-
stand the number 666 of Years. For that
Translation from the earliest times to the
present, has not sexcenta &c. but sexcenti sex-
aginta sex in the masculine, in construction
with which in latin we must needs understand
a substantive of the masculine gender; and it
will be hard to find any other than anni,
years. If they say there may be an error here
in the Vulgate; let them consider that if there is it is no slight one.

XXVIII. The Times of the Beast stand in contrast to the Measures of the new Jerusalem; which is thus described: and the angel measured the city with the reed, 12000 furlongs; (the length, and the breadth, and the height of it are equal) and be measured the wall thereof 144, according to the measure of a Man, that is, of an Angel, C. xxi. 16, 17. On these two passages we shall give the Exposition and the Proof of it; and here only take notice in how many respects they resemble one another.

(1) There we find a Couple of Numbers, viz. 12000 and 144: and here the like 42 and 666.

(2) There is an Ellipsis; and here also: for Reeds are understood with the 144 (See by all means, the Gnomon on C. xxi. 17') and Years with the 666.

(3) In both places it is notified of what sort the Reeds and the Years are. Those are angelick-human: these are merely hu-

Where this whole affair of the Measures is briefly and clearly explained.
man. Those were measured by the angel appearing in a human form: these were reckoned according to human acceptation.

(4) There the 12000 furlongs are not of the same sort with the 144 angelick-human reeds, but by virtue of the antithesis (or opposition) only human or common furlongs: for without such an antithesis 144 reeds would bear no more proportion to 12000 furlongs of the same sort, than an inch to the height of a steeple. So also here the number 666 consists of human or common times, and by virtue of the opposition the 42 months are not human or common, but prophetical months.

(5) There, there is a Measure, and a Likeness: here, is a Calculation and consequently, in numbers a Comparison. The 12000 furlongs and the 144 reeds are entirely equal; the 42 months and the number 666 are also equal to one another.

(6) There the 12000 were divided by the 144: here the 666 by the 42.

(7) There an angelick-human reed contains many common furlongs and here a prophetical month many common years,
Part III. §. xliii.

(8) There is a reed of a quite unusual length: so much the less occasion have we to think it strange that the prophetical Day should likewise have a quite unusual length.

(9) In both passages we have reason to admire and rejoice for the delicate temperaturé of difficulty and easiness in the prophetical enigma: since in the number of the Beast and the measuring the holy City, each couple of numbers, 42 and 666; 12000 and 144, is made partly difficult by reason of the unusual meaning of the word Month and the Ellipsis of the words Year and Reed; partly easy, by means of the phrases human and angelick-human.

(10) Thus the Revelation, C. xxi. agrees with Ezekiel in this, that the holy city of God, which is not confined within any number of years (Tob. xiii. 18. Ecclus. xxxvii. 25) is architectonically measured; and C. xiii. with Daniel in this, that the calamities are chronologically included in limited Times. And thus we stick close to the text; whereas other expositors have laboured to explain the numbers either in both chapters architectonically,
as Fr. Potter; or chronologically in both as Joh. Doelingius.

XLIV.

The Times of the Beast are interwoven with other periods of time that fall now in our way. We have observed §. xxxviii. that the Things and the Times, alternately are ever driving one another closer to the point and opening or resolving one another. The same service the Things by themselves, and so also the Times by themselves do to one another. Now as the force of all the precedent reasoning meets here in one point, there is thus discovered at the same time a principal ground of the Resolution of the Times and of the Prophecy itself.

I. The Times are chiefly the following;

The angel mentions a Non-chronos in his oath whereas the souls under the altar were directed to wait the length of a Chronos. (See the Exposition of C. vi. 11.)

The Devil hath a short time.

The Woman spends in the wilderness (partly parallel with the 1260
days, of which hereafter) a **Time and Times and half a time &c.**

All these Periods begin, one after another, in the order in which they stand in the text; they go on along together in part of their course; and end sometimes soon after one another, sometimes together.

II. The word *Time* (Kairos) has indisputably a particular and determinate signification, when it is said, a *Time and Times and half a time*; and so likewise a short *Time.* The case is the same as to the *Chronos,* and as to the *Non-chronos,* which is somewhat shorter. For the Chronos has a *terminus a quo* or determinate Beginning, viz. at the answer given to the souls under the altar; and a *terminus ad quem* or determinate End, reaching onward 'till their fellow-servants and brethren should be fulfilled. And since every *waiting* implies a time in an indefinite sense, the word *Chronos* would stand here to no purpose, if it had not a certain determinate signification. In like manner the *Non-chronos* has a determinate *Beginning,* viz. the time of the angel's oath, and a determinate *End,* as it reacheth to the finishing
of the mystery of God. Farther, the word *Chronos* is not here to be understood of Time as opposed to Eternity; as if from the time of that oath the world was not to last a natural hour, day, month or year longer: as the oath is sworn so long before the end of the second wo, and before the trumpet of the seventh angel which contains under it so many things and of so long continuance. Again, the word *Chronos* is not to be understood indefinitely and in a general sense, of a delay of an undeterminate length; for then the meaning would be, that the time of the oath and that of the finishing were wholly one and the same, without the least distance between them: by which means this great and solemn oath is represented as a very trifling one. Consequently, the word *Chronos* too (as well as Kairos, Time) has here a special and singular meaning, viz. of a period of time of a determinate length, to which the *Non-chronos*, tho' no very short one, does not reach. Nay more; like as the oath in Dan. xii. 7. concerns the time and times and part of a time there mentioned and limited: so here also the oath properly relates to the
circumstance of time, a Non-chronos: for the Thing itself, viz. the mystery of God, was abundantly declared long before to his servants the prophets.

III. Now what a Chronos may be we must discover step by step:

(1) The Time, times and half-time of the Woman are longer than the Number of the Beast: for they begin before the rising of the beast out of the sea, and reach not only beyond the number 666 but quite beyond the whole duration of the beast, till the Dragon himself, by reason of his being bound, can persecute the woman no longer, C. xiii. 14.

(2) The short time which the Devil hath on the earth, is longer than the time, times and half a time of the woman: for it ends with them, but begins before them.

(3) The Non-chronos is longer than that same short-time, and on account of its length is worthy of so solemn an oath: for it comprehended in itself the third wo or short time, and before that, the time from the oath of the angel to the end of the second wo, and thence to the trumpet of the seventh
angel, stay on to the beginning of the third woe. The solemnly sworn finishing of the mystery and words of God is first connected with the short time which the Dragon has upon the earth, in C. x. 7. xvii. 17.

(4) The Chronos (C. vi. 11) is longer than the Non-chronos; as the very name imports. It begins before all the trumpets, and reaches so far as into the times of the beast under the seventh trumpet.

The proper length of a Chronos will show itself more exactly hereafter; what is said of it now, concerns rather the length of the Non-chronos; which on another account also must be of a considerable length, viz. because the many Kings, beyond whom the prophesying with which St. John is here charged extends, run parallel with the Non-chronos.

IV. The Non-chronos has before it the first woe, and the greater part of the second, toward the end of which the impenitency of men too proceeds the oath of the angel; and the periods of time in the sixteenth chapter wholly after it. And all these periods, following one another, certainly comprehend so large a space that there is but very little of the time
Part III. §. xlv. 179

From the date of the prophecy to the end of the world, left between them.

V. From hence it plainly appears why, not only in the title of this book but also in the conclusion, it is said, that in it were shewn the things that must come to pass with speed. The greater part of the space from the date of this prophecy to the end of the world is taken up by these expressly long periods; and the smallest is quite filled up by those other things that in general shall come to pass with speed. On this occasion we may conceive as if the whole book were one word, and so both the speed and the long periods were spoke out in one breath; and therefore should not the general declaration of speed, and the periods particularly expressed as taking up much time, in opposition to one another but look upon them as two parts having a reference to one another, and belonging to one general declaration of time running thro' the whole book; take and compare them; join them and interweave them one with another. The times that are expressed evidently speak for themselves, and amount to a great deal: the rest passes with speed; to which kind
therefore belong particularly the trumpets of the first, second, third and fourth angels, no time being determined for them. Thus the Coming of the Lord (which is the Scope of the whole book) and the time of it, is declared partly by accelerations, partly by retardations; that is the true Term of it is, in an elegantly varied way, fixed near, but not too near; far, yet not too far off, viz. near and not too far, by the speed in general, by the oath of the angel, as also through the incidental discovery of the long periods: far and not too near, by the three woes and by variety of periods of those and other things.

VI. Now by all this the Non-chronos, has attained to a considerable length; wherefore the word Non-chronos is to be taken in a duly extensive meaning, to signify tantum non Chronos, that is, not indeed a full Chronos, but little short of it; since a little time before, in the beginning or even the midst of the second wo, (before the end of which the angel swore) it was, by virtue of the antithesis, a whole Chronos to the fulfilling of the mystery of God: also on the other hand the very name of Non-chronos and the
oath of the angel, as well as the comparison of the calamities and the good things that come after them, shew that the former should not last too long, nor the latter be too long delayed.

VII. Wherefore we must also invert what we advanced in No. III. and say,

(1) The *Chronos* is not much longer than the *Non-chronos*.

(2) The *Non-chronos* is not much longer than the Short Time.

(3) The Short Time is not much longer than the time and times and half time.

(4) The Time and times and half time are not much longer than the number of the beast.

Both these things (that of these periods the one is always longer than the other, and that always the one is not much longer than the other) is evident from the whole tenor of the text.

VIII. Thus the Non-chronos and the shorter periods connected with it are intended for a twofold declaration, to wit, that men on earth might not expect the good things either too early or too late.
INTRODUCTION.

IX. That is: the Non-chronos provides that men, when the end of the second wo was drawing near, should not skip too quickly over the third, nor expect the good things that are to follow after it, too quickly; much less look upon the plausible appearance of the kingdom of the Beast as the joyful completion of the mystery of God. The Non-chronos also provideth that men should not quite give up their hopes: for (1) the second wo endeth soon after the oath of the angel; (2) the third wo comes quickly after the end of the second; and (3) in the third wo the Dragon has but a short time. For this very reason, the times mentioned between the time and half time must be understood strictly of two times: and the short time, which is longer than these 1 and 2 and 1/4 time, (i.e. 3 1/4 times) must be the next above it, viz. four times. Thus the twofold declaration above-mentioned is partly hidden and in part sufficiently plain.

X. Now we have found pretty nearly the length in proportion to the number 666, of those periods that are interwoven with it,
and also of the first and second wo: but we shall soon find them out yet more nearly.

XI. In the mean time, when we compare together these very periods (only in this length, as thus far settled) with the scope of them taken notice of in No. VIII; the middle reckoning is yet more confirmed. For First, by the twenty-four hours Day there is no proportion between the 1000 years and the other periods, as the longest of them would come only to between 3 and 4 years; and by the Year-day they would extend a great deal too far over and beyond the 1000 years. Secondly, if one takes the periods longer than we have hitherto made them out, and reckons them by the Year-day; such an expeditor would find the space of time from St. John's being in Patmos to the end of the world too short for him, the difficulty ever increasing, and the forty-two Months extended far beyond the length of the Non-chronos and even the Chronos itself. If he takes them shorter and reckons them by the common Day, things will then indeed come to pass shortly enough, with a pure and unalloyed speed, not only thro' all the unde-
terminated but through the determined times also; especially when one interprets so many periods in the text all of them of the 3 ½ years of Antichrist only. But if they are taken in that moderate middle length to which they on the one hand confine, and on the other hand extend one another; then in the middle of the speed of the other things these make a stop so proportioned that all the centuries, tho' so many, are duly filled up. Thus the complex of all the periods do the whole structure of the prophecy an important service, and such a one as nothing else does it, even such a one as the aggregate or whole set of the bones do to the body: that the whole machine is enabled to stand handsomely straight and upright, so that when cover'd all over with vessels, flesh and skin, yet it does not sink down into a lump. Again, compare them with History: by the twenty-four hours-day it makes one or more empty-gaps of many centuries; and by the Year-day there is a crouding of things together that is liable to yet greater difficulties. But in the middle way all the great revolutions as they tend to
one only mark, proceed on in an uninterrupted order and beautiful proportion; and the prophetical periods, C. vi—xiii. serve to a good purpose, namely to point at and give notice of the good things to come in a proper manner, till at last the due time for them comes.

This two-fold scope of these periods likewise particularly establishes the duration of the three woes; which otherwise one might have taken according to the 24 hour-day without running counter to our other principal positions. For the forty-two months of the Beast are as long as the Number of the Beast; may not much shorter than the other periods num. vii: and of whatever sort the months of the Beast are, of the same sort are the months of the locusts; and the hour and day and month and year of the four angels let loose upon the Euphrates; otherwise, as was observed before, there would be no proportion between the three woes, and there would be no managing of them even in other points already adjusted.
XII. The very Title of the book corroborates the middle reckoning: for it is called a Revelation, which implies a new grand discovery. Now the Things themselves for the most part are contain'd before in the prophecies of the old testament, as particularly the maintainers of the 24 hours-day suppose, when they interpret almost every thing of the judgments upon antichristianism and the peaceful times of the church that follow thereupon: therefore this discovery must have for its principal scope the Times, by the manifestation of which the Things are put into so regular a disposition that any one may know (and the nearer it draws the more exactly) about what time it is. Now people have long enough search'd in vain for such a thing on the footing of the year-day; and by the 24 hours-day they are so far from being able to find it, that a maintainer of that reckoning is not in a condition so much as to prove that the 1000 years in C. xx. 2, shall certainly begin within twelve, seven or two centuries from this time forward: by the middle reckoning alone therefore we can set every thing in order.
PART III. §. XLV.

XLV.

The true length of the prophetical Times will be yet more nearly determined, and also farther confirmed, by comparing the 1000 years in C. xx. (which, as will appear gradually but chiefly in §. liii, are to be understood in the proper or common acceptation) with the preceding periods, some shorter some longer than it. For under the trumpet of the seventh angel the various preceding calamities are compared, as opposites, with the 1000 years in which Satan is bound, and with the 1000 years in which those of the first resurrection reign with Christ. And as in this comparison the Things have a relation to one another, so we have also a glimpse of a proportion in the times.

I. At the first glance the number of the beast and the 1000 years are to one another very near in the proportion of 2 to 3. And this excites us to see what may be the result of a more exact calculation; by which we have, in the first place this proportion.

2 : 3 :: 666 : 999.
Introduction.

But as this falls a whole unit, or one year, short of the 1000 years; let us invert it: and then it comes out by division

3: 2: : 1000: 666: : (\frac{4}{3}) or more plainly in the expanded numbers

3: 2: : 999\frac{3}{3}: 666\frac{4}{3}.

II. Here the quotient gives the number 666 again, and that in two ways, both in the integer and the fraction. Now also we discover something further to be calculated, besides the number 666 expressed in the text, which could not be seen yet in §. xlili above.

III. A Monad or Unit of 666 is \frac{1}{3}; year; in like manner as the cubit in Ezek. xl. 5, is a hand breadth longer than usual.

IV. This may be one reason among others why the word Year is not expressly mentioned in the text, because each monad of the 666 is a few hours longer than the solar, or even the sidereal year.

V. Nevertheless the number 666 remains indisputably a human number in contradistinction to the much longer prophetical year in C. ix. 15. For an unit of the 666 is more than 365 but less than 366 full
days; and many of the years in use among men, i.e. the civil years of several nations, differ farther than this from the exact solar year; but the fraction $\frac{4}{7}$ amounts to little more than half a year on the whole sum of 666. Thus they are and remain human years, not angelick-human like the 144 measuring-reeds in C. xxii. 17.

VI. Besides the 1000 years and the 42 months there is not in all the book a third number that gives us the least handle or pretence for comparing it with the number of the beast, and consequently for calculating that number: whereas each of these two, especially both together, oblige us to take the 666 for Times, for human Times, in a word, for Years.

VII. At the same time, this comparison of the two numbers 1000 (that is 999 $\frac{3}{7}$) and 666 $\frac{4}{7}$ leads us to such Secula or ages as are somewhat longer than the common ones of 100 years, and therefore deserve our particular notice. The thousand years divided, not into 10, but 9 equal parts, give us such Secula, each of which consists of 111 $\frac{1}{2}$, and 9 of which, as mentioned above,
make up 1000 years, and 6 of them the Number of the Beast. The ancient Romans approached very near to such ages, who celebrated their *secular games*, not every 100, but every 110 years; and that in such manner that they fell the 9th time on the very 1000th year after the building of the city of Rome. So likewise did the old Etrusci among whom one *seculum* with another came to between 111 and 112 years. See *Politian. Miscell.* C. 58, and *Gyrald, lib. de Annis & Mensib. T. II. Op. f. 551 seq.* This, to be sure, as many other things besides, they must have received from the eastern nations.

VIII. The periods from the *Chronos* to the Number of the Beast are all of different, but not greatly different, lengths (§. xliv.) which are very precisely determin’d where they are mentioned; for example, the times of the woman, which are so studiously split into 1 and 2 and $\frac{2}{3}$.

Now as the numbers $666\frac{2}{3}$ and $999\frac{2}{3}$ (that is 1000) and in like manner, the 1, the 2, and the $\frac{1}{3}$ in the times of the woman, are so proportioned to one another:
PART III. §. XLV. 191

it will be well worth our while to enquire whether the proportion of the just-mention-
ed secula or ages may not be a path to lead us to the determinate length of all these periods, and such a one as may not be to be found any where else.

IX. From hence would arise the following progression:

a. $111 \frac{1}{3}$ Years are half a Time.
b. $222 \frac{1}{3}$ Years = 1 Time.
c. $333 \frac{1}{3}$ Years = 1 $\frac{1}{3}$ Time.
d. $444 \frac{1}{3}$ Years = 2 Times.
e. $555 \frac{1}{3}$ Years = half a Chronos.
f. $666 \frac{1}{3}$ Years = the Number of the Beast.
g. $777 \frac{2}{3}$ Years = a Time and (2) Times and half a Time.
h. $888 \frac{1}{3}$ Years = the short Time.
i. $999 \frac{1}{3}$ Years = the 1000 Years.
j. a little less than $\{\begin{array}{l}
1111 \frac{1}{3} \\
1000 \text{ and } 100 \text{ and } 1 \frac{1}{3} \text{ Years}
\end{array}\}$ the Non-chronos.
k. $1111 \frac{1}{3}$ (that is, 1000 and 100 and 1 $\frac{1}{3}$) Years = a Chronos.
l. $2222 \frac{1}{3}$ Years = an Aion or Ævum.

as will appear more clearly as we proceed.

Of these periods, viz. from the half-time up to the Ævum, the one (as is plain from the text) is always longer than the other in the order in which they are placed here: and the length here assigned to each of them
Introduction.

has been nearly determined before from the text: and now we may find the exact length by means of the proportion.

The short time which the Devil hath upon the earth, and the time, times and half a time in which the Woman is obliged to flee before him, are set in contrast to the thousand years in which Satan is bound: as the number of the beast while he makes war on the saints, is to the thousand years in which the saints reign. Now as the number of the beast has a manifest proportion to a thousand years: the short time and the time, times and half a time will have the like. And a Chronos, the thousand years, the short time, the time, times and half a time, and the number of the beast are in proportion to one another as 10, 9, 8, 7, 6. Those who require yet more palpable proof will find it hereafter in our comparing of the Prophecy with History. In the mean time there opens to our sight yet this other path to the truth, which follows.

X. Moses and the Prophets bring in the Septenary, or number of 7, very frequently, particularly in Days, from the creation on-
PART III. §. xlv. 193

ward, and in after or latter times in Years: but in the Revelation, no number from 1 to 10 is less mentioned in express terms than 7, in the account of the times. But as it is full of that number as to the things themselves; no doubt we shall find it is so in the Times also. Now when an Exposition resolves the Periods of Time in such a manner as plainly lays open what is so much hidden, viz. the Septenary number both in Days and Years which are exactly measured by the course of the heavens, established by the great Creator: this may justly be look't upon as a good token of it's being a right one. If the Ballance of accounts between an English and a Florentine Merchant amounts to 7 Pounds Sterling, the Italian's Expression of that sum viz. 32 Piasters and 2 Lires, has no appearance of a 7 in it, but in effect contains a 7, namely of English Pounds. Just so in the Revelation the Number 7 is not expressly mention'd in the account of the Times: but as Days and Years are evidently measured out to us, one after another, by the course of the heavens; so they also plainly appear to us in the

A a
INTRODUCTION.

Septenary form by means of the true resolution of the prophetical Enigma in which they were hidden.

XI. In the just mentioned progression the hidden Septenary comes out plainly in Years, of the number marked $^a$: and at $^a$ and $^b$ such Weeks of Years could easily be shewn: but the Days are of more consequence in this matter.

XII. Resolve, for instance, a Kairos or Time, that is $222\frac{2}{3}$ Years, into Days. They make (according to the common way of reckoning 365 Days, 5 Hours, 49 Minutes to a Year,) without regarding the Seconds) $11595$ Weeks all but $44\frac{3}{7}$ minutes. These $44\frac{3}{7}$ minutes need not disturb anybody, as they don't amount to a whole Day in upwards of $7000$ Years, and so make no alteration, through the whole progression, in the number of the Days into which the periods are resolved.

$^a$ But reckoning also the odd $12$ seconds (which really belong to the year, as appears from the following No. XIV. and XV.) there will be no deficiency; the $222\frac{2}{3}$ years multiplied by $12$ amounting to $2666\frac{2}{3}$ seconds, that is, $44$ minutes and $\frac{3}{7}$ precisely. Compare with No. XIV. and XV. the Author's Ordo Temporum, page 322 and 438.
PART III. §. XLV.

XIII. Thus we have a Septenary of Days in the Years marked \(b\), \(c\), \(d\), \(e\), and so on, with sufficient exactness.

XIV. But as the opinions of the most accurate Astronomers concerning the true length of the Year are different as to the Seconds: it is worth our consideration whether in the number of the Beast, for Example, which by the common reckoning comes to 34785 Weeks, wanting 2 Hours 13 \(\frac{1}{2}\) Minutes, and so contains indisputably a Septenary of Days, these same 2 Hours 13 \(\frac{1}{2}\) Minutes ought not to be added to them, for the sake of the Septenary; and so proportionally in the whole Progression.

XV. At this rate the true Length of a Year is 365 Days 5 Hours 49 Minutes and 12 Seconds, or to express it more briefly 365 \(\frac{2}{4}\) Days: and so out of 400 Julian Years just three Days must be deducted (to make them equal to the same number of solar Years) as the Gregorian or new Style directs. For, by reason of the fraction \(\frac{2}{4}\), 400 solar Years must pass before the odd Hours, Minutes and Seconds, come out in-
to whole Days: and at the same Time they come to whole Weeks. There are in $133\frac{1}{3}$ Julian years 48700 Days, but in as many Solar years only 48699, and consequently 6957 Weeks. Hence this progression, $133\frac{1}{3}$, 266 $\frac{1}{4}$, 400, 533 $\frac{1}{3}$, 666 $\frac{1}{4}$, 800, &c. is to be resolved exactly into precise Weeks, and contains in it a round and convenient Cycle, worthy of our attentive consideration.

This length of the Year is a Medium between the Opinions drawn from the most accurate Observations of antient and modern Astronomers in the East and west; nor does it any way disagree with the exactest observations that have been made by excellent mathematicians: and thus, what human accuracy has not hitherto been able to settle, is determined out of the Scriptures.

If Mathematicians religiously disposed, would, out of a regard for the prophetical Word, farther examine this length of the year and establish it, it might hereafter give a handle for determining the true, but yet more hidden length of the natural or synodical Month, and for other such like disco-
veries: for in this case too we may say, here is the wisdom.

XVI. Thus in our progression $^a, ^c, ^e, ^i$, yield exactly half-weeks, and $^b, ^d, ^f, ^h, ^i, ^m$, exact weeks: and this goes on, taking the now-mentioned length of the year, in infinitum, without the defect or excess of one hour, minute, second, &c.

XVII. The antient philosophers have given various Appellations to the digit numbers from 1 to 10: that of the number seven is (sevens) Kairos, Time. See Franc. Patricij Discurs. Peripat f. 309.

The reasons they had for giving these Names we shall not enquire after: but here as a Time or Kairos consists of precise weeks, and is the root of all periods consisting of pure weeks, it is a very singular Coincidence.

XVIII. Many understand a Kairos to be the same as a prophetical Year. And indeed they are not very widely different: for the prophetical year is $190 \frac{10}{11}$ common years, and the Kairos or Time $222 \frac{2}{7}$ such years.

* They are in proportion to one another as 6 to 7, viz. $\frac{2000}{139}$ to $\frac{42000}{189}$. 
Introduction.

But the prophetical year is in this book expressed by its own proper word (ἐνιαυτός) Eniautos: and Kairos never signifies a year. The prophetical year is too short in this case; for 1 and 2 and \( \frac{1}{2} \) Times is longer, but 1 and 2 and \( \frac{1}{2} \) prophetical years are of the same length as 42 months or the number of the Beasts. Just so Chronos in the modern Greek language sometimes signifies a year: but in this Prophecy Chronos signifies a great deal more than a prophetical year: even as much as several Kairos or Times. Both these words have a general signification and so may mean a Year or any other space of time, like the Chaldaic word (תרע) Ūn, Dan. vii. 25: but in the Revelation the particular meaning is determined only by comparing of texts; and by that method a Chronos appears to be equal to five Kairos.

XIX. Some may think with themselves what reason there can be why 222 \( \frac{1}{2} \) should be the first number in the progression that is regarded as a whole Kairos, and the proceeding one 111 \( \frac{1}{2} \) only as half a Kairos: whereas in common usage 100 years, the first step, is a whole seculum or age: and 777 \( \frac{1}{2} \) years
Part III. §. xlv. 199

they may think) might as well have been called 2 and 4 and 1 times of 111 1/2 years each, as 1 and 2 and 1/2 times of 222 2/3 years apiece. Now here we have the proper Reason: for, as many whole weeks as there are in a Kairos, so many half weeks there are in a half Kairos, which when divided by 7 has always a remainder of 3 1/2 odd Days. So, the 777 2/3 being reckoned but 3 1/2 not 7 Kairos' the 888 8/9 years are very fitly called a short time, or rather a few times, as they do not exceed 7, but amount only to 4 Kairos.

XX. The progression carried farther on gives the true age of the World, with it's historical and prophetic periods, in such a concatenation as wonderfully confirms the truth of the whole holy Scripture of the old and new testament, particularly the Apocalypse, and lays open the admirably beautiful divine economy recorded in them. This is what is intended in that important expression, *The principal and proper signification of the original word σοφία is few in number. It is indeed used also for little in bulk or dimensions, &c. but then it is (as in Lexic. Basileensæ) σοφία pro μικρός, ut sit prorsus adhuc παλαιότερος.
INTRODUCTION.

HERE IS THE WISDOM. This wisdom does not consist merely in knowing the number of the wretched beast (which is indeed needful to be known for a few years, but after the destruction of the beast will be forgotten as an old thing) but in our apprehending the comparison of the prophetic numbers as the true Key in our Meditations on the divine administration through all ages of the world. The periods of time predicted in the Revelation are always so framed that they must be added to those periods that were past from the Creation to the date of this Prophecy. Either set of times, those before and those after St. John's being in Patmos, taken separately is an uncompleat thing: but they refer to one another and ought to be brought into one sum. This is the main design of so numerous discoveries of times in the Revelation: and this being well weighed will guard those, who in this Book consider the times as well as other things, from all imputation of vain curiosity, will assure them of the importance of such a disquisition; and support their hopes of attaining to the truth. But the proper
Part III. §. xlvi, xlvi. 201

place to treat of this is in the 'Ordo Temporum', where a sober answer will be given to those who cavil and tell us that, to be sure, we shall come at last not to be satisfied without knowing that Day and Hour, Matt. xxiv. 36. On the other hand, thus much is already plain from what we have now learned out of the Revelation, that we are able to resolve the prophetic Times now actually in course, particularly those of the Beast, more easily than some would think who are otherwise ingenious persons; even supposing there was no finding out the exact number of the past years of the world, to say nothing of those that are yet to come.

XLVI.

Above, after dividing 666 by 42 the Quotient being $15 \frac{4}{9}$, we let alone the Fraction; in the mean time we have got another Fraction belonging to the number 666, viz. $\frac{666}{9} \frac{4}{9}$. Now if this latter were also resolved, the better would it and the former answer one to another; whereby the

Ordo Temporum was published the next Year after this, viz. A° 1741.
length of the 42 Months and some other prophetical periods might be more exactly adjusted.

XLVII.

In every Enquiry, and particularly in the prophetical Chronology, one may observe one defect after another both in himself and others, and always come nearer the mark, but also still fall a little short of it, and yet know that he is come nearer it. This was my own case, for some time with regard to the periods which pass before the number of the Beast; but now with regard to the resolution of these we find a more convenient handle, since the perfect equality of the 42 Months of the Beast and the number of the Beast; taken notice before in §. xliii. No. xxii. is farther confirmed by the following arguments.

I. Other Periods are entirely equal. In the first wo, the 5 months are twice mentioned in the same terms; whereby the reader is prepared for the like equality of the periods afterwards expressed in two different manners. In the second wo, the space of the hour and the day, and the month, and
the year was, as it were, adequately filled up by the 400 millions of Horsemen. The case is the same in C. x. of the Non-chronos and the many Kings. In the xxth Chapter, the 1000 years are several times repeated; as the five months in the first wo. And in C. xxi. the numbers 12000 and 144 will be found to be of the same magnitude.

II. The 42 Months cannot be longer than the number of the Beast, for his power, limited to the 42 Months, cannot subsist without his Being or Existence, which is included in his number. There is, besides, in the foregoing Progression, no suitable number between $\frac{7}{7}$ and $\frac{6}{6}$ to answer to the 42 Months. Again the number of the Beast cannot be longer than the 42 Months. For the 42 Months stand in the beginning of the description of the Beast, before the Number 666: so the Number cannot begin before them. Neither can the same Number reach beyond the 42 Months, since the most violent exercise of his Power, which is limited to 42 Months, is toward the end of his number, C. xiii. 17. The very Name of Beast denotes a Power:
for which reason it is said of him afterward, when his number is run out, his kingdom darkned and his power broken, The Beast is not.

Both periods then are of equal length: and as the power of the Locusts and the Power of the Horses lasted as long as the Locusts themselves in the first wo, and the Horses themselves in the second wo, so the Power of the Beast in the third wo, lasts as long as the Beast himself in his number.

III. Now as no reason can be offered why we should reject this equality of these two periods; 'tis therefore our surest way to adhere to it, as the following proportion and its consequences will farther confirm us:

42 : 666½ :: 1 : 15½.5.

The thing can never be settled any other way; but by this it can, with certainty, and beyond our hopes; for tho' the two Fractions might to many people appear strange enough: yet when, in the real prophetical periods of time, they produce, by this very proportion, round and proportionable whole numbers, they will without doubt give satis-
in 7 prophetic Months $111 \frac{2}{3}$ common Years.

<table>
<thead>
<tr>
<th>Month</th>
<th>Sevens</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>2</td>
<td>222 $\frac{2}{3}$</td>
</tr>
<tr>
<td>21</td>
<td>3</td>
<td>333 $\frac{1}{3}$</td>
</tr>
<tr>
<td>28</td>
<td>4</td>
<td>444 $\frac{1}{3}$</td>
</tr>
<tr>
<td>35</td>
<td>5</td>
<td>555 $\frac{1}{3}$</td>
</tr>
<tr>
<td>42</td>
<td>6</td>
<td>666 $\frac{5}{3}$</td>
</tr>
<tr>
<td>49</td>
<td>7</td>
<td>777 $\frac{2}{3}$</td>
</tr>
<tr>
<td>56</td>
<td>8</td>
<td>888 $\frac{1}{3}$</td>
</tr>
<tr>
<td>63</td>
<td>9</td>
<td>1000 (999 $\frac{2}{3}$)</td>
</tr>
<tr>
<td>70</td>
<td>10</td>
<td>$1111 \frac{2}{3}$ and so on.</td>
</tr>
</tbody>
</table>

In this progression, the express Septenaries of the prophetic Months, and the half and whole weeks of Days, into which the common Years are resolved in the manner we have mentioned above, agreeably coincide.

XLVIII.

Thus 42 prophetic Months are precisely 666 $\frac{2}{3}$ common years: and now by means of these Months we can come at the Year and Day and Hour in the second wo; as also the 1260 Days of the Woman which begin between the second and third wo;
the determination whereof is very important; since there are so many Days.

Now it may be asked, I. Whether the prophetical Month is to be divided into prophetical Days according to the proportion of 30 days to a common month, which would make a year of 360 days? or whether that division must not be made in proportion to a shorter or longer common month, consisting of some hours less or more than 30 days; in both which cases, especially the latter, the year retains its natural length of full 365 days? The answer is: the months of 30 days had been long before divided; and shorter months had indeed been in common use, especially among the Jews: but in Asia in St. John's time, longer months were in use, and had been for a long time, as Archbishop Usher proves at large in his Tract, de Maced. & Asianorum Anno Solari. And since in C. xi. 2, (as will appear in the Exposition) we meet with this longer sort of months and no other (and so, it is all one here whether they be common or prophetical months); we adhere to a conformity with them. A month of 30 days, or even a shorter, would not in-
lead us into any wide mistakes: but after much labour things will not come out quite right, as experience has taught me; and 42 continued months of 30 days each, without intercalation of the days requisite for 3 ½ years, are nowhere to be met with. Even the Chaldeans long before Daniel's time reckoned, not 360 but 365 days to a year. So a longer month, which is an aliquot part of a year, C. ix. 15. and indeed a twelfth part (compare C. xxii. 2) and so consists of not less, nay more than 30 days, is quite commodious and easy. Now 42 such months come to 3 ½ years; yet it is proper that that space of time should be called 42 months, and not 3 ½ years; for the word Year was to be understood soon after in the number of the Beast; so it would not have been convenient to be used here too; and besides, this number is more easily divided by 42, the number of the months. Hereby also the third wo gains a more manifest resemblance to the two preceding ones, of which the second, besides it's hour and day and year, has it's month too, and the first has months only, and these not
amounting all together to half a year. And
the 42 months are capable of being variously
divided (not only from the nature of the
Number, but also in comparison with the
number 666) into several periods, which co-
incide with historical facts.

It may be asked, II. Whether the 1260
days of the Woman are natural or propheti-
cal days? I answer, They are prophetic;
For (1) a considerable part of them passes
before the times of the Beast, before the
End of which the times are all figuratively
expressed. (2) 1260 common days would
bear no proportion to the 3 ⅓ times in which;
it is said soon after, the Woman was to be
maintained in the wilderness, and which are
of a considerable length; (3) the things
which come to pass in these 1260 days re-
quire a longer time. However, this pe-
riod of 1260 days is shorter than the 3 ⅓
times: for the 3 ⅓ times are longer than the
number of the Beast, and consequently
longer than the 42 months of the Beast, and
these amount to full 1278 prophetic days.
The 3 ⅓ times come to more, and the 1260
days to less than 666 ⅔ years. The longest
Part III. §. XLVIII, XLIX. 209

of these periods is expressed in Kairoi or Times, the middle one in Months and the shortest in Days.

Blessed be the name of God for ever and ever: for wisdom and might are his. And He changeth the times and the seasons, He removeth kings, and setteth up kings, He giveth the wise their wisdom, and to men of understanding their knowledge, He revealeth the things that are deep and secret; He knoweth what lieth in Darkness; and Light dwelleth with Him, Dan. ii. 20—22.

XLIX.

It is universally understood that 12 months make a year. Now a year consists of 365 + 1/4 days. A day, in contradistinction to night, contains 12 hours, particularly at the Equinoxes: but where it is put in contradistinction to the year, to the month, and to the hour itself, C. ix. 15, it is divided into 24 hours. And in this proportion comes out the proper length of the so often mentioned prophetical periods, without farther trouble.

Or, in Decimals, 365. 2425 days.
Forty-two months in the common or prophetic sense are equally 3 1/2 years, or 1278 1/2 days: and the 42 months in the third wo are 666 1/3 common years, or 243495 common days; and consequently

prophetic  natural days
the 1260 days of the woman, are 240000 precisely, or 657 years and 46 days.

the hour, day, month, and year in the 2nd wo, — — are 75565 [i. e. 10795 weeks] and not full 22 hours; or 207 years abating 40 days.

the 5 months in the 1st wo, — — are 28987 1/3 [i. e. 4141 weeks and 12 hours] or 79 1/3 years full.

All these periods are composed of several months, of several days, of an hour and a day and a month and a year; yet in the now mentioned natural days into which they
are resolved there appears plainly either a round or the septenary number; for which reason we have been more exact in reckoning these Days than would otherwise have been necessary. In the first and second wo there are some odd hours over the weeks. The 1260 days of the Woman are 180 prophetical weeks, and the number of the natural days is visibly a round one.

LI.

By means of this resolution of times, that which we touch’d upon out of history in §. xxxii. is more exactly limited and determined: but the producing historical particulars belongs to the Exposition of the text; and thereby will this our Resolution of Times, (like a skeleton covered with flesh and skin) acquire the proper form of an animated body.

LII.

Thus have we determined the periods which we find in the text, without ever once concerning ourselves what might be the proper length of one single prophetical day, or month, or hour, or year itself. And indeed such an enquiry is no way ne-
cessary for our purpose; as no one of these single times stand alone in the text.

In §. xlili. we have thus far discovered the prophetical Month and Day, that the former is between 15 and 16 common years, and the latter about half a common year. Before I had observed that important proportion of the number 666 to the 1000 years, the length of that half-year which answers to a prophetical day could not be precisely determined. Hence it was that the Plan p. 26,—45, has adjusted matters no otherwise than upon the footing of a half of a common year; but yet even in that way (by virtue of what is mentioned in the Plan itself §. xxxii, and now in this Introduction §. xxxviii—xlii) no very wide mistake could be made. Now therefore it is to be hoped that this yet nearer determination of the prophetical day and of what depends upon it will be yet more welcome: especially as it is now fully settled, and here it shall rest. A Half-year, Semestre, or Six-

* See Preface §. iv.

* A Six-montb will not seem a very strange Expression to any one that reflects on our common usage of calling a Year a Twelve-month, and laying a couple of Twelve-months, &c.
PART III. §. LIH. 213

month, exactly or nearly, is, in some measure, an entire or whole, and indeed no inconsiderable period of time; not indeed in every language, but however in that of Astronomy, the civil Law, and even in common Life, and also among the Hebrews whose new year began in the autumn, but their first month was in the spring, &c. Theodoric in his Commentary on Dan. iv. 13, interprets the seven Times of so many Winters or Summers, that is seven Semestria or seven Six-months; and refers to other interpreters. Thomas Parker in Comment. Dan., expounds the 2300 days (or evening-mornings), C.viii. 14, of so many half, or 1150 whole years. In a word, several nations in Asia, Europe and Africa, near to and in the midst of whom Patmos lies, antiently reckoned every Six-month a Year. These things however are adduced here, only to shew that it is no such absurd thing or remote from the common notions of men to reckon half a year, nearly, to be the prophetical day: which therefore may still very aptly be called a Semestre or Six-month, tho' it is not precisely six months: for the num-
ber of the days in the two six-month years of the Hebrews, and even those of the heavens from one equinox to the other, are not equal, it is enough that the prophetic day, is not a common day, nor a whole year, nay neither 5 nor 7 but 6 months. Whosoever can think of a more commodious name, is at liberty to use it.

However, now at last, after the resolving of the entire periods is is very easy to find the single times: but whatever appearance they may make as to round or odd, &c. numbers, we need not to take offence or make that any objection; since, as was before observed, no one of them stands alone in the text.

**prophetical**: **common Times.**

1 Hour - is $7\frac{1}{2}$ days.
1 Day - is $\frac{1}{2}$ year and near 8 days; or 190 $\frac{11}{12}$ days.
1 Month - is 15 $\frac{1}{4}$ years; or 5797 $\frac{1}{2}$ days.
1 Year - is 190 $\frac{7}{12}$ years; or 69570 days precisely.

Here there appears no septenary number in the common days in a prophetic hour, day, month, or year; but rather fractions. But then it is so much the more worthy of
our notice that in the progression as soon as the prophetic times arise to the half or the whole of the Septenaries, the common times (both these we meet with in the text, and in higher steps of the progression) coincide with them in round numbers.

<table>
<thead>
<tr>
<th>Common Hours, Days, Months or Years</th>
<th>Prophetical Hours, Days, Months or Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>190 1/6</td>
<td>1.</td>
</tr>
<tr>
<td>380 1/3</td>
<td>2.</td>
</tr>
<tr>
<td>571 1/8</td>
<td>3.</td>
</tr>
<tr>
<td>666 1/3</td>
<td>3 5/8 or half 7.</td>
</tr>
<tr>
<td>1333 1/3</td>
<td>7.</td>
</tr>
<tr>
<td>2666 2/3</td>
<td>14.</td>
</tr>
<tr>
<td>4000 precisely</td>
<td>21.</td>
</tr>
</tbody>
</table>

and so on.

**Particularly** the fractional number 666 1/3 falls once more in our way; and therefore we will here bring together all the places in which it has hitherto occurred to us.

A half of a prophetic week, whether 3 1/2 years, months, days, &c. makes always 666 1/3 common years, months, days, &c.; by this §. lli.
INTRODUCTION.

Three Kairoi, or 6 half-kairoi, or 42 prophetic months, make also 3 1/2 prophetic years or 666 1/2 common years; §. xlviii.

Five cycles of 133 1/2, which contain each a precise number of natural days, make also 666 1/2 common years; §. xlv. Kxv.

Below, on C. xxi. 17, we shall see that 9 Calami or angelic-humane seeds made 666 1/2 common furlongs. So, there the number of the Beast happens to fall in with the measure of the new Jerusalem; tho' by very different steps of the progressions. On this occasion one may also consider that fraction which is mentioned in the last note on C. xiii. 18.

LIII.

This middle way of reckoning of time several people cry, is very strange indeed; and the decisions founded upon it are too variegated, interwoven and intangled in one another. This is indeed only contradicting not objecting. He that has nothing but this to allege denies the conclusion, but does not argue against it. Many things that look plausible to us are not, for that reason, true; and many things are really true that yet are
not so plausible. Thus we often find it in natural things; how much more may we expect it in those things that depend wholly on divine Revelation and Testimony! There we should hearken, not to our own understanding but to the word of God. Let them shew wherein the proofs are deficient on which this so paradoxical resolution of the times is established. We will here summarily repeat the principal points for that purpose.

In the three woes a common day is much too short for a prophetic day; and a whole year much too long. But what may be the proper length, between these two extremes, of a prophetic day, and that particularly with regard to the 42 months of the Beast, cannot possibly be discovered any other way than by that calculation, enjoined us on occasion of the number of the Beast; and again this calculation must indispensably be performed by taking to us the assistance of the 42 months of the same Beast. We follow the direction in the text, we calculate, we find, without the least wrestling or straining,
the prophetic times proceeding on regularly in the middle-way between the afore-mentioned extremes; and as the number of the Beast comes out entirely equal to the 42 months of the same Beast, so it is in proportion to the following 1000 years as 2 to 3. Besides all this, there present themselves to our view the most beautiful proportions both as to the septenary number and in other respects. Lastly, in the completion of the prophecy the historical facts agree with our scheme satisfactorily. This is the whole of the matter: the will or wit of man makes it neither more or less. If any man looks mistrustfully on this same elegance of proportions, and on the other hand, can see nothing of a demonstration; let him think again whether the fault may not lie in his own eyes. No other calculation can be so natural and unconstrained; only we are not yet enough accustomed to this middle way; tho' several both antient and modern expounders have searched after such a way, some in respect of this, some of that point; for the natural times are to the prophetic of the same denomination
as 1 to 1 to those that take all the words signifying times in the common acceptation.
as 1 to 365 \( \frac{1}{4} \) to the maintainers of the year-day.
They are also reckoned
as 1 to 7 by Joh. Woltherus in his Golden Ark, p. 124, 125; where he takes 1260 days of the Witnesses for so many weeks, &c.
as 1 to 12 in the treatise called 'Glaube und Gedult,' p. 156; where the 5 and the 42 months of the Locusts and of the Beast are proposed as so many years.
as 1 to 30 by Lud. ab Alcafar who is inclined to expound the 3 \( \frac{1}{2} \) days of the Witnesses by so many months.
as 1 to 33 \( \frac{1}{2} \) with regard to the time of our Saviour's conversation on earth, by Joh. Nælingius de Antichr. prof. C.U.
as 1 to 50 by Churmannus Flinspachius.

* i.e. Faith and Patience.
as 1 to 84 by John Fox, who holds 1 month for seven years, and so 42 months for 294 years.
as 1 to 100 by Justin Martyr, taking the 3 ½ times for 350 years, &c.
as 1 to 120 by L. F. Gans, the noble Lord of Putlitz.
as 1 to 235 by John Huss, Paul Asphe, and again by Dælingius; who take a month to be a cycle of 19 years.

Our Exposition comes in the middle (viz. at the place mark'd with astericks) of these opinions, each of them the result of a search after a middle way*; and that in such

* From these different Opinions it appears that thinking men in all ages have seen the necessity of finding out a middle length of a prophetical day between a common day and a year; but have only guessed at it from an imagined equality between it and some period of common time, as a week, a month, &c. or some other remarkable period, as that of our Saviour's lifetime. Whence we may learn the value of our Author's discovery, who has settled the proper length of it on sure grounds found in the text itself, so that history coincides surprizingly with his Exposition, of which the knowledge of the true length of the prophetical periods is a main pillar and support.
a manner that it carries on all the prophetic
ical periods in one connected demonstration.
Here the proportion of the hour, the day,
the month, and the year ought in reason to
make every thing easy and smooth to us.
The Romans divided their As into 12 parts;
and according to that proportion used the
denominations of Semisses, Dodrantes, &c.
in their taxes, in their inheritances, &c. In
Hebrew, the analogy or proportion makes
some Accents be called Emperors, some Kings,
Dukes, &c. In the great Image, Dan. ii.
all the parts from the head to the toes on the
feet, come out by virtue of the proportion.
And so it is also as to the hours of the day
and the watches of the night in the para-
bles in Matt. xx. 1, &c. Mark xiii. 35.
Neither is it necessary that the prophetic
day should, according to the course of the
heavens, yield on division exactly a round
period of 24 natural hours, or by multipli-
cation, 365 days full; when sun-months and
hours, without regard to the course of the
heavens, are so commonly used and under-
stood. Therefore all times that are in pro-
portion to one another as i to $\frac{1}{4}$, 30, 365. &c. may be called a day, an hour, a month, and a year; let the prophetic day (which is the monad, unit or root) be a common year, or a quarter, or any thing whatsoever. But how commodious the day of nearly half a year is, is shewn above; and why should not this be allowed, when the word Calamus or Reed, C. xxi. 15. is used in so uncommon a signification? but let him who still does not know what to make of such a prophetic day, either answer the arguments for it in $§$ xxxviii, or $§$ xl; or else let him content himself with making the most profitable use he can of the other parts of our meditations. But besides, let this be ever so variously interwoven or ravel'd a computation; yet it simply follows the text, which is itself so variously interwoven. And how comes these

* i. e. In round numbers or in the common way of reckoning: which is sufficient to illustrate; by an example, what is here said of proportion: for in calculating the prophetical times and reducing them to common times the author reckons to a month the precise 12th part of a year, viz. 30 days and almost $\frac{1}{2}$; his day is the 365 $\frac{3}{4}$ part of a year, which is the same as a natural day; and his hour is the 24th part of this natural and common day.
to be something so multifarious and so fine-spun in astronomical calculations of the revolutions of the planets? why does a day consist of $\frac{365.25}{400}$ of a year? and why must the year come round 400 times before it and the day end at the same time? would not we, if such a work was left to our direction, order it otherwise? nevertheless the hand of the great Creator has made it thus. How is it that the description of the tabernacle, and of the Temple of Solomon, and of the divine service in them, is so surprisingly blended together? We are not to lead; but to follow. After all, there appears more difficulty at the first view than is afterwards found in comprehending the whole of the matter. If any one cannot calculate and so comply with the direction in the text, he may be quiet and let it alone: otherwise he may violate the truth by a rash decision. Without arithmetic one cannot conceive these admirable proportions, which are like those of the sweetest music. But arithmetic is not all: and as skill in that and spiritual discernment are not often found together, the truth, as to this part of it, is so much the longer
in finding admission. It is not however ne-
cessary that all that would reap benefit from
the Revelation of Jesus Christ, should be
compleat mathematicians, or but arithmeti-
cians. It is with these wholesome enquiries
as with the ecclesiastical computations and
the kalendar; of which every man may
make several profitable uses, without abuse
or superstition; yet every man need not on
that account, be skilful in making them,
or give himself any trouble about it; for
when there are but a few men in the world
at any one time to take care of it, the busi-
ness will be sufficiently well done. A com-
pass is what a ship cannot be without: yet
the passengers may come safely over the seas
without their looking on it. In all things
there are different gifts, offices and abilities;
yet they turn to the benefit of the public, if
they are not rendered ineffectual by a spirit of
opposition.

We have taken the 1000 years for com-
mon years, and yet reckon the 42 months,
for example, of the Beast for prophetical
months. Should not rather, some will say,
those periods be taken either all in a prophethical sense or all in the common meaning.

This Objection is plausible; and those who stand up for the year-day, and all that do not take to their assistance the number of the Beast as a period of time, will find it hard to evade the force of it. Hence some of them have had a thought come into their mind, whether the 1000 years too might not be resolved into days, and every such day to be taken for a year? Which fancy is very justly rejected; and would still deserve so to be, if we were to take each of those days in the middle way. For the 1000 years are over before the end of the world, nay before Gog and Magog; and certainly at the passion of Christ the world was not in the beginning, but plainly past the middle of it's age; so far is it from having more than 360, or even 180, thousand years to last yet. The prophetical year, indeed, is called by one name (εἰκοσι) Eniautos, C. ix. 15, and the common year by another (ετῶν) Eton, C. xx. 20 (for which reason also this latter word Eton, is to be understood with the number 666,
INTRODUCTION.

But this we do not offer as a full proof that some of the times are prophetical and some common: since (ἕξ) bemera, a day, and (μῆν) men, a month, are used both in the prophetical and in the common significations. Yet we should not entirely lose sight of this distinction of names of the year; since two sorts of years necessarily infer also two sorts of months and days proportionate to them. But here comes something much more worthy of our observation; the number of the Beast not only consists of human years, nearly as the 1000 years do; but it is also the Boundary between the figurative and the common times, and as it were a bridge over which we pass from the former to the latter; and therefore it is with great propriety that the 42 months of the Beast are mentioned in the text before the number 666. We are not to expound the times sometimes in the prophetical, sometimes in the common meaning according to our fancy; but before the number of the Beast is expired the Times are prophetical and enigmatical: the number 666 itself is partly enigmatical by leaving out the word year; and
Part III. §. lxxi.

Partly common, since this very word, when we have once found the way to discover it, signifies human years: and when this number is expired, after a while come the yet remaining times, particularly the 1000 years so often mentioned in the text, in the common acceptation.

So here is a Gradation again, with the trumpets of the first, second, third and fourth angel, there is no indication of time. At the trumpet of the fifth angel begin the prophetical months and other times of the three woes. Under the trumpet of the seventh angel, after the expiration of the number of the Beast, come (as before-mentioned) the times that belong to the finishing of the Mystery of God, as C. xi. and xx, in the common meaning. Just so, the expressions in the Prophecy from the ivth Chapter onward are very figurative, but afterward, when the angel gives John the open book, are much clearer. Several things under the trumpets are to be understood more figuratively, and under the vials more properly or literally, tho' expressed in the same terms. And when the vials are all poured out, the
speech is yet plainer. For this reason the number of the Beast, C. xiii. 18, is excepted from the figurative way of expression that prevails in the middle chapters, as being a human number, or in use among men: and so is also the human-angelic measure afterward, C. xxi. 17, excepted from the common way of expression that prevails in the latter chapters. Both these exceptions indicate that the other expressions before are to be taken figuratively, and those that come after, properly. See also what is said hereafter, in the Exposition, on C. xi. 8, and C. xvii. 5, concerning spiritual and mystical Denominations. After this manner does this Prophecy always shed the light of its clearness and perspicuity backward from the latter to the former both Things and Times. The Wisdom comes at the expiration of the number of the Beast (not that wisdom which men acquire to themselves by ever so ingenious devices of an acute understanding, but that which God bestows on us in the Word of Truth) and from thence forward the Wisdom will be continually more and more discovered; and oh! what an ad-
mirably beautiful and immense sum must that come to at last! Then also will the times described by the prophet Daniel be laid open: mean time we need not be disturbed whatever may be the proper length of the days, in his prophecy which belong to the New Testament; §. 1. God has notified days and years in divers manners according to his free and holy Will, as Gen. xl. 12, 18. xli. 26, 27. Isai. xxxviii. 5, 8: and so the Revelation may very well be different from Daniel in the length of the times, as it is from Ezekiel in the length of the measuring rod, in §. xlivii. No. xxviii.

Some may say, by way of a general Objeccion, you dwell too long upon this business of Chronology: I would rather have something savoury and edifying.

I answer: when heretofore in my Plan, I laid down a Summary of the Chronology of the Apocalypse, it was thought too little; now when I draw it out at large and distinctly, it is too much. How then shall this matter be adjusted? We ought to receive thankfully whatever God gives us, or re-
Introductioin.

veals to us. He who has already edified himself as he ought, in Faith, in Love, and in Hope by help of the fundamental Truths of Christianity, will find by respectful attention; a most gracious nourishment of the spiritual life in any Disquisition concerning the holy Scriptures, be it ever so speculative: for instance, in meditating upon Daniel, as well as on Isaiah. He who is out in the Sunshine will get warm, whatever he may be employed in besides. Whoever considers and receives every thing in a manner suitable to the Designs of God, will in every thing not be long enquiring after edification, but will actually be edified himself especially by praising God in all his Words, his Judgments, his Ways and his Works. But whosoever slighteth now one thing, then another thing, under pretence of its not being edifying enough, has not yet taken due case to get edification even by what he reckons to be very edifying. Let a man be only right in fundamentals; and it will be found how rich a Kernel is contained in the shell of chronological disquisitions.
In a word, if any person is puzzled with these things, and cannot see the reason of his perplexity, the truth of the matter is, either he goes upon other Principles, or else has no taste for this Way. It is to no purpose to begin to deal with such a man, till haply he meet with the truth, upon which he now looks so shy, from some other quarter. The Truth will prevail in due time; and though the Fire at first lighting raises a thick smoke, yet the Flame will break out strong and clear.

LIV.

The other periods of time, collected in §. xxxv. and not yet discussed shall be treated of in the Exposition, and it shall be shewn in each place whether they are prophetic or common times. And those periods which are not so exactly limited but fall in between others that are, for example, the intervals between the three woes, shall be inquired into: and lastly those things which stand in the text without any character of time shall be laid open: at the same time the Reader must be referred back
232  Introduction.

to this Introduction whenever there is occasion for it.

LV.

In the mean time we have here a new confirmation of what was remarked in §. xiv, concerning the four Spheres or Circles. For

In the seven Epistles there is no other time indicated but only the ten days tribulation at Smyrna, C. ii. 10, From whence it is evident that these seven epistles do not mean nor point out seven periods of time that should extend, one after another, thro' many ages; but have a view severally, to the then seven churches in Asia, and all together to the whole Church of Christ without distinction of place or time. Thus this mark of time, by its being the only one belonging to the seven epistles, shews us, as by a glance, what they relate to.

It is just so with the Seals. For with the seven seals there is no other Note of Time (excepting that of about half an hour, which is a different case, as we shall see on C. viii. 1,) but the Chronos under the fifth seal. Whence it will appear that even this seal
PART III. §. LV. 233
by itself extends from the first persecution of the Christians to the war of the Beast with the Saints, yea quite on to the Judgment of the great Whore; and so the other seals (which comprehend all things visible and invisible and the Sovereignty of the Lamb over both), run on parallel with the fifth.

Whosoever looks for such periods of time under the seven Trumpets as immediately follow one another, must make sixteen such at least, by virtue of §. xiii. Yet it is evident from the widely extended periods expressly mentioned from C. ix. to C. xx. that the seven Trumpets, which are chiefly against the Kingdom of the World, extend through the whole space from the date of the prophecy to the end of all things, yea even into eternity.

F f

Viz. the virtue or effect of it; for the opening of the seven Seals by the Lamb being an emblematical representation of Jesus Christ the Mediator's receiving all Power in Heaven and Earth, i.e. of the solemn Inauguration of Christ into his mediatorial Kingdom; the Effect of it namely, the Possession and Exercise of that Power; must continue till he deliver up the Kingdom to the Father.
INTRODUCTION.

The seven Vials by which the disorderly power of the Beast is defeated, pass quickly over: and therefore there is no time mentioned in the whole xvii\textsuperscript{a} Chapter. They begin the last, and are the first over.

The Vials, the Trumpets, the Seals, and the Epistles are beautifully interwoven; and like the pipes and stops of an Organ, at times some of them are silent, at others again all of them sound aloud together.

LVI.

Hence it appears that the Opinion mentioned in the Preface, § vi, viz, that almost every thing even from the first Seal to the binding of Satan, is yet to come, is utterly groundless. Whoever would not be too hasty in his decisions in so important an affair, let him maturely consider the admonitions which will be given in their proper places.

LVII.

Thus much is enough by way of Introduction; the rest follows in the Exposition; in perusing of which the reader is desired ever to cast an eye backward and think of this Introduction.
THE CONCLUSION
OF THE
Exposition of the Revelation.

HUS we have finished the Exposi-
tion of the Revelation in the or-
der of the text; but there remain yet a few things to be treated of, which could not be so fitly brought in on occasion of any particular text. These relate either to the Exposition in general, or to the nearer determination of some Times. Here therefore we shall exhibit

I. A brief chronological table of the principal points of the prophecy and of the completion of it.

II. A modest attempt of a more precise determination of the times of the Beast.

III. The marks or characters of a true exposition of the revelation.
IV. A detail of the expectations of men from time to time: or, an historical account of the expositions of this prophecy thro' all ages.

V. An account of the influence which the exposition of the prophecies has had on human affairs.

VI. An examination of some modern prophecies that are handed about in several places.

VII. Some wholesome admonitions.¹

¹ The Reader is desired before he proceeds farther to read over again the xiith paragraph of the preface attentively.

PART I.

An Essay of a Chronological Table of the Apocalypse.

I. Sketch, according to the Text.

A.D. M. 3940. Jesus Christ born.

3943. The I" year of the Dionysian Era, or our usual way of reckoning the year of our Lord; which begins three years too late.
A. 4th. Dom. 30. Jesus Christ suffers, dies, rises from the dead, gives some hints of his revelation (John xxii. 22, 23. Acts i. 7.) and ascends to heaven.

96. The Revelation is written by St. John — Ch. i. The coming of the Lord is declared to the seven Churches in Asia and their Angels — ii, iii.

B. 97, 98. The seven Seals are opened, and on the opening of the fifth the Chronos is notified — iv, v, vi. The seven Trumpets are given to the seven angels — vii, viii.

C. The Lord cometh. John is to tarry (Jo. xxi. 22) no longer.

D. 11th, 11th, 11th, 11th Centuries. 11th, and 11th angels — viii.

E. 510—589. The first WO, under the trumpet of the fifth angel-ix.

F. 589—634. The Interval between the first and second wo.
CONCLUSION.

G. 634—840. The second Wo, under the trumpet of the sixth angel C. ix.

H. 800—1836. The Non-chronos and the many Kings — x, xi.


K. 864—1521. The 1260 days of the Woman in the wilderness after she had brought forth the Man-child, or rather, manly Son — xii. 6.

L. 947—1836. The third Wo, under the trumpet of the seventh angel xii. 12.


N. Within the limits of the 3 4 Times.

O. 1208 & 1209. War with the Saints. End of the Chronos mention'd under the letter B. — xiii. 7.

*Within the limits, &c.] a more particular determination of the time of this article, as near as it can be settled, is the subject of the 11th part of this conclusion.
1614. The Angel with the everlasting gospel or glad tidings for an Aion or Ævum to come. C. xiv. 6.

1836. The end of the Non-chronos and the many Kings.

The fulfilling of the Words of God, and finishing of the Mystery of God.

The Repentance of the Survivors in the great city, xxi.

The end of the short Time and of the 3½ Times.

The destruction of the Beast.

The 1000 Years of the binding of Satan begin.

R. afterward, The locking of Satan for a little Season, xii. 3, 4.

The 1000 Years in which the Saints reign.
CONCLUSION.

8. The End of the little Season

C. xx. 7:

T. The End of the World xx. 11.

V. All Things new xxii.

This Table may be look’d upon perhaps as useful, perhaps as superfluous; it will however be of service to those who make a proper and discreet use of it. I call it but an Essay; and most earnestly protest and enter this Caution, that I by no means pretend to have adapted the years to every article with equal certainty. I only do as Geographers, who often in their Maps fill up the distances between well known parts of Boundaries and Coasts, as near the truth as they can, on account of necessary connexion. But it is, at the least, adapted to shew in what Order the periods begin and end one after another: and even when a clearer light shall break out, there will be found but little occasion for alteration in the years, and much less in the length, rank, connexion and distances of the periods. And farther, this rough Draught will be of service to enable the men of those times to rectify what is not so exactly adjusted; which draught (N. B.) is here laid down so particularly, only for that end.
II. Sketch, according to History.

If we take the principal histories of 16 centuries from St. John's days to our own, adding the epithets which historians give to several of these ages; we shall find that the Prophecy and the History of the Completion, proceed together in order.

Cent. xi. The Dispersion of the Jews by Adrian — C. viii. 7.

111. The Irruption of the Goths and other foreign nations — 8.


7. The Extinction of the Roman Empire under Augustulus viii. 12.

vi. The Distresses of the Jews in Persia — — ix. 1.


ix. The Age of Photius: and also the Ruler of the Nations born x. 11.
CONCLUSION.

Cent. x. Seculum infelix [in which the third wo began] — C. xii. 12.

xi. Seculum Hildebrandinum [the Beast out of the Sea] — xiii. 1.

xii. The papal Power begins — 5.

xiii. Crusade against the Waldenses [or Vaudois] — 7.


xv. The Age of Councils [viz., at Constance, Basil and Florence] the middle and height of the papal power — 8.

xvi. The Reformation — 9.

xvii. The everlasting or æterernal gospel xiv. 6. 8.


The other intercurrent Points every man may add [to this Table] out of the Exposition, according to his liking. And whoever compares these two sketches together will perceive the agreement of the Prophecy and the completion from beginning to end.
PART II.

In which the Duration of the Beast, and how near the End of it may be, is conjecturally assigned; and thereby the chronological Table of Part I" compleated.

§. I.

Among all the periods that are now in course, that of the Times of the Beast chiefly engages the attention of men, on account of its end being expected somewhat sooner than that of the rest. So if an expositor does not proceed very cautiously with regard to them, many may take offence and be disposed to slight the Exposition not only of the Times of the Beast, but also of the Beast itself, and even that of the other Periods too; nay of the whole prophecy. To prevent this evil and injustice, I judged it proper not to touch upon this point [of the End of the Months and Number of the Beast] either in the Introduction or the Exposition, or even in the chronological Table in the first part of this conclusion; but to delay bringing it
on the carpet to this place, and set it entirely by itself; since it is not proper that it should be wholly passed over in silence.

Now with truth and justice I aver, that the event should vary ever so much from what will be laid down in this second part (which however will not be found egregiously wrong) that will affect this part only. For the connexion of this with the rest is not like that of a stone with others in a wall, which if it falls out several more must follow; but like that of a square of glass, which may be crack'd or broken without any damage to the rest of the window. Let us see then what useful truth we may meet with.

II. Whatever God proposeth to us in his word is a proper object of our belief, in great or small matters, spiritual or temporal, whether it be concerning things themselves, or their circumstances of place, time, manner, &c. Infidelity is a conceited, capricious quality: it chuses what it likes, and rejects the rest, and sometimes under plausible pretences. But Faith does honour to God in every thing. When Sarah was pro-
PART II.

mailed a Son within a short time; it would not have been right in her to have believed only the promise concerning the Son, and not the circumstance of Time too. When God told Hezekiah that he would prolong his life; if he had pleased to conceal from him the fifteen years, it would not have become Hezekiah to enquire how long. On the other hand Hezekiah's gratitude would have been deficient, if he had acknowledged only the lengthening of his life, but not regarded the notice given him of the fifteen years, under the pretence of modesty. Had the Ninevites believed only the threatened destruction of their city, but not that it would come to pass in forty days; without doubt their repentance would not have been so earnest. The Samaritan Lord would not believe that in four-and-twenty hours there should be great plenty; and it cost him his life. If the Israelites at Babylon had disregarded the seventy years, they would either not have suited themselves to that stated time, or they would have been so accustomed to Babylon that they would have longed no more for their own country. And (to give an in-
Conclusion.

stance as to the circumstance of place) it was great stubbornness in the Jews that they would not believe Jeremiah when he forbade their flight into Egypt. The more particular the divine declaration is, the belief of it is the more difficult and the more uncommon, but at the same time the more generous, and therefore the more acceptable to God.

Will you say? yea, if St. John was now living and would shew us that part of the Revelation which belongs to us, and the determination of the times and other circumstances; then I would believe. I answer, if St. John was now alive and shew'd all that, but was not known to be St. John: people would reject him in person just as they do the book he has written. Does it make any difference as to the thing, whether God gives it to his Church once for all or by little and little? But in the former of those ways our faith is much more generous, and more suitable to the maturity of faith under the New Testament. Therefore the Times of the horrible Beast, so grandly described in the Prophecy, must not be a matter of indifference to us.
III. THAT the Beast is the 'Hildebrandine Papacy we have clearly proved in the Exposition, viz., on C. xiii. 1. from the agreement of the prophecy with the completion as recorded in history; which proof alone may fully satisfy plain and unlearned persons. But to this we have added the symmetry of the whole series of the prophecy in the fulfilling of one point after another. Both these proofs can be comprehended by any one, tho' he has no regard to Chronology either the true or the false. But the calculation of the number of the Beast confirms all, in a manner that nothing else can, and still the more exactly we proceed in it the stronger is that confirmation.

IV. THE whole duration of the Beast (in its three partitions, of which we have taken a view in the exposition of C. xvii. 8.) falls certainly within the limits of the Time and Times and half Time of the Woman (which we have considered in explaining C. xii. 14): and

1 i.e. The Power usurped by the Popes for more than 600 years past, which was first claimed and violently seized by Hildebrand, a cunning and resolute man. When he was chosen Pope, A. D. 1073, he took the name of Gregory the VIIth.
very probably it goes on in the manner set forth in the Table which we shall give a little below.

V. The times of the Beast being included in the $\frac{3}{4}$ times of the Woman, and these latter reaching but to A.D. 1836 at farthest: the former cannot run out beyond that year. So that a Table adjusted to that term cannot be far from the truth.

VI. Ever since I discovered the solution of the prophetic times, I have always plac'd the duration of the Beast between the year 1076 and 1836; and so still. But as this duration is considerably shorter than the space between these two years, various considerations and reflexions on history kept me long in suspense concerning the proper term of the beginning and end of it. In this case I had in my view chiefly the prophecy itself; and when afterward I not only found a fuller solution of the prophecy, but also by means of that discovered the true sum of the years of the World notified in the Scriptures; from thence I came at last to this determination of the point; viz, let us reckon the first rising of the Beast out of the Sea to be the triumph.
of Gregory over the Emperor, at Canosa, A.D. 1077, and the power given to the Beast to be the elevation of Cristine II to the Papacy; and begin the number 666, to which the 42 months are equal, in a secondary course, at the rising out of the sea, but in the primary course of it at the commencement of that Power. And here we may well rest the matter, as there is no appearance of any third Epoch to arise instead of these two.

Advertisement.

Since the Author has, in his Gnomon, published two years after this, on a closer attention to the subject, reduced the two tables in this part to one, and made some improvements on them: instead of these and the reflections on them in this 11th part, I shall give the Table in the Gnomon more fully expressed with the principal Observations there made on it: as follows.

In my Exposition of the Revelation (Part 11 of the Conclusion) there is an essay to digest in a table the Times of the Woman after she wings were given her, and of the Beast; which are now more fully explained and the parts of them more exactly fitted together, by comparing them in several places with the prophecies of Daniel. —And here let the
reader remember what I have often protested
of modesty and sobriety. On this head, 'till the
event afford us a clear Explanation concern-
ing future things.

THE TABLE.

THE TERMS.

- A° 1058, Sept. 2° Wed. The two wings of
  the great Eagle
given to the Wo-
man.

- 1077, Sept. 1° Frid. The rising of the
  beast out of the sea,
in the person of
  Gregory VII,

- 1143, Sept. 25° Sat. The beginning of
  the 42 months of
  the power of the
  beast, in Celest-
tine II.

- 1810, May 21° Sat. The end of the 42
  June 1° N. S.) months, and of the
  number of the

* All the dates after this are according to the New-Style,
which was first introduced A° 1582, and received lately in
Britain, A° 1752.
beast. Soon after, when the vials are poured out, the beast is not, but Babylon reigns as Queen.

1832, Oct. 14, Mon. The rising of the beast out of the Abyss. After one hour, viz,

1832, Oct. 22, Tuesd. The 10 kings give their royal power to the beast.

1836, June 18, Sund. The destruction of the beast. The end of the 3 1/2 times, &c.

---

The Intervals.

The letters *a, b, c, &c.* mark the term at which each Interval begins, which is understood to end at the next letter: as the Interval *a* means that from *a* to *b* 19 years.

<table>
<thead>
<tr>
<th>Days and Hours</th>
<th>Weeks and Days</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>a</em> 6938, 12</td>
<td>or 991, 1 1/2</td>
</tr>
<tr>
<td><em>b</em> 24130, 3 3/7</td>
<td>or 3447, 1 fully</td>
</tr>
<tr>
<td><em>c</em> 243495, 0</td>
<td>or 34785, 0</td>
</tr>
</tbody>
</table>
CONCLUSION.

They are also \( 5797 \frac{1}{7} \) square weeks; they are \( 777 \frac{3}{7} \) years; they are precisely 686 of Daniel's units, of which by and by: lastly they are \( \frac{1}{42} \) part of the age of the world.

We will first illustrate the Intervals; and then the Terms.

The Illustration of the Intervals.

<table>
<thead>
<tr>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>contains 19 bating one day.</td>
</tr>
<tr>
<td>contains 66 ( \frac{1}{999} ) precisely.</td>
</tr>
<tr>
<td>contains 666 ( \frac{1}{999} ) precisely.</td>
</tr>
<tr>
<td>contains 22 ( \frac{1}{11} ) fully.</td>
</tr>
<tr>
<td>contains ( 0 \frac{2}{3} ) very nearly.</td>
</tr>
<tr>
<td>contains ( 3 \frac{1}{11} ) fully.</td>
</tr>
<tr>
<td>together 45 ( \frac{2}{9} ) precisely.</td>
</tr>
<tr>
<td>together 111 ( \frac{1}{3} ) precisely.</td>
</tr>
<tr>
<td>together 777 ( \frac{5}{7} ) precisely.</td>
</tr>
</tbody>
</table>

Daniel's 70 weeks consist of 70 times 7, that is, 490 units or parts; which altogether are equal to 555 \( \frac{2}{7} \) years; as we have shewn in C. x. of Ordo Temporum. It is very re-
markable now how exact
may be reduced to the Unit

The Interval $^c$ contains
Units which make 12 square
times 7 (or 49) multiplied
The Intervals $^b$ and $^d$
Units and not a Day over.

The Intervals $^b$, $^c$ and $^d$
units, or 27,5795 5/4 days,
ceed the appendices of the
ervals full 17 hours. A
ment! for the number of
terms of expression said
may be so in several ways.

rection on C. xiii. 18.) Thus
viz. in Daniel’s Units con-
cond portions of the dura-
whereas in Years it contains

The Intervals $^e$, $^f$, $^g$
to,
exactly.

The Intervals $^a$, $^b$, $^c$
which are two square wee-

The Intervals $^a$, $^b$, $^c$, $^d$,
years are 686 units precise
weeks, that is 7 times 7 t
by 2.
CONCLUSION.

The numbers (and the periods, which are equal, tho' enigmatically expressed by different numbers) in Daniel and in the Revelation, are most exactly and easily reduced and changed into one another; which is no slight proof of the truth of our resolution of them.

The Illustration of the Terms.

The wings given to the woman. This is also the beginning of her 3 1/4 times. See the Exposition on C. xii. 14, where she is purifiled a time.

Concerning the rising of the beast out of the sea, and the day of it, Sept. 11, we have treated on C. xiii. 1, especially in the ninth thesis, &c.

Of the power given to the Beast for 42 months, and of the beginning of these months we have treated on C. xiii. 18, §. xii. This space is equal to the number of the Beast 666.

When the 42 months of power are out, we must not conclude that immediately the Beast is not; for he was even before these months. But, on pouring out the vial, of the fifth angel, his kingdom becomes so
darkened that it is weaker now than before the beginning of the 42 months. Therefore it must be observed, at the proper time, whether that angel shall pour out his vial upon the seat or throne of the Beast at the end of the 42 months; and whether the Beast is immediately to carry Babylon, while he himself is not. This Interval in which the Beast is not, is nearly the same as the Semitempustaculum¹ in Ord. Temp. p. 318.

We take the one hour during which the ten horns receive power as kings with the beast, in the prophetic length; because it comes before the thousand years, which are to be understood in the common meaning. See the Introduction §. LIII, about the middle.

The Beast with the ten kings (who had just before given up all their power to him) shall make the Whore desolate.

Rome was founded in the 3961st year of the Julian period, the 29th of October (as Des Vignoles proves towards the end of his Chronology) on a Thursday. From that time to A. D. 1832, the 6545th of the Julian period, the 22nd of October, Tuesday,

¹ The Space of 22 ½ Years.
Conclusion.

(which is the day mentioned in our table) there are after subtracting the excess of the Julian year, precisely 2584 years, or 126186 weeks and almost 5 days, from that Thursday to this Tuesday. What will befall Rome, 76 years hence, on her Birthday, will be worth the observation of those who shall live at that time.

These two intervals " and ' are most intimately connected. The saints shall be given into the hand or power of that remarkable Horn until a time and times and half a time, Dan. vii. 25. The other King when he comes, must continue a short space, Rev. xvii. 10. On both these passages there are many conjectures in the Exposition on this latter place: but a third passage helps us out, viz: The ten horns receive power as kings with the Beast one Hour, ver. 12.

Now, the short space is the interval " and ' taken together; for it contains the whole time of the continuance of the other king in the third part of the duration of the Beast: " is the one hour; and ' is the remainder of

* From October, 1756.
all the preceding intervals of common days. Presently the 1335 prophetical days used in Daniel's prophecy have shewed, in Ord. 21, equal altogether, to 1278 days in Dan. xii. 12: so that the 1278 days of expectation and fullness of days, and the 1335 happy prophetical days come to, or arrived at, are 

The time and times and the dividing of them, vii. 25, fall within this, and not compleatly fill it: and Rev. Langius that they consist of 1278 days, the length of the natural year, he takes it, nor of 1335, as might think of.

But how shall even the 1278 be reconciled with the 1335? This is different from the length of the year.

The number of days, that either number, or half, and not 4 years, either with or without

I i
the Interval agrees with the ancient tradition, that Antichrist is to rage 3 1/2 years:—but rather this, that Daniel seems to have in view what the Beast risen out of the abyss is to do in the land of Israel; whereas in the Revelation the Beast has something to do elsewhere, before he comes thither: as the destroying of Rome, &c.

Our Table may be looked upon as uncertain in some particular articles; but the whole of it, as far as it extends, is strongly supported both by historical and exegetical proofs. Those of the six Intervals of this period which are less precisely determined in the Revelation, are determined out of Daniel; as, the existence of the Beast before the 42 months, his non-existence, and the short space of the other kings and the 3 1/2 times, which Daniel had expressed in the proper terms, are in the Revelation included in the short space. Again the time which Daniel had expressed enigmatically by 1335 days, the Apocalypse explains by the proper terms of 1000 years. Surely these things are not accidental! We do not indeed assert every part with equal assurance.
ance: but we propose them all, that posterity may have notice of what they are to observe, and may partly correct, partly confirm them, according to the event.

[Thus far the Gnomon.]

We are not familiarly desirous of assigning the ends or terms of the Periods: but when any period (for example, the times of the Beast) appears from the text, to be such or such a length, and is found in history to have begun at such or such a time; the beginning and length of it cannot be discovered and at the same time the end be concealed; which is indeed the principal, or even almost the only thing, some persons use to enquire after. A modest Expounder does not busy himself much about such terms before the time; but rather makes the most profitable use he can of the subject-matter. On the contrary those pitch upon the term only, which could not be concealed from them, and at first make too much of it, and soon after too little; and besides, slight the salutary important truth itself, of which that was but a circumstance. Were it only the stupid or intoxicated children of this world that did thus; it would
be nothing strange. But that men fearing God and therefore searching after the discoveries made in the prophecies, should behave in this manner is a shrewd token that the word of God is as a strange language to us and that we are far from the true skill of suiting ourselves to the time, and therefore are in the greater danger. How will the watchman warn the people, when he himself will not believe that the enemy is drawing together his forces and approaching? which of the two is the more rash and inconsiderate? the man who brings certain intelligence of the enemy’s coming, and besides mentions the time when be conjectures he may come; or the watchman who slights the whole. Those are in a yet worse condition, who not only give over all watching, but reject, with the Exposition, all Prophecy and the whole Scripture at once; making no more account of the one than the other. Those well deserve that they should stumble at the Scripture and at both right and wrong Expositions of it, and fall, Isaiah viii. 15. This is the way of the Jews, and of the Infidels too; an easy and commodious, but an
unhallow'd method of any thing in the part of the Scripture, rejoice over truth and are fast makes this Conclusion yet that it should year, therefore it was not come to fore, neither will therefore, an Exp to mend his term, too, I say, not only an Expositor, esp to him any opinion the was, but also great the word of God suppose is certain, period rightly deter ginning of the peri history (of human ten not over clear steps of its progres end also must need titude: nevertheless conj applaud, when
period and its conjectural beginning point is left to us without farther search; or when we cannot attain, otherwise than by a conjectural to the true and precise determination, which the event at last discovers. Let us take for example some past transaction; the second wo began in the VIIth Century, as many Expositors have rightly observed without any assistance from the supputation of the apocalyptic times. Now it may have begun A.D. 622, at Mahomet's flight; or A.D. 632, at his death; or A.D. 634, when the Saracens conquered Arabia and Syria; or A.D. 637, when they subdued the kingdom of Persia. From one or other of these beginnings, 207 years (nearly the duration of that wo) reach to A.D. 829, or 839, or 840, or 844, &c. A man that does not know or remember the history of those years is here in the same situation as to the choice of one or other of the years, as if he was to determine the precise time of something yet to come: so the event must turn the scales. Suppose he finds nothing considerable in the year 829, it is much the same case as if he should set the term of a period that is not yet run out;
too early. But he said that it was not for no man that time the power of a place was altered. Now in their course of ex-ample of the times, 1737, 1739. And now it is evident, any great se gets, or is said to be all over, one step or more, that some following year it gains in the numbers of those who are fixed. According to the fixed values we have, substantially the conjecture is more easily seen in the failure of the number of the year the alteration, yet with words. On the other hand, it agrees with the conjecture. It amounts to a strong matter, and is of con-

gard to the truth.
those that were formerly shy and diffident, and lookt on at a distance, will after the victory put in for a share in the booty. If an Expositor settles the terms too positively; a failure in any small point lays him open to the censure of rashness and presumption. But if having made only a conjectural determination of the precise time the event does not answer; he is not ashamed (much less can he be said to be altogether wrong) but bears undeserved reproach with patience, and only waits (if men will but let him alone) a little longer, as Noah did in the Ark. Now, what has any man, either enlightened with the knowledge of the truth, or sceptic, or scorners, to object to this? And here I once more refer my reader to §. xi, of the Preface.

P A R T III.
The Marks and Characters of a true Exposition of the Apocalypse.

Our Exposition is all along accompanied with its proofs and evidences wherever they are required. Yet it will be of use to re-
capitulate the principal characters of the truth established as such in bring them into one

I. The true Apocalypse (in must be agreeable accurate translation fages on which the Roman-catholics are with the most appro with the Complut the providence of heart of Spain, beg also with the very a

II. It must add emphasis of the proper which are sometimes proper.

III. It must be marks as have an e

* Complutum, now calle

Cardinal Ximenes; where the edition (the first of all the Te

The Greek New Testament
and are not liable to any reasonable doubt; and from these the rest must be deduced by just consequences.

IV. It must shew the agreement of the order of the completion with the order of the prophecy from one point to another.

V. It must fix the beginning of the completion at St. John's days.

VI. It must extend the conclusion to the end of all things.

VII. It must go on through all the ages of the world between these two boundaries, in one continued course, without leaving any chasms between.

VIII. The Intervals themselves of the three Woes are parts of this course, as rests are of a piece of music.

IX. At both these Intervals, as well as at the Eagle's crying wo, wo, wo, it must shew from history the prelude to the ensuing woes.

X. It must make neither too great, nor on the other hand too little account of any point in history, for example, the reformation, the actions of a King of Sweden (however great a man he was) the persecution in
France, the Saltz of thing else that may of its nearness: but both of civil and have a regard not as to the whole, in principal times, and principal, Rome and Jerusalem.

XI. It must a sevenfold Song of his article, the power, that in C. vii. 12,

XII. It must let which is not included.

XIII. It must designate of the times of the periods that are det

XIV. It must clearly why, this or that prophecy, that is in the prophetical, or

XV. It must do

* It is so in the original book'd it in both places.
XVI. It must not disregard as useless any handle the text offers for the resolution of itself: and on the other hand must discover what is sufficient for that purpose, in all the data therein to be found, taking them all together: for example, it must be able to give a reason why the five months of the locusts are set down twice.

XVII. In like manner, why we find so many periods of time along with the trumpets alone; but with the churches only one of ten days, and with the seals but one, a Chronos.

XVIII. And why it is said, the trumpet of the sixth, of the seventh angel, and not more briefly the sixth, the seventh trumpet &c?

XIX. Also what kind of third part is to be found under the trumpet of the sixth angel, as we find a third part of the earth, &c, under the trumpets of all the six other angels.

XX. And what kind of Chronoi these are, in contradiction to which the angel swore it should not be a Chronos more to the fulfilling of the mystery of God.

XXI. It must discern and acknowledge two intervals between the three woes.
XXII. It must the
C. xii. 10, it is said,
__kingdom__, of his __Chris__
XXIII. And why the
considerably more than a
years, is called __only b__
XXIV. Likewise, the __14th__
the __6th__, before the __face__
XXV. Further, with __two__ horns is called
the __13__ chapter, and always __prophet__.

XXVI. In like man,
__year__ is left out in C. __x__

XXVII. And why the __beast__ we find, __the v__
the article.)

XXVIII. It must
with the pattern given
of expression (for ex
__man__, a __measure of__ a __m__
that these phrases, __wl__
to one another, may __exposition__.

* Omitted by our __Translato*
270  Conclusion.

XXIX. It must point out to us such times as are near; from which it must draw inferences, of great use now, tho' not so necessary for former ages: for this book of the cross was not given us for idle speculation.

XXX. It must not extend the times of the New Testament too far: but agree with the points settled in §. XXXI and XXXII. of the Introduction.

XXXI. Yet neither must it set the end of the world too near after the time of the flying of the angel with the everlasting gospel or 'ævernal good tidings.

XXXII. It must not search the prophetic numbers with a view to support any proportions or symmetries of it's own devising; but attentively observe those that are evident in the text.

XXXIII. It must give a reason, why there are no times expressed with the vials.

XXXIV. Likewise why the word angel, is not expressly mentioned at each vial, as it is at each trumpet.

'Ævernal is what lasts an ævum or aion, viz: 22223 Years.
XXXV. It must compare the passages in one of which patience, in another wisdom, &c, is required, with one another, and shew the suitableness of them.

XXXVI. It must not overlook the manifest difference there is between the Beast and the Whore, nor their near relation to one another.

XXXVII. It must give a reason why the two last of the seven heads of the Beast are called, not the sixth and seventh, but the one and the other King.

XXXVIII. It must not make any times run parallel to one another that cannot consistently do so. For example, the Devil is bound at the beginning of the 1000 years: therefore his casting some at Smyrna into prison must be before the 1000 years. The abyss is open when the locusts come out of it, and the angel of the abyss is their leader: so likewise it is to be when the Beast arises out of it: therefore these same 1000 years cannot begin 'till after this arising.

XXXIX. It must also be a Key to open the times, that were seal'd in the prophet Daniel.

* Viz. of Satan's being bound and the abyss shut upon him.
272 Conclusion.

One may observe more such marks in the Exposition itself. Among those which we have repeated there are several that may be look’d upon as somewhat too particular which yet in their consequences influence the whole disquisition. No Exposition that differs widely from ours can have all the now mentioned marks together. But I neither can, nor do I desire, to prejudice any man in my favour: I only propose the truth according to my abilities. These marks may be useful to the inquirers after truth in several ways, for when one takes, for example, the forty-two months of the Beast too long or too short, and sets the beginning or end of them so much the higher or lower in history; yet he may hit the mark accidentally: and on the contrary, when one has got the right length of these periods, but sets the beginning of them too far back or two low down in history; he may miss his mark in some measure. Yet we must not for that leave the determination wholly to the event; but collect together from the periods and from the marks or characters of the truth, what may amount to a clear
proof. By these marks then our and every Exposition besides may and ought to be strictly examined. And whoever can so improve this present Exposition that it may agree yet more nicely with these marks, will deserve thanks for his pains. But let every one that has a mind to make any alteration in it take care that, while he strives to make it agree more exactly with some one mark he do not make it run counter as much to others.

But besides all these marks; when we consider the foregoing Exposition, and in particular the Table we have given in the first part of this Conclusion; there present themselves to our view some other circumstances which may be regarded not indeed as necessary requisites, but however as very suitable properties, and consequently as an Appendix to the marks already given. We will go on then in the list of them.

XL. In the first part of this Conclusion the Table, which is completed in the second, ranks its several points or articles in the same order one after another as they fol-
CONCLUSION.

low one another in the texts cited over against them. And if one was to dash out of it all the numbers of the years, yet the several articles will stand unalterably in their places. Neither the beginning or end of any one period can be set higher or lower than the beginning or end of any other period as they now stand: and on the other hand this unalterable order of the Things themselves is a proof that there cannot be any great failure in the determining of the Years past or to come. Let us consider the articles a little more closely.

In the Table every period has its proper length assigned according to one way of reckoning either of prophetic or common days, months, &c., or which is equal and the same throughout the whole prophecy. The beginning of each period has a distinguished importance in history, as those that are skillful in it may discern without any view to the prophecy. And in the progress the periods fit into one another in a manner that is worthy of our notice: thus. From the letter B in the Table to O, it is precisely a Chronos or 111½ years: on the other hand
tis not a Chronos (or is a N. H to Q, but nearly a G than \(1\frac{1}{2}\) and more than tween which two there is the Scala Seculorum; or Seagain from G to Q there is, Antithesis considerably mor. The very middle of each periods H, L, M, N, hath another before the blessed A. 868—1318 947—1392 1058—1447 1077—1454 In this middle time fell the nefs and gross ignorance be- west, in the xivth and xvth when this midnight was over of the reformation it began same time the period K end there may be an Eclipse ye any such long-lasting Night these four periods were far begining, yet they end all to and most desirable point, it

\(\text{Viz, the antient Ages, of } 1\frac{1}{2}\)
CONCLUSION.

Thus by the whole Table every article of it, and by all the single articles and links of it the whole compages and coherent chain is strengthened. It is needless to give the proof of each several article at large: if one was to compare every period with every other, it would only serve to make the demonstration the more perplexing and difficult by the multitude of deductions and conclusions. A glance of the eye on the Table will do much better. It is here as in the deciphering of a writing in a secret character; where there is no need of any other proof of your having found the true key, than that by it you can open and explain the whole.

But if any Person can after all take this to be a mere invention of human speculation; such a sceptical disposition will for ever keep him from receiving any other Exposition, however true; if another such can be. Such a person ought to consider that God has great patience with him, and for that reason to have patience with other men who, he may think, come far short of him in the knowledge of the truth.
XLI. We will mention the whole Chronology, from Testament to the end of God.

Our Lord being all the Apostles together, know the Times or Chronoi, or Karton, put in his own power, does not absolutely give an answer to the Apostles. He does but, it doth not belong to the Apostles, to know what Times or Seasons did belong to them immediately after. Many of the Apostles had finished this their Times or Seasons, not as to an Apostle the first, but as to one chosen to proclaim Christ. Till then let them in his own way know...
Disciples had in a body asked the Lord, shall thou at this time (خام) restore the kingdom to Israel? taking the word time or Chronos in the common meaning; but the Times or Seasons; (the Chronoi or Kairoi) which the Lord in his answer puts together, with an emphatical distinction of the words Chronos and Kairos, enigmatically import their proper length. From the time when the Apostles had borne the testimony of Christ in all the world, and particularly in the capital City, Rome, to the finishing of the mystery after which they are here inquiring, there is one Chronos and over and above, three Kairoi or \(1777\frac{3}{4}\) years near about, from the year 58 to 1836, which is a Chronos and some Kairoi. This joining of the singular and plural together would make look'd oddly; therefore the expression is altered; and as in Sam. xxvii. 7, xxiv. 3, instead of one year and four months, it is said these days: on these years, so here for a Chronos and some Kairoi, it is said, Chronoi or Kairoi.

XLII. Our supputation of Time begins with only refuting the most prevailing errors, and then exhibits a prophetical month,
year, day and hour
from whence: news
aristhe, as to the 1
in the text, some
numbers, sometimes
comparing the: a
an admirable prop

XLIII. True: the
middle-way, not
computation of the
subject-matter: if
or too little of the
of past or of future
of them in its per
difficulties and rub
in which run out: it
has the benefit of
side has over the
objects toward: it pro
the other side, and
whatever else pat
ters in the way a
hold of and make
ments for its con

XLIV. In the
woes go from east
XLV. In general it is adjusted to the horizon of the Island of Patmos all around.

XLVI. It contains in it the marrow and substance of all that holy men in all ages have learned out of this Prophecy (as far as they went upon solid grounds) amidst such a variety of Interpretations. But of this last point we have something farther to say.

Viz, what immediately follows in the ivth part: where, in §. x11, No. 11, there is shewed a short method of discovering the general plan of any Exposition of the Revelation.

PART IV.

An historical account of the various Expositions of the Revelation: shewing how in all ages of the New Testament the expectations of all, but especially of holy men, have been framed mainly with regard to the Revelation of Jesus Christ.

I. All the prophecies of the Old Testament pointed at Jesus Christ either at a distance or nearer at hand.
II. By his co-religionists'ark, thereinto relating with time the longing Christians satisfied.

III. In this intermingled, in further discovery the New Testament: iii. 17.

IV. When our Lord brought his first especially his two disciples and appeared to save him to be the Messiah; he in the rest of his days and thenceforth appeared to save to befall him, and concerning his future resurrection.

V. But a few also foretold to temple and city of
that occasion, to the prophet Daniel. The Disciples, and without doubt the Jews in general, were of opinion that the temple, the city and the world would all come to an end together, Matt. xxiv. 3. But our Saviour informed the disciples that the temple and the city were to be destroyed in the days of that present generation of men; but that the world was not to end at the same time, and on this occasion he instructed the believers how they were to deport themselves, even with regard to outward circumstances, in the distresses that were coming, Matt. xxiv. 6, 16.

VI. Between his resurrection and ascension he gave yet plainer specimens of his Revelation, as we have before observed on Rev. i. 1. and in §. xlv. of the preceding Part III.

VII. After his ascension, the two men in white apparel testified to the Apostles upon the spot, that Jesus should come in like manner as they had seen him ascend. Indeed among so many momentous things as intervene between his ascension to heaven and his coming, there is no one of equal moment with either of these: nay they are all
But so many preparing, and from that ariseth their expectation; accordingly the expectation under the direction of the Coming for its great contrary to the Apostles, reckoning early, which mistake tendency as the world, yet proved.

IX. Now, as disposed the destruction ascension and his Apostle St. Paul did on the mistake of the day of Christ, even before the but postponed it concerning the Apostle concerning the to withhold him or the destruction of years and many things by St. John in the
X. By these means was the church of the New Testament provided with the needful testimony concerning future things, from the times of the Apostles to the glorious coming of Christ. But the variety of interpretations, we see, began even in those early days.

XI.

With regard to future things, these were the three main points: one after another, viz., Antichrist, the Thousand Years, the End of the World.

On these three points and on the ranking of the two first (for it is evident the third of them must needs be the last) the reader is desired to keep an attentive eye in the remaining part of this discourse.

By the word Antichrist, which in St. John's epistles has a more extensive signification, we mean here, in conformity to the style of the Fathers, the great Adversary, or the Beast, who is described in 2 Thessal. ii. and in Revel. xiii. &c.

XII. Men continued to expect the End soon, and all that was to come to pass before
was of course, row limits as they

XIII. We find traction in what is
of Ezra. This has some, but by most
as we have it at the
308. and J. Greg
acknowledged by
written in the beg
sary, and conseque
for that the
the City, C. III
struction of Jer
which is A. D. 10
the Jewish Æra of
when it is said C.
ration of the word
of which 9:1 are
the author added
own time and the
into one sum. 48
parts are 3847:1
parts are 1012:1

This is called the 5th
in our English Translation.
1000, nearly as 9 1 to 2. On the like ground some among the Greeks have reckoned the age of the world to be about 6500 years, viz., adding the 1000 years to their Era from the Creation to the birth of Christ 5508.

XIV. The first Christians unanimously set Antichrist first, and the thousand years next. Hence it was that when any adversity or any scandal arose, people said presently this was Antichrist, or a prelude to, or the beginning, or the forerunner &c., of him. He that with him was the mystery of iniquity was the Roman Emperor; 2 Thessal. ii. 8. He stood equally in the way of Judaism and Christianity and Antichristianism; for this last they mistook for a branch of Christianity, and that for a sect of Judaism. Some of them might understand this personally of the Emperor Claudius (see Lightfoot's Chronicon, p. 104) in whose reign St. Paul wrote to the Thessalonians. When Nero succeeded Claudius and behaved so wickedly and cruelly, they went on in the same way and held him to be that Adversary. The like thoughts were afterward entertained of Do-
mitian, Aurelius, Sever Volusianus and Gallien,
whom they greatly did
Nero's death a notion pre
come to life again and
Antichrist.

XV. Thus not only
Orthodox also in gen
years after Antichri
far into the latter days
allowed by the learned
selves think otherwise.

catoritate, C. vi. ob
in Asia, in Gaul, in Am
other places taunt this
lived very near the days
recommended this too
dition. Dallæus de
C. iv. says of this erro
it is a very antient one
times the christians in
and brings this for a
whole Greek Church ma
and of all the great num
their doctrines have a n
of the fathers, the Lat

CONCLUSION.

from it, and that these did not avowedly establish the contrary opinion 'till A.D. 1439 in the council at Florence. Heidegger avers that in Justin Martyr's days the whole Christian Church owned it. Dissert. Tom. r. p. 653, &c. and p. 649: and indeed Justin himself has assured us of it as to all the Orthodox in his time in general. See also Vitringa in Apocal. p. 845 &c.; and Poiret. Posthum. p. 643: where they both without ceremony, appeal to the ancient Jewish Church: and likewise Joach. Langius's Gloria Christi, Tom. r. fol. 279. So then it does not depend on Papias alone, whom people generally decry, without regarding what the ancients say to his praise.

XVI. UNDER these crisis the faithful comforted themselves with hope in the great promises. It may be that something heterodox and carnal was superadded to them. Yet we find no controversy or dispute on that head 'till the middle of the third century; and then, on account of these bad additions there arose gradually an indiffered attention to the thing itself, nay even to the whole Prophecy.
PART

XVII. Some however by a too cursory and superficial study of this prophetic length of the thousand years of the times of the Old Testament, received the Jewish tradition, the whole duration of six thousand years. They had 6000 years, though all should yet be shortened. 4. They took the small number, that yet remaineth, of the seven years, by synecdoche. The whole time of the New Testament, of no more than 365 years, the days of that year of seven years, from the very first year of the New Testament. Such an interval of last day much nearer the truth: which John. Me.
reason, looks upon as one cause why many omitted to record the church-history of those times.

XVIII.

When, through Constantine the Great, Christianity got the upper-hand in the world, the hope of future things decayed greatly by their being satisfied with the present. At the council of Nice, however, there were yet many remaining who had gone through great sufferings for the name of Christ, and what notion that great assembly held concerning the kingdom of the saints of the most High, may be seen in Gelas. Cizicen. Act. Conc. Nic. c. 30. Yet the dread of Antichrist, tho' men were every now and then put in mind of him by the Arian calamities, went off by degrees, and the thousand years were by little and little given up; paulatim, says Eustius; by which expression he indirectly contradicts those who say that in the synod at Rome under Damasus against Apollinaris the noisy heresy of the Chiliasts (as Baronius exultingly says) had its mouth stopp'd. Agreeable to this is what we mentioned on C. xi. 2, viz, That Jerusalem which had
been trodden under foot, made so splendid an apparition that Eusebius for the new Jerusalem, particularly in Revelation, regarded: for among the ancients lived in that neighbourhood he found so much as one book.

XIX. Some began the story precisely that number of years after the birth of Christ: oth-

er Cassiodorus, in Complexionem, plainly: Alligavitque a mille annis, bound him a thousand years. (This, says he, is a Saxon version, the whole is put for the sake of their sake is entirely unknown. The beginning of them is by the fathers placed at the source, which was then the seat of the empire.)

x Alligavitque eum mille annis domi a parte totum dicitur, quod nec tamen conser

untur, qui tamen consuerunt, ne creditur quisque ger

deret. In fine vero seculi dicit eum multi martyres & confesseiores venire
that he might not, if he had had the free use of his power, confound the Gentiles that were to receive the gospel. But he tells us that toward the end of the world he shall be loosed, and then there shall spring up many martyrs and confessors on the coming of Antichrist. The same doctrine was taught by St. Augustine (whose credit was sufficient to draw in all the middle ages into this opinion); by Primalius (who also reckoned the 3½ times as going on along with the 1000 years, from the beginning of the New Testament to the end of the world) and among the Greeks by Andreas Cæsariensis, who on this occasion lays more stress on the date of the passion of Christ. Scipio Maffei makes the following remark on the above cited words of Cæsiodorus; *Quod subditur &c. i. e. what he adds, viz. 'that in the opinion of many of the Fathers this space is to be reckoned from the nativity of our Lord, seems to refer to an opinion held by many in former times that 1000 years

* Quod subditur, spatium hoc multorum patrum sententia a nativitate Domini computari, ad opinionem multis alius subortum videtur referri, milefimo post Christum anno ruram universitatem dissolutum iri & Antichristum adventumum.
Part IV.

"after Christ the world should be dissolv'd, 'and Antichrist should come.' Thus the order was inverted, and the thousand years thus shortened, let foremost and Antichrist (who delay'd so long) was put after them and a little before the end of the world. They took it for granted that the thousand years were actually in course; and the coming of Antichrist together with the end of the world, had always been lookt upon as near. Of this opinion were Laetantius, Jerom, the author of the Opus imperf. in Matth. homil. 49, Gregory the Great, and others. But, as the Æra increased without any considerable revolution, men began again to allow the proper meaning of the thousand years to take place at the end of which Antichrist should come.

XX. Here indeed was a mistake, that they wrested that 1000 years in the xxth Ch. of the Revelation to this purpose: but it happened luckily that they fixed upon something that chanced to be right in the main (but shown to be so by other arguments) namely 1000 years, nearly, from the first
times of the New Testament to the reign of the Beast.

XXI.

Thus matters went on till the number of years came to be actually 1000; ten Centuries being spent. At the beginning of the eleventh Century there were some (as Baronius informs us) who taught that the time was at hand when the Man of Sin, the Son of Perdition, the Antichrist so called, should be revealed: and this was publickly declared in France (first of all at Paris) spread abroad in the World; and believed by great Numbers. Now as people expected the last day at the same time, they let the Churches and Monasteries go to ruin, many Princes and Lords travell'd to Rome, and many built Hospitals for the Sick, and for Pilgrims, and even Abbies, into which some of them retired to wait for that day. Fleury's Manners of the Christiani, Dr. Emiliane's Cheats of the Priests: T. 1. p. 130 &c.

XXII. Men were greatly forwarded and confirmed in this anxious expectation of Antichrist, by reflecting on what passed in
the See of Rome, the passion of a Bishop of Rome and in all appearances this scandalous year for the number of Benedictos, precisely to 666. On Rev. xiii: 18 this is to be seen. Caesaris.* This is foisted in by the rubric 1000 years which is given to him from the passion, that it may be seen in this Benedict. The events under him stretched to the reign of the

*A Cappadocian:
The Revelation more so. The Successor of the abridged or made extraneous.
CONCLUSION.

XXIII.

At last came Hildebrand. By his decrees and exorbitant actions many began to see, after so many warnings, whereabouts they were. What people in those days thought of the matter may be found in many writers. But Aventinus has comprised the whole in that well-known and important passage: *Plerique omnes boni &c*, 'that is almost all good, open-hearted, just, candid and undesigning men have left it on record that the Reign of Antichrist began at that time.' How exactly they distinguished between the Reign of the Beast and Antichrist himself is not easy to discern.

XXIV. All the horrible things which we read of this Gregory VII², are out-done by what Cardinal Benno published concerning him at that very time. Many, even amongst Protestants, will not believe him, because he was an enemy to Gregory. But we are not so much to mind in such a case whether one is a friend or an enemy, as whether he

² *Plerique omnes boni, spiriti, justi, ingeniosi, simplices, tum imperium Antichristi capiisse memoriae literarum prodidere.*
be a conscientious or a man. Virtue gains the vice our hatred: and the motives that first impel us to discover the truth of this or very good, which we have kept to himself and theirs. Benno too reckoned the beginning of the New Reign of Antichrist: and of the reasons he had for

DEBRAND.

XXV. When the difficulties of Hildebrand were over, the whole of these continued still in expectation of very Antichrist was too reign of the beast was the Bishop of Florence gave evidence of a very great "Cor was born: on which as II" went forth and in

* The same, as Astronomers reg Ao. 1680, and is predicted to be being computed to be 575 years.
Art. 3. Chap. 6. Fol. 581. — 595. — 626: and take notice how they speak of him either as a calamity yet to come, or actually present.

XXVIII. The dark night was now fully come on, and considerate people began to reflect and bethink themselves by what time the day might break. Here again one term after another was pitched upon. The antient *Techonius had reckoned the 3½ times to be 3½ centuries, or 350 years (as the Jews did, in Justin's dialogue with Tryphon); and That the Waldenses interpreted in their own favour, and conceived hopes that in 350 years from the beginning of those miserable times there would be better days: Vitringa in Apoc. p. 464. From the Waldenses the Wiclifites and Hussites took this interpretation: for T. Purvæus, an Englishman, Aö. 1390 composed out of the lectures of his master, Wiclif, then in prison, an Exposition of the Revelation, in which he reckons the 1000 years from the passion of Christ to the year 1033, and from thence

*Who wrote Aö. 390 about a thousand years before Wiclif's days.*
A.D. 1383 [17th April.]

That opinion appears to have been entertained, Council of Constance aside, that he is charged, viz. '&c.' i.e. 'There is no Pope to govern us, our own minds in the reign of his history of the treaties of the Council of Constance. Byznius, therefore, in the year 1420, led (through a set up and vend 

'Post Urbanum fed vivendum est mo [17th April.]

These were a little near the small City, means of which the... and Pope Martin V... till A.D. 1544.
their money at the feet of the priests, in order to introduce a community of goods; but that from thence there quickly ensued great scarcity and disorder, and time alone soon confuted that error.

XXIX. In the middle ages, when the Persians under Chosroes, and after them the Saracens, but especially the Turks, became so powerful and got possession of the holy grave, the holy city Jerusalem, and the promised land, many Expositors interpreted the Revelation of these transactions. For when Jerusalem was recovered in the first Crusade and lost in the second (which was zealously promoted by Bernard who thought that was the time the fulness of the Gentiles was to come in, and all Israel to be saved) and the third came to nothing; in the year 1213 Pope Innocent III. sent out circular letters to all faithful Christians pro subsidio terrae sanctae, for the relief or recovery of the holy land, in hopes that they should be more successful now that the 666 years from Mahomet were near run out. After this Petrus Aureolus, Nicholas Lyranus, Antoninus Florentinus &c. interpreted each in his
own way the 666 years and several other passages in the Revelation of Maboinet; to which purpose also many even since the reformation, especially among the Roman Catholics, wrest such texts. When besides all this the Ottoman Port was established about the beginning of the XIVth Century, Expositors of this sort took up a fancy that this was the time in which Satan was loosed (however, people had an eye at the same time, to the abominations of Popery) and so reckoned 1000 years backward looking for the beginning of them in Constantine's time. Fox, Gerhard and Hoe cite Gualterus Bifitus, Ubertinus de Cafalis, Ferdinandus del Castillo and Jacobus de Teramo as of this opinion, which chiefly Brightman among the moderns has advanced. Others begin the 1000 years with Calixtus II, who must needs be the Angel, and the Emperor the Dragon whom he bound by wrestling from him the right of Investitures A.D. 1122, 1123: others with Innocent III, who establish'd the Orders of the Dominicans and Franciscans A.D. 1215. Thus was the
Conclusion.

Confusion of the times of the Beast and of the 1000 years brought to the utmost height: however thereby a way was opened for setting them again in their right order, viz, the times of the Beast first, and the 1000 years after, and from hence Joannes Viterbiensis, A.D. 1481, gave Sixtus IV great hopes of victory over the Turks (whom he took for the Beast, as Innocent before did the Saracens) and of the 1000 years. See Seb. Meyer in Apocal. fol. 80.

XXX.

With the Reformation there sprung up a new light in prophetic as well as other matters; and Luther found the Hildebrandine papacy emblematically represented in Ch. xiii. of the Revelation. At the same time he could not be unacquainted with the above-mentioned 350 years, since he had caused the said book of Purbæus to be printed, with a preface of his own, at Wittenberg, A.D. 1528: but he saw they were manifestly too short, and therefore laid hold on something that was righter, namely, the 666 years. He was satisfied that the xiii\(^{th}\) Ch. of the

\(^{b}\) In the beginning of §. xxviii.
Revelation has no view of the Pope; and in con- 
ider the duration of the won-
and was also one of th-
edged this; and amic-
France Jac. Capellus, a-
mas Lydyat did the sam-
philinus de Fermo and 
selves from that time to 
sometimes another pas-
that contained a descrip-
ing thing; to apply it to Lum-
mation, is not worth mo-
ther's Exposition ought to 
upon as a considerable 
testimony; tho' very fay-
testant church, have hit-
He held that Antich 
revealed, and agreed 
and others who reckon 
the whole time that the 
Hence he concluded that 
not far off, and so there 
space remaining for the
Conclusion.

for which reason he could not reckon them more conveniently than from the beginning of the New Testament to Gregory VII. This appears from his Supputation; or reckoning of the years of the world, published not long before his Death. Besides, in his preface to the Revelation and his notes on it, there are contain'd the following Positions.

1. The first wo is great; the second greater; the third the greatest of all. 2. The second wo began in the seventh Century, in the Saracen history. 3. The third wo in C. xiii, is the worldly papacy. 4. This began in Hildebrand. 5. It will last 666 years. 6. The third wo and the seven vials are under the trumpet of the seventh angel. 7. The third wo will be check'd by the vials. 8. The 1000 years are, in the proper sense, 1000 years. 9. The 1000 years and the times of the Beast cannot coincide for ever so short a time. Other Expositors have maintained some one, and some another of these Positions severally; but Luther (and to the best of my knowledge, he alone to this day) grasped all of them together in his comprehensive knowledge, tho'
so long ago. Now let us add to these, one position more (which in no wise disagrees with the former nine, but is rather a consequence of them, and is maintained by Luther's fellow-labourer Francis Lambert in his Exeg. Apoc. p. 233, 286) namely this, 10. That the times of the Beast go before and the 1000 years follow after; and then we have all the grounds of a true Exposition.

XXXI. Andrew Osiander the elder went another way to work. He sought for the number of the Beast in the Hebrew word רומית (Rumiiit) and at the same time gave occasion to people's gradually quitting the number 666 in reckoning the duration of the Beast, and espousing that of 1260. Examine his Conjećt. de ultimis tempor. & fine mundi, published at Nuremberg, A. 1544; and his son-in-law Funckius's Illustration of the Revelation, p. 162, 203, 365 of the edition of 1596. Some suppose both the numbers, 666 and 1260, to run on parallel, and assign the latter to the duration of the spiritual, and the former to that of the worldly power of the Beast; as the Centuriators of Magdeburg, the Syntagma N. T.
Conclusion.

(which has great affinity to their work) Jo. Balæus, Raph. Eglinus, Zach. Muthefius, Melch. Kromayer, and others. But the well-grounded 666 years were overborne by the ill-grounded 1260 years, by ה'דש, and by other such names, especially in Flacii Glossa and other Expositions that had a great run. Bellarmine, and such as he, were not sorry for this: but many protestants have stuck to this period of 1260 years, in their controversial writings and their Expositions, as Hoë, Paræus, Gerhard, Cluver, Gravius, Cocceius, &c.

XXXII. Now this Year-day¹ has had many troublesome consequences: (1) When the 666 years were little minded, the Hildebrandine-period, which had formerly been look'd upon by all considerate persons as so important, came to be forgotten, or at most made but a part of the papal period. They were unwilling to begin their 1260 years at Gregory VII, or lower down; for that would have made the time too long for them that thought the final ruin of Antichrist and the

¹ i. e. the taking each of the 1260 days in the Prophecy to signify a year.
last day were very near; and the time of their waiting for these future things would have been too much extended, delay'd and render'd uncertain: so they must needs begin higher, and thereby left too little room for those things which, in the prophecy, preceded the rising of the Beast. Many also of their predictions failed one after another, especially in the time of the persecution of the reformed in France, which made sport for their adversaries. (2) Thus the length of this period of 1260 years, when it prevailed, obliging them to set the beginning of the times of the Beast too high in history, for example A. D. 257, 450, 600, 800, (a wide difference!) put a stop to all comparing of the prophecy and history: and many had the assurance to reckon among the limbs of Antichrist the holy Bishops of the antient church of Rome, the latchet of whose shoes (says Petrus Crugotius) they were not worthy to unloose. (3) Especially, the testimony of the truth against Popery, in so far as it is grounded on this Prophecy, was greatly impeded. (4) No room could be found for the 1000 years: so, whereas all the an-
CONCLUSION.

Patients had placed them either wholly after or wholly before the times of the Beast, now men came to allow some part of the 1000 years, or the whole of them, to run parallel with some part of the 1260 years. Nay some begin both the 1260 years of misery and the 1000 years of happiness together, at Constantine the Great, as Napier; or both together about the time of Charles the Great, as Matth. Hoffman: the former of whom is nearly follow'd by B. P. Carl, and the latter by Casp. Heunischius.

XXXIII. The Anabaptistical, premature and frantick notions of the Millennium (against which the confession of Ausburg bears a proper testimony) greatly contributed to bring in anew, among some men, a great indifference about the Revelation, and among many about the 1000 years, especially as they thought them past long ago. If any one but gave a hint of 1000 years yet to some, he was suspected; and those were commended who thought themselves not bound to make open confession of them. These therefore took up the thing so much the more warmly, and found means to make the very
name of the Millen.

See Crameris arbor.

Yet in the year 15

Refugees bore noble

years to follow afte

christ; such as Set

face to his translatio

in Borraus on the

lation (tho' these tu

other points); like

Curio in his Book

and Alphonfus Ch

Apocal.

XXXIV. The

an expectation that

world would come

there would be very

Jo. Guilm. Stuckius

treatise on that sub

year 1588. Take

laid by J. J. Hoffm.
Flacius catal. test. 4

loc. de extr. jud. §.

ken's appendix to

and we shall find a

people added to th
number of the Beast, and because of the sum of these two, 622 and 666, were intent upon observing the year 1288. About that time the Christians lost what they had till then kept possession of in Syria, and men deceived themselves with this prognostic, *va mundi in centum annis*, i.e. wo to the world within these 100 years; and so made a mistake also about the greatest and last antichristian calamities, which they thought would come to an end A.D. 1388. When nothing happened that year, they added another and then another 100, and so brought it to 1488 and 1588; and made also astrological calculations of them. At last they left off this way and no longer added the 666 years to Mahomet's times, but to the year 1032, to which they reckoned 1000 years from the *passion of Christ*. On this ground they were willing to suppose that in the year 1698 there would follow the destruction of the Turk and Popery, and the spreading of Christianity over all the world. Lambertus Danæus inverts this order, reckoning the 666 years from the passion, and then adding the 1000 years; *de Antich. p.*
98. 108. compare Theologia, p. 17 reckoned from the other, they put the matters not; but was against the led Rome Ruina this scheme, wh lius and Artopœu XXXV. By fe are now again come In the beginning cator, and others and Antichrist be aver'd that all is told to come beh. In like manner E with Notes, ack years in C. xx. 2. Hallelujah and 1, 11. but he int of the church & as Cotterius, Zel besides, as he hel be very near, he
Conclusion.

scarcely more than the age of a man; in which Franc. Lambertus went before him, and Zach. Hogelius, Joh. Schindlerus, Nic. Mulerius, Joh. Brunsmanius and Mech. Kromayer differ but little from him. The more constrain'd this Interpretation is, the more clearly it shews that these Expositors were sensible of the connexion between the xixth and the xxth Chapter.

XXXVI. Afterward many were roused anew to a diligent inquiry into this point by means of Cocceius: however, they suffer'd themselves to be misled, by their several periods or ages of the church, into many unprofitable extravagancies.

XXXVII.

A wide Door was opened by the worthy Spener, who brought again into view the hope, as he and others called it, of better times; and who carefully avoided all meddling with particulars, (as was very suitable to this new beginning) but maintained his main point with great seriousness and steadiness, and with full assurance, to his death. Ever

* See the Introduction, §. xiii: and No. iii of §. xxxviii of this part of the Conclusion.
since then the truth, in this point, has been making its way more and more powerfully, tho' encompassed with many errors.

XXXVIII. The writers who now meet with the most general approbation are of three Sorts. 1. Some interpret almost every thing of the judgments upon the Jews, or on them and the Heathen also, early in the beginning of the New Testament; and reckon the 1000 years from the ascension of Christ, or from Constantine the Great. Such is the opinion of Grotius, Hammond and the Author of the Prænationes apocalyp-ticae, &c. Here the times are taken always in the common acceptation. Boffuet takes this way of reckoning for granted, and besides he places Antichrist only a short time before the end of the world. 2. Others still abide by the year-day and the period of 1260 years: and those of them who place the Beast before the 1000 years assign very different terms when the one should end and the other begin. Joseph Mede was one of the principal abettors of the period of 1260 years, and was followed by Henry More, Peganius, Jurieu and others. To
this class belong Newton, Sandhagen, Dürer, Schweitzer, Zeltner, Samuel König, Scheurman, Abbadie, Crimson, Drieslen, Malischius, Kohlreissius, Stockius, &c, tho' as to the 1000 years they differ widely from one another. 3. Many labour to fill up the whole space from St. John to us with only the seven Churches, or the figurative interpretation of them, and maintain that almost everything from the first seal to the 1000 years is yet to come; and so they too take the times in the common acceptation. See §. vi, vii. of the Preface, and Heding- ger's preface to the Revelation in his New Testament with Notes.

XXXIX. It is not to be wondered at that amidst so many difficulties, and after so many terms assigned that have passed without effect, many men of understanding have in a manner given up all study of the Revelation and confin'd all their reflections on it to some general and well-known heads of doctrine viz, that the Church shall be always straitened but never shall be crush'd; and have brought the reckoning of times almost into difuse. Markius's Commentary on the Apo-
calypse may serve for he there fix opinions, but as rarely advance

XL. No body the mark, in the necessary for the than Campegius back to Gregory also done) and illusrated the agreement completion in he helps from the of he had a mistrust did not for that day. By this he to both those er not fallen much goes in the mid path his Anacreisis ap the enemies and rectly to the con

XLI. Thus the restored: viz, A
sand years, th
Conclusion.

XLII.

This may serve for a brief History of the Expositions of this Prophecy, according to their principal variations: from whence many advantages may accrue to those who desire to profit by it. 1. We may see how amidst the strange and manifold variety of opinions the progress of the truth has been retarded through the juggling of so many errors; and yet, perversities of it have been seen in all ages, and it has made its way through them. 2. In the case of ancient or modern Expositor of the Revelation fell into a man's hands; he never need to look how he explains the "the angel of the east, the number of the beast, and the thousand years" and thereby he will readily see what grounds he goes upon, whether he be able to avoid the fall; and seek a more sure and make further provisions in it. 3. Hence it is manifest that the more we are in their affairs dependent on the true and on the interpretation of the prophetic words: we know we are admonished to suit ourselves to the times we live in. The last treats more at large of
XLIII. But especially, hereby some errors fall to the ground, either antient ones which in modern times have been plausibly set off, or new and lately sprung up: such as

I. The error that the times of the Beast and the 1000 years run on parallel with one another. However narrow the bounds were into which the antients otherwise contracted the times, they never allowed the least part of these two periods to be contemporary.

II. The error that the 1000 years began in Constantine's time.

III. The error that a Day in the Revelation signifies sometimes a common Year, or every where a common Day.

On the other hand we are the more sensible of the benefit of the fundamental positions, and the marks of a true Exposition which we have laid down in § xxxi, xxxii of the Introduction, in the III part of the conclusion, and in §. xxx of this IVth part.

XLIV. The more strictly any man shall examine this whole illustration of the Revelation, the more, I hope, he will be convinced

1 Viz, the introduction, the exposition itself, and the conclusion.
that I avoid all the abovementioned errors, and propose nothing that clashes with the true principles, but rather adopt them all. As to the calculation of the times, many have gone in the middle way before me: so I offer nothing new on that head but a precise determination of the length of the prophetic times, which goes in that middle way: This is not only consistent with those things which have been formerly discovered by others, but also confirms them and is confirmed by them. And thus there appears again that agreement with former Expositions which was required in the end of the III Part. 'Tis true the truth of the Exposition of the word of God, in prophetic as well as other points, by no means depends on the consent of men in their opinions, or on their authority; yet it is of great use to read former writers: for as every man who writes anything now hopes to benefit others (if he does not, he would do better to let alone writing); so he ought candidly to judge that others before him wrote with the like hopes, and con-

* See Introd. §. LIII.
sequently to improve their gifts, their mistakes being mistakes God has bestowed some knowledge on, it is better to collect it. The Expositor does not announce what has been said, and may be found only; many things, however, are places that are not open to view. For my part I have learned a great deal that I could not have been enabled to do otherwise.

P A

CONSIST
monition
mistake
profitable
such like

cal script
Conclusion.

I. The events related in history from St. John's days to our times agree most exactly with this sublime Prophecy: by which agreement the truth of the word of God is most clearly and irrefragably proved against all Infidels; the truth of the Christian religion against the Jews, Turks, &c. nay the truth of the Evangelical religion against Popery.

Abbadie, not long before his death publish'd a large exposition of Ch. vi, vii, viii, and ix, of the Revelation, entitled, The triumph of Providence and Religion; as a Supplement to his treatise of the truth of the Christian religion. Now all that he advanceth, in the beginning of his I" part, p. 16, against the scoffers, and in the conclusion of his IV" part, p. 663, against 1. the Heathen; 2. the Jews; 3. the Mahometans; 4. the Arians and Socinians; 5. Roman-catholicks; 6. Atheists, Deists, Sceptics and Infidels; all this, I say might be built still more firmly on the grounds of this present Exposition.

II. In the Revelation the holiness of God is amply displayed; and therefore both the expositor and the reader of it ought to have their hearts prepared to shew a holy fear and
becoming reverence.

teacheth, that we ought with diligence to learn more, nor contenting and we ought also to apply and our salvation, and to devotion; and not wait a knowledge: But many diseases as they do with it is solved, they have a longing expectation, solicitude about it: but as they are weary of this, And therefore we may, if any man could at once satisfactory answers to all the learned, he would from them; for he would their play and their pastime, who receive the truth with and respect, as soon as knowledge of it apply it particularly as well as in general.

III. Many men if they themselves more in meditations of God, his promises, s
both in past times and those that are yet to come, would not find their labour in the use of their faculties to fruitless; but would be sensible of the almighty Power, the goodness and faithfulness of God, and find in that sense more strength to overcome themselves and all either inward or outward opposition than in the restless agitation of their own thoughts. Those Psalms whose beginning often expresseth the sense of the sharpest inward trouble and temptation, yet end in a delightful descant on the divine Economy. God has not exhibited his promises to his Church in vain: but if no one in particular will chuse to enjoy the comfort of them, to what purpose are they recorded in the Scriptures?

IV. Though our Forefathers, and their resisting even to blood the Protestant Church has attained to the enjoyment of a liberty of conscience, the high value of which those souls alone know how to prize who have with difficulty escaped the iron furnace of Romish slavery. The enjoyment of this liberty many take to be their acknowledged right and make use of it according to their
skill and 
vate ease 
their beh 
and yet th 
_fiderately_ 
another, th 
_alas!_ the 
all places 
tween _oth_

_prophesy is 
Jerusalem _

we are ta 
_not accordi 
teous judg_

V. Th 
ther, hol 
ear about 
_period is r 
going to a 
one or mo_

any rema 
may be in
Conclusion.

times near the bounds require watchfulness, and will make those watchful who are willing to be awaked. The Israelites were to behave themselves, while they were in the midst of their Egyptian slavery or Babylonian captivity, in a manner very different from what they were to do at the time of their going out of Egypt, or return from Babylon.

VI. Those who enterprize great, fine, spacious and important things ought not, 'tis true, to suffer themselves to be discouraged from what they are well assured they have a call to: but yet they ought to consider too, what is or is not practicable at this time, while there are yet so many hellish obstacles in the way: lest they should be scandalized if they have not present success. More such cautions are to be seen in the IVth and Vth part of this conclusion.

VII. We are now to expect soon, one after another, the Calamities which the other Beast brings on for the service of the first; the Harvest; and the Vintage; the pouring out of the Vials; the Judgment of Babylon; the final Rage of the Beast, and his Destruc-
PART VII.

and the Binding of Satan. O how great are these Things! how short the Time!

What is it then we stand most in need of? Wisdom, Patience, Fidelity, Watchfulness. It cannot, it must not be that we should continue settled on our Lees.

This is no agreeable Message, and Injunction to Flesh and Blood, if it be rightly understood. The Wife, the Mighty, the Noble of this World are astonished when they are told there will soon be a great Change. Nevertheless, the things which shall be (Rev. i. 19.) will be.

VIII. What particularly the Numbers, which in Daniel were sealed and were first opened by means of the Revelation of Jesus Christ, and also come out so punctually; what they, I say, may contribute to the conviction of the Jews, is left to the consideration and the trial of those who are qualified to understand the Prophets and to deal with the Jews. See Introd. §. xxviii at the end.

IX. Many do not regard such things as these; and among others there are so many

* See Jerem. xlviii. 11. and Zephan. i. 12.
CONCLUSION.

misconceptions, so many evasions and objections against the whole or against some particular points, that when a Man thinks he has dispatched ten of them, a hundred start up in their stead. Often indeed they themselves destroy one another, but are of such a nature that though they are easy to be answered singly, yet with their multitude they would wear out any Person that would take the trouble to answer them all.

Now I have laid all open to all the World. He that cares not for it may let it alone: He that can receive it, let him receive it.

How many important things, O Lord, Jesus, in thy Revelation, lie open to thy sight, which my dim eyes have overlookt!

Do thou out of thy Fulness supply wherein I am deficient, both for me and for others.

To thee be the Glory and the Power for ever and ever!
SHORE
REMA
OR
MARGINAL AND
BEING

SUMMARY of the whole

Chap. Verse.
I. 1—3. THE
4—6. The

gives this
an epistle.

7. 8. A summary of
9—20. St. John relates
he was at
ing this im

PATMOS lies
those regions
which the
filled.

A
Chap. Verse.

I. 13. From this majestic description of Jesus Christ are taken his titles in the following epistles to the seven Angels of the seven Churches.

II. 1. The seven Churches in Asia, and especially their Angels, are exorted to repentance and constancy, and the coming of the Lord notified to them. To them that overcome glorious things are promised. The three first and the four last addresses, have a particular connexion with one another.

III. 20. The coming of the Lord in all these addresses (excepting only that to the Angel of the church of Smyrna, for a particular reason) is notified as nearer and nearer in each of them: therefore in this last it is said, Behold I am standing at the door and knocking.
Chap. Verse.

VI. 9. particularly those seven to whom the seven trumpets were given.

VII. 3 By this sealing, the chosen seed from among Israel were preserved against the following Plagues.

9. Here is a multitude of such as were gone out of this world to a happy state in the other. After this, more such multitudes appear.

VIII. 6. Of the seven Angels, one after another sounds the Trumpets given them: whereby the Brake is applied to

* A Brake is an instrument used in dressing of flax, by which that part of it which is of no other use but to be burnt is by repeated strokes bruised and crumbled, and so prepared to be readily separated by the teeth of a strong comb from the useful part, whereof linen, of various degrees of fineness, is made.
the power of this world, so that at last it must all revert to the dominion of Jesus Christ. The whole prophecy and the completion of it always go on in the same order together.

7. The trumpets of the four first Angels have a particular connexion with one another, and relate to visible things. The trumpet of the first angel was fulfilled, in the east, by the great slaughter of Jews in the II\textsuperscript{a} century: that of the second in the west, in the III\textsuperscript{a} century, by the irruption of foreign nations: of the third, in the south, in the IV\textsuperscript{th} century, by the Arian calamities: of the fourth in the northern region, in the V\textsuperscript{th} century, by the ruin of the Roman empire.
VIII. 13. The trumpets of the three last angels have a particular connexion with one another, and bring with them three woes which run in a track from east to west. The second broke out about the Euphrates, the first farther east, and the third in the west. The first was great; the second yet more heavy: the third worst of all. There is always an interval between each two.

IX. 4. Those that are sealed are of the tribes of the children of Israel: those therefore that had not the seal are the other Jews. These were at that time very grievously oppressed in Persia, where they had formerly been very powerful.

5. Five prophetical months are 79 Years full, from A.D. 510 to 589, after which it fared
Chap. Verse.
IX. 5. better again with the Jews in Persia.

13. The second wo is the killing of such numbers of men by the Saracens.
15. A prophetic hour and a day and a month and a year make 207 years nearly; from A.D. 634 to 840.
20. Scarcely was the slaughter made by the Saracens a little abated, but the worship of images was firmly establisht in the east A.D. 842.

X.1.--XI.13. Here is a previous declaration of the scope of that most important trumpet of the seventh angel.

X. 6. This non-chronos reaches from the oath of the angel to the binding of Satan.

XI. 2, 3. These 42 months, and these 1260 days are to be understood in the usual acceptation,
Chap. Verse.

XI. 2, 3. and mean common months and days; and are yet to come. Yet the mentioning them here so long before is in no wise improper; since the whole period of which they are a part began before the end of the second wo.

15. The trumpet of the seventh angel extends from the middle of the IXth century to the end of the world: and we are actually under it.

XII. 1. The prophecy does not begin again anew at this place: we are only shewn how the trumpet of the seventh angel (the contents of which were written in C. xi. 15–18.) is carried on from C. xi. 19. xii. 1. to C. xxii. 5; and that the execution of it reaches even into eternity. The twelve stars are the twelve

* See Note p. 6.
6. These 657 priests, in the 3rd year, 864, of the
At that time, the Messiah, 46, at the
The divisions of the
for, at the
12. This Ver
Chap. Verse.

XII. 11. The angel of the abyss had brought on the first; and the four angels by the Euphrates when loosed, the second: Satan himself raises the third. The short time, or few kairoi, makes 888 $\frac{1}{2}$ years, as afterward the $3 \frac{1}{2}$ times make 777 $\frac{1}{2}$ years. These two periods begin the one before the other, but end together. In both of them is included the number of the Beast, which makes 42 prophetic months or 666 $\frac{6}{7}$ years, as a Chronos is $1111 \frac{1}{2}$ years, and two Chronoi or $2222 \frac{5}{7}$ years an Aion or $\overset{\text{E}v\text{um}}{\text{C. xiv. 6.}}$ The proof of this may be seen in the Introduction.

The third Wo, the $3 \frac{1}{2}$ times of the Woman, and the times of the Beast have been in their course a long time, are so at present, and are hastening quickly to their End.
Toward this end that which was previously declared in C. x, xi. will be fulfilled. As to us, the xiii\textsuperscript{th} and xiv\textsuperscript{th} chapters require our most serious consideration; and NOW is the peculiar time for us to reap benefit from this prophecy.

XIII. 1. By the sea is understood the west. Here the Hildebrandine Papacy is described, from A.D. 1077.

11. This second Beast will now soon break out with his horrible abominations. Hereafter he is several times called the false Prophet.

XIV. 6. The voice of this Angel was heard at the beginning of the last century; and that of him who follow'd him, about the middle of it.

10, 11. This is the most dreadful Threatning in all the holy

The great Harvest and the great Vintage are near, at the door.

XVI. 1. The Vials of the four first, and so likewise the Vials of the three last Angels have (as was the case in the trumpets) a particular connexion with one another. The trumpets, fetching a long compass, aim their blow at a third part, and strike at the kingdom of the world: but the Vials proceed speedily and strike directly at the whole. They chiefly concern the Beast, as he has insinuated himself into the kingdom of the world or temporal power.

XVII. 8. The duration of the Beast is here divided into three portions: 1. as he was in being in the time of his number, viz. 42 months or 666 years.
2. as he is not, but on the contrary the Woman has subdued and rides upon the Beast:
3. as he will rage at his latter end, as the special and very man of Sin and Son of Perdition. What is here prophesied concerning Babylon, or Rome, comes to pass in the middle or second portion, which is yet to come. We must be careful to observe the difference between the Beast and the Woman: and also look for it in the proper places.

9. Each Head of the Beast has only one meaning; but the

A Beast (or rather wild Beast, ὄνωμ), both in Daniel and here, is the Emblem of a Series or Succession of Men exercising a lawless arbitrary Power. Therefore when the Power is gone, the Beast is in strict propriety said not to be.

The Pope (meaning by that word the whole Series of Popes from Hildebrand to the Son of Perdition, inclusive) is the Head of that Beast, or King of the Subjects of that Power. But as the Beast is described as having seven Heads, each signifying a King and also a Hill as the Seat or Throne of his Kingdom; the whole Series of Popes must be divided into seven parts, each of which particular Series is one Head, that is, one King, who reigns on his peculiar and appropriate Hill.
Chap. Verse.

XVII. 9. The thing that is meant is a compound, viz. a king and a hill together. The 1st head is the reign of the pope on Mount Cælius, in the Lateran; the 2nd, on the Vatican Mount; the 3rd, on the Quirinal; the 4th on the Esquiline Mount, where stands Maria Maggiore. The remaining three, time will shew us.

16. The Beast himself with the concurrence of the ten Kings that adhere to him, will make the Whore desolate: She has nothing to fear from the Protestants.

XVIII. 4. This coming out of Babylon will be a little before her Plagues come upon her.

13. In the midst of the Greek text stands the Latin word Rheda, for a Chariot: which hints at Italy; as the Chaldaic word in the Hebrew text, Jerem. x, 11, does at the Chaldeans.
Chap. Verse.

XIX. 2. He

until

II. He

II. Sat
d

c

XX. 1. Se
c

2. We

by

XXI. 1. Th
XXII. 6—21. This Conclusion of the Book answers in every part to the Preliminaries.

10, 11. An Expositor also should be sincere and a plain-dealer, and not be moved with either the gain-sayings of Scoffers and Hypocrites, or the ill use that may be made of the Mysteries.

18, 19. Those also add and take away, who oppose a well-grounded and conscientious Revision of the original Text of this inestimable Prophecy, and frighten away People from the ancient purity of it under the Name of a dangerous Innovation.

20. Learn, whoever you are that hear this, to say,—and say indeed heartily, Come.

THE END.